

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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AN ODYSSEY FOR WORLD
PEACE

K. J. KABRAJI

OUR ATTITUDE TO WAR

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OPHY

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THE WORLD SITUATION: THE DHARMA
OF AMERICA

JAMES S. PERKINS JR.

SPREAD THEOSOPHY !

In the world today there is such urgent need for the spread of Theosophy in its most direct form and for the living by every member of The Society of the First Object. To my mind all other activities, however valuable they may be, are of far less importance. I am very much interested, as some of you may know, in the Liberal Catholic Church and in Co-Freemasonry, but I realize more and more that these, important as they are, must take a subordinate place to what I have called Straight Theosophy and to the furtherance of The Theosophical Society. I call upon you therefore to rally strongly round the flag of Theosophy as unfurled by H. P. Blavatsky and Colonel Olcott and ever to be true to The Theosophical Society.

GEORGE S. ARUNDALE

THE THEOSOPHIST

(Incorporating *Lucifer*)

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EDITOR: GEORGE S. ARUNDALE

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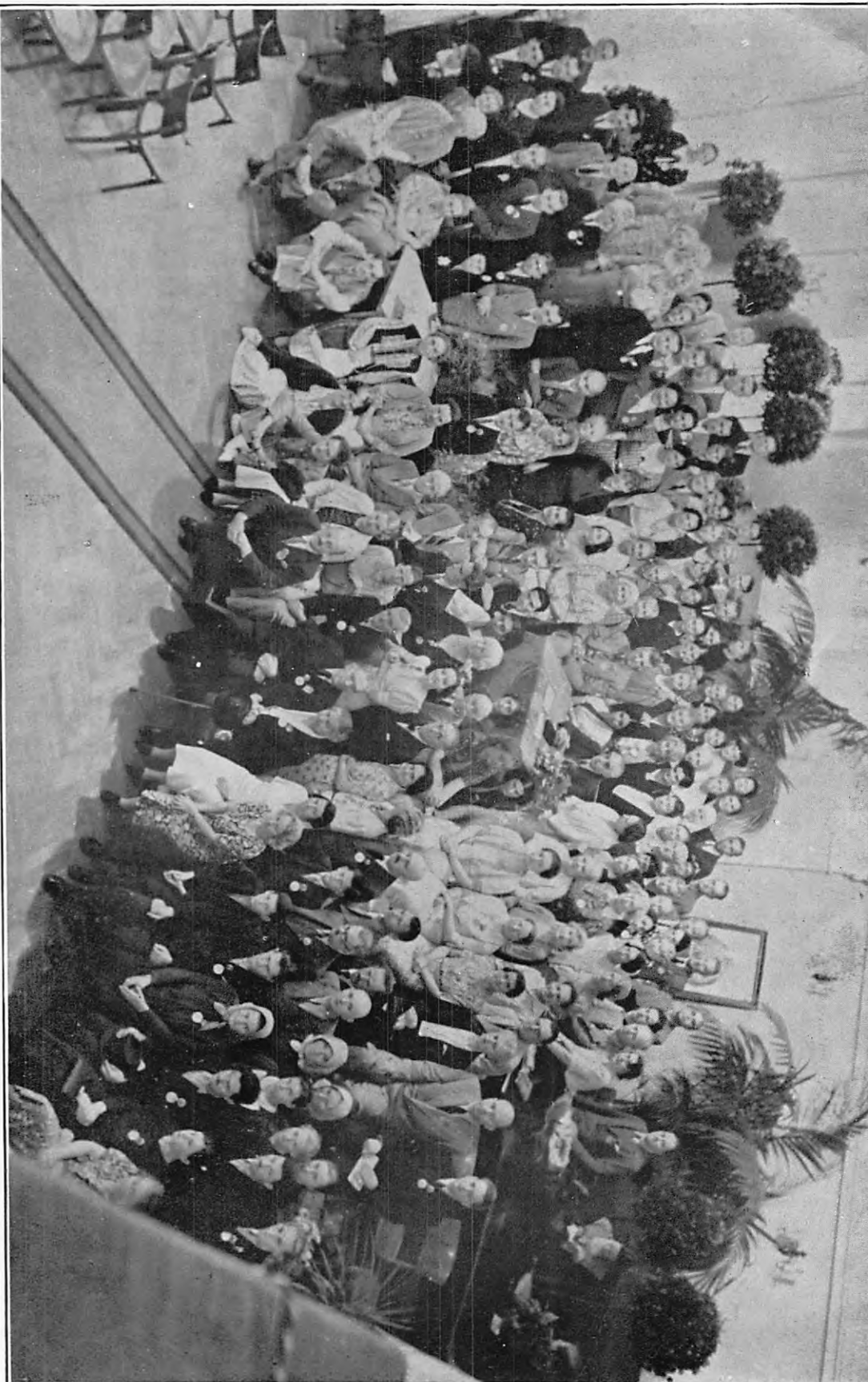
MADRAS

INDIA

IN YOUR SILENCE

Listen to the Lord Maitreya in your silences. See Him walking majestically in His great Yoga wanderings. See each flower so happy, each rhododendron so joyous. He causes to thrill up and down the Himalayas the forces of His compassion. With a great downward rush they sweep through India, with a great outward rush they sweep through the world. Fold your hands in the old Eastern way before Him and be silent, ask nought. In your silence He in His all-enfolding Silence will give you a Peace that passeth all understanding.

GEORGE S. ARUNDALE



The Zagreb Congress of the European Federation, with Dr. Arundale presiding, Shrimati Rukmini Devi on his right, and twelve General Secretaries and a "uniquely international audience" grouped round.

(The Congress is vividly described in the President's notes "On the Watch-Tower" in the November Theosophist.)



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 WORLD SITUATION

BACK from a long and most instructive tour, and witnessing a crisis in its very heart, it has been possible for me to review the world situation in many of its intimate developments. I have been specially watchful concerning its relation with The Theosophical Society, both as to its effects upon The Society and as to the duty of Theosophists in their efforts to help.

It is particularly interesting to note that in May last, when we could not have known the dates of the actual crisis itself, we decided to have a special gathering of workers at Huizen during the last week of September and the first week of October in order to bring to bear upon Europe all possible force for peace.

The important meeting of the European Federation at Zagreb at the end of August already drew together the forces for peace. A large number of European Sections were represented at Zagreb, and a harmony and understanding prevailed rarely to be seen outside assemblies of Theosophists. We were a happy and a brotherly band. We understood each other, appreciated each other, respected each other. I have not the slightest doubt that the European Congress at Zagreb played its part in averting the threatening war.

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Collective Tapas

Then came one of the most remarkable meetings I have known or attended. For a week or ten

days we set ourselves, amidst the most favourable surroundings of Huizen, to perform what I can only describe as a collective Tapas—the establishment of a Grail for the reception of the forces of disintegration and their refining into power for good: a transmutation of the elements. We did all we could to become peaceful, full of the spirit of goodwill and understanding, perfectly impersonal and as free as we could make ourselves from our normal prejudices and convictions. In fact, we strove to become fit to receive the forces of darkness and to refine them into harmlessness at least.

We did this collectively, most of us unaware at the time of what we were actually doing. Had we been aware, there is every likelihood of our success having been far less. A few of us were individually deliberate in our performance of Tapas, and felt the process of transmutation quite definitely at work.

I am convinced that this gathering was particularly effective in helping to promote peace, for we were working from within, and had the most precious advantage of working in the light and power of Theosophy and of our membership of The Theosophical Society.

* *

The Price of Peace

But this does not mean that the way by which peace came was the way many of us would have chosen. I think we all applaud the self-sacrificing desire of Prime Minister Chamberlain for peace. We all are grateful to him for having the courage to throw conventions to the

winds in his efforts to avert war. But some of us take leave to doubt if we have secured peace with honour. I am sure Mr. Chamberlain, with his acute realization of the fact that the alternative to such terms as he could obtain would be a world-war, may well have thought, and his was the responsibility, that peace at any price would be cheaper than war at a price which might have set back civilization for many centuries. And I well perceive that he probably knew Britain and France were unprepared for war.

At the same time, I find myself unable to believe that the peace we have secured is really an honourable peace, or that it is in any way based on right foundations. It may be that a war at this particular time might have brought the world down into ruin. It may be that what seems to me to be a dishonour was inevitable, if dishonour can ever be inevitable. It may be that we dared not be strong in justice, for fear lest our unpreparedness lead us into disaster. Even then, ought we not to have taken the risk in order to seize the glorious opportunity of defying force, yet of rendering justice?

* *

Preparedness for War

If the United States had been with us in fact as she probably already was in spirit, if France had felt she could risk and endure far more than Britain or the United States would have had to risk or endure: then I think we might have defied force and yet have rendered justice. We might have said to Herr Hitler that we would not tolerate any resort to arms, but that we would certainly do all we could to

give free play to unfettered self-determination. We might have rendered justice to the Sudeten Germans and at the same time have been loyal to Czechoslovakia, which we have not been. Czechoslovakia has had to suffer for our mistakes.

I see this peace we have secured as but a piece of patchwork, as but a scrap of paper. I see it as an inevitable prey to the rapacity of any country that sees its way to destroy it with impunity. Because of this I welcome the intensification of preparedness for war. Peace-loving, democratic countries must prepare for war if they are to save the world for peace.

* *

The Voice of India

I appreciate to the full the statement by Mr. Gandhi that Czechoslovakia should have entered into passive resistance. There is no greater force than that of non-violence.

But in the first place, is not Sudetenland more part of Germany than of Czechoslovakia? And in the second place, non-violence would simply have meant mass destruction, and the disappearance of Czechoslovakia altogether. The greater Powers of Europe were already content to throw Czechoslovakia to the wolves. They were quite willing she should be the scapegoat for their unpreparedness. And India is not yet so conspicuously on the map that her voice counts even in the slightest degree—the India that is the natural home of non-violence and the Grail of faiths and nations.

When India renews herself and becomes known throughout the

world for what she really is, then will the voice of non-violence prevail. But India and the world have a long way to go. Both India and the world await a Call which is not yet to be heard, the Call that is an answer to the Cry that has not yet been sounded aloud.

* *

Work for Peace

What can we Theosophists do to hasten the advent of a real and lasting peace?

To me the answer is very clear. Each individual Theosophist must so permeate his being with the essence of Theosophy, with its power, its wisdom and its beauty, with its will, its science, its activity, that he lives—wherever and howsoever—as a great dynamo for the transmutation of the elements of harmfulness into harmlessness. He receives the forces of disintegration and hatred, of tyranny and aggression, and contributes himself towards their nullification, thus freeing the forces of goodwill and understanding from some of their nullification by those who are desecrating their souls to promote unrighteousness.

With the advent of totalitarianism in its many aspects—good and bad—individualism must be preserved and asserted. Totalitarianism unblended with individualism, and individualism unblended with totalitarianism, must needs become unbalanced and therefore untrue. The future State must be a perfect blend of the two, as must also be the future individual. We are still far off from knowing how to compose a free State out of a conglomeration of free individuals.

* *

Every Theosophist a Melting-Pot

In the meantime, Theosophists must try, with the aid of their Theosophy and of the broadening influences of their membership of The Theosophical Society, to guard the world against all excess whencesoever it may proceed, to understand the life in its many forms, and to be as melting-pots into which unbrotherhood may be drawn and consumed in the fire of an impersonal righteousness. Everywhere there is some measure of excess, here large, there small. Everywhere there is some measure of unbrotherhood, here little, there much. The Theosophist must learn to be able to survey the whole world and every part of it not as a person, not as a mask of his real self, not in terms of the time-colour of his race, his nation, his faith, his surroundings, but as one who is learning to rise above these differences, even while still profiting from them and helping to ennoble them, and to see the world as one in the very rainbow, however discoloured, of its differences.

Thus learning, the Theosophist will gradually be able in all impersonality to discern where there is darkness and where light, the more so as in him the will to light is triumphing over the inertia to darkness. He may be an Italian, a Germany-man, a France-man, an England-man, a Holland-man, a China-man, but he will also be a World-man. He will be inclusive and not exclusive. The warmth of his understanding will be mellowed in the cool fearlessness of his judgment. In a word, he will be a Theosophist as well as a member of The Theosophical Society. He will be a Truth-man even more

than a man belonging to any particular Truth-facet. He will be a World-man no less than a man of his country. And he will be one who, having had much experience, much acquaintance with emergence from danger, as the word "experience" denotes, will the more quickly perceive where danger is and how there may come about emergence from it.

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Servants of Tapas

First, we must learn to be universal in our appreciation. Then only shall we be true in our judgments. The First Object of our Society is the expression of such universal appreciation. Then come the Second and Third Objects to the end that within the appreciation arise widening discernment and truer judgment. To perform an act of Tapas there must be H. P. Blavatsky's "a clean life, a pure heart, an eager intellect, an unveiled spiritual perception," or such definitely close approximation to these as we may be able to attain.

The Tapas we collectively and individually performed at Huizen during the dark days of the crisis definitely helped to weigh down the scales on the side of peace, even though the peace secured may be mottled with dark streaks of selfishness. And because I believe that the peace is so mottled, all the more are acts of Tapas needed from all members who feel able to work along such lines. The shining of the sun of impersonality above the clouds of difference which separate us down here, an absence of enslavement to the circumstances permeating this particular incarnation, a capacity to

judge without fear or favour, a purity of body, emotions and mind, and a calm vision of the eternal pattern as it emerges out of the apparently tangled and discordant threads of difference, a strength to give all things their due consideration: such are among the major qualifications for him who would perform an act of Tapas, an act of Transubstantiation, a Eucharist of Transmutation.

On more than one occasion Dr. Besant herself deliberately performed such an act. So did H. P. Blavatsky. So, I am sure, did Colonel Olcott. And there are other members of our Society who have deliberately entered into the sacrament, for such indeed it is. Through Tapas the world is continually being saved. Every great Teacher has performed the sacrifice, sometimes in a great act of crucifixion as in the case of our Lord the Christ.

And in every part of the world from time immemorial, and today no less than at any other time, there are those who are continually performing Tapas for the saving of the world, even though they call their service by some other name or by no name at all. There are many whose lives are one great act of Tapas. They are servants of Tapas, and you will find them in the humble places, leading, perhaps, lives of apparent insignificance. The Theosophical Society is sustained and the light of Theosophy is shed throughout the world largely by the unknown member who is hardly ever seen, and in all probability is never heard, yet in whose silent dedication is nurtured the virility both of The Society and of Theosophy. The Society flourishes upon the Tapas of its general member-

ship. Leaders may come and go. Their teachings may come and go. Their influence may wax and wane. But those upon whom the Masters built the foundations of Their new dispensation of Wisdom and Brotherhood go on for ever.

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Tapas for India

My own individual Tapas, such as it is, will be largely for India during 1939, for India remains the heart of the world, be the West what it may; and never was I more convinced of this than after our recent tour in western lands. Everywhere I have found an ardent spirit for Theosophy and The Society, even though here and there I have found the inevitable reflections of the disintegrations of the outer world. Yet India remains the India which is the heart of the world, even though, inevitably again, many modern Indian leaders endanger her by their enslavement to western conceptions of political organization.

We have decided to remain in India during 1939, probably even during the hottest part of the summer, unless unforeseen duties emerge, for I am most anxious that some of us should make as comprehensive a tour as possible of most of the country.

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* *

The Future of Germany

Yet with the world, and especially the western world, in its present condition it is quite impossible to make definite plans beforehand. As I write these words news comes of the horrible persecution of the Jews in Germany as the result of the assassination by a Jew of a German

diplomat in Paris. Utterly reprehensible as this act surely is, the resulting massacre is even more atrocious, and condemns in the eyes of the whole world the present Government of Germany as savage and barbarous. I do not hesitate to say that but for the German people as a whole, in whom I still have confidence that the great majority are the helpless victims of evil forces, even though the atrocities were committed by crowds while Government ministers and police looked on callously, Germany would stand condemned to death. Such an act alone as the massacre of the Jews is enough to damn her and cause her to be blotted out from the face of the earth. But the fine German spirit still survives, I believe, even amidst its surrounding befoulement, and there must be a majority of the population which abhors this wanton bloodshed, even though it is afraid to speak, still more to act. I still believe in the future of Germany, but there is no future for her until there come those of her sons and daughters who will purge her of the black evil in her midst.

* * *

Forces of Darkness

I am thankful there is no Section of our Society in Germany, for its members, at such a time as this, would have had to make the choice between standing for Universal Brotherhood at great personal risk to themselves and bending the knee to the forces of darkness. I do not know if our brethren in Germany could have risen equal to the test. Had they been equal, Germany might have been saved, for a member of The Theosophical Society,

still more a Theosophist, is far more potent for good than he often realizes. But had they not been equal, and which of us dare say *he* would have been equal to so dangerous a duty under such conditions, Germany would have been plunged still deeper into darkness, though one wonders if there can be further depths of iniquity.

As it is, I very much fear that our German Section's submissive suicide in face of the enemy was a disastrous failure, even though by standing fast our members would have opened themselves to persecution and violence. Had Dr. Besant been a German member, what would she have done? True, none of us are Besants, but if we know what she would have done, we can at any rate know what we ought to do. In India she went down into imprisonment for the sake of that which she knew to be right, ready to face all consequences. Theosophy can never perish, be its persecution what it may. Truth only grows stronger through every violence with which it is assailed. But it is better that the consecrated channels of a Section and its Lodges should disappear by their murder at the hands of those who have no sense of sacredness than that they should survive in distortion, bereft of life even though existing in degraded forms.

* * *

The Society's Neutrality—

As the world thus reverts to savagery and barbarism, I am constantly saying to myself: Can our Theosophical Society afford any longer to maintain its neutrality? In face of such horrors as are now being

perpretrated, ought not The Theosophical Society as such to lift up its voice in solemn and emphatic condemnation, in the very name of that Universal Brotherhood which is the keystone of the arch of its being? I know well that if we once begin to do this, where shall we be able to draw the line? Have there not been other occasions on which The Society should have spoken, occasions no less urgent than the present? I entirely agree as to the difficulty expressed by the first question. I also agree that there may have been occasions in the past on which, if The Society is to speak at all as such, it ought to have spoken. Yet, when I read of the persecution of the Jews in Germany and also elsewhere, notably in Austria, I feel that The Society is almost false to its principles if it remains silent. It may be necessary to provide very special safeguards, including provision for a very substantial majority of the General Council, before a resolution could become official. But are there not times when The Society must openly and officially stand against obvious and grave infractions of the spirit of its First Object? We believe in the individual freedom of each member. Is there not also a collective freedom which must on due occasion be exercised no less?

* * *

Should It Be Abandoned?

I know I am transgressing our almost sacred custom in feeling that the present is an occasion for the abandonment by our Society of its neutrality, though not of its universality. Have we reached the stage of being able to honour our

universality while at the same time abandoning our neutrality?

Can The Society remain silent while such barbarism is rife in the world—a barbarism which almost the whole world denounces in most emphatic terms? I think our Society would gain respect from all people who believe in brotherhood were it to pass its considered judgment on such ghastly atrocities as the German Government sanctions today. It may be necessary to be very conservative in passing such judgments. It may be wise to pass judgments only under the greatest stress. But to pass a judgment in times of exceptional crisis and horror may well be not only a rightful recognition on the part of The Society towards its First Object, but may also be a lead to others to be without fear or favour.

* * *

The Voice of Brotherhood

True, it is ever incumbent upon every individual member of The Society to be active in his own way for the cause of Universal Brotherhood. Ceaselessly should every member be active in his Theosophy and in his membership of The Theosophical Society. So does he give life to our great movement, spread its Truth, and himself grow in spiritual stature.

Still, when the provocation is overwhelming and the subject of world judgment, it seems to me that our Society itself should seek to stem the tide of return into barbarism. It seems to me that there must at rare intervals be occasions when The Society itself, observing certain prescribed rules whereby no decision can ever be either hasty or

less than the expression of an overwhelming vote, should intervene when the danger is of the gravest nature and the world is *in extremis*, when a devastating blow is struck at the principle of the First Object. There are times when The Society as such must speak in no uncertain voice, and I regard the terrible menace in Germany as shown in the recent persecution of the Jews and in the inhuman callousness of some of the members of the German Government as an occasion when The Society should speak and be heard for its voice of Brotherhood.

I shall be very happy to receive from my fellow-members expressions of opinion on my view, either for or against. We must ever guard our universality. Our doors must ever be open to all without distinction of opinion or activity. But from time to time, rarely, our neutrality must be abandoned in honour and expression of our Brotherhood. And the rarer the occasion on which The Society deems it right to abandon such neutrality, the more impressive will be its utterance.

The subject of neutrality is of profound importance in grave emergencies such as the one which now confronts us. In 1915 Dr. Besant, in her Presidential Address, said :

“ We who are servants of the White Brotherhood, who regard Love as the supreme virtue, and who seek to enter into the coming age of Brotherhood and cooperation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right against Might, and Humanity against Savagery. The Theosophical Society, the

Society of the Divine Wisdom, founded by Members of the White Brotherhood and Their Messenger in the world, must throw itself on the side which embodies the Divine Will for Evolution, the side on which are fighting the Supermen of the day. If by this we lose the members we had in the Central Empires, after the war is over and the madness of it is overpassed, it must be so. Better to lose our members than to lose the blessings of the Brotherhood, better to perish, faithful to the Right, than to become a fellowship of Evil.”

And in a Master's letter, published in *Lucifer*, January, 1888, we find the words :

“ As an Association it (The Theosophical Society) has not only the right but the duty to uncloak vice and do its best to redress wrong.”

It may be that The Society cannot “ uncloak vice and do its best to redress wrong ” in all the many varieties of their expression. But may we not say that a supreme act of vice and wrong is rampant in Germany today, less through the people, infinitely more through the direct incitement of the present German Government ? If so, may we not call upon The Society as such to uncloak this vice and seek to redress this wrong by means of a solemn, dignified but uncompromising declaration through its General Council ? I am putting this question to all my fellow-members so that they may examine it and help towards a conclusion which shall be worthy of a Society founded by the Masters of Wisdom and Compassion.

The Dharma Of America

BY JAMES S. PERKINS, JR.

“If God has given America to be free, then also God has given America the duty of carrying that vision of freedom to the world’s people.”—
Mr. Perkins at the Wheaton Summer School in July.

