

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

March, 1938

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THE MASTERS LIVE: LITERARY EVIDENCE

VISIONS OF THE MYSTICS
MYSTERIES IN POETRY
MODERN VIEWS OF THE SUPER-MAN

THEOSOPHY FOR THE NEW AGE

C. JINARAJADASA

NEW LIGHT ON H. P. BLAVATSKY

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J. L. DAVIDGE

VISTAS OPENING IN THEOSOPHY

GEORGE S. ARUNDALE

A NOBLE DREAM

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind.

The Mahatma Letters, pp. 17, 23.

THE THEOSOPHIST

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

THE ESSENCE OF THEOSOPHY

Men cannot all be occultists, but they can all be Theosophists—many who have never heard of The Society are Theosophists without knowing it themselves, for the essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.

H. P. BLAVATSKY.



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.]

New Enterprises

I HAVE been suggesting recently that we are in the beginning of a new cycle of enterprise, and that we should take advantage of this fact, if fact it is, to engage in new enterprises, or vivify old ones. I think we are in the beginning of a miniature cycle or new era, and we should busy ourselves about the doing of those things which seem to harmonize with its spirit.

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The Importance of Simple Living

There are three activities in which some of us who feel so disposed might specially engage. The first is an insistence on the urgent importance of simple living, that is of

living in closest possible harmony with nature as nature really is. Some people, whose zeal tends to outrun their discretion, think of simple living in terms of a raw diet, of nudity, of living in as self-contained a manner as possible away from cities and other places of complexity. The men must grow beards and the women must overtly flout all conventions of normal life. It is more important to be different than to be comfortable. And running through the whole of the expression of what is supposed to be simple living runs an unpleasant thread of self-satisfaction and superiority.

That is not the kind of simplicity of which I am thinking. I am

thinking of a real simplicity, of a simplicity of attitude more than of a simplicity of physical conditions. I am thinking more of the return of the simple virtues of understanding, of kindness, of compassion, of perfect contentment with the satisfactions which nature by herself can offer, of harmlessness, and of unnarrow reverence.

Vibrant Solitudes

I do most sincerely believe that the more discerning persons, those who dwell in the higher reaches of our civilization, will be perceiving the desirability of a physical living less complicated, less dependent upon artificial satisfactions. It is, of course, true that some who are thus in civilization's vanguard may be compelled by dire necessity and duty to live within the constricting conditions of large cities and closely populated areas. But in each one of us who is in fact moving away from crowds into solitudes, the great solitudes of living so vibrant with real life, should be stirring the longing for life's strength-giving quietudes, and for the soothing influences of nature's health-giving forces.

Each of us so moving should begin to find happiness not in man-made games with the toys appropriate to them, but in the games of nature with the toys appropriate to these, in the flowers and their happy growing, in the animals and their simple placidities, in nature and its vibrant stillnesses. Truly, some of the man-made games may have their value, and may rightly give us pleasure. But there are so many such games which can only give us irritating

dissatisfaction, which can only lead us on and on to new demands and to the discontent which their satisfactions evoke, that it behoves us to look about to see if we cannot replace the unnatural by the natural, the complex by the simple, restlessness by peace—not a static peace, but a dynamic peace which builds eternal edifices.

We must, I think, be busy about challenging ourselves, so that we do not move on our way loaded with burdens we need no longer bear. And especially if we are growing older in years we would do well to remember that only the simplicities, only the natural, will serve us well on the other side of death, and that the physical plane complexities, to which so many of us attach such importance and upon which we so weakly depend, can, on the other side, be but millstones round our necks, impeding our onward progress and lacerating us in our inability to indulge in them as heretofore.

Reality for Youth

I would also point out to the young in years that there is not a little tendency on their part to think that things which really belong to death are signs of the prevalence of life. They fail to perceive that living does not consist in emphasizing everything which of the physical plane is physical. They sometimes think they are living when they drown themselves in sequences of physical plane orgies, when they let themselves go, when instead of thinking for themselves they suffer themselves to be thought by the rigid conventions of youth. The young sometimes think that

by flouting every one of the virtues which age may have abused—reverence, authority, forms of all kinds, traditions—that they are wrenching themselves away from the outworn and are asserting the independence of the age which is new. I admit that the older generation is much to blame for this attitude of the young. But in nine cases out of ten the young are wrenching themselves away from the ill-worn and not from the outworn.

Let the young exalt simplicity and naturalness. And let them beware of imagining that because the older generation has allowed itself to dwell in a rickety building, therefore the very plans of the building were bad. We older people have not known how to follow the plans, but the plans are right, and are the opportunity of the young to build anew.

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Religion and Science

The second activity in which we have, I think, to engage is to help to draw more closely together religion and science. I am not among those who hold that religion has had its day and now must cease to be. On the contrary, I believe that religion has not yet begun to have its day. I do not think that any but the most intuitive, note, please, that I do not say erudite, understand what their religion really is. I think that the realities of all the great religions have been lost. Only a very few Hindus know Hinduism, though there are many to be learned in Hinduism. Only a very few Christians know Christianity, though there are

many to be learned in Christianity. It is the same with Islam, with Judaism, with Buddhism, with Zoroastrianism. And the episcopal and other heads of the various faiths, while often very good men and very learned men, are not men to know the hidden foundations of their respective faiths, to know the hidden purposes of the great Founders of the faiths, to have the power to carry their religions greatly forward into the new age, causing their faiths to be strengthened and not weakened by growing experience and deepening knowledge.

In these days science is very great. There is a dignity, a vision, a humility, about science, and a most patient and expert digging for wisdom, that lifts science upon the highest pinnacles. Religion remains behind, stands irritably upon the defensive, and for lack of power to produce experience on its own plane invokes the refuge of the ignorant destitute—authority, and an authority which it tends to make in its own image.

Bridging the Gulf

Science needs religion, and religion needs science. The bridge between the two must be made, or must be strengthened if it is already being made. I think Theosophists, I do not mean merely members of The Theosophical Society, are most competent to engage in such bridge construction. They, more than many others, are able to reverence all religions and to enter into the depths of these towering reflections of the eternal truths of life. They, more than many others, are able to be good members of their own faiths

and at the same time keen followers of the principles unfolded in other faiths.

I wish some of our members who have the capacity to combine a keen understanding of science with an equally keen understanding of religion would join together to give us a great work on *The Common Purpose of Religion and Science*. Draper has given us the Conflict. The time has now come for us to be given the Understanding. I would suggest to our excellent Research Centre in London the setting in motion of a plan to gather together the material required for such a work. The world needs science. But the world needs religion no less. It is the task of those of us who know this to help religion and science to be comrades and fellow-workers and not opponents. I think I need hardly say that a reconciliation between Hinduism and Science would be a marvellous achievement on the part of anyone so fortunately endowed as to be able to perceive the same truths at work in each, though differently.

* *

The Science of Yoga

Then the third activity, one in which I am myself engaging for the moment, namely the need to turn people away from following those pseudo-Yogas which will not only lead them to disaster, but which, still worse, will pollute the blood stream of life. Mainly in America is pseudo-Yoga rampant, surrounding itself as it always does with the most extravagant of claims as to exalted origins and equipment to confer the most mysterious powers. Such pseudo-Yoga must make the

whole of America unhealthy, and deflect her from the great destiny which is still hers to grasp. It is of course but natural that such evil should appear most prominently in America, for America is young, is ardent, is ever seeking new realities for old, is ever eager to move away from the West to the East, and to discover modes of living other than those which heretofore have been prevalent. America can never be content with copying. She can never be content with repeating. She must be herself, though perhaps she does not yet know what kind of self that is.

So is she at the mercy of charlatany of all kinds, of those who seem to convince by the very audacity of their claims, who are heard because they know how to assert that which cannot be challenged. And since Theosophical teachings are very widely known, especially those with regard to the existence of Masters and to the nature of certain secret societies, the deceptions are often clothed in some of the forms of these teachings, and deceive even students of Theosophy and members of The Theosophical Society.

The False and the Real

The world must be weaned away from such perversions of the Real, and since the science of Yoga is one of those sciences which will be fructified by the drawing together of religion and science, it becomes needful to extract it from the clutches of those who most unworthily prostitute it to their personal satisfactions, worldly and otherwise. I am in the course of striving to understand a Yoga

which does not involve physical and other practices so terribly dangerous to their votaries, which unfolds spiritual power, and does not lead down into abysses of physical depravities. Of course, no true Yoga ever does this. But the world is becoming flooded with so-called revelations of Yoga through casual tourists and physical miracle-seekers, and even in daily newspapers the practice of Yoga is supposed to be explained. I think I read last year such an article in one of London's leading dailies. And the world swallows it all.

Side by side with all these mischievous and dangerous distortions must be placed reality, and I am hoping to make one such reality the subject of my addresses to the English and American Conventions, for subsequent rendering in book form.

* * *

The Seven Aryan Virtues

The more one surveys the world, the more irresistibly is one drawn to the conclusion that the whole world needs, as never, perhaps, before, those qualities which are the root qualities of the Aryan race. India possesses these as inherent in her very life, in the very living of her people. They are alive in the majority of her sons and daughters. Only in those who have become westernized are these qualities somnolent; and India's greatest need today is the vivification of these qualities, far more than her freedom.

If India becomes free at the expense of these qualities, if she becomes free while allowing these qualities to lie fallow, then will her

freedom be of little avail—better were it that she waited for her freedom than that she waited for the renaissance of her Aryan qualities, vital though her freedom be to herself and to the whole world.

The western world starves for lack of Aryan virtue, and ignorances prevail which soon become quick stepping stones to hatred and thence to physical plane war and destruction.

In the East, in India alone do Aryan virtues still flower among the people, and her greatest danger is lest these virtues become submerged under that flood of western superstitious ignorance before which so many Indians themselves would throw open the guardian gates of her age-old integrity.

What are the greater virtues of the Aryan race?

In a single word they may be summed up—NOBILITY. Was not the race called Aryan that it might become noble?

What then does the word "nobility" mean?

Its varied significance is summed up in its complementary word of action—DHARMA, living harmoniously.

Who are they who live harmoniously? Those who practise the Seven Aryan Truths:

1. The Truth of Harmlessness.
2. The Truth of Integrity
3. The Truth of Graciousness.
4. The Truth of Understanding.
5. The Truth of Simplicity.
6. The Truth of Aspiration.
7. The Truth of Service.

Through the practice of Harmlessness Aryans become wise.

Through the practice of Integrity Aryans become courageous.

Through the practice of Graciousness Aryans become noble.

Through the practice of Understanding Aryans become reverent.

Through the practice of Simplicity Aryans become strong.

Through the practice of Aspiration Aryans become humble.

Through the practice of Service Aryans become One.

The civilization of the Aryan race is measured in terms of these virtues. As they prevail, so is Aryavarta—whether of the East or of the West—civilized. As they are weak, so has she yet to achieve civilization.

Civilization is denied where comfort and luxury are suffered to fatten on poverty and on despair.

Civilization is denied where strength is suffered to fatten on helplessness.

Civilization is denied where ugliness is suffered to fatten on ignorance.

Let but one single voice speak to praise the Aryan virtues, and to it shall the very Voice of God be added.

*
* *

The Approach to Truth

Fundamentally, religion is Truth experienced by the Wise, while science is Truth becoming established by the ignorant. Religion is the flower of wisdom, while science is the seed of learning. The learned need wisdom, all humanity needs both wisdom and learning, and to each individual must come his own experience of Truth.

Religion, alas, has fallen from its high estate! In it has arisen that dogmatic authority which is no more part of religion than of science. For the most part the

priests of religion, in all good faith and reverent devotion, are abusing their trust. Servants of God, they often begin to think themselves gods, and regard themselves as specially chosen to interpret God to their fellow-men. They become toll-gates on the way to God, and levy a tribute of subservience and blind obedience. There is too much priestcraft and too little priesthood. If the churches and those in positions of religious dominance and authority will not use their power to show mankind that it is God, and that God exists to make that knowledge experience, then will religions slowly and surely decay, and there will be naught, or little, from above to adjust with wisdom the gropings of learning.

Religion must fail as its priests are outside the experience it reveals, and thus substitute dogma for life.

Science fails as its votaries remain blind to the fact that experience does not become truth until it flowers into character.

Today we have for the most part man-imprisoned faiths, and God-forsaken science.

Religion must regain its freedom to inspire, and science must grow wise to exalt. Where inspiration from above meets reverence from below, there is born abiding happiness.

The world needs religion. The world needs science. It needs them side by side—religion to draw God's mighty power from the heavens, science to draw God's mighty power from earth.

Renaissance of the Adyar Library

This is the first note I desire to sound in connection with my plan

that the year 1940 shall be dedicated to a great renaissance of the Adyar Library. We all know how the President-Founder was moved to start the Library during the Convention of 1885, on December 28th. We all know how he regarded the Library as fundamental to the life of the headquarters of The Theosophical Society. On that occasion he said :

If we and our successors do their whole duty this can be made a second Alexandria, and on those lovely grounds a new Serapion may arise. In the Alexandrian Museum and the Bruchion, we are told were eleven lakhs of books, and many apartments were crowded with the choicest statues and pictures. Its founder, the Macedonian King, Ptolemy Soter, and his son, Philadelphus, succeeded in making the Egyptian capital the intellectual metropolis of the world, and the influence of its schools and academies survives even to our present day. It may sound strangely for us to be mentioning those august names in connection with our infant Theosophical Society, but, gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles, but let us keep a dauntless soul and an unwavering faith in ourselves and our cause, and there will arise perhaps in far away lands and the least expected way, friends who will snatch the laurel of imperishable fame by giving their names to our Adyar Library and Museum. . . . To erect the building now for a Sanskrit Library and Museum would be to make the most appropriate monument possible to mark the close of the first decade of storms and the beginning of our new one of peace and sunshine.

Twelve months later, at the opening of the Library in 1886, the President-Founder said :

Our long cherished dream to found a non-sectarian Oriental Library as an adjunct towards attainment of the second object of The Society's declared objects, is at last fulfilled. From every quarter of India and from Ceylon have come congratulatory poems in Sanskrit, Pali and Zend, from learned priests and pandits—so many in fact that it will be inconvenient to read them all at the opening ceremony. Several hundred volumes have already been sent as gifts, and hundreds more are being collected. As I have said before, it will be easy for our Branches to gather together here at a minimum of cost and trouble a large Library of Oriental Books.

Colonel Olcott thus emphasized the world-wide scope of the Library:

The Library is meant to be neither a mere repository of books, nor a training school for human parrots who, like some modern pandits, mechanically learn their thousands of verses and lakhs of lines without being able to explain, or perhaps even to understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian subdivisions of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to re-establish the dignity of the true pandit, mobed, bhikku and moulvi; to win the regard of educated men, especially that of the rising generation, for the Sages of old, their teachings, their wisdom, their noble example; to assist as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres.

I conceive the Adyar Library to be designed to be the greatest Library in the outer world of Theosophy, using this word in its widest sense. It must not only be a vibrant repository of the unsurpassable and unsurpassed lore of the East. It must no less be a great library of all in the West which, in every department of knowledge, is drawing and has drawn the world closer to the Eternal Wisdom. The western section of our Library is disgracefully poor, and I feel utterly ashamed of it. I am indeed thankful that the eastern section is so rich. I am even prepared to say that the eastern section must have first consideration. But the western section has been a poor Cinderella, and the splendid contributions of the West to the unfoldment of Truth are conspicuous by their absence. Western students would be appalled if they knew how poor is our great Library in works of world-wide significance.

All Theosophy, in whatever garb, whether or not dressed in conventional forms, must have a place in our Library, and not merely because we must include the Theosophy of the West no less than that of the East, but even more because there must grow an increasing reconciliation between the two great approaches to the meaning of Life. The religion of the East

must meet the science of the West, so that both shall move forward together to give light to the world. The science of the East must meet the religion of the West, so that both shall move forward with similar intent. We need for a worthy Library of Theosophy the greatness of East and West. The East has been well revered by our Library, though it needs much more strengthening in this field. The West, I am ashamed to say, has little repute. And I ask all lovers of the Adyar Library to help us to make our western section worthy of the West and all its splendid contributions to Theosophy. I shall have much more to say about this as time passes. But this is my first little reconnaissance. I am asking the Library authorities to give me an opportunity to publish month by month in our various journals the needs of the Library both in its eastern and western divisions, with special emphasis on the western, since this division lags sorely behind.

It is sometimes said, and I think rightly, that the Adyar Library is the heart of The Society's international work. It is at present working with only one valve. I specially appeal for health for the other valve. We have no valvular disease, but we certainly have valvular deficiency.

The Masters Live: Literary Evidence

BY J. L. DAVIDGE

Who is a Master? He who has ascended. He has ceased to be a disciple. He has transcended the human kingdom, as we have transcended the animal kingdom.

WHERE do the Masters Live? In India, in the Near East, in Europe. There are two Masters living in England, unknown as such, as all Masters are, to the outer world. The Masters who sponsored The Theosophical Society, and still watch over it, dwell in Tibet, across the Himalayas.

What do They form? A great Brotherhood, who constitute the world's Inner Government. They fulfil the will of the KING OF THE WORLD, who is the Supreme Director of evolution on this planet.

Every Master has a particular territory, or a particular activity to administer, whether he works from a fixed abode, or moves from place to place, from temple to temple or from mind to mind. They initiate and inspire upward movements, and Their mind and will are manifest in the finest efflorescence of human genius.

Though the following evidence for Their existence is gathered from non-Theosophical sources, it is all inspired by the Theosophical spirit.

Visions of the Mystics

The physical proximity of a highly developed man is sufficient to convince any sensitive person that he wields an enormous access of spiritual power. His presence gives a sense of exaltation, a stirring of the solar force in the channels as we find them described in the "Book of Job" and the "Uttara Gita."

The Master's Fire

ACTUALLY the Superman is able to carry a current of high voltage that would kill an ordinary man unprepared to carry the load. Spiritual power is as real as electricity or lightning. It is this force

which cleanses the entire constitution of anyone who comes into close association with a superior person.

Dr. Maurice Bucke, in his vivid life of Walt Whitman, tells of a young man who went to see the poet, being "already acquainted

with his *Leaves of Grass*, and who by means of only a casual and ordinary talk was filled with a strange and spiritual exaltation which lasted for some weeks; what is still more impressive, the whole tenor of his life and spiritual being were elevated and purified in a very remarkable way."

Many of us can testify to similar experiences on meeting others more advanced than ourselves along the path of occultism. But how infinitely greater must be the effect of personal contact with a Master of the Wisdom!

Remarkable incidents of this kind are associated with the Christian Mystics of the sixteenth and seventeenth centuries, notably in the lives of Madame Guyon, Boehme, and Tauler, in which each of these three was influenced by the sudden appearance at critical periods of a mysterious stranger who was perfectly acquainted with their spiritual difficulties and sustained them with valuable and impressive advice.

Madame Guyon's Vow

During the year 1670, while on her way to church, a mysterious stranger of serious and learned mien, whom Madame Guyon had never seen before, appeared at her side and engaged her in conversation. He was so poorly clad that she took him for a beggar and offered him alms. In a wonderful way he spoke to her about God and sacred things, the like of which she had never heard before; he was perfectly acquainted with her spiritual condition, and told her of all her weaknesses. Assuming a more commanding tone, he gave her to understand that God required from

her holiness, and the entire subjection of her nature to Him. He then disappeared. She never saw him again, but his words left an indelible impression on her mind.

As a result of this interview she took an irrevocable vow, which was never broken: "From this day, this hour, if it be possible, I will be wholly the Lord's." An interior condition of perfect harmony with the divine nature followed, and she became through her writings and her personality a "simple channel of communion with the heavens through whom the fire of love might descend to the world." Her *Simple and Easy Method of Prayer* is one of the spiritual fruits of a richly devotional life.

Boehme is Dedicated

Jacob Boehme's outward life was simplicity itself. Born in 1575 at Alt Seidenber, a village among pastoral hills, near Görlitz, a son of poor peasants, and insufficiently robust for rural work, he is apprenticed to a shoemaker. A stranger steps into the shop and demands a pair of shoes. Boehme is not allowed to sell them in the absence of his master. The stranger departs, but after a while calls the apprentice out of the shop and says to him: "Jacob, thou art little, but thou wilt some day become quite another man, over whom the world will break out into wonder. Therefore, fear God, and reverence his Word; read diligently the Holy Scriptures, where thou hast comfort and instruction; for thou must endure much misery and poverty, and suffer persecution. But be courageous and persevere, for God loves thee, and will be

gracious unto thee." So saying, the stranger clasped his hand, and disappeared.

On another occasion Boehme was lifted into a state of blessed peace, a "Sabbath of the Soul," that lasted for seven days, during which he was inwardly surrounded by a Divine Light. "The triumph that was then in my soul I can neither tell nor describe. I can only liken it to a resurrection from the dead."

Boehme's life and writings give proof that the Secret Doctrine has never been left without witness, for he saw the esoteric truth of Christianity beneath the moss and crust of centuries and revealed it, even though his contemporaries refused to accept the pearls he offered.

The "Man from Frankfurt"

In a contemporary life of John Tauler mention is made of a Master who taught him the eastern gnostic doctrine, how to be wrapped up in and endeavour to be absorbed in God. It has been handed down to us that Tauler was led to the fulfilling of his truth by an illuminated layman, a "Friend of God from the Mountains."

Rudolf Steiner, commenting on this tradition, writes: We have here a mysterious story. As to where this "Friend of God" lived there exist only conjectures; as to who he was, not even these. He seems to have heard much of Tauler's way of preaching, and to have resolved accordingly to journey to Tauler, who was then working as a preacher in Strassburg, in order to fulfil a certain duty by him. Tauler's relation to the Friend of God, and the influence which the latter exercised upon the former, are to be

found described in a text which is printed along with the oldest editions of Tauler's sermons under the title, "The Book of the Master."

Therein a Friend of God, in whom some seek to recognize the same who came into relations with Tauler, gives an account of a "Master," whom some assert to be Tauler himself. He relates how a transformation, a spiritual rebirth, was brought about in a certain "Master" and how the latter, when he felt his death drawing near, called his friend to him and begged him to write the story of his "enlightenment," but yet to take care that no one should ever learn of whom the book speaks. He asks this on the ground that all the knowledge that proceeds from him is yet not really from him. "For know ye that God hath brought all to pass through me, poor worm, and that what it is, is not mine, it is of God."

As a guide to such a new life, we possess a book about whose author nothing is known. Luther first made it known in print. The philologist, Franz Pfeiffer, has recently printed it according to a manuscript of the year 1497, with a modern German translation facing the original text. What precedes the book indicates its purpose and its goal: "Here begins the man from Frankfurt and saith many very lofty and very beautiful things about a perfect life." Upon this follows the "Preface about the man from Frankfurt": "Almighty, Eternal God hath uttered this little book through a wise, understanding, truthful, righteous man, his friend, who in former days was a German nobleman, a priest and a custodian in the German House

of Nobles at Frankfurt; it teacheth many a lovely insight into Divine Wisdom, and especially how and whereby one may know the true, righteous friends of God, and also the unrighteous, false, free-thinkers, who are very hurtful to Holy Church."

That the author aimed to preserve eternal secrecy about these facts of his outer life, belongs naturally to the way in which he desired to work. The "man from Frankfurt" aims to speak not as a separated individual; he desires to let God speak. That he yet can do this only as a single, distinct personality he naturally knows full well; but he is a "Friend of God," that means a man who aims not at presenting the nature of life through contemplation, but at pointing out the beginning of a new evolutionary pathway through the living spirit.¹

Carl von Eckhartshausen

Prophet and torch-bearer of the Divine Wisdom was Carl von Eckhartshausen, the German mystic, apparently one of those inspired messengers who are sent out at the end of every century to quicken evolution by restating in fresh terms the eternal truths. As the Count St. Germain and H. P. Blavatsky were working for France at the end of the eighteenth century, so Eckhartshausen appears to have been working for Germany, then an unborn nation, but shortly to be cast in the crucible of war. How closely his teaching resembles Theosophy as we know it today may be discovered by reference to his celebrated book, *The Cloud upon the Sanc-*

tuary. In this he definitely alludes to the Occult Hierarchy as the "School of the Prophets" and the "Society of Sages."

Von Eckhartshausen's lines seem to have been cast in pleasant places. Mystic and Occultist, he led the householder's life and followed active intellectual pursuits. Son of a nobleman, he was *persona grata* at the Bavarian court, and he occupied various public posts, notably Censor of the Munich Library, Keeper of the Archives of the Electoral House, and he was the "author of some sixty-nine works, embracing many classes of literature, including science, the fine arts, the drama, religion, history, and, in particular, certain contributions of great merit to the Occult Sciences."²

Eckhartshausen explains that the "Cloud upon the Sanctuary" is human weakness. It is clear that he is addressing men already interested and learned in spiritual things—the unknown "dear Brothers of Light, to whom we are specially called to write." Short as the work is—it comprises only six letters or chapters—it is terse and full of highly specialized knowledge. For Eckhartshausen betrays the true token of a spiritual teacher: "That which gives power to our commission is the truth which we possess, and which we pass on to you at the least sign and according to the measure of the capacity of each." Another sign that he holds the teacher's office is the tone of authority he assumes, which is

² Quoted, with due acknowledgment, from "An Eighteenth Century German Mystic," by Elizabeth Severs, THE THEOSOPHIST, December 1908, pp. 217-221.

¹ *Mystics of the Renaissance*, by Rudolf Steiner, pp. 98-100, 110, 111, 112, 113.

amply justified by the direct and self-evident knowledge which the book discloses.

The paramount importance of *The Cloud upon the Sanctuary* lies in his doctrine of "the invisible celestial Church, the most learned and ancient of all Communities." From his description of this Community's functions and powers, it is plain that he is speaking of the Great White Lodge. How he gained this special knowledge is intimated in a letter to Kirchberger, dated 19th March 1875, in which Eckhartshausen bears witness to the direct instruction which he received from his own Master, and the steps by which he advanced even to the attainment of what he terms "the Law in its Fulness." Some of the most interesting passages in his book are these :

The Society of the Elect

"A more advanced School has always existed to whom this deposition has been confided, and this School was the Community illuminated interiorly by the Saviour, the Society of the Elect, which has continued from the first day of creation to the present time ; its members are scattered all over the world, but they have always been united in the Spirit and in one Truth. . . . This Community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of wisdom itself, and all the mysteries of God and of nature are preserved in this School for the children of light. . . . Perfect knowledge of God, of nature and of humanity are the objects of instruction in this School. It is from her that all truths penetrate

into the world ; she is the School of the Prophets and of all who search for wisdom ; and it is in this Community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet possesses members from many circles. From all time there has been an exterior School, based on the interior one, of which it is the outer expression. . . . All that the external Church possesses in symbol, ceremony or rite, is the letter expressive outwardly of Truth residing in the interior sanctuary.

Hidden from the World

"This same Spirit which ripens men for this Community also distributes its degrees by the co-action of the ripened subject. This School of Wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to Divine government. It has never been exposed to the accidents of time and to the weakness of man ; because only the most capable were chosen for it, and the Spirits who selected made no error. Through this School were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms and hence degenerated. This Society of Sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their interior. But all exterior societies subsist through this interior one giving them its spirit. As soon as external societies wish to be independent of the interior one, and to transform a temple of

wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. In this interior society all disputes, controversies, error, schisms and systems are banished. Neither calumny nor scandal are known, every man is honoured, satire is unknown. Love alone reigns, want and feebleness are protected.