Foundations of Freedom

THE dharma of America, from one point of view, is that she shall voice among the nations of the earth a new understanding, and a profounder interpretation, in its constantly developing phases, of the freedom of the individual. Still further must it be our dharma to establish securely in the world this freedom, and to be vigilant in its preservation. It is our fortunate karma to experience political and religious freedom to pursue our ideals and ambitions to whatever happy stage we choose in the national life. It is our national dharma to study deeply the unfolding ramifications and needed adjustments within a free nation, to acclaim, and to proclaim to the world the new freedom. Every American is stating by his action—consciously or unconsciously—his understanding of individual freedom, and the real foundations of freedom. In the collective action of the citizenry we may perceive America voicing her approach toward or recedence from her dharma of true freedom.

As an American citizen I may state here what appear to me to be the indispensable qualifications of an enduring freedom that shall progress happily and adventurously forward. The two bases upon which such a structure will rest, two qual-

ities which should increasingly permeate the nation’s life are: first, an increasing appreciation of beauty in all phases of life; and second, a true comprehension of and practice of the spirit of brotherhood.

Beauty

You may wonder why beauty should be given here such an important place. Where beauty is, truth is, and falseness and ugliness move away. Where truth is upheld without beauty we have only part—truth with its persecutions, its inquisitions, and its fanaticisms. Beauty is the subtle garment of skilful action, and though an ageless and enduring quality, is known only in fleeting moments of swift action. Its appreciation and practice must therefore be the result of character and attitude built into the national life through cultural and civilized modes of being. Beauty in business relationships, beauty in family relationships, beauty in the usages of our leisure and of our wealth mean the approximation of greater truth and happiness, and greater freedom in our lives. Therefore I see as necessary the awakening to a greater sense of beauty in all aspects if we are to understand and to preserve our growth toward larger horizons of individual freedom.

Brotherhood

The second qualification, that of brotherhood, is stated by Theosophists to be a law of unity—a fact in Nature. In the study of history we may perceive that wherever this law is fatally sinned against we have the decline and destruction of nations. Remarkable among the histories of the peoples of the world is that of India, rooted in remote antiquity, yet still existing as a nation. Those nations with which she traded in past millennia, nations built upon the crushed bodies of multitudes of slaves, are today but mounds for archeologists to delve into. This, Dr. Besant pointed out, is because India, although she has sinned grievously against the law of brotherhood, has not sinned unto death. No nation can persist that increasingly outrages the law of brotherhood, and conversely, nations will prosper that recognize ever more widely the existence of this law. Subtle and intangible as it may be, all of us know the reflection in some degree of the mighty goal of this law in our experience of friendship. Many great spiritual teachers have told us of that divine, far-off event—that “Day-Be-With-Us,” when at the end of the manvantara all manifested life will withdraw into the unspeakable, indescribable bliss of the Unity of God. Our experience of friendship must be in some infinitesimal way a reflection now of that future splendour, a reflection now of the ultimate fulfilment of the law of unity.

The ideal America is a land of beauty; the ideal America is a land of friendliness. These two qualities are planted as seeds in our very

nature. It is our work to cultivate their flowering.

One important fact which Theosophy brings clearly to our minds is that the creation of the universe is not a single event brought forth by the Logos eons ago, and in which we are now “free-wheeling” in delightful enjoyment of our duly appointed destiny. Quite clearly we see that the universe, the worlds, the nations, human unfoldment, are in the process of creation *now*, following the patterns of primordial and archetypal ideas in the Divine Mind—yet following them with our individual freewill in so far as our intelligence is capable of grasping them. Conceivably there is a Plan for America.

Peering Into The Future

When men and nations fail to achieve their archetypal patterns they miss their cue in the larger design, and the effort must be carried out by other men and nations. The achievement of its appointed destiny makes for a joyous, full-blossomed, powerful nation. Knowing these facts in such critical times as now, those who care—all true and patriotic citizens—search earnestly those events in the historical life of the nation which reveal glimpses of the archetypal pattern of its destiny. They peer earnestly into the future to perceive where, amidst the welter of international life, lies the true course of the nation's destiny.

We of America searching the clue of our destiny may see revealed three stages in this nation's unfoldment. First, the coming to birth of a union created to secure unto man a new principle, that *all men are created*

with equal rights. The union rapidly grows. Three main tidal streams of peoples, English, French, and Spanish, create a field where this new principle comes to full and sturdy growth: the *frontier*. In that frontier spirit, lawless, individualistic, and free, the right of every man to seize his rightful opportunities is held sacred. But side by side with this freedom is its weakness, lawlessness, which flowers at last into a second stage.

Larger Ventures

This second stage of our national destiny is met when the principle of equal rights turns upon itself and questions the right of the union itself to interfere in the individual rights of particular groups. The second stage culminates in a war to preserve the union. At this point in the unfolding of America's dharma of freedom the larger issue of the sacrifice of individual rights to a greater Right had to be met successfully. America could advance no further toward its destiny until that blot against brotherhood—slavery—had been removed.

We reach in our own day what appears to be the third stage in our dharma of freedom, and one that is more difficult to perceive, for it calls upon us for a greater vision than we care to permit ourselves. Today the world's nations are seeking desperately to free themselves from economic slavery and social collapse, with its consequent loss of civilized freedom. Shall America solve that problem, as men who are equals freely choose the greatest good for the greatest number, proclaiming to the world the democratic way—the way of the free?

Such is the first part of the problem of our time, and America gives signs of moving satisfactorily in the direction of solution. Yet what of the larger issue? Another answer to the world's need is being wrought through strong nationalism, through totalitarianism and isolation, with its concomitants of persecution, tyranny and the loss of civil rights and freedom. The trend to isolationism removes the respect for law, followed by lawlessness and gangsterism in a world of nations being compressed steadily into closer juxtaposition by modern inventions. The larger issue will draw steadily sharper. The world needs an inspiring leadership, not only of a nation's solving its greater problems happily, but also of its associating itself with the world brotherhood of nations in an effort to attain world conditions that will aid all nations to solve their problems happily.

The Turn of the Spiral

The third stage of our dharma—the dharma of this hour—appears to be that America shall again move forward in the direction indicated by her entry into the world war—that she shall lend her vital assistance and moral power to the securing of a dominant leadership in the world's affairs by democratic and peace-loving peoples—that she shall take up the gauntlet she cast down in 1918, when for a brief moment in the person of Woodrow Wilson she flashed round the earth a hope that a new order had come to birth, a new leadership risen that would seek to serve the common welfare of humanity. For a few brief weeks the very planet itself must have shone more brilliantly amidst the

family of stars, and the gods in their heavenly abodes smiled hopefully upon the world. The light faded as though it were some pre-dawn phenomenon.

Once before, the men of America moved forth upon a larger venture for mankind. Is the cycle returning for larger ventures? Shall America lead the way with other democratic nations in proclaiming that all *nations* are before the law equal in rights, which shall be secured to them in a planetary concordance of nations and people? If God has given America to be free, then also God has given America the duty of carrying that vision of freedom to the world's people.

World Peace

Of the three most pressing needs for world order two have long been with us, those of *international justice*, and of *individual liberty*, but the third need is a relatively new one if civilization is to be preserved. That need is for *world peace* attained through lawful procedure.

Toward fulfilment of these needs the world's governments must move and America must play her inspiring part. But if governments fail to lead and leaders fail to envision and inspire, then the voice of the people must increasingly sound the way. America is a literate nation. In the hands of her people is a mighty weapon, the radio. Let her voice speak. Let the peoples of the earth respond in unison where they can, and slowly—yet ever more swiftly—there shall arise in burning splendour the Voice of the Peoples of the World united in common purpose.

Shall such union be sounded by the birth of a League for Humanity? Then let the League for Humanity be created! Let it be not a league of humanity, one group against another—let it be a League *for* Humanity. Who is *for* Humanity? Let the League be neither Communist nor Fascist nor Republican. Let it be neither American, nor German, Indian, nor British. Let its sole qualification for membership be a common regard for the needs of humanity and the intent to *serve* those needs.

One may even now imagine the challenge of a preamble:

THE LEAGUE FOR HUMANITY

“We, the people of the world, finding our lives and our nations forced to interdependence by an unfolding planetary civilization, see the need for birth among all peoples of a common spirit of world citizenship to preserve the integrity of nations, and to guarantee to all people INTERNATIONAL JUSTICE, INDIVIDUAL LIBERTY, AND WORLD TRANQUILITY. We dare to recognize that naught less than a confederation of the world family of nations will serve to fulfil this noble and necessary purpose, and that to accomplish such purpose a Voice must become articulate: THE VOICE OF THE PEOPLES OF THE WORLD united in a LEAGUE FOR HUMANITY”

Let the League be created. Let its voice be heard. Let it cover the earth in a never-to-be-silenced cry for Justice, Liberty, and Peace. Let the demands and the pledges

of the people be heard. Will they be such as these—and others?

We, the people of the world, pledge *Goodwill* among ourselves, and demand Goodwill among our governments.

We, the people of the world, pledge respect for law among ourselves, and demand its preservation among governments.

We, the people, demand the creation of lawful bodies for the dispensation of international justice.

We pledge restraint from, and demand of governments the cessation of, organized persecution of any peoples as such by any government or nation of the earth.

We demand world disarmament and relief from the awful burden of armament debt.

We demand our release from the enforced superstition of militarism for its own sake, that nations may return to the joyous pursuit of their

several cultures and individual growths.

We demand a leadership of wider vision and courage.

* * *

Because America is humanity's first land of liberty and freedom; because America first fought and bled for that new principle of equal rights; because America entered the war to make the foe of all tyranny—Democracy—safe in the world—then let America take the opportunity of its freedom, while yet freedom is enjoyed, to create for the world a League for Humanity with its goal the establishment of International Justice, Individual Liberty, and World Peace. Movement in this direction will be fulfilment of the third stage of unfoldment of America's dharma: the establishment of freedom in the world, inspiring its achievement among all peoples.

LEADERSHIP FOR PEACE

A constructive sequel to the above address is the following editorial from *The American Theosophist* for October:

The attention of the whole world is turned to the moving drama of nations taking place in Europe. Free peoples cannot approve the mailed fist as a basis for determining a course of action. The effort to achieve desired ends by threat of war and fear of war is a course that experience should banish forever as a means of settling international disputes, for experience of the last war is that it settled nothing.

Deprecating, as we do, action by armed compulsion, we must nevertheless recognize that behind the problem in Europe is that iniquitous

document, the Versailles Treaty. The questions of borders and minorities as established by that Treaty are still unsettled and are the cause of the present bitter and threatening dispute. The stage for the present situation was set twenty years ago.

Is not this the opportune time to deal basically with the question and not merely tamper with the symptoms which now show on the surface? This seems to be the time, when the whole world has its mind turned to these events, for a frank approach to the real problem.

Europe is so sick of the constant threat and terror, the world is so tired of the disturbance to international economic relationships, that a leader with courage to propose a reconsideration of the whole question of boundaries, minorities, and not excluding colonies, would find the nations ready for sacrifice and re-alignment. Anything less is but temporary. Anything less means ultimate war.

The United States, which took so strong a hand in providing for the self-determination of peoples, the protection of minorities, and the establishment of temporarily existing boundaries, playing its part in the war and in creating the Treaty which, as it stands, leads but to more war, should take that lead. Its participation twenty years ago was the result of a war move. Its participation now would be a peace move, and is the only way in which peace can be achieved.

If this proposal meets the argument that our idealistic purposes in the past have been checkmated by diplomatic intrigue, the answer is that the nations are now in a different mood. Twenty years ago the Versailles Treaty was drawn in prejudice and hatred. Today not a nation, even Germany, but strongly desires peace, and failure of right motive to achieve its purpose under one condition provides no just basis for withholding right action in another.

It is only twenty-eight years ago that a joint resolution passed both the House of Representatives and the Senate by unanimous consent, supported by the Foreign Relations Committee of the Senate and the Foreign Affairs Committee of the

House, both without dissent and with the favourable vote of that prince of isolationists, Mr. Borah of Idaho. That resolution read:

Resolved—that a Commission of five members be appointed by the President of the United States to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, *and of constituting the combined navies of the world an international force for the preservation of universal peace*, and to consider and report upon any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war.

In this resolution twenty-eight years ago spoke the whole American people. There was not a single dissenting voice. President Taft later reported that Europe was not ready to participate in this practical effort toward peace. Today Europe and the world are ready. What was right in 1910 would be even more right today, for there is greater need. Under United States leadership, impartially offered because it has proved in the past that it enters not for its own profit, the Treaty can be remade, hatred dissolved, past iniquities wiped out, a basis for permanent peace established, and through the removal of cause for war, fears obliterated, armies reduced, and the world started on a road of friendly relationships, to be maintained only by such an international police force as that to which our country was unanimously prepared to contribute only twenty-eight years ago. Only the United States can give the lead. In 1910 we were ready but the world

was not, and 1914 brought a World War. Now the world is ready. If now we withhold the leadership for which the world waits, what does the future hold? That future rests with America.—S.A.C.

THE NEW CITIZEN

Welcome to *The New Citizen*, Vol. I, No. 1, born in October 1938. Eight pages, crown octavo, double columns, blue ink on blue paper. Here is the acorn which, we trust, will grow into a mighty oak!

The New Citizen Pledge, which Dr. Arundale delivered to the Post-Convention Summer School in July fills the front cover, and there are priceless things on good citizenship, among them the following vivid cameo under the heading: "Fire-Pillars of America":

BENJAMIN FRANKLIN

(1706-1790)

What a rich contribution was Franklin's to the establishing of these United States! And not only the physical structure but the mental and spiritual as well. Long before the War for Independence was begun, his life and works were examples of what a new-world citizen should be and do. And through the medium of his writings (besides his other journals, pamphlets, etc., his *Poor Richard's Almanac* appeared for some twenty-five consecutive years), he implanted in those eager

Colonial minds the principles of right citizenship which made his life so sublime.

But his life followed naturally upon his philosophy. He believed in a Supreme Being, One that "governs in the affairs of man" and aids also in the rise of a nation. He believed, too, in a law of justice, and the perfectibility of man through his own efforts to acquire added knowledge and virtue.

No other man of his age, or since, rose to eminence in so many diversified departments and without the aid of organized institutions of learning, like universities. He was author, printer, publisher, musician, linguist, Freemason of high influence, educator, statesman, inventor, empirical scientist, philanthropist, organizer, philosopher, diplomat.

He was the *only* man who signed *all four* of the most important documents in American history: Declaration of Independence, Constitution, Treaty of Alliance with France, Treaty of Peace with England. No wonder his biographer Fay calls him "the father of his country," and many consider him the greatest American.

Viewing Franklin and his accomplishments even from the more advanced standards of today, he was a very great man; viewing him from the standards of his own day, when America was primitive and undeveloped, he was one of Earth's mighty spiritual leaders, a fire-pillar to light the way for America to contribute nobly towards the Universal Brotherhood of men and nations.—H.H.

Our Attitude To War

BY H. S. ALBARUS

Miss Albarus answers the contention of Mr. Lester Smith that the warlike commands of the *Bhagavad Gita* are inconsistent with its highly spiritual teachings, and must have been interpolated to placate the warrior caste. What does Miss Albarus say? That the earlier books urging Arjuna to fight are not in conflict with the Yoga teachings, but apply to Arjuna's duty to the State, whereas the yoga books relate to his personal life, in which he had showed himself harmless and forgiving.

THOSE among us who passed through the war in 1914-18 inevitably ask ourselves: "What should be the attitude of the Theosophist in the event of another world war?" Consider the attitude of the "conscientious objector," and it seems rather a novelty to hear the *Bhagavad Gita* adduced as strengthening the position of one who is unconditionally opposed to war. This was done with much erudition by Mr. Lester Smith in the August number of THE THEOSOPHIST.

But, if we assume with Mr. Lester Smith that the first two discourses of *The Song of the Lord* are an interpolation and were written to redeem the poem from the too pacific tendency of the latter part, the character of Krishna, "the Blessed Lord," would appear in a very strange light.

Arjuna, the Warrior-Prince, does not wish to fight the usurper who is oppressing the country, because some of his dearly loved relatives and friends have chosen his side. Now Krishna, who is acting as his charioteer, comes and rouses him from his despondency, urging

him to do his duty as a Kshatriya-Prince and to protect the people against the foreign invader. If Krishna later teaches Arjuna the unity of life and lays great stress on harmlessness, this, in the above-mentioned writer's opinion, is the opposite of his former teachings, although, even in the latter part of the poem, "he has to use warlike terms to keep up the heroic fiction with which he started."

And can we really believe that the average Hindu or Buddhist would accept as his ideal of a spiritual teacher one whose doctrines about the nature of the soul and man's duties in the world would be at one time the direct opposite of what he had formerly said? It seems to me that the teaching given later in the poem is not necessarily a contradiction of that which is given in the beginning of it, but that it may very well apply to different circumstances in the same man's life.

The Kshatriya was not to fight for glory or self-aggrandizement, but he was the natural protector of the State; he was to stand as a guardian-wall between the aggressor and the people, so that the

different castes could perform their respective duties in peace. When the country was attacked, the warrior incurred no blame in killing, and Krishna in the second discourse especially emphasizes the fact that the real man cannot be killed!

"He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered."

The teaching of the *Bhagavad Gita* is also distinctly stated by Dr. Annie Besant, who has translated and edited the Lord's Song and written in her preface as follows:

"Could he [Arjuna] slay those to whom he owed love and duty, and trample on ties of kindred? To break family ties was a sin; to leave the people in cruel bondage was a sin; where was the right way? Justice must be done, else law would be disregarded, but how slay without sin? The answer is the burden of the book: Have no personal interest in the event; carry out the duty imposed by the position in life; realize that Ishvara, at once Lord and Law, is the doer, working out the mighty evolution that ends in bliss and peace; be identified with Him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus activity forges no bonds, Yoga is accomplished, and the soul is free."

Was not also the system of knighthood in Europe, which corresponded to the warrior caste in India, based on a highly spiritual ideal? The squire, before he received the accolade, had to pass the night in prayer and meditation in church, and before he was knighted had to

vow that he would always be a protector of the weak and never draw his sword in an unrighteous cause. The ceremony of conferring the degree of knighthood was really a kind of initiation. The blow the candidate received on his shoulder with the flat side of the sword was reminiscent of the blow with the thyrsus given to the aspirant in the Greek mysteries. Would any of us wish King Arthur "to have lost himself" in meditation on the Holy Grail, instead of drawing his sword Excalibur and punishing bandits who outraged maidens? Nay, even Galahad, the most spiritual of Arthur's knights,

Clashed through Pagan hordes and
bore them down,
And broke through all. . .

because the country, between the wars among the British chiefs and the incursions of the Saxons, was in such a state that it urgently needed the assistance of King Arthur and his knightly band.

The injunction of harmlessness and non-killing cannot be unconditionally applied. We are all born as members of a family and of a larger community, the State, and as such have definite duties. What a figure would a man play, if his country were at war, and the enemy entered the people's homes—which happened in some cases in Belgium in 1914—and he folded his arms and refused to defend his old father or the mother who gave him life? Although he literally carried out the injunction of non-killing, he would be regarded as a coward, to say the least. And at a time like the present, when explosive bombs are thrown

by the enemy in China upon the non-belligerent population, the conscientious objector has no case at all. Can he reconcile it with his honour to see the sick in hospitals killed by the hundreds, when, by following the call of his country to arms, he could help to put a stop to such outrages?

This does not mean, of course, that we should be vindictive in our private lives towards those who are trying to injure us. Here also Dr. Besant has set us an example of the most noble and inspiring kind.

Although she would fight for the rights of India by word and deed, so that she incurred even the displeasure of the British authorities and was interned, yet when she was attacked by a rival, on the platform and in the press, she practised Yoga in sending out thoughts of love to her would-be enemy, and with what fruitful effects some of us remember.

Our grateful memory goes out to her who taught us not only by precept, but also by the example of her noble life!

MOON TRACERY

I love the tracery of leafless tree
 Projected by December's moon on snow
 That clothes the earth. It takes but slightest breeze
 To cradle trees in clear design below.

The pattern there upon the snow white plane
 Reveals the world of space. I see, in line
 With universal law, that planes contain
 Projections of the spatial in design.

Here is a lesson in geometry,
 Taught by the moonlight falling through the trees,
 Projecting branches in moon tracery,
 Like lovely ornament, or Gothic frieze.

HELEN GUSTINE FULLER

[The author of this verse is an American Theosophist, a young girl figured in silhouette in her small book of poems. She has uncommonly clear vision and facile and felicitous expression. Other verses of hers are sprinkled through the pages of this issue.]

An Odyssey For World Peace

BY K. J. KABRAJI

The Ulysses of this adventure is the Rt. Hon. George Lansbury, international peacemaker. His practical effort for world peace is but another expression of the Theosophical idealism which he manifested in support of Dr. Besant at the height of her splendid career.

Ambassador for Peace

THE menace of a world war and the vast suffering and loss that must ensue from it, have been pressing heavily on the greater part of the intelligent world in the last few months. But a few who have the thought of humanity ever present in their hearts have seen the danger and its rapid approach for years; and some great-souled among them have been giving their entire thought and energy, living only to find means of averting that dread time. One such life given up entirely to this self-imposed task is that of George Lansbury.

How well we remember having read from time to time brief press reports of his hard long journeys and heavy programmes of speeches in the United States, his embassies of understanding and reconciliation to Paris, Brussels, the Scandinavian capitals, Berlin, Rome, Prague, Warsaw and Vienna. We have in turn thought of him and lost sight of him in the swirl of other news and happenings, but perhaps always with the wish that he might succeed, and the thought behind that wish that, whether he did or not, it was an heroic wandering, whose story would deeply thrill, and inspire, and teach us.

That story has in creditably short time appeared, and *My Quest for Peace*,¹ as he calls it, stands as an engrossing document of Mr. Lansbury's theory of peace, the work its adoption has entailed, the response its exposition has brought, and the possibilities it has shown and which are still before the world to realize for its safety and progress. If those who can lead men would, for a space, turn from their feverish preparations for defensive and offensive war and bring about the brief conference of the heads of European nations which Mr. Lansbury has consistently advocated, and which almost every President and Ruler he has met has been willing to participate in, the most essential step towards certain and universally valued peace and the liberation of the means of prosperity would be taken.