"We must not, however, imagine this Society resembles any secret society, meeting at certain times, choosing its leaders and members, united by special objects. This Society knows none of the formalities which belong to the outer ring, the work of man. In this kingdom of power all outward forms cease. . . . This Community has no outside barriers. . . . All men are called; the called may be chosen, if they become ripe for entrance. Anyone can look for the entrance, and any man who is within can lead another to seek for it; but only he who is fit can arrive inside. . . . Worldly intelligence seeks this Sanctuary in vain; fruitless also will be the efforts of malice to penetrate these great mysteries; all is undecipherable to him, he can see nothing, read nothing in the interior."

Members in Higher Worlds

Eckhartshausen finishes the letter (Letter II) in which he specifically deals with the Community by describing its greatness:

"It is the unique and really illuminated Community which is absolutely in possession of the key to all mystery, which knows the centre and source of all creation. It is a Society which unites superior strength to its own, and *counts its members from more than one world*. It is the Society whose members form a theocratic republic, which one day will be the Regent Mother of the whole world."

In Letter III, Eckhartshausen expressly identifies himself with this Community, giving no explanation; in fact, warning those he is addressing against asking for information, he writes:

"Do not ask *who* those are who write to you; look at the spirit not the letter, the thing not at persons. We know, the object and the distinction of man, and the light which lights us works in all our actions. . . . We assure you faithfully that we know *exactly* the innermost of religion and of the Holy Mysteries, and that we possess with absolute certainty all that has been surmised in the Adytum, and that this said possession gives us the strength to justify our commission and to implant to the dead letter and hieroglyphic everywhere both Spirit and Life. This School possesses knowledge of Spirit, and knowledge of all symbols and all ceremony . . . as well as the most intuitive truths of all the Holy Books, with the laws and customs of primitive people."

Mead remarks that Thomas Aquinas, Tauler and Eckhart followed the Pseudo-Dionysius, who followed Plotinus, Iamblichus and Proclus, who in turn followed Plato and Pythagoras. So linked together are the followers of the Wisdom in all ages.—ANNIE BESANT.

Mysteries in Poetry

To what extent the Masters have inspired the works of poets, as of artists, musicians, scientists, and other men of genius, it is impossible to say—we know so little of Their direct influence on the affairs of the outer world—but what little we do know suggests a much larger background.

Francis Bacon's Vision

BYOND question they are the dynamic power working in the groups which manifest according to the cyclic law—the Sanskrit sages, the Augustan writers and generals, the Elizabethan dramatists, the medieval painters and builders, the modern scientists, the present-day Theosophists.

We have evidence also that They inspire individuals, musicians who catch Their chords and develop them into sonatas or oratorios, men of letters who assimilate Their

ideas which mark some advance in science or philosophy, poets who in their deepest reveries glimpse an Inspiring Genius with whom they are unacquainted on the physical plane.

Such a Great Being it was who appeared in a vision to Francis Bacon and urged him to write and strive ; the story is graphically told in Dr. Owen's word-cipher, together with the prophecy of the man who should arise "in far-off ages" to set forth Bacon's cipher story and clear his name before the world.

One night, when a youth, while we were reading
In the holy scriptures of our great God, something
Compelled us to turn to the Proverbs and read
That passage of Solomon the King, wherein he
Affirmeth that the glory of God is to conceal
A thing, but the glory of a king is to find it out.
And we thought how odd and strange it read,
And attentively looked into the subtlety of the
Passage. As we read and pondered the wise
Words and lofty language of this precious
Book of love, there comes a flame of fire which
Fills all the room and obscures our eyes with its
Celestial glory. And from it swells a heavenly
Voice that, lifting our mind above her
Human bounds, ravisheth our soul with its sweet
Heavenly music. And thus it spake :
" My son, fear not, but take thy fortunes and thy
Honours up. Be that thou knowest thou art,
Then art thou as great as that thou fearest.
Thou art not that thou seemest . . .
. . . Therefore put away popular applause,
And after the manner of Solomon the King, compose
A history of thy times, and fold it into

Enigmatical writings and cunning mixtures of the
 Theatre, mingled as the colours in a painter's shell,
 And it will in due course of time be found.
 For there shall be born into the world
 (Not in years but in ages) a man of whose pliant and
 Obedient mind we, of the supernatural world, will take
 Special heed, by all possible endeavour, to frame
 And mould into a pipe for thy fingers to sound
 What stop thou please : and this man, either led or
 Driven, as we point the way, will yield himself a
 Disciple of thine, and will search and seek out thy
 Disordered and confused strings and roots with some
 Peril and unsafety to himself. For men in scornful and
 Arrogant manner will call him mad, and point at him
 The finger of scorn : and yet they will
 Upon trial, practice and study of thy plan,
 See that the secret, by great and voluminous labour,
 Hath been found out." And then the voice we heard
 Ceased and passed away.¹

In other parts of the cipher story Bacon claims to have written, besides the philosophical works under his own name, many of the Shakespeare plays, also works attributed to Marlowe, Jonson, Spenser and other contemporary dramatists, and even the *Anatomy of Melancholy*, about which there is still great mystery among collectors of early editions of this work. In fact it was this tremendous literary output by Bacon, and his edition of the authorised version of the English Bible, which established and still dominates the English language as we know it today.

Clairvoyant investigation confirms this view, as was indicated in a passage from Bishop Leadbeater quoted in our February issue. Another vivid sidelight is thrown on these investigations by Mr. Jinarajadasa, who was present on one occasion when Bacon's work came

to be examined. Mr. Jinarajadasa writes : "Knowing who Bacon is today, as one of the Adepts, Bishop Leadbeater felt that to investigate Bacon's affairs clairvoyantly was like a piece of impertinence. But he did note that Bacon wrote the plays that pass as Shakespeare's. What particularly drew my attention at the time was not that fact, which was fairly obvious to me upon the examination of the evidence, but rather something else which he noted on higher planes. If Bacon is Shakespeare, and also if several other works passing under the names of other authors are also from Bacon's brain, then there must have been a terrific creative energy in Bacon at the time. Bishop Leadbeater said that, as he watched, it was as if some wonderful ray from a great creative centre on the inner planes had converged upon Bacon, so that he threw off one

¹ *Sir Francis Bacon's Cipher Story*, by Orville W. Owen, M.D. Five vols. Howard Publishing Co., New York, U.S.A. These five volumes are made of lines from the works claimed by Bacon, fitted together according to the methods of the Word-Cipher. Dr. Rawley mentions nine different ciphers which Bacon used.

thing after another in the way of plays, poems, philosophical theses, etc., without any particular effort. This little glimpse into the creative consciousness behind everything was far more fascinating to me than the solution of the Bacon-Shakespeare problem."¹

Tennyson's "Mystic"

There is rarely an occasion to quote "The Mystic," one of Tennyson's early poems, which because of its obscurity is not includ-

¹ This passage is quoted in advance from a forthcoming instalment of "Occult Investigations," an article by C. Jinarajadasa commenced in this issue.

ed in his modern collections. But it falls pertinently into this context. This poem was brought into prominence by Mr. A. P. Sinnett, who received from the Master K. H. a letter written apropos of the appearance of his first book, *The Occult World*, in which Mr. Sinnett has endeavoured to describe the "Adept," the title by which he vaguely spoke of members of the Great White Lodge. The Master K. H., quoting the last six lines of the poem, wrote: "You might have closed your book with these lines of Tennyson's." The whole poem reads as follows:

THE MYSTIC

Angels have talked with him, and showed him thrones :
 Ye knew him not : he was not one of ye,
 Ye scorned him with an undiscerning scorn ;
 Ye could not read the marvel in his eye,
 The still serene abstraction ; he hath felt
 The vanities of after and before ;
 Albeit, his spirit and his secret heart
 The stern experiences of converse lives,
 The linked woes of many a fiery change
 Had purified, and chastened, and made free.
 Always there stood before him, night and day,
 Of wayward vary-coloured circumstance,
 The imperishable presences serene
 Colossal, without form, or sense, or sound,
 Dim shadows but unwaning presences
 Fourfaced to four corners of the sky ;
 And yet again, three shadows, fronting one,
 One forward, one respectant, three but one ;
 And yet again, again and evermore,
 For the two first were not, but only seemed,
 One shadow in the midst of a great light,
 One reflex from eternity on time,
 One mighty countenance of perfect calm,
 Awful with most invariable eyes.
 For him the silent congregated hours,
 Daughters of time, divinely tall, beneath
 Severe and youthful brows, with shining eyes
 Smiling a godlike smile (the innocent light
 Of earliest youth pierced through and through with all
 Keen knowledges of low-embowed eld) *

Upheld, and ever hold aloft the cloud
 Which droops low hung on either gate of life,
 Both birth and death ; he in the centre fixt,
 Saw far on each side through the grated gates
 Most pale and clear and lovely distances.
 He often lying broad awake, and yet
 Remaining from the body, and apart
 In intellect and power and will, hath heard
 Time flowing in the middle of the night,
 And all things creeping to a day of doom.
 How could ye know him ? Ye were yet within
 The narrower circle ; he had wellnigh reached
 The last, with which a region of white flame,
 Pure without heat, into a larger air
 Upburning, and an ether of black blue,
 Investeth and ingirds all other lives.

"The Mystic" was published when Tennyson was only 21, and was written, no doubt, at some earlier period. He seems to have had a sense, even though shadowy and vague, of the actuality of the Master, and even of the four Maharajas, or Regents of the four quarters of the Universe.¹ It was not till his later life that his visions of occult truth were clear and de-

tailed. But already at a very early period he had firmly grasped the idea of reincarnation. In the first of "The Early Sonnets" it is plainly set forth.²

"Incipit Vita Nova"

Dante also has a vision of a Master. After describing the appearance of Love in the guise of Beatrice "between two gentle ladies elder than she"—a scene with which we are familiar in a modern painting—Dante proceeds :

Betaking me to the loneliness of mine own room, I fell to thinking of this most courteous lady, thinking of whom I was overtaken by a pleasant slumber, wherein a marvellous vision was presented for me : for there appeared to be in my room a mist of the colour of fire, within the which I discerned the figure of a lord of terrible aspect to such as should gaze upon him, but who seemed therewithal to rejoice inwardly that it was a marvel to see. Speaking he said many things, among the which I could understand but few ; and of these, this : "*Ego dominus tuus.*" ("I am thy master.")

² Tennyson, *An Occultist*, by A. P. Sinnett, p. 57.

¹ According to *The Secret Doctrine* (I, 147) the Four Maharajas are Great Kings or Regents, who preside each over one of the four cardinal points—they "rule over cosmical Forces of North, South, East and West, Forces having each a distinct occult property. These beings are also connected with Karma." H. P. Blavatsky also states that the Maharajas preside over the elements. At the same time they are the four living creatures, "who have the likeness of a man," of Ezekiel's vision, called by the translators of the Bible, "Cherubim" "Seraphim," etc. ; by the Occultists, "Winged Globes," "Fiery Wheels" ; and in the Hindu Pantheon, by a number of different names. All these Gandharvas, the "Sweet Songsters," the Asuras, Kinnaras, Nagas, are the allegorical descriptions of the Four Maharajas. In Chinese Buddhism the Maharajas are represented by Four Dragons. In *The Book of Revelation* they are spoken of as the "four angels standing at the four corners of the earth."

In his arms it seemed to me that a person was sleeping, covered only with a blood-coloured cloth; upon whom looking very attentively, I knew that it was the lady of the salutation who had deigned the day before to salute me. And he who held her held also in his hand a thing that was burning in flames; and he said to me, "*Vide cor tuum.*" ("Behold thy heart.") But when he had remained with me a little while, I thought that he set himself to awaken her that slept; after the which he made her to eat that thing which flamed in his hand; and she ate as one fearing. Then, having waited again a space, all his joy was turned into most bitter weeping; and as he wept he gathered the lady into his arms, and it seemed to me that he went with her up towards heaven: whereby such a great anguish came upon me that my light slumber could not endure through it, but was suddenly broken. And immediately having considered, I knew that the hour wherein this vision had been made manifest to me was the fourth hour (which is to say, the first of the nine last hours) of the night.

And the sonnet I made was this:

*When Love was shown me with
such terrors fraught
As may not carelessly be spoken of,
He seemed like one who is full of joy,
and had
My heart within his hand, and on
his arm
My lady, with a mantle round her,
slept; . . .¹*

¹ From Dante Alighieri : *The New Life*, Rossetti's translation, pp. 175-177, in The Muses' Library.

Inspired Poems

Of poems written by Masters, we have several instances in Theosophical books. *The Bhagavad Gita*, as we know, whether we read it in Dr. Besant's sonorous translation or in the poetical version of *The Song Celestial* by Sir Edwin Arnold, forms part of the great epic of the *Mahabharata* composed by Vyasa the Sage, the founder of Hinduism.

Light on the Path, we are informed, was dictated by the Master Hilarion. Originally it was translated from Sanskrit lines into Greek by the Master known as The Venetian, for the use of his Alexandrian pupils, of whom the Master Hilarion, in his incarnation as Iamblichus, was one. The Master Hilarion translated it from Greek into English.

What other poems or hymns in ancient or modern verse have been inspired by Higher Beings, we have little means of knowing save in so far as they bear the impress of a higher mind. There are many masterpieces in the world's literature which stand this test. We are not left entirely without knowledge of such inner sources of inspiration. We have read somewhere that one of the hymns by Frances R. Havergal was inspired half a century ago by the Master Rakoczi, as he is known in the West. The hymn is here reproduced :

*From glory unto glory ! Be this our joyous song,
As on the King's own highway, we bravely march along !
From glory unto glory ! O word of stirring cheer,
As dawns the solemn brightness of another glad New Year,*

*From glory unto glory ! What great things He hath done,
What wonders He hath shown us, what triumphs He hath won !
From glory unto glory ! What mighty blessings crown
The lives for which our Lord hath laid His own so freely down !*

*The fulness of His blessing encompasseth our way ;
The fulness of His promises crowns every bright'ning day ;
The fulness of His glory is beaming from above,
While more and more we learn to know the fulness of His love.*

*And closer yet and closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity ;
And wider yet and wider shall the circling glory glow,
As more and more are taught of God that mighty Love to know.*

*O let our adoration for all that He hath done,
Peal out beyond the stars of God, while voice and life are one ;
And let our consecration be real, deep, and true ;
Oh, even now our hearts shall bow, and joyful vows renew.*

*Now onward, ever onward, from strength to strength we go,
While grace for grace abundantly shall from His fulness flow,
To glory's full fruition, from glory's foretaste here,
Until His very presence crown our happiest New Year.*

I have heard it said that "The Passing of the Third Floor Back," in which the central figure is a benign and impressive personage of uncommon spiritual stature—that

this play was inspired, and I could well believe it. I remember the quality of moral grandeur which pervades the play, though it is thirty years since I saw it on the stage.

Modern Views of the Superman

Einstein was once asked if he thought that mankind would eventually evolve the superman, and he replied : " If so, it will be a matter of millions of years." Sir Arthur Keith has given expression to a similar view. But why should they consider millions of years necessary to produce a superman, unless they anticipate an entirely new type, which will supersede existing humanity ?

The Man of Power

PROFESSOR JOAD of London University writes : "We have no grounds for supposing that one's own success is such as to justify the perpetuation of the human race through eternity. How will the species that supersedes ours, as

we have superseded the animals, emerge ? How will its members differ from ordinary human beings ? Are there any signs of its emergence in the contemporary world ?"

Every Theosophist will agree with Dr. Joad that "there is no speculation more intriguing, none

which offers a better scope to the imaginative writer," for every Theosophist is looking up the illimitable vista of evolving man, his evolving self growing into the superman, perfect in spirit and form, with still higher reaches of consciousness alluring him on. The difficulty for the evolutionist who does not go the full length of the Theosophical conception appears to be that he envisages a superman of power—ruthless, relentless, Titanic, Dionysian, irresistible—a godlike being, without the Love of God, so to speak, all-powerful, but wanting the qualities of wisdom and understanding which we find exemplified in the Elder Brethren of the Occult Hierarchy.

Nietzsche's Watchword

This conception of a Master Being of Power began with Nietzsche, who, when he discovered that the will to live implies rebirth, threw over his allegiance to Schopenhauer, and substituted for the will to live the will to power. Power was his watchword, and the being who was prepared to sacrifice everything to power, not power in the abstract, but power for some great purpose, was aiding the evolution of life towards Superman. Superman was to be a new type, but what would he be like? Nietzsche no more knew than Columbus knew what America would be like. Julius Caesar, Leonardo da Vinci, Michelangelo, had at least some of the attributes of the Superman, but the "human-all-too-human" element predominated—the one essential was lacking. Somewhat nearer the ideal, though still far removed from it, were the great mystical figures

of religion and romance—Moses and Muhammad, Odin and Siegfried, King Arthur and Apollo—but to these Master Beings, whatever capacity they possessed, must be added the Dionysian ecstasy, that "frenzy, abandonment, recklessness, or what you will, which swings a being along the creative path regardless of all consequences, reckless of all danger."

"Superman will be a reincarnation of the spirit of Dionysos . . . not come as one unique and astounding person, but as a new species . . . a spirit who plays ingenuously (that is to say involuntarily and as the outcome of superabundant energy and power) with everything that, hitherto, has been called holy, good, inviolable, divine, to whom even the loftiest thing that the people have made their measure of value would be no better than a danger, a decay and an abasement, or at least a relaxation and temporary forgetfulness of self."

The Blavatsky Conception

Nietzsche worships force. "What is best belongeth to my folk and to myself, and if it is not given to us we take it, the best food, the purest sky, the strongest thoughts, the most beautiful women." The sublime ethics of the Sermon on the Mount, the spiritual virtues of love and sacrifice—all this he hated as degenerate weakness, and his mad tirade against modern civilization was an attack upon mankind for settling down to human conditions, for fostering a conspiracy to arrest the evolution of beings of greater power. Power incarnate was his goal for the race.

But incarnated power does not inevitably connote the unselfish use of it. While Nietzsche wrecked

his brain beating out the idea of the approach of a tragic world-figure who should dominate mankind by sheer superabundance of energy, the real Supermen were making known through Their messenger, H. P. Blavatsky, Their actual existence in the world. Nietzsche was a foil to her proclamation of the Masters. He set men thinking vaguely about Superman; she showed by sheer logic of the evolutionary process, and of her own intimate experience, that Masters of the Wisdom must exist, and fearlessly declared that it was Their teaching which she was transmitting under the title of the Ancient Wisdom or the Secret Doctrine. Applying the Secret Doctrine to the evolution of faculty, she opened endless vistas in which the Superman has an intelligible place, in all ranges of the hierarchical ascent to the stupendous heights of a Logos Himself. Nietzsche was throwing a rope across an imaginary abyss from man to superman. H. P. Blavatsky revealed a continuous unfoldment, with Superman as the crown of the process.

The Turn of the Tide

After half a century of Theosophical teaching as to the existence of Masters, the world has grown more amenable to the idea. Superman creations in Shaw and Wells, and in recent novels, suggest that men are genuinely interested in discovering the superman type, that they are looking for its emergence in the contemporary world. There are still scientists with the Nietzsche outlook, oblivious of the Adepts in our midst, and novelists with the unscientific mind which specu-

lates whether "there may be some sort of a sudden leap forward to a more human mentality."¹

But far outweighing these is the positive evidence of philosophers who have explored the occult tradition, have encountered these Masters of the Wisdom in Their own archetypal world, or have been Their immediate pupils or servants in that higher Civil Service which is the world's Inner Government.

Tagore's Assurance

Tagore calls them "the men of the great soul": "Our great revealers are they who make manifest the true meaning of the Soul by giving up self for the love of mankind. They face calumny and persecution, deprivation and death in their service of love. They live the life of the soul, not of the self, and thus they prove to us the ultimate truth of humanity. We call them *Mahatmas*, the men of the great soul." (In *Sadhana*).

Emerson's Intuitions

Emerson, steeped in the world's ancient and modern literature, believed in these Great Souls. He alludes to them as "those rare pilgrims whereof only one or two wander in Nature at once, and before whom the vulgar show as spectres and shadows." He believed they had knowledge of all natural laws, for he says: "By being assimilated to the original Soul, by whom and after whom all things subsist, the soul of man does then easily flow into all things, and all things flow into it, they mix: and he is present and sympathetic

¹ *Odd John*, by Olaf Stapledon. Methuen, London.

with their structure and law." Theosophy claims no more for the Masters.

"The privilege of this class," Emerson says, "is an access to the secrets and structure of nature by some higher method than by experience."

"The reason we do not believe in admirable souls," Emerson says, "is that they are not in our experience, but, primarily there is not only no presumption against them, but the strongest presumption in favour of their appearance." To this advanced type of person whom we speak of as Masters Emerson would seem to be referring when he says:

"But I cannot recite, even thus rudely, laws of the intellect, without remembering that lofty and sequestered class who have been its prophets and oracles, the high priesthood of the pure reason, the Trismegisti, the expounders of the principles of thought from age to age."

In another place Emerson alludes to the Great Teachers as "a class of men, individuals of which appear at long intervals, so eminently endowed with insight and virtue that they have been unanimously saluted as divine; they are usually received with an ill-will because they are new, and because they set a bound to the exaggeration that has been made of the personality of the last divine person."

Many imaginative writers have foreshadowed the Master of the Wisdom. Shaw speaks of the "ideal individual being omnipotent, omniscient, infallible, and withal completely, unilludedly self-consci-

ous; in short, a god." Carlyle prefigures him in his "Heroes," Whitman in his "Superb Person" (like the Superior Person of Confucius); Ella Wheeler Wilcox discerns him in the "Divine Government" of this world, Disraeli likewise. Talbot Mundy, Algernon Blackwood, F. Marion Crawford have more than glimmerings of the Perfect Man. But why catalogue these modern instances? We will cite only two others: Goethe and Bulwer Lytton.

Goethe's Brotherhood

Behind the apparently purposeless adventures of Wilhelm Meister is a deeper pattern being traced by wise hands in the background—a powerful body of aristocratic and cultured men who are his guardians and are watching him, unknown to himself, and manipulating events to give him the needful experience to build his character. The Union to which he is admitted by initiation has a rule which is tinged with the widest tolerance, being, in brief, to honour every species of religious worship, to respect all forms of government, and to practise reverence for ourselves, these being known as the three reverences. "To this all must profess adherence, though there will be some among these who have even in youth had the joy and good fortune to be initiated likewise into the higher general wisdom taught in certain cases by these venerable men."

Even if these injunctions belonged to one of the secret societies which honeycombed the eighteenth century, they would not need to be raised to any higher power to affirm the attitude of the Elder Brethren.

In the last chapter of the *Travels* is a long description of the nature of this Union, which unites all the members and grades in a holy bond, whether Masters, Apprentices, Wanderers or Renunciants. The Union belongs to the whole world.

"Unity is all-powerful; no division, therefore, no contention among us. Let a man learn to figure himself without external relation; let him seek consistency and sequence not in circumstances but in himself; there he will find it; let him cherish and nourish it. . . . Let a man attempt what he will, he is not as an individual sufficient for himself. Society therefore remains the greatest necessity, and all persons capable of service ought to be in constant communication with each other . . . There is no member who could not apply his faculties to some definite purpose at any given moment or who is not assured that in all places whither chance, inclination or even passion may conduct him he will be received, employed or assisted, and in adverse circumstances as far as possible refitted and indemnified."¹

The Magic of "Zanoni"

And now we come to Bulwer Lytton. More than any other book in the English language his novel *Zanoni* provided a matrix for the building-up of modern Theosophical philosophy. In vivid language *Zanoni* treats of occult powers, augoeides, initiation, and the Oc-

cult Brotherhood as living realities, and it was exactly this kind of preparation which helped to make Theosophy tolerable to the English mind. Even in his youth, Lytton showed remarkable insight into the mysteries of occultism. In later years it appears that he belonged to a Rosicrucian Order, whose brothers were in possession of Theosophical and occult knowledge, and claimed a sort of apostolic succession through Bacon from the adepts initiated by Christian Rosenkreuz. Dr. Wedgwood, referring to Bacon's Rosicrucian Order, says: "This did not wholly perish even in the physical world, and the author of *Zanoni* was among its later initiates."¹ It was from this source apparently that Lytton drew his vivid descriptions of elemental essence and elemental beings in *Zanoni*.

In *Isis Unveiled*, H. P. Blavatsky writes that no author in the world of literature ever gave a more truthful or more poetical description of elemental beings than Bulwer Lytton.² And in THE THEOSOPHIST she quotes an authority which spoke of him as "one who is still claimed by the mysterious Brotherhood in India as a member of their own body, although he never avowed his connection with Them."³

Dr. Besant, writing of her colleague, C. W. Leadbeater, says: "In his parents' home, when he was a child, he saw the great Occultist, Bulwer Lytton, and he remembers seeing a letter, lying on the table, drop to the ground and flutter along it to his hand, untouched by aught visible."⁴ This suggestion that Lytton had actual magical powers recalls the stories current in his

¹ "An Eighteenth Century Brotherhood," by Caroline Cust. THE THEOSOPHIST, July 1909, pp. 430-431.

lifetime that he could make himself invisible at will.⁵

At what eminence Bulwer Lytton stood in the Occult Brotherhood, none of us can say precisely. But he evidently wrote of it from first-hand knowledge.

REFERENCES

- ¹ *The Vahan*, May 1912, p. 205.
- ² *Isis Unveiled*, I, 285.
- ³ *The Theosophist*, October 1884, p. 17.
- ⁴ *The Theosophist*, February 1923.
- ⁵ *The Theosophical Review*, III, 142.

The Way to the Master

NO one should complain that he is not receiving from the Masters all the help to which he thinks himself entitled. There is only one way in which to satisfy your wish to come into touch with the great Teachers, and that is to be useful to your fellow-men. That is the only claim which the Masters recognize; they look not at the capacity of a person, but at his usefulness. I came into touch with the Master in this life when I did not know of His existence, and so was obviously not thinking of reaching Him. It is true that I had been His disciple for many lives, but it was not that which caused Him to reveal Himself to me; He did so because I was straining every nerve to help the people

about me—the poor, the miserable, the down-trodden—because it was worth while for Him to pour His strength into me, when it was passed on to thousands.

So, instead of crying out to the Master in your meditation, asking Him to reveal Himself to you, see what good work there is that ought to be done in your town or village, and go and do it. It does not matter to the Master whether or not His instrument knows that He is using it. There are many great helpers scattered throughout the world who are assisted and inspired by the Master. Many outside The Theosophical Society are so inspired.—ANNIE BESANT, in *Talks on the Path of Occultism*, p. 142.

Vistas Opening in Theosophy

THE PRESIDENT'S CLOSING ADDRESS AT THE ADYAR CONVENTION

Dr. Arundale swept the horizon in closing Convention on December 30th, and perceived in The Theosophical Society a great revival of eternal truth; he also foresaw those who are sacrificing in the Masters' work getting into touch with the new life. The President said:

A Revival of Truth

I SHOULD like to say above all else that I perceive the faint dawning of a very great revival in our Theosophical Society of the eternal truth. I see that not only will our Theosophical Society itself change and grow and expand, but that we shall begin to perceive in the eternal science of Theosophy vistas other than those which we have so far perceived. We shall realize that our Theosophy is wonderfully dynamic and in no way whatever static. We shall perceive above all that the Theosophy which is given to crowds through books and addresses is also a Theosophy intended for each unique individuality, so that little by little each individual member of The Society will develop his own individual Theosophy from the parent roots themselves.