Work in the Balkans

To have achieved these journeys and these pleadings at his advanced age and with his hard-used and weakening frame is in itself a magnificent achievement. But the understanding, the realization

¹ Published by Michael Joseph Ltd., London, 8s. 6d.

by those with whom Mr. Lansbury has talked of a far more fruitful, humane, and glorious alternative to war preparations cannot be considered as any less a gift to his time, too real and deep ever to be entirely lost even if temporarily forgotten, or not to bring forth their meed of good as soon as minds turn more to them than to the dark, insistent thoughts of armaments and war.

Even while this book was coming out, Mr. Lansbury set out on a longer and even more arduous tour of pleading—to Eastern Europe, among the smaller, weaker and therefore more dependent nations. His work among the strong nations was done first. But does strength reside only in what seems strong? Is there not strength perhaps also in the apparently weak and helpless—the strength of the child among his elders? It is that strength which Mr. Lansbury has sought last of all to disentangle and make effective in the European situation. It is the strength of Right rather than of Might which he endeavours to release among the nations, and on behalf of our all-but-human brethren—the animals.

How vividly we remember him coming over from the War Resisters' Conference at Copenhagen in 1937 to the Theosophical Congress and giving us a greeting and a message—a bowed figure, white-haired, walking slowly because of his injured thigh.

On another occasion, the Animals' Fair at Westminster which he opened, his speech happily emphasized the thought which today's Theosophy has been putting before

the world, that our heedlessness towards our brethren of the animal kingdom, our war on them, does—as it must—lay us open to warring amongst ourselves. But there was still undiminished in him the hope for a turning of the scales, the prevailing of the spirit among men of peace with all life, the return to clarity of thought and the saving of what civilization we have attained.

Scandinavian Types

As an insight alone into the particularly lovable and charming qualities of the different peoples Mr. Lansbury contacted, his book is worth reading. With true vision, he has seen the good that really is in all peoples, and which it is so easy to overlook—to our own loss—when we rail against what is regrettable and difficult to understand in them. Many of us who have travelled in Europe know how, in countries where there has been an absence of extra-territorial aims, disinclination for militarism, and concentration on the organizations and arts of human welfare for some years past, the national characters have become, if we may generalize, happy, sunny, generous, and truly social.

The perfect charm of the Scandinavian people, for these and other reasons so well though briefly brought out in this book, constitutes one of the most heartening portions of it. From fineness and beauty of physique and physiognomy is but a step to fineness and beauty of personality, temperament, heart and mind; one does actually find that beauty invariably radiated also in their active goodwill and generosity.

Mr. Lansbury's Message

Mr. Lansbury's message, a deep conviction, born of much thought and searching within himself, is mainly :

1. That—as, in fact, all our experience has shown—there is nothing gained through war, either by the aggressor or by the defender. There are no victors and no vanquished ; all lose, and lose terribly.

2. That if a fraction of the same intelligence, energy, resources (material, financial, intellectual and moral), that are summoned up, coordinated and used for preparing against or for war, were used in positive ways to discover in what avenues of compromise, of trade, education, right occupation, help might be given to those weak in the wherewithal of life, and if the stronger sacrificed a little of their possessions, position and advantages, the world would very soon be so contented and the nations so mutually appreciative of one another that anything but peace among them would become an impossibility.

3. That, if a nation declined completely to arm itself even for defence, it would be in much more secure position than if it armed however haltingly and inadequately, which is all that the smaller nations would be able to do. For it would never be attacked ; human nature would never stand such degradation, and would zealously and effectively prevent it, even if a section of it did stoop so low as to contemplate it.

4. That wise colonization—including the throwing open of all colonies for all emigrants likely to dwell in them, under a united cen-

tral control—is, and would prove to be, a solution of almost all the grievances and conflicts over expansion and racial discriminations within the States of Europe.

The Christ Ideal

Behind all these propositions is Mr. Lansbury's great faith in the message of the Christ on the Mount and His whole life as He lived it among us, to prove His teaching as it were, in Palestine. One may not be able to accept all of Mr. Lansbury's contentions. But how much of that is the result of our limited perception and foresight, our calculating entirely on the visible and the lowest human levels? If the Christ could explicitly give us His teaching today, how far would it differ on the "practical" side from these principles? Would it not be, both as principles and in practice, much higher, and yet ultimately truer, than that which ordinary men, even if good men, have conceived? Would not the law of sacrifice, and of faith in the triumph of Right, be strongly enunciated and illuminated in it?

That faith of Mr. Lansbury's has not been without proof, unsupported by experience, wherever he has gone. He has submitted his propositions everywhere for examination by responsible heads of governments. Nowhere has he been told that he was deluding himself, that he was an unpractical idealist, or that these heads would not participate in any discussion that he would bring about with other heads. His pleading and the views expressed on it by those whom he has met, the great needs and problems of the different countries stated openly to him, and the

assurances which rulers and statesmen have given him—all these make thrilling reading. Of the many surprising conversations which he had with great men, readers will find those in Rome, Prague and Warsaw perhaps the most enlightening; no one should miss the account of Mr. Lansbury's talk with Senatore Marconi.

Along with this story of his talks in each country are truthful and inspiring accounts of national works, aims and temperaments. The chapter on his tours in Scandinavia, with its well justified appreciations of the fine characteristics, the kindness, the generosity and the big outlook of these evolved people, makes one's heart expand and understand. If the worst comes to the worst and the great artistic cultures of the strongest nations are destroyed, surely, one feels, the finest characteristics of the European peoples will at least continue to live and propagate once more from Scandinavia.

The War Resisters

Before and after these chapters on his travels in the United States and in Europe, are chapters on pacifism and Mr. Lansbury's sacrifice of the leadership of the British Labour Party for it, the message on which he resigned and which he then gave to Europe, and studies of the problems of the Jews and of political prisoners. Very informing also is his story of the resistance, and the price paid for it and achievement through it, of those who were the conscientious objectors of the last war and now call themselves the War Resisters. The account is given with the reverence and

humility of one who has seen greatness in suffering, and what has been, and yet can be, achieved through suffering. The last words in the resolution passed by the War Resisters' Conference are:

We dedicate ourselves anew to strive for the removal of economic and political barriers which make life intolerable for so many peoples, and to work for social justice and the abolition of all class distinctions, preparing ourselves to make whatever sacrifices are necessary for the establishment of a new order of society and more just relationships between nations.

Who knows how much these words are native to the heart and principles of Mr. Lansbury?

A New Spirit

In an appendix, Mr. Lansbury gives in full his cures for Europe's ills—his address to the Kulturbund of Vienna in December 1937. It is a valuable epitome of his theory and of experiences which have served only to fortify the faith in mankind with which he started his work. I quote a few extracts:

I do not claim that what I shall propose is anything like a short cut to a millennium or, as one of our British writers had said, "a pill to cure an earthquake." I do claim that, unless the world accepts an entirely new conception of human relationships, this present civilization will perish in self-destruction.

The application of these principles in the present critical situation involves:

- (a) The abandonment of the weapons of economic war, in the shape of tariffs, quotas, and currency restrictions.
- (b) The abandonment of the private ownership of colonial possessions in

favour of the extension of a revised mandate system to all non-self-governing territories, and the establishment of an international colonial service through a league of nations as the instrument of the new experiment in international cooperation.

Our experience supports the view that the people of this country [Austria] are now ready to endorse such measures to secure peace, and we ourselves are convinced that there is no other way.

We have reached a stage when the prestige attaching to ownership of overseas possessions must give place to an international control which will safeguard the rights and interests of all. *This question of empire is one which must be dealt with in an entirely new spirit.*

We are learning how impossible it is to determine from outside how a people will allow themselves to be ruled. Britain learned that lesson after the South African War, and again after the collapse of the efforts made by her Government in company with the Governments of America and France to smash the Russian Soviet Government. The Japanese will not rule for very long in China; neither can Italy, Germany, Britain, or any other country ever hope to control directly or indirectly the people of Spain.

We must accept the fact that no one nation or group of nations will ever be able to remain prosperous while others remain stricken with poverty—and disease, the result of poverty.

Some form of government always arises out of disorder; but true government of the people, by the people, for the people, can only be permanently established by goodwill, cooperation, and peaceful means. Nowhere in the world has force proved itself capable of giving prosperity and peace to any nation.

Pure and simple individualism must now find its fulfilment in association with those among whom we live. Communal service will alone enable us to give into the common pool of helpfulness what is needed to assist in the development of that form of life expressed in the words, "each for all and all for each."

The form of government and administration, once this is understood, will be very simple and understandable, and will be based on a true fraternity because each one will *for the first time* be doing his utmost for the good of all, confident that in doing so he, too, will share in the fuller and nobler life which will follow such a change.

I take only one quotation from present-day literature on the root causes of war to show that Mr. Lansbury is by no means alone in the views he so earnestly advocates. It is from Sir Norman Angell's monthly interpretation of foreign affairs, in *Time and Tide*, 6th August:

War does not arise from specific quarrels, or disagreements, or differences of national character, but from the pursuit by the parties concerned of a method of defence and security which makes the defence of *both* a physical impossibility, and, by its very nature, ends in conflict.

Rulers in Conference

What have these efforts done for Europe? Who knows but that the Four-Power Conference at Munich was the immediate fruit of his work! Mr. Chamberlain's unprecedented step in visiting Herr Hitler personally in the Fuehrer's home shows that the feeling does exist for such personal discussion.

The glad news was to hand—a day after this article was written—

that Mr. Lansbury had led a deputation to No. 10 Downing Street to try and convince the Government that, in addition to the sacrifices called for from Czechoslovakia in the interest of saving the world from a conflagration, the Powers which were calling for them should also be prepared to make very substan-

tial sacrifices themselves—presumably in the direction of free trade and of throwing open their colonies for immigration, and that the decision to do so should be followed up without delay by a conference of the actual Rulers of the European States.

After Mr. Lansbury's visit to Herr Hitler and Signor Mussolini in 1937, Prof. Niebuhr, New York, paid him the following tribute at a World Conference on Church, Community and State, held at Oxford: "It is not often that we can translate a politician into sainthood but, if there is living a Christian saint, that man is George Lansbury."—EDS.

PEACE COMES

" Tonight what wonders fill the sky,
 What wings !
A chant of praise to God on high !
 One sings—
O, angel herald !—of a birth
 Shall fill
The world with joy. Peace comes to earth
 For men of kindly will."

Spearheads

BY GEORGE S. ARUNDALE

(From a Roof Talk at Adyar)

WE do not penetrate, we are not piercing, we are not spearheads through which the object of our interest may be impressed with our own Monadic essence, that we may make it our own. I am very keen about this important power.

In some earlier studies in yoga made a number of years ago, I endeavoured to take the qualities one by one and impress them upon the subhuman kingdoms of nature.

Choose some denizen of the subhuman kingdom as the channel through which you can most easily pour your quality. The Master K.H., when he does His meditations, sometimes takes a number of what one might call key people, those people whom He is able to influence, might one say His "spiritual patients," and He sends forth His marvellous vitality and life in all states of consciousness through those key people who are channels as little obstructive as He can reach for the purposes of His work.

Now I always, for example, so far as the Mineral Kingdom is concerned, send my blessing through Mount Everest. That happens to be my key man in the Mineral Kingdom. Not that I think I should be a success in a physical expedition to Mount Everest, but in other bodies I am not handicapped as much as in the physical, and can go a little higher. I send forth my blessing

through him. Now you may have some delight in the mineral kingdom—send your blessing through it.

One does not wish to be sordid and commercial and say, "In so far as I give, I receive," but there is nothing more wonderful than to have the pure gratitude of the mineral kingdom. It is a force and a power of its own quite different from anything of the human kingdom. If you have some beloved in the shape of a mineral denizen at Adyar, then see what you can do through that.

Mount Everest is my beloved for the Mineral Kingdom. He is so very marvellous, and so utterly impersonally impossible, when you get high up on his summit. He does not pay any attention to you, however much you may be straining your attention on him. If you know the key to him, you may take your place. Mount Everest—Gaurishankar, as some term the range, meaning Shiva-Parvati—this magnificent peak goes right up into the inner heights as well as the outer. Of course, he is throbbing with life other than that which we can perceive.

Who is your particular friend in the vegetable kingdom? Many people will certainly say the Lotus. You can pour your blessing upon the vegetable kingdom through that flower, or you may have something

more dear. I have a conception of an imagined or archetypal Lotus. You must have something in the vegetable kingdom which is to you very wonderful. Do not tell me you have passed all your life in close proximity to the vegetable kingdom and have not yet selected a life-long friend.

Then there is the animal kingdom. Very many people here would select the cow. She has a very particular meaning and purpose—she is a walking dispensary of health. Bishop Leadbeater might say a cat. Doctor Besant a dog. Some of us might say an elephant. Each one must have some friend in the animal kingdom.

Everyone must have more than one hero or heroine in the human

kingdom. You can be a little more intellectual, if you like, and choose someone or a series of ones for your channelship, but you must remember all the time you have to send out through that person your blessing upon the human kingdom. I should not advise generally your choosing your wife or husband, as that might not be an easy channel for the dissemination of blessing. The blessing might not get to the channel, depending on the marital relationship.

There is so much more in the Theosophical philosophy than is dreamed of by the Horatian Theosophists. Remember you can choose a person from the past. They are even more alive than we are.

LOVERS

Joy met Sorrow on the way,
And sought to comprehend
Just what position Sorrow held—
If enemy, or friend.

Sorrow hastened to reply,
That Joy might know her mind,
"We're lovers, though we may appear
Indifferent, to mankind."

"Your life and mine are One
Within Reality, my own.
It's only in this shadow world
We seem to walk alone."

HELEN GUSTINE FULLER

The Fundamentals Of Theosophy

BY J. KRUISHEER

We hold on to Karma, Reincarnation, the Seven Principles of Man, like a ship to its anchor, afraid that if we let go we should be Theosophically shipwrecked. Mr. Kruisheer says these doctrines are no anchor at all—they are ever-changing for one who is continually stepping forward.

UNDoubtedly Theosophy as we know it is based on some fundamental conceptions, among which are the Law of Karma, Reincarnation and the Seven Planes and Principles.

On deeper examination, we find that there is ample scope for any amount of difference of interpretation. Theosophy is—and should always remain for the earnest *seeker* after Truth—a living, ever-changing science, without fixed dogmas whatever. So that when for the beginner we enumerate a more or less elaborate list of fundamental conceptions, we can freely affirm that the first and foremost fundamental of Theosophy is that we do not recognize any fixed immutable fundamentals at all.

We are quite aware that this sounds iconoclastic, and that in the beginning the student wants some system of teaching, some definite thesis for the mind to take hold of. But he should think of them only as temporary expedients, to be let go as soon as further experience provides new insight. None of our so-called fundamentals should ever turn into an unchangeable dogma. In order to preserve our Theosophy as a living power in our lives, it is

essential to challenge constantly our own fixed preconceptions about it.

Let us try to elucidate this idea, taking the three fundamentals, mentioned above, as examples.

Karma

Karma¹ is generally called the law of action and reaction, but H. P. Blavatsky (*The Secret Doctrine*, I, 695) gave the following hint: "Exoterically, this [Karma] is simply and literally 'action,' or rather an 'effect-producing cause.' Esoterically, it is quite a different thing in its far-reaching moral effects." We may detect something of this more esoteric meaning.

Students generally lay more stress on results than on causes. We too often hear: "This is my Karma," which implies that it is believed to be irreparable, unchangeable Fate. The idea then degenerates into a conception far away from its real deeper implications.

Moreover, Karma is not a law outside ourselves, it "works" within ourselves, it *is* "ourselves at work." "Karma is man at work," is a term used by C. Jinarajadasa. This implies that it is the Law of Creation.

¹ See THE THEOSOPHIST, May and June, 1933.

Man, by each of his actions—including thoughts and feelings—creates; he creates *himself*. Karma even “works” first and foremost in the world of thoughts. “It is *Action* itself.” (*The Secret Doctrine*, II, 319).

Consequently Karma is “the work or act of self-creation.” Every moment in life we create ourselves by thinking, feeling, working, and thus we constantly alter the effects of former acts on ourselves and on our various subtler bodies: that work of ours is Karma. The result of each act—thought, feeling, action—is a change in our constitution, which means at the same time a change of character. Character is of our own making, is our own “work,” is Karma.

Karma is *our* law whereby we manifest and it “works” from past to future. In its Eternal Now it implies both past and future, and Karma is the man at work, bringing that future into the present.

Reincarnation

To Reincarnation the same idea should be applied. We generally see one part of the whole series only, count but the past and believe the present to be wholly the result of the past. But the future is all the time hovering over us and incessantly induces an influence upon that present, thus changing the past. The more we direct our daily attention on the future, on that which one day we shall achieve, forgetting the past, the better will Karma be able to “work” for the ultimate coming down of that future into the present. “Look not behind or thou art lost,” saith *The Voice of the Silence*.

The Principles

The Seven Principles, as known in Theosophical literature, are least of all meant to give expression to a final dogma, but they endeavour to lead us upward towards an ever-living truth. They are in fact but means to enable us to study “man”—that is ourselves. Our lower mind can only work in contradistinctions. It wants systems and it makes them. But every system carries its own limitations. Life and living creatures cannot be dissected and put into fixed system-divisions. We should only use them temporarily as ways and means to arrive at a better understanding of ourselves. While fully agreeing that these principles are indispensable for the beginner, they hamper us, we maintain, when we let them grow in our minds into a distinctly fixed classification. Although our system of Seven Principles, with all that it implies, for a time may prove very convenient, there will come a time when we shall outgrow that file-system which once seemed to us to contain the highest possible of truths.

H. P. Blavatsky herself in regard to these principles took good care to put many difficulties in our way, especially so in *The Secret Doctrine*, and on the other hand by giving several hints when comparing the systems of different religions and philosophies. “These classifications,” she says (*The Secret Doctrine*, III, 567), “are not hard-and-fast divisions. A term may change places according as the classification is exoteric, Esoteric or practical.”

“The human principles, as given in *Esoteric Buddhism*, were tabulated for beginners, so as not to

confuse their minds. It was half a blind." (*The Secret Doctrine*, III, 476).

"*Esoteric Buddhism* begins with *Ātmā*, the seventh, and ends with the Physical Body, the first. Now neither *Ātmā*, which is no individual 'principle' but a radiation from and one with the Unmanifested Logos; nor the Body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as 'principles.'" (*The Secret Doctrine*, III, 445).

One of the simplest and therefore the most useful classifications is that which S. Paul gives: Spirit, Soul, Body. Herein Soul symbolizes the connecting link (*Antahkarana*) between Spirit and its body—at the same time separating them. On the other hand, one of the most elaborate tabulations seems to be that of the Hindu Sankhya system which enumerates twenty-five principles. However, on this same Sankhya system is based the well known Yoga system, which holds that for all *practical* purposes¹ of Raja Yoga, it is sufficient to take only two principles into consideration, called Prana and Pradhana; Spirit-Life and Matter-Form.

Ever-Changing Principles

What is the meaning of these two names? In Yoga they carry a different meaning¹ according to the stage of development of the Yogi's consciousness. This difference is defined and denoted by the degree in which the man identifies himself in consciousness with his bodies. Prana, here, is the individual consciousness *as a whole*. That part of himself with which a man identifies

himself, of which he cannot separate himself in thought, is here called Prana, Life. The whole of the remaining part is Pradhana, body or form. In other words: Only that part of himself which a man is able to recognize as Not-Self, is considered (in Yoga) as "body." Everything else, the whole part of man "above" this body or Pradhana, is called Prana.

In our early studies of Theosophy, one of the most valuable teachings is that—by means of this self-same system of principles—one soon learns to see himself as nobody, not the body. Most people identify themselves with the body, aye even very often identify themselves with the very clothes the body wears. They say: "I am dirty," when the coat they wear is soiled. So, when a man only recognizes the physical body, including the etheric double, as Not-Self, then the whole complex of his higher being from the astral upwards, is called Prana. This is the reason why in exoteric literature Prana is placed directly after the etheric body. This order of rank of Prana changes as the man changes, evolves, till in the end Prana is the *Ātmā* alone, the Paramatma or Jivatma itself.

So, Prana and Pradhana in Yoga prove to be ever-changing principles. Consciousness, together with all the vehicles with which man identifies himself in thought, is Prana. The division: Spirit-Matter, proves very variable. Prana always indicates the Jivatma enclosed within those vehicles from which he is unable to separate himself consciously in thought.¹

¹ NIETZSCHE: If you have not a single ladder left, you must learn to climb upon your own head.

¹ See H. P. Blavatsky.

According to this conception Karma, Reincarnation, the (seven) Principles, remain fundamentals of Theosophy. But they are no fixed unchangeable rules. No fast and fixed system can be acceptable to one who wants to remain a Seeker after Truth and therefore recognizes that after each step forward another step must inevitably follow.¹

¹ NIETZSCHE: Nur wer sich wandelt, bleibt mit mir verwandt.

CREATION

No dream of mine can call into existence
 A fragment of the world I know to be ;
 So humbly I acknowledge the Creator,
 Who dreamed this Universe, including me.

Now I, the dream, in turn become a dreamer,
 And I create a world He never knew ;
 Yet as I dream, His dream shall know His dreaming—
 In thought, I recreate the world anew.

HELEN GUSTINE FULLER

The Occult Element in Poetical Creation

BY JAMES H. COUSINS

While readers of THE THEOSOPHIST know Dr. Cousins as a Theosophical educationist and art critic, there is a world in which he is placed "in the front rank of contemporary poets in the English language." His twenty volumes, beginning in 1894, have been published in two large collected editions: *A Wandering Harp* and *A Bardic Pilgrimage*. Some of the secret sources of his inspirations are revealed in the following pages.

Influence of AE

THE publication in 1932 of the small book entitled "Song and its Fountains" by the Irish Theosophist-Poet AE marked an epoch in the literature of personal testimony to experiences in poetical creation different from those usually meant by the term inspiration. Now and again poets had confessed, almost shamefacedly before a sceptical world, of happenings associated with the intense phases of composition that did not arise out of the usual interplay of idea and feeling. But it remained, so far as my reading serves me, for AE to make a detailed exposition of poetry as "oracles from the psyche" based on numerous super-psychological experiences over many years on which he turned the searchlight of a more than ordinarily informed and perspicacious intellect.

During my sixteen years (1897-1913) of frequent contact with AE in the development of the Irish

literary and dramatic revival and related nation-building movements, and particularly in his revelations of his inner life to a circle of special friends, I became aware that poetry to him was not a fabrication but a reception. I was not unprepared for such a discovery, as verses had occasionally come into my mind ready-made during my poetical apprenticeship in Belfast before AE's first book of poems, "Homeward: Songs by the Way," appeared (1894, the same year as my own boyish first book was published), and signaled the arrival of a new poet of a very different order from those who then had the ear of the English-reading public—Kipling, Davidson, Watson, and others.

My contacts with AE were frequent, and spiritually and occultly intimate. He taught me yoga based on Irish symbology through which something of the secret of my own inner nature was opened to me before I found Theosophy. Yet

something in me shrank from the disclosure to him of my developing personal experience of a life beyond my own and its relationship with poetical creation. I was determined not to be intimidated or artificially stimulated even by obvious greatness in another. I was also determined not to allow myself to become an echo and reflection of AE in my art, but to stick to the English forms in which I had attained some degree of deftness, with such natural variation as my own capacity might initiate. My poetry might, or might not, be "an ill-favoured thing," but it would be "mine own."

So also, as it happened would be my drama; for while AE put on the stage (1902) as one of the pioneering plays of the then re-nascent drama in Ireland a version of the legendary story of "Deirdre" in language that later would have been called free verse, it fell to me to portray the tragedy of the life of the fisher-folk of Belfast Lough in plain prose in a little drama, "The Racing Lug," that dropped into my mind out of the receptacle of memory, but completely shaped by an inner creator whose skill in drama was beyond my personal capacity. Shortly afterwards I was asked to make a stage version in blank verse of an Irish legend. During the composition of "The Sleep of the King" the story was transformed somewhere behind my executive imagination into an allegory of the mind (manas) being called away from attachment to external things by its own inner being (buddhi).

Had I entered into collaboration with AE with no dark line in its

spectrum, my experience would certainly have been other than it was; perhaps more abundant and affluent. But my realization as time went on that the growing evil in English poetry and the arts in general in the world, arose out of ignorance of the occult reality and spiritual purpose of the impulse to art-creation, has brought me to the conviction that variety of independent experience of the influences behind the arts, and declaration of such experience, are essential to the proper placing of the arts among the forces of life. Hence the confession that here followeth.

Sources of Inspiration

My serious study of the hinterland of art-creation began when my partner and I settled down in 1903 to an inquiry into the realities of life in which her quickly discovered psychic receptiveness and my growing imaginative sensitiveness, and a mutual mental alertness and scrupulous veracity, became the joint vehicle of intimations and experiences so far outside the normal possibilities of our circumstances that we kept them mainly to ourselves. Psychical automatism was soon superseded by extended sight and hearing, and by a sense at times of both internal and external super-personality. Of the details of such experiences I shall not here speak, as the present narration is concerned with poetical creation.

Two experiences, however, bear on the immediate subject. One of these was the dictation to my partner of her horoscope by a method stated to have been practised in ancient times, but then obsolete. A transcript of this, with its curiously

drawn map, was sceptically acknowledged by Mr. Alan Leo. Later, however, he published it in his magazine *Modern Astrology* in full under the nom-de-plume of "Noinin," the Irish equivalent of Margaret, with warm editorial approval. An important sequel was the discovery that by the obsolete method of the horoscope there was a plain indication of the illness which caused the postponement of the coronation of King Edward VII, an event which had not been foreseen otherwise.

The other experience was the psychical reception of an esoteric interpretation of the Old Testament story of Ruth. This was published in *The Theosophical Review*. Years afterwards an authority on Hebrew esotericism told me that we had tapped the secret of Hebraism. Through these experiences we came to realize the unity of human life with the Universal Will, and the inescapable impartation to persons and events, actual or imaginary, of significances beyond external actualities—two fundamentals of what was apparently intended to be a future conscious and positive collaboration in creation rather than a passive mediumism.

A preliminary attempt at passive but conscious mediumship had, indeed, been made, when my interest in psychic matters was threatened with supersession by the possibility of my undertaking the composition of an opera-libretto for a rising young musician. Some super-personal power intervened with an effort to dictate the libretto to me through my partner, and thus save my time and energy for more important work. But the result was

so unpoetical that I broke the effort with my contrary will; and the disruption caused a temporary stoppage to both psychical experiences and poetry. Of course the young musician, now world-famous, knew nothing of these inner matters.

The Inner Creator

A second effort at writing for music repeated my early experience of ready-made poetry, with its inference of an "inner creator of poetry and myth," as AE puts it in his book. I was asked by Signor Michele Esposito, then the chief musical influence in Ireland, and my partner's master in her practical work for the degree of Bachelor of Music, which she had taken just before our marriage, to put words to an Irish melody. He had harmonized the melody to suit words already published along with it. But a question of copyright in the poem had arisen, and as the old melody was free from legal restriction, he turned to me as "a rising young poet" to make a new set of words. The task proved too much for my capacity. It might have been possible to put congruous words to a plain melody; but the composer's harmonization of an emotional sequence in three contrasted stanzas necessitated a similar sequence in the words. I could not rise to the complexities of the process, and gave it up. The "inner creator," however, was not to be defeated by my outer incapacity. Some months after I had finally abandoned the attempt, and my imagination had been occupied by other matters, the song appeared in my mind, complete and perfectly congruous to the music, and with a closely knit scheme of consonance

and assonance outside my skill but exactly fitting the spirit of the song. The piece, "A Flail-Song," became an acceptable concert item, and is included in the collected edition of my poetry.

The Irish Mythos

My full experience of the occult element in poetical creation began when my partner received superpersonal instructions that I was to concentrate on the inner interpretation of the Irish Mythos. I had begun such a process in "The Sleep of the King." My experience of the inner worlds had put a background of significance in the transactions of the stage of life. My deepening study of *The Secret Doctrine* and other books on Theosophy, and the writings of Anna Bonus Kingsford, had given me the equipment of thought and terminology. My poetical technique had been applauded by good critics. My crucial need was discrimination between the Light of lights and the shadows cast by the Light.

My knowledge of the Irish myth-tales was as yet small, and derived from English translations from the Gaelic. In this respect I was no worse equipped than AE and Yeats; and it is thinkable that liberation from textual and linguistic specializations left us freer to feel into the meanings of the stories. My special limitation was a want of imaginative inventiveness. I could work on a theme but could not initiate one. On the other hand my partner could receive in non-cerebral script and by clairaudience, and occasionally by vision, not only dissertations on matters spiritual (which still remain in a lock-box), but sym-

bolical narrations; and this capacity took the place of my lack. Two stories relating to persons in the mythos were dictated to her as material for me to work into poetry. Of the symbolical truth of the stories I had no doubt: they formulated cosmic and psychological truths that aroused my intuition and satisfied my reason. But the sense of artistic rectitude (or was it egotism?) that had held me from full intimacy with AE again asserted itself. Something in me resented my being turned into a poetical catpaw to draw symbolical chestnuts from the embers of destruction. In such a mood, poetry of any kind was impossible. Moreover, I had grave doubts as to my ability to rise to the tremendous matter of the stories. To play the fool in the cause of folly breaks no bones; but to make a fool of oneself in the pursuit of wisdom, while it may be heroic, is certain to be painful. And the income of an office-clerk, and shortly of a junior schoolmaster, did not augur publication even at a time when literary reputations were being made on editions of 250 copies, printing paid by the author.

A Double Life

But again the "inner creator" was not idle. There came a day when, apropos of nothing in my outer life, the story of "The Going Forth of Dana" emerged in my imagination with all the glow of self-creation, as if the original transcriber had been the deputy of my deeper consciousness. I do not remember how long it took me to write its 205 lines of blank verse. But I have a very clear memory of the curious double life that I lived

while doing so—going through my daily duties, and in the totalling of a column of figures in my business office suddenly finding lines in the back of my head as if they had come through a funnel that opened outwards (perhaps inwards) to some region of light; discussing art or philosophy, woman suffrage or Irish politics with some of the eager youngminds that had gathered round us for the study of serious matters; and at the same time being aware that poetical creation was going on behind my executive mind, undirected by me, and that I would have lines to take down afterwards.

One example of such experiences is this—but the gist of the story is necessary for its understanding. Dana is the mother of the Irish Gods. I saw her as the soul of the Universe, destined to fall from her co-equality with Dagda, the Lord of Life, and to return to her original state after laborious millennia as the redemptive power in manifestation. She was tempted towards the outer life by one who sowed seeds of flowers in her path. The poem proceeds:

Straightway sprang to fullest
bloom
Innumerable flowers. About her feet
Violet and pansy trembled with
delight.
At such great life. Across the far-
ther fields
The hyacinth trailed like a faint
blue mist;
While at the foot of heavy-fronded
ferns
The cowslip's little rocket skyward
shot
And earthward fell in throbbing yel-
low stars;
And through the marigold's low-
smouldering fire

The crimson tulip flickered like a
flame.

My ordinary need for poetical composition has always been solitude, or at least stretches of immunity from challenge to my super-sensitive outer mind. The above lines were made by some power behind my mind while the latter was engaged in a discussion with metaphysically-minded friends. This may not appear a matter of much importance from the point of view of occultism. But it will be seen in another light when it is realized, as I only realized some time after the lines came to me, that the succession of the flowers is in the order of the spectrum.

A Psychological Technique

The other poem was "The Marriage of Lir and Niav," which ran to 483 lines. Lir was, mythologically, the God of the Sea. I saw him as the personalizing of the positive mental side of the Universal Life, whose symbolical gem was the ruby. Niav was the inner aspect of Lir, the Soul of things, "the pearl of great price." Their marriage was the divine transaction of unifying the subjective and objective aspects of consciousness. The theme was nearer than the other to the psychological operations of humanity; and it was possibly because of this that the occult accompaniments of its translation into English poetry were more numerous and definite.

Occasionally, for example, I lost hope of being able to complete the poem; but I kept the feeling to myself, as I did not want to ruffle the placidity which we had found necessary for the joint experiments

in psychical technique in which we regularly engaged, and in which my own inner moods, provided they remained inner, did not appear to matter, my work being that of helper, observer, recorder, and, in due time, transmitter. On a certain evening, as my partner and I sat quietly side by side, I became aware that she had become abstracted from external consciousness. On awakening she told me that she had been present at a birthday celebration of a princess, perhaps an Irish Goddess, in a great pillared hall where bards and harpers chanted and played ancient music. She wondered why she had been shown this picture. Then she heard a voice saying that this was to be the next scene of the poem I was writing. She then suspected that I was in difficulty, which I confessed; and the scene could not have been more suitable if I had entirely imagined it myself. Indeed, the feeling was as if I had done so, but some obstruction in my machinery of reception had necessitated the conveyance of the passage to my executive mind by an alternative route. When the poem was published in the volume "The Quest" in 1906, a London journal pointed out the similarity of the idea of this passage to a passage in a book by Mabel Collins (then unknown to me) and hazarded the idea that plagiarism was not necessarily involved in such parallels, as they might be independent expressions of a common inspiration.

"The Oracle"

That the feeling of a super-conscious unity was not merely fanciful was shown on another occasion dur-

ing the writing of the same poem. While my partner was practising what she called "magnetic sleep" in one room of our Dublin home, I, in another, was writing lines that gave me keen pleasure by their unexpected beauty and symbolical truth. Lir was contemplating the spiritual mystery of love which made him simultaneously more and less than his desired bride:

Oh! more, far more.

For love is might, and of the eternities

That hinge upon this hour doth make a shell

To shut thee like a pearl within its heart.

Less? Infinitely less; for all that was,

Of proud accomplishment or chanted fame,

Or jewelled tribute from my utmost isles,

Have through this flame of love passed into dust

To make but one poor ruby for thy brow.

I knew that the pearl was the Soul, and the ruby the active Mind, and that the ultimate achievement of the Mind was the transformation of its conquests into an ornament fit for the Soul to wear—a truth whose practical application would have solved the problems of the time, as it would those of today; and the realization of this was my unuttered reply to criticism of wasting time on ancient unpractical themes. I had completed the above passage when I was called to the other room to record as usual in shorthand what my partner had experienced while out of the body. She was in a specially happy mood as she had something very special to tell me. She had been admitted to

what she had come to regard as the place of the Irish Divinities. A Goddess (of whom she gave a description agreeing with a description which I thought I had imagined, and of which I had not told her) had approached her as she knelt in salutation, and told her to rise and look into a casket which the Goddess carried in her hands. The casket contained a *pearl* and a *ruby*. The Goddess conveyed to the mind of the terrestrial visitor that the pearl was herself, Niav, and the ruby her consort, Lir; and told her to tell this, on her return to earth, to me, and that I would understand. When I read her my lines afterwards, she knew why I understood. The experience indicated to us the possibility of double, perhaps multiple, reception from a common centre of creation outside the normal field of consciousness; it also had bearings on simultaneous discovery, like that of Darwin and Wallace on the laws of evolution, and on the recurrent phenomenon of ideas or emotions "in the air." Thirty and more years later I put the incident into the poem "The Oracle" which appeared in *THE THEOSOPHIST* a couple of years ago, and became the title-poem of my latest volume (1938).

It is natural to desire for such experiences some kind of completely objective reinforcement. To ourselves they were, so to speak, subjectively objective in that they were beyond our initiative and control, and sometimes contradicted and corrected our personal knowledge and ideas, but operated within our own subjective area, and, though convincing to ourselves through accumulated experience and inference,

were incapable of communication, much less demonstration, to others. Even when we had an occasional phenomenon, such as psychic instruction as to where to find a material object whose existence was unknown to us, but which we actually found, we could only rely on mental balance in going through the experience, and veracity in recording, and occasionally telling, it.

A Professor of Psychology (this was thirty years ago) explained the foregoing incident as "mind shadows." A Professor of Education regarded alleged telepathy as the result of a "nasal whisper." Still, we were not deterred; and the accumulation of records of *apports* in the years between then and now will make the following unexpected objective experience, with its bearing on the topic of this article, less fantastical than it would have been accounted when it happened.

A Phenomenon

I had reached a point almost of desperation over the apparent impossibility of ever finishing "Lir and Niav." No concentration or relaxation would make it move. For mental relief I went out to the wall of Dublin Bay round the corner from our home, leaned my arms on the parapet, and looked vaguely out over the water, then at full tide, without a ripple, "too full for sound and foam," clearly seen in diffused cloud-hidden moonlight. An argument began in my head, perhaps a dramatization of (or by) my consciousness, yet with my executive consciousness listening to it with the separate interest experienced in dream. Something argued the stupidity of my wasting time

and mental energy in trying to write a poem that I would never finish ; that, if finished, would never be published ; that, if published, would not be read, and, if read, would not be understood.

Something rejoined that to bring spiritual vision into poetry through an Irish myth was a work worth all sacrifice and trouble. Then I asked, where did I come in, with mental agony, and time passing that might go to work for improving my position in life ? I was willing to go on with the poem, but felt that I should be given some encouragement and ratification more concrete than the subjective signs that, however convincing at the time, were likely to blur and fade.

Then I boldly addressed the Spirit of the Sea to the effect that I believed that the world of waters was not merely a matter of chemistry ; that it was created and controlled not only by impersonal laws but by some kind of personal Life ; and that, since I was trying to express its inner meaning in poetry, I should be given some sign. Instantly I was splashed with water that tasted salt on my lips. I looked for some explanatory movement in the water, but there was none. There was nobody but myself anywhere visible. There was no tangible agency to be seen that could exert the energy necessary to lift a quantity of water from the sea some eight feet below me and sprinkle it over me in large drops. I went back to my home pondering, and let myself quietly in with my latch-key. My partner heard me and came to the door, expressing surprise at my having gone out at an unusual time, and at its having been raining as she

judged by the drops on my hat and elsewhere. She made to remove the drops, but I told her they were not raindrops, and must not be removed, and that I would explain them later. I went to my quiet corner and wrote a series of the best lines in the poem.

Superphysical Mentors

My experiences of a super-conscious creative centre paralleled those of A.E. With these there were, as I have indicated, sources of inspiration and illumination objective to our own areas of consciousness, though not in any way tangible to others. As an artist in poetry I maintained my own imaginative integrity, keeping the subject-matter of the poetry which I was creating away from its alleged super-personal origin. Any self-consciousness in this respect during the process of composition would have destroyed artistic sincerity and true receptivity. A claim, also, to super-personal collaboration in my poetry, when published, would have added to it an ulterior, and to me ungenial, element which might conceivably have increased its circulation either by ignorant condemnation or irrelevant appreciation.

At the same time, as a beginner in the study of occult principles and practice, I kept watch on another side of my mind (a process not difficult to Gemini rising and a birthday gift of a double crown) for corrections or corroborations concerning our invisible mentors. Of these, the chief was an entity who claimed to be the leader of a band of beings outside incarnation whose work was to keep alive, by suggestion to sensitives, the inner meanings of universal life and their

expression in myths and imaginative poetry. Their influence, we were told, would be found symbolized at critical points in human history, where the lost past was restored by some individual, such as Tuan Mac-Cairill in the Irish myths. We found Hesiod in Grecian literature doing the same. Later, when our growing connections with Theosophy brought us to India, we added Veda Vyasa to the list of restorers of human memory. We remembered Plato's saying that education was a restoration of memory. My work was also a reminder of forgotten meanings, consciously esoteric, and subject to modern psychological conditions and my own capacity and quality as a poet. The two myth-poems of definitely super-personal origin were not remarkable in length (688 lines); yet, reading them now, over thirty years after their publication, I can catch the flicker and gleam from heights of spiritual illumination whose elucidation in prose would need a large volume.

Two incidents occurred bearing retrospectively on the objectivity of our chief mentor to whom I shall refer as S . . .

Looking over a bookseller's shelves in Dublin one day long after the myth-poems had been published, I saw a new edition of the "Apocrypha of the Old Testament." As I had conceived a desire to study these, having a private suspicion that their rejection from the canon of Holy Scripture by orthodoxy inferred matter of special interest to the heterodox, into which category both my Catholic and Protestant friends had put me on account of my Theosophical interests,

I bought a copy. My study was concerned with comparative religion. No thought of superpersonally suggested myth-poetry was in my mind. That phase of my creative life had passed—to return thirty years later, as I shall indicate hereafter. When I reached a certain verse in a chapter of one of the books of Esdras, I got something to think about rather than comparative religion in coming across the exact name of S . . . and observing that the work of Esdras in the history of Israel corresponded in some measure to what I had done in esoteric myth-making.

Clairvoyant Visions

The other incident occurred during a visit of Alfred Vout Peters to Dublin. Mr. Peters was not only a clairvoyant and clairaudient but a psychometrist. In my study of occultism I had developed a desire to have one form of psychical reception tested by another. I had watched a lady in one corner of a large room automatically make a symbolical design, while another lady, in another corner and completely separated from the first, received a non-cerebral script giving the meaning of the symbol. I had asked Ronald Brailey, when on a visit to Ireland, to see what he could get clairvoyantly while my partner received writing from a source unknown to him or me. He got nothing concerning the script. His attention had been attracted by some old-world ceremonial on the Hill of Howth, a promontory seen from our drawing-room window—a procession in antique paraphernalia and moving with marked solemnity, not on the ground but

in the air above the headland. We dismissed the experiment as a failure, and the clairvoyance as of some matter outside our ken. Next morning we read in the paper that the Earl of Howth had died the previous day. The house of Howth was of the ancient nobility of Ireland. The Earl was, if I remember correctly, eighty, and had no direct heirs. His long line had come to an end—a fitting occasion for an astral or akashic demonstration, and an evidence of the objectivity of the clairvoyance, though our personal desire had not been fulfilled.

The experiment with Mr. Peters was different. I gave him some non-cerebral manuscripts with the intention of testing whether he psychometrically could pass the personality of the recipient and contact the presumed super-personal communicator. By a series of pictures thrown into his mind he conveyed to us the special mission of one of our communicators, a script purporting to come from whom had been, as we found, chosen by Mr. Peters unknown to us. Another script he found to be very unusual; not from anyone who had ever been in incarnation; some high Being whose work was to awaken racial memory; something related with the soil under his feet; that made him want to sing. The script was found to be one from S . . . dealing with the myth-poems.

The Poet's Inner Theatre

In the three decades that have elapsed since then I have had various experiences of the occult element in poetical creation. To recount them here would make too large a demand on available space. I shall tell of them in another article. Meantime, keeping to the creation of myth-poetry, I shall end this article by saying that, after much preoccupation with various interests, some cycle in my stellar firmament has brought me back to myth-making and occult contacts with a freshness that has been a complete surprise to me and a deep delight. An Irish bardic tale which had attracted my imagination many years ago by its dramatic possibilities and its esoteric suggestiveness recurred to my mind when I had the prospect of time and mental congeniality in which to attempt a large work. The prospect was broken by the demands of life; but sudden incursions of ideas, and—a new experience to me—the presentation to my inner eye of drama played on some stage external to my own imagination, so objective and psychically substantial that it remained unimpaired during an interval when my attention was drawn elsewhere, have given me matter far beyond anything I ever thought of as within my capacity in both magnitude and power.

The Ladder of Arhatship

BY A. J. HAMERSTER

“Ladder” is an interesting word, a Middle English word relating not only to an appliance consisting of rungs or steps, but also the ascent to heavenly states and places, and in this sense it appears in scripture and poetry. In occultism it represents the hierarchical stages which the aspirant achieves in his ascent to Adeptship, and in this sense Mr. Hamerster uses it. His article is continued from our November issue.