Individual Theosophy

I see the time coming at no very distant date, within the next few years I hope, when every member will not only have the Theosophy in books, not only have the Theosophy of the lecturer, of addresses, but also a Theosophy of his own stamped with his own in-

dividuality, a Theosophy which will accompany him forever on the pathway of his own individual life. Up to the present our Theosophy has been a collective Theosophy; it has been the Theosophy of all of us. It will now begin to be the Theosophy of each one of us, so that each individual member is able to draw from the fructifying well the water that he needs for his own growth, for his own advancement.

The Line to Adeptship

We are rightly told in Theosophical literature that Adeptship is one of the great goals of this evolutionary process, and that there are various types of Adeptship, and that each individual, when he reaches a certain exalted level, will, as it were, choose the line of further growth. But that choice begins in fact long before he achieves the stage of making it formally as by a dedication, as by a consecration, as by a vow. Probably, almost certainly, each one of us has made his great Adept choice long long ago, but he is not conscious of the choice. With the aid of Theosophy, with the aid of his membership of The Theosophical Society, he should begin now to become conscious of

the splendid future which is his to be, and I think that that individual consciousness, leading straight to the splendid spiritual choice which he will in due course take, that that consciousness is beginning to steal over us at the present time.

The Spirit of the Master

For I want you to understand that the Elder Brethren are more than eager to help us to move forwards safely; that whatever more They can give, They are only too eager to give if They can safely give it. It is for us by our own aspiration from below to draw down from Them the wonderful inspiration which They alone can give. But if we are to aspire to Their inspiration, we must be like Them. It is only like that attracts like, and so is it that unless you try to reflect the spirit of the Master, you cannot hope to move upwards to receive His inspiration.

Now the Spirit of the Master is Service, the Spirit of the Master is Helpfulness, the Spirit of the Master is Sacrifice, and those alone will be the first to draw near to Them who are eager to help in their own small way, in their own individual way, as the Masters help in Their own marvellously universal way. So if any one of you desires to draw near to the Masters and receive that inspiration which will unfold to you the nature of your own Eternal Self, if that be your desire, then you must not be content with study, with attention to your own self-development. You must not be content with receiving. You must give.

You must give to yourself a pure life. You must give to your family happiness. You must give to your

business integrity. You must give to your Lodge constant service. You must give to your country wise patriotism. You must give to this great International Headquarters all that you possibly can give, for this is the Centre through which the Masters' power is adapted to the needs of all who live in the outer world.

Whence Cometh Our Help

You should realize, you who are members of The Theosophical Society, that your own unfoldment depends upon your sacrifice, the sacrifice which begins with yourself—the making holy of yourself—and which ends with the world, but which has as its intermediate stages those little worlds with which you are associated.

I do say this to you : that if you can make that sacrifice which the Masters make, or something which is a reflection of it, if you can be truly a servant of the Masters, helping Them in Their great work, you will find yourself able to get into touch with the new life which is beginning to steal over The Society and is already perceived by those who have the eyes to look towards the mountains.

This new life may pass you over. It may be for the younger members to receive it. But there is no reason whatever why the older members should not receive this new life, adapt themselves to the new life, change themselves so that they are ready to receive, because they are more sacrificing in their giving.

The Greatest Happiness

I want you to go away from this Convention determined to do more

than you have ever done before—to be to yourselves what you have not been before. To be to your family a radiating centre of happiness and understanding. To be to your obligations a fulfiller of them. And to be constantly on the watch to see what you can give, not what you can receive. There is no greater happiness than the happiness of giving. It is far more happy to give than to receive. While you are still at the stage of receiving, wanting to get, you are still far away from this newer life which is intended not to be confined to the few, but to be spread abroad among the many.

Messengers of the Masters

As far as I can, I think I try to reflect that life in what I write and in what I say. I think I try, as far as I can, to help The Society with such wisdom as I may possess to move onwards with the advancing tide. You will have noticed in a recent issue of THE THEOSOPHIST I ventured to give expression to my personal convictions with regard to the world situation. I did so because I knew I had to do so. I did so because Presidents before me have ever been messengers of the Masters. I, too, must be a messenger of the Masters, so that those who come after me may be able to speak of the right precedents which I and those who preceded me have set.

We do not live for the sake of fulfilling rules and regulations, although it is our duty to abide by them, so far as we can. We do not live for the sake of conforming to public opinion. We do not live to satisfy our fellow members that we

are doing what they would expect us to do. We live in order to be messengers of the Elder Brethren, as every member of The Theosophical Society should be, giving of his best and purest and most selfless Self to Their work. When I felt, when I knew that I must speak, I must write, I spoke and I wrote. Not that anyone is expected to agree with what I write or say. Their first duty is to agree with themselves and not with other people, and not be copies or reflections of those around them, however highly placed those around them may be.

Richness of Inspiration

The best and the utmost you can gain from any individual scripture or book is a hint or a suggestion, but certainly not ruled lines between which you must live narrow and restricted lives. It is upon the freedom of members of The Society that the well-being of The Society depends. But the President of The Theosophical Society is the Masters' President even more than he is the elected President of his fellow-members, however much he may be this, and his work is constantly day in and day out and still more night in and night out to try to sense what They wish to give and to try to give it. Inevitably he must give it somewhat ineffectively. Inevitably he must give it with distortions. His own individuality, his personality, his personal equation must intervene and make the force less pure as he gives it than it was as he received it. That is inevitable. It cannot be helped. Individual members must realize that however much they may say that the writing

or the words of this, that or the other leaders are beautiful, they are less, as the writer or speaker would agree, than the individual inspiration in all its majesty which they may be able to receive, even if they cannot bring it through into the physical brain in all its beauty, in all its richness, in all its fulness.

What Theosophy Is For

If anyone of us tries to speak from his will, even more than from his heart, and certainly far more than from his mind, if any of us will speak from his will, then it is well that he should be heard and listened to. But we must follow ourselves even though in the process we may find that we are following others. Our first duty is to know ourselves, to be sure of ourselves, to know whence we have come, who we are now, and whither we are wending our footsteps. We must make our own way in the future. That is what Theosophy is for: to help us to make our own way, to live our independent way, and to achieve the goal, whatever the goal may be, so that others may achieve theirs.

The Influence of Adyar

I hope that this Convention has given you at least a measure of peace, a measure of happiness, of power, and a measure of purpose. I should not be satisfied myself unless every single individual delegate feels changed, because he has been adjusted in Adyar to the eternal realities of things. He must be changed, he must go back changed, he must live differently when he returns home from the way in which he lived when he left to come to

Adyar. If you are just the same as you were before, if the tremendous life which the Masters themselves have poured into and through this Convention, if that life has not touched you, then indeed are you missing a great opportunity. Adyar must have touched you somehow, somewhere, even if only to a microscopic extent, so that you have felt the influence of the Masters.

It has been with us on this platform to day. Not only have They given Their blessing to us, but do you suppose our beloved President-Mother has not been standing here while you have been listening to all of us. She has been here. Her brother, Bishop Leadbeater, has been here, and others have been here too. You do not need to see them with physical eyes. They must be here. They are the heart of this Theosophical Society, and wherever there is such a gathering as this, their blessing must fall upon those of us who constitute it, and that blessing you must take away with you to share with others. If you do that, all is well with you, and when this new life of a more individualistic but none the less collective Theosophy steals over you, you will be able to catch it, and you will be able to reveal yourself to yourself in the light that that new life will cast upon you.

The Heart of India

And so, Brethren, such is our Convention today. Such are its purposes. I hope that you will try to fulfil them as the year passes, so that when you come to Benares, the great heart of India as Benares is, you will come to Benares as you have not visited Benares before,

and will be able to help India, the birthplace of so many of the Masters, India the great home of the race to which I think almost all of us belong. You will be able to make Benares a vibrating centre from which will go forth the help that India needs, for there can be no greater happiness to any Indian, or to any westerner for the matter of that, than to bring forth again the glorious and eternal soul of this marvellous and unique motherland of us all. We may all be proud indeed of India, but we ought even more to be proud that we are serving and giving and helping to the utmost of our power.

Incentives to Growth

Sometimes, of course, I very well know that people have difficult lives to lead, difficulties, obstructions, interferences, inhibitions of all kinds. What do those matter? Is there any one of us who has not had troubles, who has not made sacrifices, who does not have anxieties and sorrows? Of course we have. That is for our strengthening. We need them, and we need them all the more when we repine at them, when we say, "Oh it is a terrible thing that there is all this difficulty, this sorrow and trouble in the world, and that I should have

to bear so much of it. It is not a terrible, but a wonderful and joyous thing. We ought to be happy and thankful that we have these great and pressing incentives to rise above all these difficulties and to be the master of them. As Shri Krishna said to Arjuna: "Be thou above these attributes," and they are attributes. Do not think I have lived a life of ease, comfort and convenience. I have had my difficulties, just as everybody else has had his difficulties. I have had my sorrows and griefs, like everybody else, but they have all been worthwhile. When I look forward to any new troubles that may come, I look backward on the value that troubles have been.

So you go on your way lightly happily, jokingly. Not with a serious, but with a smiling face. Life should be so light-hearted, so joyous, especially amidst the difficulties. Remember the very great and magnificent symbol, the yogic symbol of the passage to the greater light beyond, it is always through a tunnel of darkness, and even in the midst of that tunnel, where he sees darkness behind and in front of him, the individual moves forward: "I am a King. I can and I will."

I close this Convention, yet it continues.

Theosophy for the New Age

BY C. JINARAJADASA

In what ways are the truths of Theosophy to be so re-presented that they will enlighten the darkness in which the individual is enveloped, affect international problems, produce harmony among the faiths and win acceptance for the truth of Brotherhood? Mr. Jinarajadasa answers: We must change ourselves and our Theosophy. Every day there must be a new presentation. "Tomorrow we must die to today's Theosophy and be the new Theosophist of tomorrow." This address was delivered in the second symposium of the Adyar Convention on 27th December 1937.

Problems Raised by Science

BECAUSE of the many changes in the world, there is a sense of darkness over people, bringing with it a feeling of fear and impotence. Many people find it impossible to understand what life is. Particularly today a New Age has been ushered in in many places, though not everywhere. Take for instance India, you do not find in the villages that the old world has changed. The outlook is still largely influenced by the ancient ideals of religion. But come to the cities of India, where the students dwell, then definitely there is a New Age.

In what way is this New Age characterized? I have noted two particular qualities: One is a desire to understand the problem of the spiritual life as it is related to the economic life of the world. Religions have been proclaiming a Kingdom of Heaven, but have done little to understand how that kingdom is to be produced here upon earth, so that property should be

abolished, so that injustices, cruelty, a thousand and one things which characterize and disaffect our civilization should be tackled. The problems of poverty and economic chaos have been developing more and more, so that today many, particularly those who are educated, desire to understand everything in terms of the practical solution of the economic problems. That is one characteristic.

The second characteristic is that on all sides the record of science is affecting our mentality. More and more in our schools and colleges, our young men and women dislike any reliance upon tradition, particularly religious tradition. They want to test everything in terms of the mental outlook which is created by scientific advancement. The problems are many on all sides. Indeed one characteristic of the New Age is that almost every week we are discovering new problems. Just as in medicine they are discovering more and more diseases,

in the same way in the social life more and more problems are being discovered.

How are these problems to be explained in the light of Theosophy? What is the re-presentation of Theosophy for the New Age?

Theosophy Answers All Questions

Now I am not going to deal with the solutions we have to offer to each problem. We have a way out which we can suggest to the economic problem, to the religious, the scientific outlook, and so on. There is not a single problem that confronts the world in its many phases of growth but Theosophy has something to say about it. What is important is not so much the solution that Theosophy has, but how each one of us who is interested in passing on Theosophy to another can do it in the most effective way.

That is what I am trying to understand myself. As a Theosophical writer and lecturer, my chief duty is to understand in what way I am to re-present Theosophy. I do not wish, if I speak on any topic one week, to present it in the same manner the following week. I must show that I have grown in understanding, that there is some change in my outlook, because I am growing, and therefore there should be more wisdom, more applicability to the world's problems in what I say.

Appeal to the Intellect

There are two types of people to whom we have to present Theosophy: one, the intellectual type. We have to present to them certain of the truths of Theosophy, but we

must present them as a coherent scheme. If in your mind, as you talk, there is a clear idea of the Theosophical scheme, if you see the interrelation of the problem of life and death and the evolution of consciousness, of the building of all humanity into one great Universal Brotherhood, then you open your problem to your listener from the standpoint of the Centre. Inspiring you is the synthesis of the Wisdom. Therefore, if you are talking about the economic problem, at the back of your mind you are dealing, not with economics, you are dealing with the spiritual unfoldment of the soul that lives today in an economic world.

But as it so happens, you must present your subject to the mind. That means you must be trained in scientific exposition. Now a scientific exposition means a dispassionate laying before another's mind the facts you have for his examination. If you can present Theosophy in that way, appealing to him to examine it, you say, "Look at this that I present to you." That is the first stage.

But he may say, "How do you know it is true?" You give a Theosophical lecture. You make all kinds of statements that seem to be extraordinary, a kind of revelation. He at once challenges you, "How do you know all this is true?" Your duty is not to answer that question, and you tell him, "The moment you ask that question, you are getting away from your right position as an observer from the material standpoint. Your duty, as a scientist, is to examine the facts presented to you. Never mind whether they come from heaven or

earth. It does not in the least matter whether I believe the thing true or not. If you are interested, here are the facts for your examination. Clearly you have a right to reject, but you have no right to reject by asking, 'How do you know it is true?' That has nothing to do with the problem of truth. That problem is for you to discover."