1. The Seven-Gated Path

OUR study of the Brotherhood of Adepts in our November instalment led us so far that we were able to distinguish each of the seven stages of the Path by a different name. For convenience sake, and to familiarize the reader with the terms, I repeat them here: Stream-winner, Once-returned, Not-returned, Arhat, Adept, Chohan, Buddha. The last is the furthest step in evolution man can hope to take on earth. Beyond the gate that closes this last section of the Path lies the unfathomed glory of the Root-Base of the Hierarchy, and behind that again the unknown splendour of pure light spiritual. “Help Nature and work on with her . . .” the disciple is admonished, “then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal; beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.”¹

The Path, its glories and miseries, the requirements for treading it to the very end, the disabilities that

¹ H. P. Blavatsky. *The Voice of the Silence*, First Fragment.

will frustrate the seeker of the goal, all this has been described by H. P. Blavatsky in such a rich poetical imagery, that it cannot but impress itself on the mind of even the least susceptible to the beauties and harmony of poetry. That the reader may be spared long digressions, I may be allowed to give still another extract from *The Voice of the Silence*:

2. The Seven-Runged Ladder

“The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in waters of renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot; and like a bird caught in

the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices, like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave."¹

One might deplore that these lines should end on a sad note of failure, rather than in a joyous cry of triumph. But H. P. Blavatsky will have had her reasons for translating just these warning words from the eastern language in which the original is written. There are so many who too rashly venture on the Path, forgetting or not realizing that it is a Holy Path, in a double sense, as the Way of Holiness, and as the Way to . . . nay not *to*, but the Way that *is* the Holy Brotherhood of Adepts. Did not the Christ say, I am the Way, the Truth, and the Life? Not the Way *to* Him. He *is* the Way. Walk the Way, and you are He, and He is you. Just so the Ladder of Arhatship is the Way. Not *to* the Brotherhood. It *is* the Brotherhood itself. Climb it, and you are the Brotherhood, and the Brotherhood are you.

"Thou canst not travel on the Path before thou hast become that Path itself."

It is again *The Voice of the Silence* which thus reminds us. Gain the stream, and from that moment is counted your incorporation into the Brotherhood, or the Brotherhood's incorporation into you. The drop is expanding to become the ocean, or the ocean is pouring itself out into the drop. For mathe-

¹ *The Voice of the Silence*, First Fragment.

maticians either may seem a subtle absurdity; for mystics it is the experience of reality.

3. The Middle Point

But life presents two sides. Besides its mystic aspect of absolute unity, stretching like a tranquil lake in undisturbed serenity from eternity to eternity, there is the phase of its appearing to have poured itself down the cascade of manifested existence in a fast-moving torrent. Life in this latter aspect being a graded process, the Brotherhood considered from this side is of necessity a graded institution, or organization. Of its seven grades, enumerated by H.P.B., the first three are of a preparatory nature, so to say; the middle one, the Arhat, is the decisive stage, the *crucial*. The lower in man, or rather round and about man, is henceforth finally conquered, *crucified*, and the higher set definitely free to unfold its wings to their full measure.

On this stage the candidate pledges and binds himself irrevocably to the higher life, and this pledge carries him through the next three stages to the apex of human evolution. It is because of this central importance of the Arhat stage for the whole Path, that the latter is also called the Ladder of *Arhatship*. And it is because of this that the Master M., though long past the middle point, continues to speak of "my Arhat-vows," and lovingly describes his Brother K. H., closest of companions treading the Path by his side, as "a perfect Yogi-Arhat."²

² *The Mahatma Letters*, p. 268.

4. Filling In The Picture

It is time to return to H.P.B.'s comments on the verse from the Stanza of Dzyan which is our fundamental text. In further following up her commentary, we shall fill in a few more details of the picture already formed of the Path, especially as regards the higher stages.

H.P.B. says: "There are those who have reached it [the apex of the Ladder of Arhatship] even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race [read: Round], and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor [i.e. Planetary Chain] Manvantara, the present *life-cycle*."

Undoubtedly a mistake has crept into the first sentence. We should read planetary "Round" instead of "Root-Race." And the words "this minor manvantara, the present life-cycle" do not refer to the life-cycle of seven root-races on a globe, the earth for example—a "globe-ring" or "world-ring" as it was called in the earlier days. When "round" is substituted for "root-race" in the preceding sentence, the manvantara meant here must be the life-cycle of the whole planetary chain, consisting of full seven rounds. It is in this sense that the identical expression "minor manvantara" is used also in *The Mahatma Letters*.

Says Master K. H.: "There are three kinds of pralayas and manvantaras [alternate periods of outward creation and inward recreation]: 1. The universal or Maha

[great] pralaya and manvantara; 2. The solar pralaya and manvantara; 3. The minor pralaya and manvantara. . . The minor pralayas [and manvantaras] of No. 3 concern but our little string of globes. . . The minor manvantara is composed of seven rounds."¹

5. Fifth and Sixth Rounders

Taking Buddhahood as the apex of the Ladder of Arhatship, its seventh rung, we find in *The Mahatma Letters* a statement by the Master M. that man—presumably the "average man"—"at the sixth [round] may become a *Buddha* and at the seventh before the [minor] pralaya a *Dhyân Chohan*." And the Master K.H. also writes that at "the last seventh [or should it be: the last but one, i.e., the sixth] round," "humanity in a mass" will have reached "the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana." For this reason the Buddha is sometimes called a "sixth-round man," or a "sixth-round being," or again *tout court* a "Sixth-Rounder," while other exceptionally advanced specimens of our fourth and fifth races, like Confucius and Plato, are specifically stated to have been "fifth-round men." In other words, they are Adepts of the fifth

¹ *The Mahatma Letters*, 93 (80, 92, 97). Cf. *The Masters and the Path*, p. 479. It is only fair to observe that there is one passage in which the Master might be said to have used the expression "minor manvantara" for a round (*The Mahatma Letters*, p. 93), contrasting it there with the lesser cycle of a "globe-ring." I also found the expression "great manvantara round." Generally the adjective "great" or mahâ is used for the universal, or at most for the solar pralaya and manvantara.

and sixth rung of the Ladder of Arhatship. We find similar statements reproduced in *The Secret Doctrine*, with the additional information that Shri Shankarâchârya, the Hindu saint and philosopher, was also a Sixth-Rounder.¹

The "average" man of our own times is no more than a Fourth-Rounder, or even less, that is to say, in our present fourth round he can at best hope to attain Arhatship. "Not even Gautama Buddha's son [Râhula] was anything but a fourth-round man," as the Master K.H. expressly informs us. The reason why? Because "the few men of the fifth Round [who are among us] do not beget children of the fifth but of your fourth Round," the same Master wrote to A. P. Sinnett on another occasion. Indeed! To be a Fifth or Sixth-Rounder is not a question of birth, but of evolution and merit. "Fifth round mankind . . . has not commenced on our earth" yet, though a few such men "have been coming in for the last few thousand years." That is "because we are in the latter half of our septenary earth ring. In the first half this could not have happened." Therefore, when speaking of the present inhabitants of the earth, the Master is wont to refer to them as "our fourth round humanity."²

6. The Mystery of The Buddha

With the fact that the Buddha is a Sixth-Rounder, the remark by the Master K.H., that "individuals cannot outstrip the humanity of their round any further than by one

remove," seems to be in contradiction, were it not that immediately preceding and following it is the statement that "our Lord Buddha—a 6th r [ound] man—would not have appeared in our epoch, great as were his accumulated merits in previous rebirths, but for a *mystery*. . . Buddha forms an exception by virtue of the *mystery*. . . The sixth [round man] can only come at rare intervals and prematurely (only under prepared conditions)." And "the seventh [round men] are not yet evolved!" The same mystery must have existed in the case of Shankarâchârya, the other Sixth-Rounder known. He and Gautama Buddha, H.P.B. tells us, "are most closely connected, if one believes the traditions and certain esoteric teachings." We cannot here enter into the nature of the mystery connected with these two greatest representatives of the human race. The curious reader who wants to grapple with the problem is referred to the series of articles under the general heading of "The Mystery of the Buddha" in the third volume of *The Secret Doctrine*.³

The reason the Master gives for our inability to outstrip our fellowmen more than one round is worthy of notice. "It is mathematically impossible," he says. A. P. Sinnett had objected: "If the fountain of life flows ceaselessly, there should be men of all rounds on the earth, at all times." But the Master reminds him: "The hint about planetary rest may dispel the misconception on this head." In other words, the rhythm of life demands inter-cyclic periods of rest (*pralaya*) between successive cycles of activity

¹ *The Secret Doctrine*, I, 161-2.

² *The Mahatma Letters*, pp. 74, 67, 84, 117, 177, 95, 149, 96.

³ *The Secret Doctrine*, III, 359-432.

(*manvantara*). The former serve the purpose, among other things, of being sifting places to separate the laggards and the advance-guard from the bulk of evolving humanity. The too far advanced go on to other spheres of work, the too slow are kept back in suspension (*nirvana*), till their time comes again, so that individuals with not too great differences in evolutionary status will evolve together in one cycle of activity.¹

7. The Permanent Atom and the Spirillae

In *A Study in Consciousness*, and in *Talks on the Path of Occultism*, the mystery of the Buddha, and the curious appellation of "fifth" and "Sixth-Rounders," are explained from the aspect of the development of the seven spirillae in the permanent atom appropriated by the Monad on the physical plane. Annie Besant writes: "In some early theosophical books . . . Fifth Rounders and Sixth Rounders are spoken of . . . [They are those who] have evolved the fifth and sixth spirillae in their permanent atoms, thus obtaining a better instrument for the use of their highly developed consciousness."² So far so good.

But there seems to be a discrepancy between the Master's idea of Buddhahood (seventh stage) as the highest goal of man on earth, and C. W. Leadbeater's statement

that the permanent atoms "are at the fullest development of seventh round atoms in men who are about to become Adepts"³ (fifth stage). This would mean that the higher Initiates than the Adepts cannot avail themselves of "better instruments" for their more "highly developed consciousness." That does not sound logical, though it seems consistent with the conception, propounded by C. W. Leadbeater long before in *The Inner Life*, that "the goal set before us," that is the goal to be achieved presumably by the "average" man at the end of the seven rounds, is the attainment, not of Buddhahood, but of "that level of initiation which has been called adeptship—the position of the *asekha*, 'the one who has no more to learn with regard to our planetary chain'."⁴ I cannot completely explain away the discrepancy. Still I will try to make it plausible.

8. Rounds and Chains

The difference between the early and the later Theosophy is that in the more developed scheme of evolution expounded in the later works the attainment of the level of Buddhahood seems to be removed from the end of a planetary chain consisting of seven rounds, to the end of a planetary system or scheme consisting of seven chains (reincarnations) of seven rounds each. At least, that is the inference I draw from the statements that the goal set before man in the first, second, third (moon-chain), and fourth (earth-chain) incarnations of our

¹ *The Mahatma Letters*, 96-97. The first edition of these Letters had printed "a 6th race man," evidently a wrong conjecture by the decipherer of the MS. In the second edition it was amended into "a 6th r. man," of which the correct reading is of course "a sixth-round man."

² *A Study in Consciousness*, pp. 112-3.

³ *Talks on the Path of Occultism*, p. 600.

⁴ *The Inner Life*, II, 294.

planetary scheme, are respectively the first, third, fourth and fifth stages of the Path.¹

But what about the seventh chain? In our next paragraph we shall enter into a fuller discussion of what that seventh chain may perhaps be intended for, by analogy with the destiny of the seventh round of our earth-chain, as described by the Master K.H. Substituting the word "chain" for "round," this would be what the Master says: "In six chains the group of worlds attains perfection, and during the seventh enjoys felicity, and *neither nature nor beings labour or toil any more, but prepare in their perfection for Nirvana.*"

In the earlier Theosophy I do not find one trace of the later theory of seven chains (reincarnations) in one planetary scheme. But this does not prove anything against that theory. The later conception is evidently but an elaboration of the older idea, not anything that is in contradiction to it. And it may very well be that the Masters in the early days were not prepared to go as far as that in their revelations of occult cosmogony. Read their Letters, and see how They continually confessed having to keep back more detailed information. People were not yet ready or able to grasp the subtle distinctions involved in further details. Even the language in which to express these had still to be created. It is therefore but natural to suppose that what the Masters gave out (and

even what we have now) is but a simplified form, a diagram as it were.

9. A Medley of Terms

In the medley of new ideas for which new words had to be found, like races, rings—it is a pity that in later Theosophy we have lost this convenient term for the totality of seven rounds on one globe!—rounds, chains, life-cycles, strings, etc., the Masters at the time may very well have eschewed adding to them another strange idea, for which we have even now no adequate single term. The confusion was already bad enough. "Medley" is not too strong a word. H. P. B. testifies: "In these early letters, in which the terms had to be invented and words coined, the Rings very often became Rounds, and the Rounds Life-cycles, and *vice versa*. To a correspondent [A. O. Hume] who called a Round a World-Ring, the Teacher [K.H.] wrote: 'I believe it will lead to a further confusion. . . [The Master] M. advised Mr. Sinnett strongly to agree upon a nomenclature *before going any further.*'² Notwithstanding this agreement, many mistakes, owing to this confusion, crept into the earliest teachings. Even the Races were occasionally mixed up with the Rounds and Rings, which led to similar mistakes in *Man*."³ In H. P. B.'s own work we have found an example of this very same mistake embodied in the text.

² My italics. A.J.H.

¹ *Man: Whence, How and Whither*: 19, 28, 36; *The Inner Life*, II, 294. The attainment of the second stage was probably divided between the first and the second chain.

³ *The Secret Doctrine*, I, 167-8; *The Mahatma Letters*, 80. The full title of the old book referred to is *Man: Fragments of Forgotten History*, written by two chelas, an eastern and a western.

All things considered, I do not think it impossible or even improbable that in some places in *The Mahatma Letters*—written “in those days of lip-confusion” when “we called Chains ‘Strings’,” the Master acknowledges many years later¹—we should indeed read “chain” for “round,” as I suggested we should do in the sentence about the seventh round quoted above.² But I must now leave this speculation for the reader to take it up or pass it by, and return to that sentence in its original form. Still I think that the remark made by the Master in regard to a round applies in every case, whether it be a chain, or round, or ring, or race, or even a smaller cycle.

10. The Seventh Round

There may seem to be disagreement also between the statements of the Masters M. and K. H., quoted in the paragraph on “Fifth and Sixth-Rounders,” the former seemingly distinguishing between Buddhahood and Dhyân-Chohanship as different stages reached respectively in the sixth and seventh rounds, the latter apparently recognizing only Buddhahood as the final goal of evolution at the end of the seventh round. Probably the reconciliation of these statements is to be found in the fact that the difference between a Buddha and a Dhyân Chohan is not so much a difference of stage as of state. They are both fully perfected and liberated beings, but the latter is “enjoying the fruits of its (*sic*) collective lives” in nirvanic bliss, while the former has for the time postponed that consum-

mation, though knowing by experience what such a renunciation means, by having, before the sacrifice is made and can be accepted by the Higher Powers, personally tasted it. It is illustrated by that heartfelt cry wrung from the Master’s harrassed bosom when crowded by too many worrying “worldly” affairs :

Oh, for the final Rest! for that Nirvana where ‘to be one with Life, yet—to live not.’ Alas, alas! having personally realized that :

. . . the Soul of things is sweet,
The Heart of Being is celestial Rest—,
*One does long for—eternal Rest!*³

But mankind’s affairs and needs call for help, and cannot wait, whereas that “Rest” *must* wait. For this reason the same Master wrote in a sterner mood : “We all strive to become Dhyân-Chohans in the *end*.”⁴ The last word should be specially noted ; it was underlined by the Master himself. The difference, then, between a Dhyân-Chohan and a Buddha is not, that they have not reached the same ultimate stage of human evolution, and are therefore entitled to the enjoyment of the same ultimate fruit of their previous existences, but that the Buddha, through his compassion for suffering mankind as well as for the other kingdoms of life, does not immediately assert his right but renounces the much longed-for fruit. He will only consent to take possession of his inheritance, that is to enter the unconditioned bliss of a completely liberated Dhyân-Chohan, together

³ *The Mahatma Letters*, p. 116.

⁴ *The Mahatma Letters*, pp. 158, 116, 321.

¹ *The Secret Doctrine*, I, 190.

² p. 210.

with all other living beings at the *end* of the seventh round (or chain, according to the later Theosophy), when the evolution on the worlds of our planetary "string" will be put a stop to by their final dissolution.

Therefore, "humanity in a mass" will reach Buddhahood at the end of the sixth round, but those Perfected Ones will not leave these worlds of manifested existence, until They have seen them through to the end. Consequently the seventh round is not so much a round of further progress, employed for the acquisition of new qualities and powers, as a round devoted rather to the consolidation and perfection of what has already been secured, to a disentangling of the

old knots of existence, and to a preparation for a complete change from extravert to introvert existence. This is in my opinion the meaning of the Master's marginal note,¹ quoted above with one word changed, but here given in its original form: "In six rounds the group of worlds attains its perfection, and during the seventh enjoys felicity, and *neither nature nor beings labour or toil any more, but prepare in their perfection for Nirvana.*"

For, indeed, the seventh is the Sabbath-day of the Lord, whether it be a chain, or round, or ring, or race, or even a smaller cycle.

¹ *The Paradoxes of the Highest Science*, p. 122.

(To be concluded)

BENEFACTORS

H.P.B. gave Theosophy to the World, H. S. Olcott gave The Theosophical Society to the World. Each was chosen by the Masters for the assigned work: which brought the greater gift?

ANNIE BESANT

Atlantean Relics In England

BY E. W. PRESTON

Miss Preston deduces from the "Swanscombe skull," or portions of a skull discovered in the south of England that the man to whom they belonged in prehistoric¹ ages may have been a Semite Atlantean; further, that the evidence of these remains confirms the occult theory of the pre-existence of man before the anthropoids.

EVIDENCE has recently been obtained in support of the view held by Theosophists that a fairly developed type of man existed in pre-Mousterian times; that is, at a date far earlier than scientists have heretofore considered to be the fact. The following is a brief summary of the account of a recent discovery, written by Le Gros Clark and published in *Nature*, 17 September 1938:

"In June 1935 and March 1936, Mr. A. T. Marston discovered two bones of a human skull buried in the gravels of the terrace of the lower Thames at Swanscombe, England. The evidence, both archeological and geological, indicates that this skull is that of a middle Acheulean man or woman, who lived during the Mendel-Riss interglacial period. The antiquity of this period is reckoned by Zeuner to be about 250,000 years."

Although unfortunately only fragments of the skull are available, "there is little doubt that the Swanscombe skull would quite well pass for that of a modern man." This

¹ Refer to "What Do We Mean By Prehistoric?" on page 240.

suggests "that man 250,000 years ago had already acquired a morphological status comparable with that of modern man."

The importance of the discovery lies in the last sentence. Theosophic pre-history has always maintained that such a developed or modern type of man has existed from about two or three million years ago, the time of the early third, or Toltec, subrace of the Atlantean Race.

A study of the maps and information given by Scott Elliott in *Atlantis*, in *The Secret Doctrine*, and in *Man: Whence, How and Whither*, shows that the period in question—250,000 B.C.—was shortly before the second catastrophe of 210,000 B.C. It will be remembered that the beginning of the breaking up of Atlantis took place 850,000 B.C. Scott Elliott's second map of Atlantis shows the configuration of the continent between the first and second catastrophes. At that time a land mass extended over the British Isles, and this mass was not apparently much affected by the subsequent catastrophes, since it appears in the third and fourth maps, that is up to a time between 20,000

and 10,000 B.C. It was, however, affected by glaciation and may have been temporarily submerged.

The Swanscombe man (or woman) was presumably a member of the Atlantean race, and lived shortly before the second catastrophe. It is not possible to say definitely to which subrace he belonged. He is unlikely to have been Rmoahal or Tlavatli, since they were of a lower type, and their descendants were the now extinct Furfooz and Cromagnon men. (See Drinkwater—*Corroborations of Occult Archeology*.) He could not have been a member of the seventh—Mongolian—subrace, since this race never came into Europe. He may have been Toltec, Turanian, Semitic, or Akkadian. A decision is impossible however, without further data. It is known that about 250,000 B.C., the Toltecs and Turanians had spread over the continent of Atlantis and into Europe and America. The Akkadians, though their home was in the Mediterranean, also spread westward, and some may have reached Britain by 250,000 B.C. In 100,000 B.C. it is known that some Akkadians landed there and founded Stonehenge, but our Swanscombe man could have had no connection with these.

The Semitic or fifth subrace was founded about 800,000 B.C. in the district which is now Ireland and Scotland. It was a white race, nomadic, turbulent and quarrelsome. For a time they overcame the Toltecs and possessed the city of the Golden Gate. About 100,000 B.C. they were overthrown by the Akkadians. It was from this Semitic race that the nucleus of the Fifth Root-Race was selected. Prima

facie evidence suggests therefore that the Swanscombe man is *most likely* to have been a Semite, for this race was dominant in Britain at the time—250,000 B.C. It certainly appeals to one's imagination to consider that perhaps we have here an ancestor of the great Fifth Root-Race.

The Anthropoid Line

The importance of the discovery and its implications has also been recognized in another connection. In *Nature*, 8 October 1938, Professor J. Reid Moir expresses his belief that "intelligent beings—shall we call them—were in existence certainly a long way back in Pliocene times and probably in that of the Upper Miocene."¹ Professor Moir points out that if this is correct, man cannot have evolved from the anthropoid apes, since those apes were not sufficiently evolved at such an early time to make it possible that they should be the ancestors of such a man.

Professor Moir then goes on to refer to an article in the current number of *Science Progress*, where Professor H. H. Woollard (Prof. of Anatomy, University of London) suggests that "man arose from the primate stem in remote times, and long prior to the branching off of the anthropoids."

From the facts and diagrams given in the article on "Problems of Anthropology—I" in *THE THEOSOPHIST*, June 1938, and especially those from *The Secret Doctrine*, II, 727, it can be seen

¹ See correlation of these and other geological terms with Theosophical dates in *The Earth And Its Cycles*.—E.W.P.

that according to the Theosophic view, the first division of man from the mammalian stem did indeed happen in remote times about 18,000,000 years ago, while the true anthropoids did branch off much later, being a cross between the primates and degenerate Atlantean man. Compare *The Secret Doctrine*, II, 203 : "They [the anthropoids] have a spark of the purely human

essence in them ; man on the other hand, has not one drop of pithecoïd blood in his veins."

The date and stage of development of the Swanscombe skull thus afford almost final evidence against part of the old theory of the end-on evolution of man via the mammalia, monkeys and anthropoids, and confirms Madame Blavatsky's view that man *preceded* the anthropoids.

Alexander . . . Spinoza

IS THERE AN OCCULT LINK ?

An interesting point is raised by Mrs. M. Florence Tiddeman (author of a fine monograph on Apollonius of Tyana) as to whether Prof. Samuel Alexander of Manchester University, who died lately in his 80th year, was a reincarnation of Spinoza, so close is the parallel she finds between their personalities and their philosophies. Mr. A. J. Hamerster, Joint Director of the Adyar Library, raises the question whether the facts are sufficient to justify the theory.

ALEXANDER'S PHILOSOPHY

By M. Florence Tiddeman

HAVE we had among us one of the old philosophers? If you will listen to Prof. Alexander's biographical notice in the press, I think you may come to agree with me that we have been entertaining unawares a genius of the seventeenth century reincarnated in our own time.

Prof. Samuel Alexander, O.M., Litt.D., died, at his home in Withington, Manchester, on the 13th September 1938, at the age of 79. He had been for over thirty years Professor of Philosophy at Man-

chester University, and for eleven years before that, a Fellow of Lincoln College, Oxford.

He is described as one of the most individualistic of the philosophers of his generation, for in an especial manner his philosophy and his philosophizing were blended with, and toned by, his whole personality. Of all the great types which modern philosophy has produced, he most nearly suggested Spinoza, whom he seemed to resemble (this biography of him continues) not alone in kindliness of

disposition, simplicity of life and singleness of devotion to his philosophy, but in the whole tone of his thought and character of his speculation. He, too, was a Jew and, like his forerunner, his Judaism distinctly marked his outlook on the world problem. There is, it seems, the same difficulty in classing Alexander among his contemporaries as there is in classing Spinoza with the philosophers of his period, and it is true of Alexander as it was of Spinoza, that to understand his philosophy we must know his personality, and we can only know his personality if we are in sympathy with his philosophy.

When Alexander published his "magnum opus," *Space, Time and Deity* (his Gifford Lectures) he became known outside the circle of his philosophical colleagues and the pupils who had attended his courses, and the book was recognized directly it appeared as the mature thought of an original thinker of a high order and the outcome of many years of study. He had always been distinguished for his brilliant originality and for a power of expression which wove a spell round apparently extravagant doctrines, but before his book there had been only occasional articles and no definite pronouncement. *Moral Order and Progress* (1889) and a slight, though important, study of Locke (1908) were his earlier contributions in a series of manuals, and his later works included *Spinoza and Time* (1921), *Art and Material Beauty* (1925) and *Beauty and Other Forms of Value* (1933).

It was in the discussions of the Aristotelian Society that his charm and influence were especially

brought out. Though rather deaf, he would listen intently to an opponent, was always sympathetic, and never failed to make a good-humoured reply.

In a remarkable series of Presidential addresses to the Aristotelian Society he first gave expression to the theory which he afterwards developed in his book *Space, Time and Deity*.

As with Spinoza, his philosophy was grand in conception and bold in expression. The great reality of our experience, sublime in its absolute simplicity, profound in its infinite potentiality is space-time, and not two realities but one indivisible reality from which emerge all the definite grades of existence up to and including that mode of Consciousness which finds expression as human intellect and will. Recognizing space-time as the foundation of the universe, the business of philosophy is to point out one by one the experienced features of it. These he named categories, and this part of his work he regarded as his most important contribution to philosophy. It is easy therefore to see that space-time so conceived is no other than the philosophical concept of God. Yet a philosophical idea cannot be the object of religious worship, and Alexander distinguished therefore between God and Deity. Deity, the object of religion, lies always beyond as a higher stage to which the universe is striving, or rather as that stage which reality holds potentially within itself but which has not yet emerged. The root idea appears to have been suggested to him by Spinoza's proposition that the mind is the idea of the

body, and this took for him the form that time is the mind of space.

When Alexander received the degree of D. Litt. at Cambridge, in 1934, the Orator (Mr. T. R. Glover, St. John's College) said that philosophy had flowered most surprisingly in the commercial climate of Manchester, and Prof. Alexander had shown, like Socrates, that cities were better teachers than trees. And the Master of Balliol (Mr. A. D. Lindsay), referring on that occasion to Prof. Alexander's position in philosophy, said that he wanted to claim him as being entirely in the idealist succession to Plato, Spinoza, Kant, and Hegel. It was no accident that men had compared Alexander's work with the work of Spinoza.

Anyone who will take the trouble to look up, in a good library, the files of *The Times* in mid-September and compare Alexander's obituary and his portrait given there, with what the several dictionaries will tell of Spinoza's philosophy, such a student-searcher will, I think, come to the conclusion, with me, that for 79 years we had perhaps with us, unrecognized, one of the world's greatest philosophers. May he rest awhile and later return to our world to teach and to enlighten those who will then be in incarnation and able to give response to a philosophy of so lofty a conception and be recognized by a more enlightened public, for the great Spinoza who lived and taught in the seventeenth century.

"MODERN SPINOZAS"

By A. J. Hamerster

The passing of Professor Samuel Alexander, one of the notable Eng-

lish thinkers of our day, has left the world the darker for the temporary veiling of his light. We owe Mrs. Tiddeman a debt of gratitude for drawing our attention to the life and work of this philosopher, who was one of the foremost figures of British thought in this and the last century. In *A Hundred Years of British Philosophy* (just translated from the German, and edited by Professor Muirhead in the "Library of Philosophy") Dr. R. Metz is not sparing in his praise of Alexander: "Next to Whitehead, Alexander is in his work and influence the strongest philosophical force which Anglo-Saxon thinking has produced since the war. What Bergson means for French philosophy, that Alexander means in many respects for British philosophy... Among British philosophers he is one of the greatest and boldest system-makers, and among the moderns Whitehead, Bradley and McTaggart are the only men to compare with him in respect of the impulse to the formation of a comprehensive world-system. . . Alexander's doctrine came late to maturity and has been presented in a single great work, the two volumes entitled *Space, Time and Deity*. . . which has exercised a great influence since its publication in 1920. . . . It was hailed by supporters and opponents as a philosophical event of the first rank and has since struck deep roots into the most diverse schools of Anglo-Saxon thought" (pp. 622-4.)

It is here not the place to give an exposition of Alexander's philosophic system. Suffice it to say, in the words of Dr. Metz, that "the central element of Alexander's metaphysics is the now famous doctrine

of space-time . . . This concept takes the place of the Absolute in idealist systems. But there is the characteristic difference that the absolute of the Hegelians means the highest expression of the Universe, while Alexander's is the lowest." I am not acquainted with Alexander's book, but the statements that this absolute "is the primal matter or *hulê* of all things"; that it is "the matrix which lies behind everything, the begetter and producer of all finite being"; that "things are merely differentiations of this primal material" (p.633), make me feel that there is an affinity of thought between Alexander and the Master K. H., when the latter, after rejecting the idea of Parabrahman, or the Absolute, being in any sense like "the God of the theologians," whose existence anywhere in the Universe is flatly denied, makes the startling confession: "we believe in matter alone."¹

Both statements, Alexander's and the Master's, need of course qualification and amplification. The Master's is found in the further statement that "One Life . . . penetrates, nay *is* the essence of every atom of matter" (p. 53); Alexander's in the caution that we must understand the original stuff, *hulê*, "not in its literal but in a metaphorical sense . . . not in the sense of [ordinary] matter . . . [which] is something quite secondary; not suited to furnish the essence of being." (p. 638).

¹ *The Mahatma Letters*, p. 56. Compare also H.P.B.'s "time and space as matter" in *The Secret Doctrine* (1888), I, 37.

Alexander's rejection of a static Deity, and his belief in a growing, evolving Divinity takes him also very near to the Theosophic conception of a Logos, whether of a solar or more embracing, say a galactic, system. "God has not yet reached His [full] godhead; He finds himself continually on the way towards this ideal" (p. 649).

The similarity of conceptions seems sufficiently interesting for Theosophists to induce some perhaps to make a close study of this British philosopher. For this purpose at any rate the present note was mainly added to Mrs. Tideman's communication.

As to Alexander being a reincarnation of Baruch de Spinoza, the seventeenth-century philosopher, I think the adduced similarity of life and affinity of thought too slight to base such a conclusion upon. Dr. Metz for one, in his thirty-page study of the modern philosopher does not seem conscious of any such connection. And indeed on such a slender basis we might see a reincarnation of the Dutch philosopher in a score of modern thinkers. To mention only one, John Ellis McTaggart († 1925), another of "the modern system-builders" in England, who as such "takes a rank shared only with Bradley, Alexander, and Whitehead," and who, according to Dr. Metz (p. 364) "has been called, with considerable justification, a modern Spinoza." Yet this alone does not, I think, justify us in thinking of him as the former Baruch come to life again in the nineteenth century.

Why They Love Don Quixote

BY C. JINARAJADASA

Translated from a talk published in *Comprehension* (Argentina).

I HAVE read two books recently to perfect my knowledge of the Spanish language: the first contains the adventures of Don Quixote de la Mancha, and the second is a translation into Spanish of *Tom Sawyer, Detective*. I know well the original English of the latter, so that when I found in the Spanish version words which I do not know, it was easy for me to understand their significance by remembering the original. Moreover, I enjoyed immensely the reading of *Tom Sawyer*. I was thirteen years old when Bishop Leadbeater introduced me to *Tom Sawyer*, *Huck Finn* and *Peck's Bad Boy*. But I have to declare with frankness that at first I did not enjoy *Don Quixote*. As a child I had read fragments of this work without its producing on me any special impression. And in reading it this time in Spanish, the dominant impression that it made upon me at first was that of profound amazement that this book was considered as a classic work by all Spanish-speaking nations.

Because in it we see Don Quixote the prey of the most complete madness, taking for giants the wings of windmills, for brilliant trains of knights shepherds with their flocks, for princesses farmhouse maids, and committing at each step the most perfect acts of folly. All understand that he is crazy; his brain

has been perturbed by devoting himself for many long years to the reading of books on knighthood and by living in an unreal world fabricated by his dreams. But the world is full of crazy people, and in some way their deeds interest us.

Why, then, do they so much admire Don Quixote in Spain and in Latin America? Without going any further—on visiting a little Mexican pottery shop, typical of the place, I saw among the hundreds of objects evidently most in demand by the public, various statuettes of Don Quixote. Tall, frail, with a stocking slipping down, and a book in hand, explaining the ideals of errant knighthood: a true scarecrow and an object of pity to sensible people! Why, in spite of all this, does all the Spanish race admire Don Quixote?

I went on reading the book until the end, and then I understood the cause of that admiration. Even though Don Quixote is utterly crazy, he is, notwithstanding, a true knight-errant to the most intimate fibre of his being. But what is a knight-errant? Don Quixote himself explains once in a while: A dominant trait is that a knight-errant has to go through all the highways of the world "in search of adventures." But all men are eager for adventure.

In what, then, is Don Quixote distinguished from the rest of

humanity? In the ideal that animates him. Don Quixote seeks nothing for himself: he seeks it for all the world. In spite of his insanity, he lives only to put into practice what the Christ has taught us: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

This is the ideal which, applied as a remedy to the evils that were afflicting the Middle Ages, gave birth to Errant Knighthood. The Church, in spite of the numbers of its priesthood, and its almost unlimited power, was not successful in imposing even as much authority as it had upon the savagery and brutality in man. It celebrated imposing ceremonies to the glory of God, but did not accomplish the alleviation of the sufferings of humanity. And above all, at times the priests found themselves so far from the ideal of Christ—"To love thy neighbour as thyself"—that cruelty and oppression, degradation and misery, creeping whithersoever they would, came finally to the door of the Church itself.

Then sprang forth the Errant Knighthood, as a form of the teachings of Christ, that had to be carried

into practical deed, outside of churches, throughout the entire world. King Arthur founded his Round Table, and Don Quixote, the last of the great knights-errant, in spite of his craziness, battled till the end to maintain this ideal. Nor for a single instant, even in his moments of greatest senselessness, did he forsake the splendid ideal of forgetting himself in aiding the oppressed, in absolutely just sport, without guile and with nobility.

What would happen if all of us should become crazy like Don Quixote, turning windmills into giants, ordinary folk into princely beings, and seeing nobility where to external appearance there is only visible vulgarity and ugliness? At least we should be seeing the ideal of the Christ. Let us permit this "common sense," with which so many of us are encompassed, to censure us for being insane once in a while. What does it matter, if in this madness we go through all the highways of the world as defenders of all scorned, censured, and oppressed people?

Now I understand why all Spanish-speaking people love Don Quixote. He is crazy, yes; but he shows the path towards the realization of the Christ ideal.

GODS IN THE MAKING

Men are gods in the making, and we are preparing to discharge the functions of the gods.—ANNIE BESANT.

"From The Throne Of Life Eternal"

T. P.'s Weekly, on publishing the following poem, wrote this note: It is said to have first appeared in the *Springfield Republican* in America many years ago. It was recited by Miss Lizzie Doten, a "medium," who died shortly afterwards. She gave it as spoken by her under the direct influence of Edgar Allan Poe. This is doubtful. It may have been left by Poe as a sequel to "The Raven" and to his life history. But somebody evidently utilized it for "spiritistic" purposes. But for a genuine spiritual (without the "ist") purpose it is admirable. As a proclamation, "From the Throne of Life Eternal" it would have been "too previous" had it appeared in Poe's lifetime; but as a sequel, in dramatic corollary, it is a masterpiece.

From the throne of Life Eternal,
From the home of love supernal,
Where the angel feet make music over all the starry floor—
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory that is mine for evermore.

Once before I found a mortal
Waiting at the heavenly portal—
Waiting but to catch some echo from that ever-opening door;
Then I seized his quickening being,
And through all his inward seeing,
Caused my burning inspiration in a fiery blood to pour.

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar, not with burnings as of yore;
But in holy love descending,
With her chastened being blending,
I would fill your souls with music from the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory turn I to the earth once more,
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens—
 Human vampires, sordid cravens—
 Preyed upon my soul and substance till I writhed in anguish sore ;
 Life and I then seemed mismated,
 For I felt accursed and fated,
 Like a restless, wrathful spirit wandering on the Stygian shore.

Tortured by a nameless yearning,
 Like a frost-fire, freezing, burning,
 Did the purple, pulsing life-tide through its fevered channels pour,
 Till the golden bowl—life's token—
 Into shining shards was broken,
 And my chained and chafing spirit leaped from out its prison door.

But while living, striving, dying,
 Never did my soul cease crying,
 "Ye who guide the Fates and Furies, give, O give me, I implore,
 From the myriad hosts of nations,
 From the countless constellations,
 One pure spirit that can love me—one that I, too, can adore."

Through this fervent aspiration,
 Found my fainting soul salvation,
 For, from out its blackened fire-crypts did my quickened spirit soar ;
 And my beautiful ideal—
 Not too saintly to be real—
 Burst more brightly on my vision than the loved and lost Lenore.

' Mid the surging seas she found me,
 With the billows breaking round me,
 And my saddened, sinking spirit in her arms of love upbore ;
 Like a lone one, weak and weary,
 Wandering in the midnight dreary,
 On her sinless, saintly bosom brought me to the heavenly shore.

Like the breath of blossoms blending,
 Like the prayers of saints ascending,
 Like the rainbow's seven-hued glory, blending souls for evermore,
 Earthly love and lust enslaved me,
 But divinest love hath saved me,
 And I know now, first and only, how to love and to adore.

O, my mortal friends and brothers !
 We are each and all another's
 And the soul that gives most freely from its treasure hath the more ;
 Would you lose your life, you find it,
 And in giving love, you bind it,
 Like an amulet of safety, to your heart for evermore.

Actors For The New Age

Miss Poulton prefigures a theatre in which the audience will be so intelligent and sensitive as to blend its consciousness with that of the actors—to take a “metaphysical share” in the performance, as an instructed congregation may help at a celebration of the Eucharist. Then we shall find both stage and stalls sharing in the “joy of creation and the consciousness of the unity of all life.”

Learning the Language

WE discussed in the May THEOSOPHIST¹ the possible trend of drama in the future, and the present signs of its new-age characteristics. This new drama will inevitably modify and intensify acting technique to meet its more sensitive requirements in interpretation.

To the vast majority of players acting consists of learning dialogue and stage “business,” and selecting suitable costume and make-up to represent a character different from the actor’s normal appearance and personality. It is possible that this definition would be accepted as adequate even by the majority of trained amateur and professional actors.

It is, of course, an elementary necessity that an actor should train the physical body to respond to the slightest as well as the heaviest demands, a physical training including deportment, dancing, fencing, eurythmics, so that he can move easily and gracefully, make one in a harmonious pattern with other actors, use hands and feet without

awkwardness, and time his movements to any rhythm. He must, naturally, have such control over his voice that he can reach any part of a large auditorium, change to any dialect, continue to use the voice for long periods without straining the vocal chords, and also develop tone to touch an extent that the speaking voice is as responsive and controlled as a singer’s, though without the musical accompaniment. His facial muscles must be trained and used to indicate emotion and reflect the character’s changing state of mind.

But these elementary exercises in technique are merely learning the language in order to be able to communicate with others, to be easily understood by the audience. Far more vital and important is the thought and emotion itself, expressed by this physical-plane language. What is it the actor has to tell and how will he get it across the footlights? Why is it that one actor’s presentation of Hamlet or Peer Gynt, for instance, touches the very core of our heart and mind and spirit, while another, as well skilled technically, leaves us comparatively untouched?

¹“Drama for the New Age,” THE THEOSOPHIST, May 1938.

Use of the Intuition

There are artists in the theatre today who are pioneering, in the face of superhuman difficulties and discouragement, to express what they have experienced through the intuition, and this direct conception of character and theme is beginning to be demonstrated by a technique quite different from the old one of intellectual analysis expressed outwardly through stereotyped physical means. The old way of sorting characters into types and learning mechanically the vocal inflections, physical movements and stage "business" suitable to them, has degenerated to such an extent that it has become discredited before we have acquired any real certainty in the new technique of intuitional awareness discovering its own physical representation. By "new," of course, is meant new to the western professional actor. To the "Noh" player in Japan, for example, it has been recognized for countless years.

This new method owes a great deal to Stanislavsky of the Moscow Art Theatre. Pudovkin, the celebrated film director, in his book on *Film Acting*,¹ says of Stanislavsky that he "felt that an actor striving towards truth should be able to avoid the element of *portraying* his feelings to the audience, and should be able to transmit to it the whole fullness of the content of the acted image in some moment of half-mystic communion." But Komisarjevsky, the distinguished régisseur, considers that Stanislavsky failed to systematize adequately what he had grasped intuitionally.

¹ Pudovkin, *Film Acting*, translated by Ivor Montagu (George Newnes Ltd.).

In his two extremely illuminating books on action and the theatre,¹ which challenge controversy and provoke thought in every chapter, Komisarjevsky discusses the whole process of incarnating an actor into a role, from the first moment that he creates a preliminary thought-form or acting-image, to the final polishing of his performance and merging it into the complete unity of the play as a whole. Wherever there appears any suggestion of emotional rigidity or tautness, Komisarjevsky recommends the actor to relax physically, empty himself until he is in a passive receptive state, and then concentrate on some object, say the chair he is sitting in, and to see it, feel it, realize its quality and design and texture. This power of relaxation and extreme concentration he considers absolutely essential to train and exercise the imagination, without which an artist is inarticulate and helpless. He quotes Joseph Kainz, one of the greatest actors of the Continental Theatre, as advocating after a first reading of a play this complete concentration as a preliminary to achieving "from the depth of one's soul that true clearness of perception and assimilation which leads to creative art."

Interior Conceptions

A few examples may help to make this clearer. It may be the producer who has had the intuitive inspiration, or it may be the actor. The audience can never be sure how much is due to sensitive production,

¹ Komisarjevsky, *Myself and the Theatre* (Heinemann); *The Theatre and a Changing Civilization* (John Lane, The Bodley Head).

though it is probable that a producer's share is vastly greater in film than in stage production. For instance, Lucian Guitry, the famous French actor, as Pasteur, faced his critics of the medical profession in a debate in the Conservatoire. Alone on a platform before the front curtain, he held an English audience absorbed for ten or fifteen minutes while he discussed in technical French a scientific problem keenly debated by actors scattered among the audience. Here was a great man fighting for a great idea, dealing with each critic personally and individually. Pasteur, re-created, lived again and awoke in us spontaneously that response which his contemporaries so grudgingly allowed to the original pioneer. The whole scene was conceived *from within*. Guitry reached with Pasteur after the then unknown, brought it down, and with it the state of mind of the discoverer.

Ruth Draper can place a small shawl jauntily round her shoulders, and with a toss of the head, glinting teeth and flashing eyes, fling youthful defiance at an imaginary Police Court Magistrate. Pulling the same shawl closer across a narrowed chest, she can transform herself before our eyes without change of make-up to the girl's sick mother, appealing to the Magistrate to make her daughter postpone her marriage, so as to help keep her home together. And with a final *inner* change, this actress pulls the shawl over her head, her cheeks become sunken, her eyes dull, her mouth flabby, and she presents the third generation, the grandmother, frail, querulous, selfish. There is no make-up, scarcely a movement, merely a shifting shawl, as little

detail as in a charcoal silhouette on paper—all comes *from within*, and entirely free of stereotyped gesture and inflection.

Impressive Moments

In Paul Raynal's play, "The Unknown Warrior,"¹ produced in 1928 in London, Maurice Browne played the French soldier who returns on a few hours' leave for his long-delayed marriage. He has a brief scene alone with Aude, his fiancée, when she explains why she has not allowed his family to intrude on these few precious hours together, and to their sacramental wedding the soldier invites his dead comrades as witnesses and to share his joy. As Maurice Browne raised a glass for each friend his voice rang out a summons, each name proudly given its full sonorous value:

I greet, I thank, I embrace : Francois Rexens, killed at Morhange ; Phillippe Sahuc, killed at Charleroi ; Richard de Dambeau, killed on the Marne ; Jean Joseph Trebosc, killed in the Iser ; Alan Voure . . . Friends ! Comrades ! Good fellows ! Are you glad to see me happy ? They are glad ! I drink to them. And now suddenly I am aware of a wave of holiness investing and transfiguring our brotherly love, and I do not know whether this vessel which I raise in my hands is a cup or a chalice, and whether, as in the Holy Communion, I drink the wine of our dear mother earth or the sacred blood which these have shed to save it.