Awakening the Intuition

I should here safeguard this whole position by saying that there are thousands of people seeking truth who do not want the appeal to the mind, but want to feel for themselves through some new faculty, through the emotions, if you like, what is truth. Therefore, our Theosophical writers and lecturers must also re-present Theosophy to the higher emotions as well. There is a way of delivering a lecture which has very little appeal to the mind, but has much appeal to a delicate subtle emotion of a listener who begins to see there is something beautiful in what is presented.

Realizing the Plan

I have mentioned that today in the New Age there is much science, much intellectualism. That is perfectly true, but yet, as we try to explain Theosophy, we are all aware, at least the older students of us are, that Theosophy is not a mere plan presented by the mind of Theosophical writers. We have gone beyond the stage when we accepted Theosophical teachings as from others. Little by little we have begun to feel for ourselves that there is a plan. Theosophy has helped us, so that wherever we go we are aware of a scheme of evo-

lution, that which we have mentioned as a destined plan. If you are aware of it yourself, then your task is not to tell a person of it as if he must believe you, but rather to tell him of that plan in such a manner that he awakens to a realization of the plan.

What we mean by "giving Theosophy" is not passing on a kind of a book of wisdom, but rather making a person see things for himself. It is as if we could take him on some kind of spiritual aeroplane and then ask him to look down at the physical horizon and understand the lie of the ground. I understand always that my task is not to explain Theosophy as if it were *my* Theosophy, but rather to present it in such a manner that each of my hearers will awaken to the vision of Theosophy. You can help people to awaken to the vision, if you present it in a very lofty and beautiful way to the mind. The higher mind of each individual can understand Theosophy, but for that you must present the whole scheme of Theosophy.

Direct Perception

Now it is a philosophical fact that when the totality of a scheme of science, religion or culture is placed before the mind, as that mind contemplates a totality, a faculty greater than the mind begins to manifest, that faculty called intuition. The intuition which gives the ability to the individual to come into direct contact with truth can be approached through the mental processes, but for that, the mind must have before it the totality of the subject. Give then to the one who needs the mental appeal, some

Theosophical work which deals with the totality of the Wisdom—*The Ancient Wisdom, The Textbook of Theosophy, First Principles of Theosophy*, something that covers the whole ground of Theosophy. Then when he has surveyed Theosophy as a whole, purely from the mental standpoint, his intuition commences to be born and he will know directly for himself.

There are other ways of arousing the intuition so that the individual comes into direct apperception, or contact with truth. One way is first to awaken him to the sense of humanity. Make him feel that all mankind is one. Present the problem of mankind to his heart, so that he breaks down the barriers that nationality and creed have erected around him, and he begins to live in the Universal life of mankind and the sense of tenderness to all that lives, practising that quality of universal sympathy. Then he begins to grow in intuition. From that moment he will see Theosophy for himself.

The Wonder of Beauty

Another manner of enabling the individual to see for himself is to awaken him to an understanding of the nature of the Divine as the Beautiful. That is the era upon which we are laying particular emphasis just now. When the individual begins to know life not merely as wisdom, not merely as sacrifice, but also as a revelation of a Great Wonder which is the Eternal Beauty, then equally he awakens in his intuition, and then he begins to see the problem for himself.

Now, if you can, each of you, who wants to speak of Theosophy

to others, see some of these things, the re-presentation of Theosophy will come to you each day as the need comes. It is not possible to lay down a kind of set of principles on this matter, but be yourself one with all mankind. Live in the Centre of this great process as Theosophy explains it to you. Be aware of this Eternal Beauty that is creating beautiful things outside you, but is also shaping beauty within your own heart.

Then with each individual whom you meet, you will find what is the re-presentation necessary for him, for each individual has his own way to God. You cannot teach him what is that way, but you can make him open his eyes to see his way. What you can do as a Theosophist, if you have lived at the Centre with the sense of beauty, of intense compassion, because of what you are, is to awaken another to seek the truth.

Daily Rebirth

It is one of the most beautiful things in life that even a child can speak about Theosophy, because his child nature is still at the Centre, open to the delicate sympathies toward life, and then with little childish lips, sometimes he will tell a truth.

The re-presentation of Theosophy is needed all the time. Each day there must be a new presentation. But it is not a matter of an intellectual scheme outside you—it is a matter of understanding. The re-presentation depends on you, the reawakening of yourself. Each day we must die to the old Theosophist we were, and be a new Theosophist of this morning.

Tomorrow we must die to today's Theosophy and be the new Theosophist of tomorrow. When that happens, when you have realized something of the Divine within you, as the God without comes to you in the form of the inquirer, you will know what to say. You will need no one to say to you what you should tell him. Within your own heart and mind the new re-presentation will be born.

UNIVERSALITY

I am, naturally, warmly in favour of all that draws together all who recognize Universal Brotherhood. To me "Universal" means Universal, and I do not consider that the least developed human being should be excluded from it, or that the question of worthiness arises. There is only one Life, that is embodied in everything that lives, and the claim of each to recognition cannot be challenged, from my standpoint.

ANNIE BESANT

New Light on H. P. Blavatsky

BY JOSEPHINE RANSOM

These articles deal with three impressive phases of H. P. Blavatsky's phenomenal career: first her descent from the Dolgoroukis, who for centuries were the ruling dynasty in Russia (published in our February issue); her great gifts as an organizer (below); and her development as a practical occultist (to follow). It shows a magnificent background to Madame Blavatsky's life and work with which we were too little acquainted.

II—H. P. BLAVATSKY AS ORGANIZER

In America, 1875

BECAUSE of the other rich gifts of character which loomed so large in the eyes of the world, the fact that H. P. Blavatsky was a capable organizer has been overlooked. This capacity showed out in her early work in the United States of America. It is revealed very clearly in her writings. I can only judge of her Russian writings through French and English translations; but of those in English there are very many, and, judging from these, we can see how lucidly, consecutively and logically her thoughts and knowledge were expressed. This clarity of thought reflected itself in well-conceived and well-ordered action—for example, her efforts to help E. G. Brown when the *Spiritual Scientist* was considered a useful channel for the transmission of teaching in the opening stages of the Theosophical Movement.

When Madame Blavatsky found it difficult to induce Spiritualistic

papers to publish her criticisms and exposures of those she knew were carrying on fraudulent practices, she grew anxious, for she needed a means of explaining publicly the true facts behind phenomena. She said: "I am here in this country sent by my Lodge on behalf of Truth in modern spiritualism, and it is my most sacred duty to unveil what is, and expose what is not."¹ So she began "thinking and plotting and scheming,"² and turned her attention to the little *Spiritual Scientist*. She took some back numbers and read them attentively. She liked the journal and subscribed for it immediately. She made inquiries and learned that the young editor had made considerable sacrifices for the sake of his paper, and was persecuted for his fearless expression of opinion and exposure of frauds. "Of course, I felt fired

¹ *Some Unpublished Letters of Helena Petrovna Blavatsky*. By Eugene Rollin Corson, B.S., M.D., pp. 127-8.

² *Ibid.*, p. 156.

up like a dry match immediately," wrote H.P.B., "got several subscribers for him the same day, and sent him my article,"¹ and she added that even if he did not print the article, which had been refused by other papers, she would find him subscribers.

Just then Col. Olcott wrote to H.P.B., urging the necessity of having a respectable paper in America. She at once talked to friends and acquaintances, and had the idea that if they could secure the *Scientist*, the views they would express through it might prove corrective of blind and bewildered beliefs. She wished to raise subscriptions and issue stock at \$ 100 a share, and hoped to induce prominent Spiritualists to write for the paper and make it attractive. She asked Flammarion, the great French astronomer, who was interested in Spiritualism, for articles, and wondered if Longfellow would write a poem. She appealed also to M. Aksakoff in Petersburg; Prof. Wagner in Germany; Prof. Crookes and Prof. Wallace and C. C. Massey in England; in America to Epes Sargent, the litterateur; Dr. Seth Pancoast, the Kabalist (writing under the name of *Lux et Lex*); Prof. Corson of Cornell University, Prof. Alexander Wilder, and to others equally well known. She persuaded Col. Olcott to write editorials, and the much travelled linguist, Dr. G. L. Ditson, to summarize the spiritualistic magazines of other countries.

When her own article was printed in the *Scientist*, she bought a hundred copies and sent them all over the country. At a critical

¹ *Ibid.*, p. 157.

moment a Master sent money to Brown. H. P. B. borrowed to help him, and herself sent all she had at the moment. She made the journal such a success that it was widely and eagerly read, not only in America but throughout the world. But Brown believed in "spirits" and did not see what H.P.B. meant by her explanations that Egos of human beings could not be communicated with at ordinary séances. He disagreed with her, she withdrew. The promising career of the *Spiritual Scientist* came to an end in bankruptcy in 1878.

In India, 1879

Knowing well the value of publicity, and feeling the loss of free expression through the Press such as they had enjoyed in America, the Founders decided to start their own Journal, THE THEOSOPHIST, in India, with H. P. Blavatsky as Editor and Col. Olcott as Manager. It is true that Col. Olcott drew up the prospectuses, estimates and advertisements, wrote articles and assisted when at home with proof-reading and went to the printers with copy; yet it was left to H.P.B. to direct and organize the material, and in her hands THE THEOSOPHIST expressed that unique note of occult knowledge which secured its success and made it within a few months a profitable business venture.

H. P. B. was receiving a very high rate of payment for her *Caves and Jungles of Hindustan*, appearing in Russian Journals, and with this money she met the early expenses of THE THEOSOPHIST. The Colonel at that time had practically

no income of his own, earning only precariously by trade agencies, which presently petered out.

While Col. Olcott was away on tours, eight months in 1881 and ten in 1883, and shorter periods at other times, all the organization and production of *THE THEOSOPHIST* devolved upon H.P.B., with the help of Damodar. She was also Corresponding Secretary to The Theosophical Society and kept in touch with members and friends scattered throughout the world. She was the first to present a full Treasurer's report in 1881, in refutation of the charge that the Founders were making money out of The Society.

At Adyar it was the same. She directed the household and drew around her those whom she trained for the work. This had been her policy always, from the moment she met Col. Olcott onwards to her passing. She poured out upon those about her the strength of her own swift will and her power, and moved them rapidly forward in spiritual and occult growth. There was always a group about her, and with each member of it she dealt drastically, striking away the shackles, the limitations of the past, to give liberty to the Ego to expand, to grow. At times this meant "quarrels" with those who misunderstood, and when most abused by those who thought they had suffered at her hands she would say she had done harm to no one. She had given them a marvellous opportunity to serve the Masters, and that was to her the supreme gift.

H. P. B. not only directed *THE THEOSOPHIST*, but also, to a considerable extent, the affairs of The Society during the President's ab-

sences. She felt completely competent to do so as her office was an administrative one, and she exercised its prerogatives.

In Europe, 1885-91

After H. P. B. had settled in Europe, she soon began to see how important it was to have the work there better organized. By right of her office she exercised authority and began to issue directions, and presently wished to be recognized as the administrative head in Europe; in fact, she asked at first that there should be three Presidents of The Society: The Colonel in the East, herself in Europe, Mr. Judge in America. The Colonel, however, always threw in his weight on the side of fundamental unity under one official head.

Where H. P. B. was, there the Movement was vitalized, galvanized one might say. In London she again drew to her men and women of ability and courage, trained and developed them and sent them on Theosophic missions to other parts of the world.

The Esoteric School, which H. P. B. organized, was an extension of her system of training "occult groups" in the knowledge and practice of Theosophy. She planned this esoteric work after the fashion of the exoteric. That is, she issued charters to groups and called them Lodges. Though the name of the Esoteric Section was altered, yet from the time of its formation till much later on, each charter was issued as a "Charter of the Dzyan (Esoteric) Section of the Theosophical Society."¹ Such a Lodge was described as "the Inner Section

¹ *The Theosophist*, Aug. 1931, p. 590.

or Lodge of The Theosophical Society." The Esoteric School was formed in 1888, and by 1891 there were a thousand or more members throughout the world, all organized under the direction of H.P.B., assisted by her selected Council.

She was at the same time not only immersed in writing *The Secret Doctrine*, but was Editor of *Lucifer*, started September 1887, and in 1890 assisted the Comtesse d'Adhémar to edit the French *Revue Théosophique*, while it lasted.

At the urgent request of the European Lodges, the proposal was put forward in 1890 to have H.P.B. recognized as in fact what she was already in practice, the official head of the Movement in Europe. This was done. She was appointed by Col. Olcott the first and only President of the European Section. The office was not continued after her passing.

Emissaries of Theosophy

The group of devoted workers whom H.P.B. trained during these years were ready to be sent far and wide. She knew the needs of the world. She was in contact with all that was going on, and she chose her messengers with care.

As early as 1889 Bertram Keightley went at H.P.B.'s request to the United States, where he visited most of the Lodges. He was her special delegate to the American Convention in 1890. Later in that year he went to India at her wish, and was appointed by Col. Olcott the

first General Secretary of the whole Indian Section.

Archibald Keightley had at first all his time taken up with editing and correcting *The Secret Doctrine*, but in 1888, he went, at short notice from H.P.B., to the American Convention and lectured along the East Coast. She sent him there again in 1889, and gave him a mission in 1890, when he went round the world. He spent six months in New Zealand and Australia, went from there to San Francisco, and then did a great amount of lecturing in the American Lodges. Annie Besant was sent round the British Isles, to the Continent, and to America in 1891 as H.P.B.'s messenger and representative—she who was to be The Society's future head.

H. P. Blavatsky inspired W. Q. Judge to develop as a powerful leader; Countess Wachtmeister, the society woman, to become a practical business manager; William Kingsland and Herbert Burrows were sent to Lodges in England and elsewhere; Mrs. Cooper-Oakley, the occult student of the group, was utilized accordingly; Mr. Mead, the Greek scholar, was encouraged to examine early Gnostic literature and produce his valuable translations. There were others who gave many years of devoted and useful service, for H. P. B. had helped them to release and express the power that was in them. Under her direction the Cause in the West expanded so rapidly that the world marvelled at its growth.

We Will Be Gods

We will be Gods in the end whether you listen
 To an old man's tale or turn deaf ears,
 For truth flows through the circling reach of years
 Toward wisdom set in the midst as a goal for men,
 The point within the circle. Life's a thing
 That must evolve: we with it who were made
 Of God from rays of light. And what we had
 Goes back through worlds to that supreme beginning
 Of the Universe, vibrations from a thought
 Set up by the spoken Word. Worlds circle us
 And interpenetrate. This heavy house,
 The body, wears a luminous fringe of light,
 Of vibrant atoms like a nimbus showing
 At the edge; bright mark of God, expanding, flowing
 From the dense material form. There's heaviness
 Within it when like grass drawn from its sheath
 The uprising soul must loose itself from death.
 I am, you are a soul who now possess
 These bodies till we rise and cast them out
 With all that is left of earth that we may stand
 Upright within the body of the mind.
 That's Heaven, but for the soul no door is shut
 To worlds beyond all worlds. To its last extent
 Life can be stretched. Each ray of the sun descends,
 Symbol of God. The created soul withstands
 All hazards, mounts again to its highest moment.

.

(Bathe us in fire, O Sun, and burn us clean
 Of darkness as we stand, sharp-limbed and lean,
 Against the light !)

*With arms outstretched, we look
Through the Mind of God and read the open Book.*

FLORIDA WATTS SMYTH

The Modern Mind and The Theosophical Society

BY ADELAIDE GARDNER

After analysing the English mind, the General Secretary in London finds that the press and the radio have so well informed the public that they are abreast of Theosophical thought, and a new technique is needed if Theosophical writers and lecturers are to approach them effectively. She suggests new methods of exposition, confident that they will work because we have the "astoundingly accurate Theosophical outline" to lay down upon the "chaotic material of modern thought," and furthermore, "the tide is with us."

Studying the National Mind

THE National Headquarters of a large Section is a clearing house for much criticism and for a vast amount of information regarding the thought currents of the Sectional life, both definitely Theosophical, and social or national. Since the *International Theosophical Year Book* has been issued, it has been essential for the officials to have an eye on all public activities, as well as a finger on the national pulse. The English Section has benefited by this necessity, and the following comment is the result of some months of intensified study of the workings of the modern mind in Great Britain. That it may not apply to other countries is perfectly obvious. That the survey was made at all is due to wise pressure from Adyar, put upon officials to know their countries if possible from all angles, and

to bring the Theosophical teachings into relation with every aspect of the Section's life.

Here in England today, war and post-war disillusionment, together with increasing means of distributing stepped-down scientific information, have produced a break-up of old mental attitudes without supplying, as yet, a creative or spiritually synthetic impulse. One may well say that this is just the opportunity that The Theosophical Society needs, and that we must take advantage of it. To do so adequately, we must really meet the need of the time and not present to the world a superficial solvent, nor yet an unassimilable idealism. This cursory review of the factors with which we have to deal when presenting Theosophical teachings to the modern mind is an attempt to assay what is being demanded of us in Great Britain.

The English Mentality

The ordinary English mind of today is challenging, critical, unsatisfied. It distrusts generalizations unless their immediate application is shown to be apposite and feasible. The failure of governments to translate idealistic slogans into real freedom has put a discount upon idealism itself. Religious idealism has again and again failed in public to show the fruits of the spirit. Dogmatism flourishes, but chiefly if it has some appeal to self-interest; such as to pride, to economic security, or to the hope of personal salvation. Today, people may, very roughly, be classified somewhat as follows:

(a) A large aggressive group composed of several elements, such as the cocksure—usually cloaking personal insecurity; the cynical—often defensive against deep thought or too acute suffering; the agnostic—having no faith in anything, honestly disillusioned; the dogmatic—having a hundred per cent adherence to some cure-all because they desperately need to be sure of something.

(b) Those seeking oblivion in the pursuit of personal affairs—the large majority.

(c) A growing number, though still few, of trained, scientific minds; lucid, discerning real issues, public-spirited and forward-looking, often inspired by a love of their fellows.

(d) A certain number of thinkers and workers on religious and idealistic lines with practical appeal; educationists, social workers, philanthropists, as well as psychologists and students of yoga in one form or another.

(e) Various small groups in flight from the practical issues of life, solely interested in their own salvation or in some spiritual Utopia.

Theosophy is Everywhere

Yet out of the welter of sensualism and destructive analysis which characterized the period of post-war disillusionment, the value of certain fundamental ethical concepts is slowly becoming obvious. For example, Professor John MacMurray recently wrote to the effect that idealistic philosophy and modern science converge in their acceptance of the inevitability of human solidarity as the only practical basis for social re-organization, and a scientific journal of repute gives much editorial space weekly to emphasizing the fact that a science which is indifferent to the effect of its discoveries upon human happiness is no longer tolerable.

The fundamental nature of such "inevitable" concepts is confirmed by the fact that they are usually those common to all great religions and philosophies, hence they are in the deepest sense Theosophical, although the world will not readily give the Theosophical movement the credit for first having drawn attention to them. It is better policy for us to admit freely that Theosophical ideas are no longer found only in our books or teachings: they are everywhere. We have to accept *from* the world, to receive back, as it were, many of the ideas that are so familiar in our work, and return them to the world again, more clearly illumined and with yet deeper meanings revealed.

The Social Problem *

Look for a moment at a few examples. In England many ideas and special reforms originally initiated by Theosophist pioneers, Anna Kingsford, Dr. Besant, Mr. and Mrs. Baillie-Weaver, Mr. Massingham, Mrs. Ensor, Dr. Haden Guest, Arthur Burgess, and many others, are now generally accepted, and their original promulgators forgotten. Brotherhood and universality are commonplace concepts to many thoughtful people. The problem now is not so much to propound the ideal of brotherhood as to lead the way in making a practical combination of strongly divergent methods and ideologies, the believers in each of which hold their particular expression of brotherhood to be the best!

The achievement of spiritual freedom in an organized social background is as yet envisaged only by a few. The problem is that of the right relation of the part to the whole, of the individual to society. Can we, who have so much experience in our organizations, give a practical lead of any sort, through a deeper perception of the relation of society to the individual? What are real social virtues?

With immense schemes of social betterment under way—housing, pensions, feeding of school children, etc.—the problem of individual freedom under State-determined living conditions is becoming acute. On the side of the individual, progressive experiments in education show the value of individual methods, but we are faced with the question of suitable discipline, with the need for the culture

of the emotions, for some knowledge of the nature of the will, and for a recognition of man's spiritual centre, together with the necessity for new cultural standards and the right use of leisure. We should have much to give in regard to each and all of these questions.

In science there is an increasing interest in the social applications of discoveries. The vanguard of the scientific movement is consciously preparing to give to the world-mind a scientific, i.e. non-factional, adjustment of social and industrial problems. Just as social welfare—the care of employees on personal, physical, psychological and social lines—has been found to pay in industry, so science is getting ready to prove to mankind that international tolerance, co-operation and world organization of money, trade, etc., is the only *paying* proposition. This is of immense importance. The detachment of the truly scientific approach is much akin to the impersonal devotion of the real occultist, but Theosophists have the life side, the illumination of man's spiritual Nature and purpose to add.

The Psychological Field

In the psychological and medical fields there is a noticeable advance in reasoned interest in, and investigation of, the psychic temperament and in the acknowledgment of the importance of spiritual and psychic factors in disease causation and cure. Lord Horder's recent book is an example of this change in one who has hitherto been considered a medical die-hard. There is a rich field here in which we need professional workers, alive to the inner

significance of recent changes in medical and psychological thought.

Art, particularly literature, is full of Theosophical material: rebirth, karma, after-death conditions, the universality of religious experience, the scientific approach to psychology, psychism, an evolutionary approach to psychology and to history. Good examples are Gerald Heard's writings, many novels on rebirth, and Priestley's play "I Have Been Here Before."

Religious bodies are permeated with the idea of the need to develop the individual's capacity for spiritual experience and are becoming far more ready to see the substratum of teaching common to divergent faiths and sects. This field has many workers, but most of them lack fundamental universality. Can we supply this, or are we also at times without it?

In this rapidly changing world, then, there are still the three main types of people—the dogmatic materialist group, which is now appealing to personal need, national pride and to minds in need of slogans, absolute leaders, and the sense of being in the right with others in the wrong; the dissatisfied, somewhat indifferent, spiritually-bourgeois majority, insecure and unhappy, trying not to think too much and to keep the ball rolling "somehow"; and a still fundamentally idealistic minority, scientifically-minded, testing all things, open to conviction, but wanting first class facts and illumination applicable to their own work.

A New Technique of Approach

To meet these various mentalities a new technique of approach

has already been developed. It is provocative rather than informative, scientific rather than idealistic or romantic. As one would expect today, it uses a combination of the deductive and inductive methods.

Experience has shown that only that which an individual can apprehend, or relate to his own experience, has any real value to that individual, either for his spiritual growth or cultural development. That which he cannot relate to his own experience and make use of in his own life is spurious and often does him more harm than good. Recognizing this, those who are attempting to do more than make a mere appeal to prejudice or to self-interest usually do one of two things. They either state a profound and almost obvious generality such as the need for self-preservation, and then proceed to give specific instances, familiar to their audience, of how that need is to be filled, or how it has failed to be met, proving the point which they have to make; or, even more commonly, they state immediate or scientifically proved instances—many of which are now known to the public from reading newspapers and listening to the wireless—and build up from these the deduction that they wish to drive home.

The Telling Appeal

The appeal, therefore, is made on the basis of "facts" or evidence with which the reader, or the audience, is already somewhat familiar. In scientific work the care taken to establish facts before going further is well known. The public are coming to demand it, particularly the thinking public. The emotional

appeal to tradition, to authority, to reverence, to grandiose concepts, *at the moment* does not get across at all well—is actually at a discount—because the public mind automatically associates these appeals, quite justly, with out-of-date religious bodies which have not been ready to meet the challenge of facts. This is at any rate true of England.

The most effective lecture and writing technique at present is built upon B.B.C.¹ style; vivid, informative as to fact, cautious as to deduction, impersonal in tone. The B.B.C. speaker, deeply convinced though he may be, speaks almost always in a tone which puts his audience on a level with himself and implies that they are perfectly at liberty to disagree with him. He may be reverent, dignified, sincere, but he adheres to fact, appeals to reason, and avoids the dogmatic. In philosophic and religious circles Sir S. Radhakrishnan is a perfect example of mastery of this style.²

We have now considered the English mentality, critical, disillusioned, and rather materialistic in habit; the growth of scientific idealism and the popularizing of the scientific method of approach. If we are to appeal to thinking people in this modern world must we not present the basic Theosophical teachings in the modern way? This means putting the listeners at their ease by assuming their capacity to estimate correctly what we have to say—even when this capacity does not exist—and evoking in them a sense of familiar-

ity with our material by quoting familiar examples as illustrations, showing specifically how the teachings fit into life and conditions today, and leaving them either with a sense of direct enlightenment upon the problems which now concern them, or with information or an informative impulse that will lead them to view those problems differently.

New Modes of Perception

This demands of Theosophical speakers a review of our material from a fresh angle, for, however sound and true it may be, much of it was written for the pre-war reader, and it needs, at least, restatement with modern illustrations. If, indeed, “the crest wave of intellectual advancement must be taken hold of and guided into spirituality,”³ we must keep abreast of this crest, and constantly see where the world mind already contacts the teachings of Theosophy, for only then can we see clearly where these teachings can best continue to throw more and more light upon the still pressing problems of the world.

As Professor Marcault said in Copenhagen, we should no longer see Theosophy as a set of theories or facts existing apart in themselves, and being given to the world as revelation, but, on the contrary, we need to see that research workers and students in the world are, consciously or unconsciously, actually making use of some of the more evident truths of Theosophy, dealing with the universal consciousness in religion; with underlying laws of cause and effect in

¹ British Broadcasting Corporation.

² See *Kalki, The Future of Civilization*, by S. Radhakrishnan.

³ Letter of the Master K.H.

industry ; with new modes of perception in diagnosis and psychic research.

Theosophy Points the Way

Our actual position is very advantageous. Many of the predictions of Theosophical writers are being verified, and the deeper trends of human life can be shown to lie in the evolutionary direction which they have indicated. There is intense illumination to be obtained from some of the current orthodox and scholastic material, and such illumination, heightened by Theosophical insight, may be directed upon the shifting problems of racial and international development which are confronting us today.

But it is of no use to offer a ten-year-old map to a master mariner about to navigate an unknown river-bed. The shores and the river are there, but the bed is now utterly different, and it is over that bed that he must travel. So today we need to revise our chart in relation to the public by taking very careful soundings of the public mind, and so prepare ourselves to show where old shoals have disappeared and new dangers have arisen. If by virtue of that new chart we can lead the traveller safely through deep and shallow water to the haven where he would be, he will indeed respect our knowledge and be the more likely to investigate our teachings of still more fundamental import.

The Case for Humanitarian Diet

For instance, it has been customary in the past to appeal for vegetarianism largely by alluding

to the cruelties of the meat traffic and to the wickedness of those who pursue allied trades for profit, i.e. an appeal to humanitarian sentiment, or to fear and hatred of cruelty. Today, health and beauty campaigns and quotations from the Board of Health statistics and recommendations, have already prepared the public mind to view with approval the eating of salads and the use of tomato juice as a cocktail.

The most effective appeal, therefore, begins with a reference to the grounds on which orthodox opinion recommends vegetarian diet, with medical evidence concerning vitamins and the effect of vital foods on health. One can also stress the physiological fitness of man, who physically belongs to the monkey type, to live on nuts and green foods, and the powers of vegetarian athletes, leading on to the bad psychological effects upon slaughterers of their unpleasant profession. Thus the case for humanitarian diet can be built up with a sort of inevitability, conceived logically on a scientific basis, and the modern mind accepts it quietly as "sense." With the intellect won over to the soundness of the concept, the idealistic appeal to man's responsibility for his younger brethren can be used in conclusion with almost startling effect.