Value of the Voice

The actor by his inward awareness and outward expression made

¹ Paul Raynal, *The Unknown Warrior*, translated by Cecil Lewis (Methuen).

us *see* these men and *feel* their response. Only with the smashing of the glass at the end did the metaphysical link break completely.

There is another line of development not so exclusively associated with drama as the psychological line, and that is the value of the voice as an instrument. As long ago as 1894 the great Coquelin wrote: "The power of vocal inflexion is incalculable, and all the visual effects in the world are nothing worth, when it comes to moving the hearts of an audience, in comparison to one cry uttered with true intensity of intonation. . . There is the voice of lovers, which is not the voice of the family solicitor. Iago has not the voice of Figaro, nor has Figaro that of Tartuffe. The quality, the key, the range, differ according to the character. As Madelon says, there is a touch of the chromatic in it. To sum up, in articulation, in diction, in tone, draw, outline your character, *make him visible even to the blind.*"¹

Some thirty years ago William Poel cast his productions of Shakespeare's plays with as much variety of voice as if they were operas, and he obtained the maximum music value from the poetry by ranging the voices according to character from double bass to lyric soprano. Elsie Fogerty, appealing recently for support for the National Theatre, suggested that in her opinion there would probably be a tendency in the future towards music-drama, not altogether in the Wagnerian manner, but with an increased use of music to express the otherwise

inexpressible, and to link the intuitional with the physical plane. She considered that only in a National Theatre, free of hampering financial restrictions, could there be a training and experience that would side by side combine the finest traditional skill with the most advanced ideas, which could only find expression in an experimental theatre, used by the most highly skilled artists.

Drama In Excelsis

Finally, in the new-age theatre, the audience will, when they realize their opportunity, have at least as big a metaphysical share in the performance as the congregation assisting at a religious Mass. The original conception of the play belongs to the dramatist—his is the task to find a space-time form for a universal idea. The producer, like the conductor of an orchestra, chooses the human exponents and by rehearsal helps them to incarnate themselves into their assumed characters, welding them into a complete harmony. The actors reach as far as they are able towards the author's inspirational source, assimilate the content and the form to their utmost extent, and present it to the audience by means of voice, movement, thought, emotion, and that super-sensitive awareness that transcends both thought and emotion. The audience, by cultivating a similar awareness and concentration, can build up in the theatre, at each performance, an atmosphere of encouragement and vital response, which will enable the author, actor, producer and audience to share in the joy of creation and the consciousness of the unity of all life.

¹ Coquelin, *The Art of the Actor* (Paris, 1894). Translated by Elsie Fogerty, 1932, (George Allen and Unwin Ltd.)

Death Has No Terrors

BY LESTER HOWARD PERRY

(Managing Editor, "The Pennsylvania Medical Journal")¹

A reader suggests that Dr. Perry's article might begin the symposium of articles on "How to Die" which the President adumbrated in the October THEOSOPHIST. Here is medical evidence that life's last moments, for those who are dying, and those who have died, only to be revived, are pleasant and peaceful, even merciful.

Doctors Say So

SOME day you are going to die and, if you're like most of us, you are probably afraid to die; you believe that death will be unpleasant. In that you are wrong.

It is not unpleasant to die. The dying person slips drowsily away much as we all, hundreds of times, have drifted into sleep. At the last there is no pain. Doctors say so. Those who come close to death say so. With their last words, those who die say so. And those who return from death (some do!) say so.

This is not to ignore the suffering that may precede death. But the slow suffocation of pneumonia, the jerky strangles of the drowning—all the pain of fatal illness or injury—these are a part of life, not death. While the body still fights for survival, there may be great suffering. But that familiar and sinister phrase, "a man in his death agony," has frightened many of us into a false belief that our very last moments, as we relinquish this life forever, must also be horrible.

Let us hear the testimony of Sir James F. Goodhart, eminent English physician, who, when a resident in Guy's Hospital, arranged

¹ Via *The Readers' Digest*, May 1938.

to be present at the bedside of every dying patient. He reached the conclusion that "there is nothing terrible to the dying person in death itself. The veil between the two worlds is but a cloud, and one passes through it imperceptibly."

This opinion has been corroborated by other distinguished physicians—by Sir Benjamin C. Brodie, for instance, and by Sir William Osler. "Dying," says Dr. Alfred Worcester, former Professor of Hygiene at Harvard, "is always easy at the last." In its final stages, cancer is usually one of the most painful diseases; yet Dr. J. Shelton Horsley, well-known cancer specialist of Richmond, Virginia, is authority for the statement that "the actual process of dying is apparently not accompanied by pain or by any marked conscious discomfort."

Death Is Friendly

One of the truly comforting facts of life is this: those experiences which we fear most as we anticipate them nearly always lose much of their terror when actually encountered. That is true of death. When it comes close, it is friendly.

About 15 years ago, a big jovial fellow on a lecture tour lay stricken

in a Boston hotel. Suffering from an internal hemorrhage, he was told his chances were slim. "At last I knew that I was very near the borderline between life and death," Irvin S. Cobb recalls. "I began to sink. It was a physical feeling. I was sinking, gently, slowly and easily, into a darkness which rose to meet me. There was something soothing, almost alluring, about this darkness. I knew that if I completely surrendered myself to it I should rest. I accepted the prospect of impending death as most of us accept the prospect of continued life—as a matter of course.

"The blackness had almost completely enveloped me before a force within me asserted, 'If I quit now, I'm yellow. I'm leaving things undone.' Slowly, wearily, I dragged myself up. I fought to live.

"Some may look upon death with a shrinking dread in their souls. To all such, I who have skirted the Valley of the Shadow say that we will face it without fear and without bitterness, without reluctance and without repining, without suffering, whether physical or mental; we shall find it, at the last, but a peaceful transition, an eternal change mercifully accomplished."

Bruce Barton tells of a similar drama. In a hospital room a cultured middle-aged man lay dying of pneumonia. The crisis came. Neither the doctor nor the nurse, who held his hand as if to keep him from slipping away, could be sure whether their patient was alive or dead. Then the moment passed; the man lived.

"The doctor says you were almost over the threshold," Bruce Barton said to the patient some

time later. "What did you think or feel?"

He answered: "Nothing! I had no interest whether I lived or died. I was just terribly tired, and I thought, 'Now I can sleep'."

No Suffering

These patients lived to tell their stories—what about those who don't? A careful analysis of the recorded "last words" of 1229 distinguished individuals has been made: at the most, one statement in 60 might be interpreted as intimating some sensation of fear or pain; the experience of the other 59 ranges from indifference to ecstasy.

An unusual study of the sensations of dying is reported by Dr. Edward Hammond Clarke in his book entitled *Visions*. One of Dr. Clarke's patients agreed to report his feelings as he sank into the unconsciousness of death. A system of signals by finger movements was arranged so that the patient could answer questions when no longer able to speak or shake his head. To the very last, after he had apparently lost consciousness, he wiggled *no* in answer to Dr. Clarke's oft-repeated question: "Are you suffering?"

Thousands now living have been dead—actually, legally, biologically dead! So says Dr. Alexis Carrel—Nobel Prize winner, biologist, surgeon, author of *Man, the Unknown*.

Dead Come to Life

Death, says Dr. Carrel, is not instantaneous. There are two stages: general death or the death of the individual, and local death or the death of the organs. General death takes place with the last pulsation

of the heart, for then all vital functions cease and personality vanishes. But each organ dies at its own rate. The brain dies in a matter of minutes; the kidneys can live for more than an hour.

Dr. Carrel calls the first stage "reversible death" because life can be restored by immediate first-aid measures if the vital organs are not diseased. The second stage is "irreversible death." A swimmer is dragged to the shore unconscious; a motorist is found slumped over the steering wheel of his car, the garage doors shut and the engine running. The doctor can feel no pulse, sense no respiration. He orders a pulmotor. Minutes speed by. Occasionally life returns.

Yet, according to Dr. Carrel, the victim had been dead—as dead as he will ever be in so far as his bodily totality, including his consciousness, is concerned. Persons who respond to the pulmotor differ from those who remain dead in only one respect—their vital organs have not been destroyed.

Painless

What do those who have been revived from death by drowning tell us? They almost always say that they experienced no suffering whatever after the initial struggle. The original distress gives way to a feel-

ing of drowsy comfort. Thus one of them, Grant Allen, distinguished British author, wrote:

"The knowledge that I have experienced death has had a great deal to do with my utter physical indifference to it. Dying is as painless as falling asleep. It was only the previous struggle, the sense of approach, that was at all uncomfortable, but even that was not half so bad as breaking an arm or having a tooth drawn. There was a total absence of craven shrinking."

Sound scientific reason explains our attitude toward death as the hour approaches. The simple process of physiologic degeneration is responsible. Each succeeding beat of the heart pumps the blood with a little less force than the one before. As the blood pressure sinks to ever lower levels, the brain is soothed by the gentle anesthesia of receding vitality. The turbulent tidal wave of individual vitality ebbs back toward the sea of universal life whence it came, a recessional undercurrent, flowing on and on into the quiet deepness far below the surging surface. We relax, and in our relaxation we face life's greatest adventure with serenity—

"Like one who wraps the drapery
of his couch
About him, and lies down to pleasant
dreams."

SONGS OF LONG AGO

Before this life began to be,
The happy songs that wake in me
Woke long ago and far apart.
Heavily on this little heart
Presses this immortality.

ALICE MEYNELL

Experiments On Animals

Dr. E. Lester Smith's footnote to his article on "Vitamins" in the September issue of THE THEOSOPHIST (p. 496) intimating that if challenged he was prepared to justify the use of animals in vitamin assays has evoked the following comment :

CHALLENGE TO SCIENTIST

FROM Adeltha Henry Peterson :

" Mineral values are determined by chemical analysis, but *at present* vitamin values are determined alone by what is called ' biological assays,' or, more precisely, experimentation on small animals, i.e. white rats, guinea pigs, pigeons, etc. There is no question that while the animals not on test are given good and even loving care, the test animals *perhaps*, and always the negative controls, go through real suffering and distress to obtain for man this knowledge he thinks he needs. Biological research on small animals is, I feel, a very shaky and unnecessary step in the ladder of gaining knowledge concerning the nutritional properties of any food.

" A negative criticism without a constructive one is of little value : Here is a substitute suggestion : In the world there are many belts of people suffering from the various ailments that vitamins help to cure—scurvy, rickets, night-blindness, etc. Why not take the food or minute vitamin concentrate to be tested to such areas and have the experiment as useful as well as an informative test ? We should have plenty of ' negative controls ' (those who got nothing but their usual diet which is quite evidently

lacking the vitamin); we could make ' positive controls ' by feeding some of the sufferers with known vitamin foods or concentrates ; and those we were testing would either be the better or none the worse for the test according to whether the substance had in it the vitamin tested for. If we can test the curative efficacy even of poisons on the patients in our hospitals, where would be the harm of trying foodstuffs and minute quantities of those foodstuffs in concentrate form ?

" Eventually those same tests are going to be made in hospitals, orphanages, and vitamin deficiency belts by the physicians before they will recognize the particular foodstuff we are testing as efficacious. Why not skip the intermediate and really cruel process of animal testing and go directly from chemical analysis to clinical test ? "

THE SCIENTIST REPLIES

The above letter was communicated to Dr. Lester Smith, who makes the following reply :

" First, let me define my stand. I offered to justify the use of animals in vitamin assay and research, involving feeding experiments only. Vivisection, i.e. the performance of

surgical operations on living animals, is outside the field I have chosen to defend. This is evidently understood by Mrs. Peterson.

"Secondly, let me say that feeding experiments have been abolished from my ideal civilization of the future—along with war and poverty. By then, *thanks partly to the knowledge gained now by less ideal means*, we shall be beyond the need of such methods.

"Thirdly, allow me to differentiate between research and routine assays. Various diseases such as rickets, scurvy and beri-beri, were not even recognized as deficiency diseases before Sir F. Gowland Hopkins began his now classical experiments on animals. But for the latter they might well still not be understood, and millions of humans would have suffered from complaints now readily curable.

"After the initial discoveries it was still necessary (as Mrs. Peterson admits) to assay a range of foodstuffs for the various vitamins, as well as concentrates for patients needing intensive treatment. I agree with Mrs. Peterson that the animals not on test are 'given good and even loving care,' but I would extend this to most of the test animals also. Only the negative controls undergo real suffering, so the question properly at issue is whether this should be borne by animals specially bred for the work, or by humans. My choice of animals is based partly on humanitarian, partly on scientific grounds. Human beings are extraordinarily unsatisfactory test subjects because they cannot be reared and kept on standardized dietary regimes (save exceptionally in institutions), so that

very large numbers are needed to provide accurate information. A small group of rats could give the answer in perhaps one tenth the time at one hundredth the cost. It seems to me that this is part of the service that present-day humanity is destined to exact from the animal kingdom. But by all means let us work towards the day when such things will be unnecessary. My own contribution is to perfect and popularize non-biological methods of assay."

CLINICAL RESEARCH

The tremendous sacrifices—even death—undergone by doctors when using themselves as "experimental animals," go to show that a newer medicine is arising.

The *British Medical Journal* tells of two doctors who underwent semi-strangulation to test the effect of helium in anaesthesia; a doctor, aged 29, who committed suicide by an injection of virulent tubercle bacilli, and was used as a "subject" for observation by his colleagues; and a surgeon who broke his leg and used the misfortune to assist him in his ambition to become an orthopedic surgeon.

In the second instance above-mentioned the medical man who gave himself an intravenous injection of virulent tubercle bacilli died three months later, but in the interval he provided the "opportunity to record observations in man in which the conditions were comparable to those in experimental animals." The observations provided valuable data of a technical nature.

Dr. Beddow Bayly has declared that the champions of this newer medicine "sickened by the decadent paraphernalia of the laboratory bench with its helpless victims, immolated by a barren and soulless pseudo-science, have demanded the foundation of an Institute of Clinical Research, in which man himself shall be studied both in health and sickness, and *as a whole*. For only then shall medicine, growing truly humane, become the healing art it is destined in the future to be."

CHERISH THE ANIMALS !

No member of our Society is truly observing the spirit of the First Object who forgets brotherhood to animals, who forgets to try to be as brotherly to animals as he tries to be brotherly to members of His own kingdom of nature. Indeed, we can more afford, perhaps, to fall short in our brotherhood to our equals who can take care of themselves than to those who are younger and so much the more need our tenderness.—George S. Arundale.

Be tender and compassionate to these younger souls encased in animal bodies, and let your superiority be the measure of your gentleness.—Annie Besant.

Be very tender to little children, yet more tender still to those who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*—AN ELDER BROTHER.

Notes And Comments

A GREAT QUEEN— WILHELMINA

AUGUST 31st was the fortieth anniversary of Queen Wilhelmina's accession to the Throne of Holland, and her people in the Netherlands and the Indies celebrated it with great rejoicing and festivity. Theosophists at Huizen observed it too. Speaking of the freedom of Holland, which made it possible for such a Centre as Huizen to exist, the President said some time earlier: "So we are very fortunate and should be grateful and pay our respects to the Dutch Government and to Her Majesty the Queen, who fortunately is a woman. How wonderful if we were to have a Queen Elizabeth in England! For women are more understanding than men."

In *St. Michael's News* appeared a fine appreciation of the reigning Queen, from which we reproduce the major portion as follows:

"Wilhelmina, by the grace of God, Queen of the Netherlands! It was her birthday forty years ago which brought her to her majority and entitled her to take the place of her Mother-Regent. . . . When in the course of years Queen Sophie and all the male descendants of the House of Orange died, and the old King William the Third stood there alone, broken by this very hard fate, the Inner Government of the world destined perhaps the very best fortune for Holland that it ever could have had. There was brought to

it a young woman as the King's second Consort, who bore him a daughter. Queen Emma's wisdom and her devotion to her new country found her a resting-place in the hearts of the people, and when in 1890 she was called to the place of Queen-Regent, she showed herself as one of the most capable women imaginable. Eight and a half years later, Queen Wilhelmina, at the age of 18, was crowned, and from the first moment of her reign, she has surprised all her Ministers with her skill, her capacity, and her insight into matters of government; as also with her greatness of heart and beauty of character she has achieved a unique position among her people. Never thinking of her personal wishes, never showing personal ambition, ever ready to sacrifice everything, even her life for her people, she has shown in her reign, during perhaps the most difficult time the world has gone through, the most perfect self-surrender for the wellbeing of Holland and her people. When all the thrones of Europe shook and many of them fell, Queen Wilhelmina had the magnanimity willingly to put her throne at the disposition of the nation. Many will remember the result of that deed—never a greater attachment, attraction and devotion flowed over the people, submerging Queen and subjects in one great manifestation of love and unity; and since that moment our Queen will never need doubt the sincerity of her beloved subjects' feelings towards her.

Orange and Holland are one more than ever!"—F.A.B.

In July of this year the nobility of Holland grouped themselves together to form a wall of protection which will "stand firm as a rock round the Throne of Orange." Patriotic activities are directed from a National Centre, which the Prime Minister (Dr. Colijn) founded in August in the presence of His Royal Highness Prince Bernhard, with "Points of Support" in the provinces.

HIS MAJESTY KING PETER

King Peter II of Yugoslavia, the youngest monarch in Europe, celebrated his fifteenth birthday in September. Only a month before, Dr. Arundale had presented to His Majesty the homage of The Theosophical Society as from the Zagreb Congress, and it was H.R.H. Prince-Regent Paul, head of the Yugoslavian State until King Peter's maturity, who acknowledged the telegram. *The South Slav Herald*, the only Yugoslavian newspaper in English, in its September issue gives a finely illustrated review of the young King's life, his varied modern interests—aviation, radio, sports, athletics. In the wise training by his mother, Queen Maria, and the Prince-Regent, his uncle, no aspect of his future kingship is being overlooked. The pictorial review of his life shows him in every phase of youthful activity—studying (under an Oxford tutor), cycling, rowing, assembling a radio set, distributing alms, and enjoying healthy exercises with a group of classmates at a special summer camp at Bled. It

is already four years since as a boy of eleven he succeeded to the kingship on the death of his father, King Alexander. Only three years more, and the boy who dramatically stepped to the Throne from a desk at an English private school will become King in actual fact of his fifteen million subjects. In 1941 the present regency, headed by Prince-Regent Paul, comes automatically to an end, and the eighteen-year-old monarch will take his place at the head of the nation's councils.

Just as His Majesty has entered so promisingly on the kingship of his country, so we share the hope that this is but the presage of the kingship of the human kingdom which he will eventually achieve as he enters into the citizenship of the kingdom beyond.

"SPIRITUAL TYRANNY"

From Mr. D. Jeffrey Williams, International Director of the Theosophical Order of Service:

One wishes very enthusiastically to applaud Mr. Geoffrey Hodson's article in the October THEOSOPHIST entitled "Theosophy and the Modern World." As he so rightly says, various forms of freedom-denying dictatorships are spreading in the world, and their hold is becoming stronger. I agree with Mr. Hodson that we cannot afford to ignore these sinister attacks on freedom and that a "strong and world-wide crusade is needed in defence" of "freedom, justice and truth." Mr. Hodson suggests that "for this purpose a great body of crusaders must go into action."

These words aroused hope that something serious might be attempted along the lines suggested. But in the very next paragraph Mr. Hodson says: "For me, The Theosophical Society is such a crusade." Mr. Hodson apparently does not suggest anything new in the way of activity, let alone crusade, to combat the evils he mentions. I am frankly disappointed!

Let me try to explain why. The evils facing us are terrible, and must be fought here and now. The spread of tyranny in our social and political lives must be stopped. The action must be taken by vigorous and alive men and women—men and women who burn with the love of freedom. And they must do something here and now. The President has called for a campaign along these lines, and there has been insufficient response. Do we as men and women who belong to The Theosophical Society care very much for freedom for other people? I realize that we love our own freedom. Are we content with a very long-range policy that "somehow good will be the final goal of ill," if we preach only abstract principles and eternal verities? Perhaps. It may be that all is well with the world and all the tyrannies have a purpose. Maybe there is a purpose in the horrible cruelty meted out to the Jews and political opponents of the dictators, but this *may* be also pure guesswork where we are concerned. How do *we* know? And if we do know, does that make the cruelty any less horrible and revolting?

If there is a menace from an epidemic, do we prescribe spiritual healing for the Ego?

Should we be first of all concerned with that part of the Plan that is presumably in the hands of the Inner Government of the world, or with that part of the Plan that we can see and understand? If stopping the spread of cruelty is not part of that Plan, *nothing is!* We do not know what the Masters permit. But even They must allow for human foolishness and hatred and cruelty, and there is plenty in the world—more than plenty.

Among other possibilities, it may be that these tyrannies come because we have been weak, because we have not cared for freedom, because we need the necessary stimulus to realize how very precious freedom is, because we as peoples, in Europe especially, need the lesson the Great War failed to teach us. There are other possible reasons.

Mr. Hodson mentions the spiritual tyranny of the present time, and says it is far more serious than the social. I beg to differ. The orthodox Christian dogma of eternal damnation does not today "strike terror into the hearts of believers" as it did even a few years ago. Where and what is the menace of the dictatorship that is more serious, that is "ever growing, ever spreading" its power over the very soul and spirit of man? I submit there is a decline in religious dictatorship, and that there is far more tolerance in the religious field than there has been for hundreds of years.

Look at the blows that that citadel of orthodox domination, the Roman Catholic Church, has received in many parts of the world in recent years. The growth of that Church

is, paradoxically, in the free countries, in the countries where religious tolerance is fairly general. Witness the fate of the Roman Church in Mexico, in Germany, in Spain, in Austria, in Italy, among other countries, and see what has happened to the Church in Russia and even in Czechoslovakia in post-war days! These countries show how far the power of the Church in both a temporal and a spiritual sense has been seriously weakened and even crushed. Spiritual dynasties are being brought low in these stirring days by the uprisings of a political, racial, nationalistic and economic character.

The free democracies will have need of guns, indeed of very powerful physical armaments of every kind, if their freedoms are not to go by the board! If only the free democracies had the vision to pool their resources in a political, economic and military sense! If the free democracies resolved to defend their liberties and *superior* civilization by every means! If they made those liberties more secure by more generous treatment of the unemployed, the partially employed, and the poor! If only they extended the principle of the right to live in a tolerable fashion to all humans and animals within their States! If they did these things, they would make still more secure the foundations of freedom throughout the world. Because of our weakness in these respects we shall reap whatever may be coming to us in the next few years in the form of extreme effort and sacrifice to be strong in a military strength. It may be that the challenges from the dictatorships have been "permitted" in order to

ginger us up a bit where justice and righteousness in our democratic lands are concerned. It may be that having saved our social and economic skins (and systems) by the sacrifice of the weak (not only of Czechoslovakia) for the time, we shall still have to face the possibility of equal sacrifice in the near future in order to save ourselves and our institutions. It may be that the very things we wanted to preserve by avoiding war for the sake of right will be forfeited in the very effort to build resistance to ever-growing might. What those things are will be clear to the social and political student of the times.

POSITIVE VEGETARIANISM

From Mrs. Clarence Gasque, Srinagar, Kashmir :

Dr. Arundale's Watch-Tower note in the September THEOSOPHIST on the Law of Sacrifice was of the greatest interest to me. It is splendid that the President has openly and publicly encouraged his people to take a *positive* stand in regard to vegetarian diet. For years I have felt that I was almost standing alone in making it very clear to public dining-rooms and chefs, that *no* flesh extracts should be used in soups, gravies, puddings, etc. It seems difficult to impress this fact—in the big world of public eating-places—unless we all stand together. One does not have to be aggressive in order to be positive. It is the difference between conscious understanding and vagary, rather than aggressiveness or gentleness. One can pass the word along, to those concerned, in a very nice way, but—as Dr. Arundale has so timely

intimated—we must all be positive in our demands in this direction. If the chef realized that so many splendid and interesting soups could be made without flesh stock, and that so many thousands prefer it, he would turn his talents quickly to interesting herbs delicately used instead of the pungent flavour of bouillon with which at present he feels he must pollute every vegetable soup. It is amazing how the chefs make a nice vegetable broth and then add clear meat stock to it “for flavour”! That is not the “flavour” we fancy after the glands of taste have become normal. Chefs do not realize that they can make delicious sweets, “jellies,” jellied-salads, etc., by using “agar-agar” (*pure seaweed*)—there is an imitation on the market, made of fish!—the pure seaweed is a most wholesome product and is the best known product of nature to restore the cellular tissues of the body, excellent for all those showing the creeping on of the years. This product has no flavour, and lends itself to the use of untold variety in flavours, to be added, according to circumstances, season, and taste. The bouillon of flesh and bones of animals has the effect of hardening the arteries, while the use of agar gives the opposite result and rejuvenates.

Nature forever offers us her treasures, and if we but obey her we are the beneficiaries; still, in the end, she has to be obeyed. Why not put ourselves into harmony with nature, increasing joy, happiness and justice all round.

Let us be, as Dr. Arundale so encouragingly advises, *positive vegetarians*, and truly stand on the side of World Peace.

VEGETARIANS ESCAPE

In an article on pernicious anaemia in *Discovery* for June 1938 Prof. J. A. Ryle, Cambridge, makes an interesting point that “vegetarians usually escape this disease.”

THE HEALTH VALUE OF RELIGION

An important piece of news appeared in the *Lancet* (London), August 6—a scientific recognition of religious necessity. The *Lancet* wrote:

The opinion of Prof. Jung, that for many persons a sound personal attitude towards the eternal is essential for mental health, has not hitherto found many supporters among the leading psychotherapists of the world. Many practising in this country have shown that they regard religion as a side-track in analysis; the view has even been freely expressed that, until the patient's religious experience has been analysed away, he is not completely cured. On the Continent formulated theories, as distinct from clinical practice, have largely left religion out of account. But at the International Medical Congress for Psychotherapy, held last week at Oxford, it emerged that the outlook is changing and that more and more of those whose life-work is the attempt to adjust mental and emotional disturbances are coming back to the idea that religious consciousness is indispensable to a large number of patients, especially in later life. The task of the psychotherapist is, to a large extent, that of an intermediary, an interpreter of an experience in which the patient adjusts himself to *the claims of something within himself, quite distinct from his own ego, that leads him to*

appreciate the real values behind social and natural laws. As he proceeds with this adjustment, his individuality grows outside the narrow bounds of the self into a creative relationship with the whole of life. Dr. William Brown, who has long been an exponent of this view, said bluntly that the medical psychologist could no longer do without philosophy.

Dr. H. Neugarten showed how the analyst can help a patient to reorientate himself by a new appreciation of collective values, and to free himself from the primitive religious forms with which he finds himself in contact after the spontaneous experience of "rebirth." Both the analytic and the religious experiences, he said, deal with *a widening of consciousness and meet in the recognition of an inner law of living.*

Prof. Jung, in answering a number of questions at the end of the conference, pointed out that the great religions have all been preparations for death as a goal. Just as the neuroses of the first half of life spring from a refusal to face life, so those of the second half spring from refusal to face death—or rather, to face the mental development which a man needs to equip him for that adventure. *It is, he added, an insanity of the white man that he has lost the religious order of life.* Until he finds it again he will scarcely be healed of his troubles, and it is for the psychotherapists, in collaboration with religious people of every calling, to help him to do so. (Italics ours. E.D.).

This item in the *Lancet* does not touch the verity of religion, but rather regards it as an expedient of health. But it is perhaps the most drastic ratification of religion that science has made outside psychical research. In stressing the health-value of religion it seems to point towards a future psychological unification of the faiths. The news is

of intense interest to Theosophists. Huxley said, if there was no God, it would be necessary to create one: this says, if there was no religion, it would be necessary to create it.—J.H.C.

THE BALANCE OF NATURE

What is the balance of nature but the unity of nature? The scientist gives it one name, the philosopher the other name. It is the unity which man disturbs by his ignorance of Nature's laws as he slays and slaughters. And the Karma of his interference comes to him in suffering, in pest and plague, and in the ruin of war. In the *Weekly Illustrated* (London), 27-8-38, under the heading, "Are We Robbing Nature Of Her Balance?" an anonymous writer thus humanely pictures the wrong we inflict on birds and animals:

In their diffident, rather self-conscious way, scientists, discoursing at their annual speech-making at Cambridge on academic theories disturbing laboratories and lecture rooms, mentioned again and again the way the wild life of the world is now diminishing more rapidly than ever.

When even members of the British Association, coldly impartial as they try to be, are led to warn man that although he can easily destroy a species he can never restore it, there must be real danger of animals known to us following the quagga, the aurochs, the moa, the solitaire and the great auk.

Many famous species exist now only in captivity, or through rigorous

protection. Think of the camels, living only as domestic animals, of the dangerous plight of the American bison, the white rhinoceros, the platypus (the screwy Australian creature with fur, web-feet, a tail like a beaver, a bill like a duck, lays eggs and suckles its young), the fantastic whitetailed gnus, wild horses, the kiwi, the giant tortoise of the Galapagos, the pronghorn, the Alaska fur seal, the larger members of the simian tribes, and the Tuatara lizard, sole survivor of a long and glorious line of reptiles.

As long as such countries as Japan refuse to join in international efforts to save the whales and sea-otters, we can do little but dwell on how difficult it is for nature to keep her balance if we continue to interfere with cycles by which she controls her creatures.

Nature has established her balance only after ages of careful adjustment, and she has worked laboriously to introduce checks on excessive fecundity of any one species, either by making one animal the prey of another or by epidemic diseases.

It is best that we should take the quiet hints of those scientists who were gossiping about these things at Cambridge and carry out our part of civilization as far as possible without interfering with insects and birds and animals, for they can work things out for themselves and for us.

They have been doing it for thousands of years and will go on if we let them and make it a rule to treat them all as friends until they are proved to be enemies. It is not a new idea; W. H. Hudson, the naturalist, was suggesting it thirty

years ago, and it is full of common sense.

REMINISCENCE ?

Sibelius the great musician, styled the "uncrowned king of Finland," recently remarked with a twinkle in his eye: "All good composers lived in Egypt five thousand years ago."

HENRY FORD STATES HIS FAITH

Mr. Henry Ford seems to lose no opportunity to state his belief in reincarnation, and this, one would think, has gone a long way toward acquainting the world with reincarnation and karma.

Mr. Ford has no prescription or design for living. "Do your own work, don't indulge in controversies," he says, "that's the way to get along. Don't let argument lead to quarrels; if the matter is one you can do something about—do it; if not, wait until you can. Don't keep thinking of money as the primary thing, for the chap who starts out in life determined to make a fortune usually lands up in the poorhouse. Fortunes come, they are not made. Maybe we won't need fortunes to enable us to do things in the future.

"I can honestly say that in my case money has only been a by-product," the millinaire manufacturer went on. "I never kept it in my mind. But I think I always had a subconscious belief that any one who does anything useful will not go unpaid."

Mr. Ford thus talked on his 75th birthday in an interview with S. J. Woolf recorded in *The New York Times Magazine*, 24 July 1938, copyright article. It shows Mr. Ford as a man of very simple habits :

"One of the world's wealthiest men, he disdains money. A leading figure of the machine age, he is at heart a mystic; professedly indifferent to many forms of art, he collects antiques; deprecating charity, he practises it in disguised forms. Branded by some as the foe of labour, he is extolled by others as its best friend."

In one of his remarks he mentioned "instinct."

"What is instinct?" asked the interviewer.

He smiled. "Probably the essence of past experience and knowledge stored up for later use."

"Transmitted to us by our forbears?"

"Not necessarily," answered Mr. Ford. Little is known about inheritance. Suppose we inherit from ourselves—from our own past? There are many, you know, who think that this life journey through the world is not the first one we have made. Haven't you ever come across children who knew things that it was impossible for them to have learned? Have you ever gone to a place for the first time and felt sure that you had been there before? That's one of the reasons I do not travel much."

Mr. Ford said that if he had the opportunity of living his life over again there are few things he would do differently from the way he had done them.

"I couldn't, even if I wanted to," he explained. "There are some

things we must do in order to be true to ourselves. Even a mistake may turn out to be the one thing necessary to a worthwhile achievement."

Another passage worth quoting in this context is this on faith :

"Faith is not what we 'believe' but what we know. What the human race now holds on 'faith' it once held as knowledge. Faith is the very essence of knowledge. It is never lost, once you have had it. A man may lose his illusions but not his faith. It is too deep a part of himself. It is a great pity we restrict the word to its special religious meaning."

So the great man talked on in the simple faith which is "the very essence of wisdom." It was of Henry Ford that Dr. Besant said: "In his particular case you have the exceptional junction of a marvellous brain for business and a warm human heart which sympathizes with the lot of those who are engaged in the production of wealth." One of those millionaires in fact who have developed a social conscience and "give back to the Nation a part of that which, they quite honestly say, they have taken from the Nation."

WHAT DO WE MEAN BY "PREHISTORIC"?

(See article on "Prehistoric Man,"
p. 213)

After all, "prehistoric" is a relative term. The dictionary definition is: "Of, pertaining to, or existing in, the period before written history begins." Written history

is ordinarily considered to begin with Menes, the first "historic" King of Egypt. But Greek historians enumerate a dynasty of divine kings who antedated Menes. Does not history written in the rocks take us back millions of years, as the geological tables published in recent issues of *THE THEOSOPHIST* have done? Two pieces of human skull on which Miss Preston discourses on page 213 of this issue give wings to our imagination over a lapse of 250,000 years. All scientific discovery is an unfolding of history in time. With more senses developed, we may see deep-

er into the cosmic records and get a wider vision of the moving panorama of the universe, we may recede past the origins of human life on this planet back into life on earlier globes and chains, even to the source of our human pilgrimage. "Prehistoric," once a static idea, fixed around 4004 B.C., is capable of infinite extension. Indeed, as knowledge grows and we are able to recover more from the Memory of Nature we discover that there is nothing prehistoric, and history is concentrated in the immediate present, where past and future are blended into the Eternal Now.

INTERNATIONAL CONVENTION BENARES 1938

As the President announced last year at Adyar, the Sixty-Third International Convention of The Theosophical Society will be held at Benares during the Christmas vacation. A draft programme of the engagements is printed below with an Official Notice as regards registration, etc. The Convention is an annual event, which every member always looks forward to, and many non-members also join us, with previous permission. The value of such a gathering, where people meet not so much to discuss philosophical problems as to live awhile in peace and harmony, is too well known to need repetition. As our Brother, C. Jinarajadasa, put it once, "We come here to discover the Wisdom that we are." I do hope that every one who can come will try to do so, and help us in making of it a grand success.

But please do not forget to give us early intimation of your requirements. We shall

try to arrange for everything you want, if we know what exactly it is, before 1st December at the latest. No accommodation or furniture can be guaranteed to those whose letters do not reach Benares by that date.

Remember the Benares cold, which is likely to be more severe this year, as the skies have been leaking all the time, and Lord Indra may take it into His head to try our patience during this gathering, as He sometimes has done. We shall try to make everyone as comfortable as is possible, but personally I like the motto: "Hope for the best, but be prepared for the worst." Your hope depends entirely on timely intimation. Do make up your mind and write early.

G. N. GOKHALE,
General Secretary.

(Programme Overleaf)

Benares Convention—Draft Programme

(Subject to alteration)

Daily Engagements :

- 6.45 a.m. Bharat Samaj Puja (*Hall*).
- 8.00 a.m. Common Worship (*Pandal*).
- 11.00 a.m. Luncheon and Rest.
- 3.30 p.m. Tea.
- 6.30 p.m. Dinner.

25 December (Sunday)

- 2.30 p.m. General Council T.S. (*Shanti Kunj*).

26 December (Monday)

- 9.45 a.m. The Theosophical Order of Service (*Pandal*).
- 1.00 p.m. Indian Section Council, outgoing (*Headquarters*).
- 2.00 p.m. **OPENING of CONVENTION.** The **PRESIDENTIAL ADDRESS** by DR. ARUNDALE (*Pandal*).
- 4.30 p.m. The **BLAVATSKY ADDRESS: "SYMBOLIC YOGA"** (First Convention Lecture). **THE PRESIDENT** (*Pandal*).

27 December (Tuesday)

- 9.45 a.m. Youth Federation (*Pandal*).
- 2.00 p.m. Indian Section—Opening of Convention (*Pandal*).
- 4.30 p.m. The **OLCOTT ADDRESS: "SYMBOLIC YOGA"** (Second Convention Lecture). **THE PRESIDENT** (*Pandal*).
- 7.30 p.m. Entertainment (*Pandal*).

28 December (Wednesday)

- 8.30 a.m. **INDIAN SECTION LECTURE.** SHRIMATI RUKMINI DEVI (*Pandal*).
- 9.45 a.m. Round Table Ceremony (*Hall*).
- 2.00 p.m. Theosophical Educational Trust (*Shanti Kunj*).
- 3.00 p.m. Questions and Answers (*Pandal*).
- 4.30 p.m. The **BESANT ADDRESS** (Third Convention Lecture). **THE VICE-PRESIDENT** (*Pandal*).
- 7.30 p.m. Entertainment (*Pandal*).

29 December (Thursday)

- 2.00 p.m. Besant Memorial Trust (*Shanti Kunj*).
- 3.00 p.m. Indian Section Convention closes (*Pandal*).
- 4.30 p.m. The **LEADBEATER ADDRESS** (Fourth Convention Lecture). MRS. GARDNER (*Pandal*).
- 7.30 p.m. Entertainment (*Pandal*).

30 December (Friday)

- 8.30 a.m. **CLOSING of CONVENTION** by **THE PRESIDENT** (*Pandal*).
- 9.45 a.m. Mystic Star (*Hall*).
- 11.00 a.m. Indian Section—New Council (*Headquarters*).
- 2.00 p.m. Bharat Samaj. Public Meeting (*Hall*).
- 3.30 p.m. At Home (*Lawn*).
- 7.30 p.m. Lantern Lecture (*Hall*).

31 December (Saturday)

- 8.30 a.m. Youth Day.
- 2.00 p.m. Bharat Samaj. Business Meeting (*Hall*).

(Information for Delegates—See next page)

LET US REMEMBER!

Let us remember that we take our eternal, final, ultimate, and supreme stand upon Brotherhood, Friendship, Goodwill, Freedom. To those we owe supreme homage. Let us worship at their altars and then all the rest of the world will indeed be safe.—GEORGE S. ARUNDALE, at the Diamond Jubilee Convention, Adyar, 1935.

Information for Delegates

SIXTY-THIRD INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY TO BE HELD AT BENARES
DECEMBER 1938

(Issued on 1st November)

If intending Delegates will kindly read the following carefully and keep it in mind, they will help us greatly :

1. If you have not registered or given intimation about the accommodation, etc., you require, please write at once, in any case before the end of November. Letters received after 1st of December will be considered only after all those who have written earlier are provided for.

2. Delegates will be received not earlier than the 25th, i.e., the day before the official opening, and arrangements for accommodation and food will hold good from 25th to 31st inclusive.

3. Delegates should arrive at the Benares Cantonment station and will be received at that station only. Previous intimation should be given.

4. All Members of The Theosophical Society in good standing are eligible to be delegates, and should register their names on payment of the required fee before 1st December. No accommodation can be guaranteed for those who fail to register by that date.

5. Number of cots, chairs and chowkis also should be mentioned. Furniture cannot be guaranteed unless intimation is given in advance.

6. Non-Members can join with previous permission on payment of Rs.3 as registration fee. Every effort will be made to accommodate such non-members, if they register before 1st December, and subject to the requirements of members.

7. The fees and charges are :

Registration for Delegates. Rs.2 each

For Non-Members with previous permission ... ,, 3

Bonafide members of Youth		
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General accommodation in addition to registration...		Rs.2
Special accommodation per room	...	Rs.7 to 12
Cot	...	„ 2-8
Chair	...	Re.0-8
Chowki	...	„ 1
Garage	...	Rs.5
Kitchen for families	...	„ 3

8. Meals : Single meal Indian, six annas; for all the five days, 26th to 30th inclusive, ten meals Indian, Rs.3; five meals European style, Rs.3 per day.

There will be a separate Refreshment Stall, and those delegates who feel that they can make arrangements for meals outside the Compound at lower rates, are welcome to do so.

9. No accommodation can be guaranteed to those who do not register and pay for the accommodation before 1st December, and no food can be guaranteed to those who do not purchase their food tickets the previous day or in the morning for the evening meal.

10. All intending delegates are reminded that Benares is apt to be very cold during Christmas, and that they should bring plenty of warm clothing, and preferably mosquito-nets, towels, soap, drinking vessels, and a torch.

11. All delegates on arrival should get from the Inquiry Office their badges and copies of programmes as well as detailed instructions.

G. N. GOKHALE,
General Secretary.

Who's Who In This Issue

James S. PERKINS Jr. : President of the Ohio Federation since 1934, and member of the National Board of Directors, U.S.A. Section ; is interested in bringing Art and Theosophy together.

Hedwig Selma ALBARUS, B.A.(Miss) : Educationist, taught at the Musaeus Higgins College, Colombo, and the Central Hindu College, Benares ; now residing in Holland.

Dr. K. J. KABRAJI : Meteorologist at the Poona Observatory, India.

Jan KRUISHEER : General Secretary for the Netherlands ; formerly for Java ; has travelled extensively and has written on Oriental religions and mysticism.

Dr. James H. COUSINS : Director of Fine Arts and English Studies in the University of Travancore, India ; was co-founder with George Russell (AE) and W. B. Yeats of the Irish Literary Revival of 1897 and following years. Is on the Senate of the University of Madras. Has published twenty volumes of poetry.

M. Florence TIDDEMAN (Mrs.) : English F.T.S., author of *Apollonius of Tyana*, *Pythagoras*, and other monographs.

A. J. HAMERSTER : Joint Director of the Adyar Library, frequent contributor to this journal.

C. JINARAJADASA, M.A. : On lecture tour, lately in Mexico, thence through Cuba and Puerto Rico to England, arriving in February.

Serge BRISY (Mlle) : General Secretary for Belgium. Founded the *Bulletin of Light*, circulating in all Belgian prisons by order of the Crown ; decorated for this special service.

F. Kay POULTON (Miss) : Has had 20 years professional experience of the Theatre in London, including the Old Vic, organizing and writing ; is planning editorially a new journal for the Sunday Theatre.

Dr. Lester Howard PERRY : Managing Editor, *The Pennsylvania Medical Journal*.

E. W. PRESTON, M.Sc. (Miss) : Author of *The Earth And Its Cycles* and other works, and secretary of the Science Group of the Theosophical Research Centre, London.

Helen Gustine FULLER : A young Poet-Theosophist of Lansing, Michigan, showing intuitive perception of order and beauty in Nature. Dr. Arundale recognized a number of these young poets of the future during his recent tour of the U.S.A. See our October and November issues for other verse of this kind.

OUTSTANDING ARTICLES IN RECENT ISSUES

OCTOBER

THEOSOPHY AND THE MODERN WORLD. Geoffrey Hodson.
HUMAN EVOLUTION—THE SECRET TRADITION. E. L. Gardner.
TECHNOCRACY: A SCIENTIFIC MANIFESTO. F. Milton Willis.
DEATH—OUR FRIEND. George S. Arundale.
AN ASTROLOGER'S VIEW OF NATIONAL PROBLEMS. Esme Swainson.
NATIONAL SURVEY OF AMERICA.
THE CALL DIVINE. Hirendra Nath Datta.
A RADIO TALK ON FAIRIES. Clara Codd.
JUVENILE DELINQUENCY. Kewal Motwani.
THE CHRONOLOGY OF ATLANTIS. E. W. Preston.

NOVEMBER

THE PRESIDENT REVIEWS HIS 1938 TOUR CEASE YE! O CEASE YE! George S. Arundale.
"POUR PENSER IL FAUT ETRE." "Ankh." NEW HORIZONS IN SCIENCE. Corona G. Trew.
H.P. BLAVATSKY'S MAGNUM OPUS. J.L.D.
THE PHENOMENA OF LIFE. Alexander Horne.
WHERE IS MUSIC GOING? Margaret E. Cousins.
THE LADDER OF ARHATSHIP. A. J. Hamerster.
THE TREATMENT OF CRIME IN ENGLAND. Greta Eedle.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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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