New Methods of Exposition

The same holds good in medicine, education, politics. The modern mind demands specific proofs of the nature of man, his etheric, emotional, mental, intuitional and volitional equipment. *And the necessary evidence is available, to*

hand, provided for us by recent orthodox research, the facts only needing the co-ordination of the Theosophical interpretation to make their deeper significance clear and their relation to the spiritual life evident.

To give another example: We can throw light upon the problem of emotional education, not only on the time-worn lines of giving the child dramatic expression or teaching it craftsmanship, but by stressing the validity of the emotional experience as specifically different from the mental, and hence needing to have evoked a new form of awareness for its right use. So also we can discuss the will, its place in discipline and its relation to freedom. As a background we can discuss rebirth as an explicit explanation of variation in child psychology, giving the now available proofs of rebirth as facts. From these concepts the picture of the child as a spiritual entity emerges with inevitable and convincing power.

Such details merely illustrate a possible method of expounding the Ancient Wisdom so that it will attract the deepest attention from our present world. If we are to speak with the popular effectiveness of a B.B.C. lecturer of the best quality—and there are few better for public work—we should lay the astoundingly accurate Theosophical outline down upon the chaotic material of modern thought, and with fairness and insight pick out the points from that material which are truly evidential to the outline. In doing this we can make evident the weakness of tendencies that lead to separateness, and stress those

which are fundamentally constructive. Our work must be terse, well structured, agreeably informative, as well as inspiring. We ourselves can then be confident and enthusiastic, without apology for our material, since it will not only be based upon the revealed wisdom of the ages but supported by exact reference and neat example from current life.

"The Tide Is With Us"

"That was so in 1900, by 1937 it had become thus, and in 1970 we can expect this." Much of *The Secret Doctrine* was written on these lines, and many of Dr. Besant's greatest lectures and books were built up in this fashion, magnificently ahead of their times, but illustrated with current examples. Humbly, and according to our lesser abilities, let us continue using, as they did, the current material of the day. If we hesitate to put our theories to the test of discussion and the challenge of current facts, we are not fully aware of their value. There should be no generalities about brotherhood that cannot be supported in the face of recent experience, well supported indeed by instances of the specific physical waste, psychological absurdities, and social sufferings that occur when the recognition of human solidarity is ignored. Thus theory is illumined by experience, and if at the end of such an appeal the speaker puts wings to his feet and soars, the audience will be the more willing to fly with him because till then he has "talked sense."

The fact remains that our appeal today is stronger than ever before.

The world has tried to drop idealism and the Great Architect overboard as unessentials, but the logic of existence itself is forcing a recognition of the existence of the Great Architect, and the poverty and shallowness of life lived for oneself alone is reinstating humanitarian ideals as necessary to the completeness of human experience. The tide is with us, not against us, and

by taking intelligent advantage of its flow we should be able to state the Theosophical teachings in such terms as to make an interest in them almost inevitable to many who are utterly weary of the defeatist attitude so current today, and who are longing for a scientifically based idealism to which they can yield both their intelligence and their devotion.

THE DIVINE MAN

*Never shall yearning torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace ; nor deaths
And lives recur : he goes
Unto NIRVANA. He is one with Life,
Yet lives not. He is blest, ceasing to be.
OM MANI PADME, OM ! the Dewdrop slips
Into the shining sea !*

From *The Light of Asia*.

The Spirit of Art

BY GEORGE S. ARUNDALE

II. THE APOTHEOSIS OF YOGA

A study in Yoga, indicating its true nature, its transformation from universal to individual forms, and the royal road to its achievement. Such studies as this may help, however infinitesimally, to offset the empirical works on false Yoga practice which are gaining increasing circulation, particularly in the West, and leading to disastrous results.

Art Personified

WE must try to avoid the idea that the artist is in a class apart. God is the supreme Artist, and He creates works of art out of that sea of clay which is life unconscious. We are His works of art, and the glory of His creative power lies in making us artists too, and all life in every kingdom of nature.

Every human being, therefore, is an artist, the nature of his artistry varying with his innate uniqueness. For anyone to say he is no artist is to deny his very nature. The human body itself, even in its least evolved forms, is a veritable work of art, and the highest reaches of art are attained in the many modes of consciousness which use it. The soul of man is art personified. Let no one, therefore, say he is not an artist.

But in some the universal life of art has found channels through special forms of manifestation; and in a few it shines in specialized magnificence. Some are great artists. But all are artists.

Art is wherever the holiness and glory of God, of Nature, of life, are made known, made manifest, to man, through sound, through colour, through forms of many shapes and modes.

The greater the artist the more does he perceive this holiness and this glory, and the more does he seek to cause them to shine through the specialized medium of his individual homage.

This holiness and this glory are indeed the very substance of all Life and of all living. In every kingdom of nature dwells the holiness and glory of God. It is everywhere for all to see. But only he who is an artist above and beyond all normal artistry has access to this holiness and this glory, even though but spasmodically—when the “mode” is on him. Only he may conjure it down into sound, colour, form.

His conjuring, his revealing, is according to his individual artistic mode—through music, sculpture, painting, dancing, acting, speaking, craftsmanship, teaching, ruling,

ministering, service, ceremonial, sacrifice, writing, discovering, and through the silences of pure being.

So does the artist who ranks above his fellows evoke the wonder of man to gaze upon the splendour of Life.

The Yoga of Art

Even if he portray the terrible, the sorrowful, the agonizing, he must also portray in the selfsame revelation, be its form what it may, the silver lining to the cloud. He depicts the inevitable release, the sure triumph, the certain peace, however faintly, however elusively.

The true artist may state a problem, but subtly he shows its solution. In every sound, in every colour, in every line, there is what shall be as well as what is. No artist can exclusively depict the actual. He is a priest of the holiness and glory of Life, and no sound can be uttered, no colour painted, no line drawn, in which there is not some intimation, however soft and far-off, of his worship. For, being a priest, he must needs be a messenger, to bring the beautiful wisdom of God to the poor ignorance of man.

He who stops short at ignorance, without hinting at its resolution into wisdom, is no artist in reality save as we all are artists, however much he may be called an artist. Where there is no vision splendid the peoples perish. The artist is a priest of its remembrance.

But while all are born artists, all are priests in the becoming of holiness and glory, there is for him who would dedicate himself to special modes of artistic manifestation a veritable Yoga of Art, a Ritual of

Art, to help him to become established in strength in the eternal Real, to be in the outer world of storm and stress and doubt a shining lighthouse of impregnable and imperishable strength.

"In the beginning was the Word, and the Word was with God, and the Word was God." In this magic sentence lies the whole fundamental simplicity of Yoga and of all the most elaborate Ritual. The deep student of Yoga knows what this Word is, and how it is to be uttered. But in the beginning was this Word not just as Word, as a combination of letters. It was Sound—Sound which the Word embodied. And not only was it Sound. It was also Colour—Sound and Colour in terms of archetypal Form.

Wonders of the Cosmos

The complicated universe we see around us, the apparently infinite complexity of its manifestation, the awesome wonders of the cosmic vibrant in the minutest individual life: all constitute but an infinitude of variations upon a single theme, the theme of the unfolding of this universe of ours. Only the greatest among the Master-Occultists can ever have come face to face with this theme whether in terms of its radiant colour—majestic component of the White Light of the Eternal, or in terms of its pure note—a magic unity pregnant with its perfect Song, or in terms of its simple form—matrix-form of all unfoldment.

Only the greatest among the Master-Occultists know how to gaze upon pure abstract Being through but one veil of Becoming wherewith to capture the Eternal within a mode of Time.

Only a Master-Artist can give even the feeblest echo of such a theme.

But we are told that this theme is itself reflection of that Eternal Theme of the Infinite in movement, of the Infinite swinging towards its Southern Pole from Northern Heights of cosmic Poise.

We are told that this theme-reflection is the outward and visible sign of the stirring of our own Universe from its own North to the South of its inclination, ere turning homewards to the North once more.

In essence it appears that this theme is the bridge of contact between a Heaven of Bliss and an Earth of Unfoldment, that it is primordial movement, that it is the Pledge of God in the Purpose of Life.

In terms of sound it is the note of fulfilment. In terms of colour it is the aura of achievement. In terms of form it is the father-mother of all forms.

Fulfilment is not yet there. Achievement is not yet there. No birth is there yet of the myriad forms which shall crowd the formful worlds. But the sleeping sea stirs from its trembling hush, and thrills faintly with glorifying voice, with rainbow colours, and with forms uprising to God.

The Essence of Yoga

Here is the essence of all Yoga, of the Yoga of the artist, as of all other individualizing life.

It is the Point, the Point of Being, in terms of form, of colour, of sound. Round the Point thus vibrating gathers the circumference of its totality. Within the circumference of its totality it stretches

upwards and downwards, and the Line of Fertilization or Becoming is formed. Within the circumference of its totality it stretches outwards to its furthest frontiers, and the line of Manifestation is formed. The Line of Fertilization or Becoming is the standard of Manifestation, while the Line of Manifestation is the actual mode of manifestation itself. And in the Cross-Swastika thus formed the Earth of Unfoldment flowers into the Heaven of Bliss.

The Lord Buddha is on the Lotus-Cross of Spirit and glorifies the Lotus in its Flower. Shri Krishna as He sounds His flute builds the fiery bridge between Heaven and Earth. Shri Krishna glorifies the Lotus in its eternal Roots. The cosmic Christ, in Yoga at all events, encompasses in triumph the whole circumference of evolution, fulfilling the Line of Fertilization or Becoming in His perfect uprightness, and the Line of Manifestation in His perfect unity. There are, of course, no portrayals of the Lord Muhammad. But His life too was the Life of Consummation, while in the life of Zarathushtra are uniquely glorified the very substance of Point, of Lines, of Universe: Fire the Creator, the Upholder, the Regenerator.

We are told that the multi-petalled white Lotus is perhaps the supreme manifestation of perfected Life. It is the Form of all forms, the Fire of all flames, the Infinite Theme containing within itself all themes of all universes and worlds. Hence its overt relation to some of Those who "know the Lotus."

Between Heaven and Earth

For the purposes of human Yoga within the limitations of the lower consciousness we are told we must recognize that man is typical of the middle point of a stage of the evolutionary process. Heaven is beyond him, though lying about him in his infancy. Earth is round about him as he treads his upward way. Heavens have to be made for him, since he does not yet know how to make them for himself. Hence religions, philosophies, sciences, and all the glories revealed and unveiled to him.

There is a pull from below to arrest his growth. Hence there is inspiration from above to hasten it. In every department of life man stands as a focus point for higher and lower forces. Hence all the ills that afflict the human world and the subhuman worlds by fact of consanguinity. Hence the problems. Hence the despairs. Hence the sense of impermeable darkness. Hence also, however, all that is well with the world, and that in truth all's well with the world.

Man is still a creature of earth, though he be wending his way towards heaven. Our Father the Sun is the earthly man in perfect consummated realization. Our Mother the Earth is the earthly man in perfect rhythmic movement towards such realization.

The Mother cherishes. The Father gives life.

And man oscillates between Heaven and earth, while as yet bound to earth. He dips down to earth for adjustment, and what we call death lifts him into Heaven, also for adjustment. Indeed does he

constitute a middle point, swinging between the two adjustments. Earth seeks to keep him, and the forms he is learning to leave would restrain him from his ascent. Hence jazz. Hence all the degradations of art. Hence all the selfishness and hatreds. Hence man's frustration in the problems which in part he has created round about him. The forces to drag him down are almost as potent as those to lift him up, at this middle point.

Theosophy and The Theosophical Society, the pioneers of that new age which shall be the beginning of departure from the middle point, the great movements for peace and brotherhood, the great discoveries for the amelioration of the lot of man, the gradual drawing of the lower kingdoms of nature within the magic circle of the Universal Brotherhood—all these are signs of the activity of the universal Yoga generated by the Elder Brethren of the world.

But the individual man who is intent on transcending the middle point of one of his great journeys may also perform his Yoga, his own individual transmutation of the less into the more, may create his own crucible and fire for the purifying of the forces of which he is the battle-ground.

Spiritual Alchemy

Yoga is the universal and eternal process of spiritual alchemy whereby the dross loses all that gives it its temporary appellation and shines forth in its true nature as pure gold.

The whole of the evolutionary process is Yoga pure and simple. But as the evolutionary movement

becomes concentrated in individuality the universal Yoga also becomes individualized, so that in an individual organism the universal process begins to be awakened, a macrocosm becomes miniaturized in a microcosm.

It is at the human stage of evolution that an individualization of Yoga becomes possible. Until then, life participates in the universal Yoga. Only when a human being has entered the higher reaches of his kingdom does the macrocosm begin to find expression in his consciousness, so that the very intensification of his unique individuality begins to establish a rhythm of universality—the dawning of self-conscious Divinity.

Those human beings who are at last beginning to penetrate the Real through its dim reflections in the outer world—in religion, in philosophy, in science, in politics, in art, etc.—will find themselves gradually withdrawing from personal absorption in the affairs of the world, and certainly from that seeking in the outer world so characteristic of those whom the world has still to nurse.

They will cease to run after revelations from without, for they will experience faint stirrings of revelations from within; and they will know the truth of such revelations in their complete impersonality. Most people who are intent on revelations are so intent for their own personal benefit that they exalt into revelations the temptings of the lower self. The acid test of a true revelation at our own level of evolution is its simplicity and directness, its dissociation from ourselves. The moment there is

the slightest trace of a personal element we should do well to be profoundly distrustful.

The Royal Road .

Until an individual has learned to be entirely impersonal, he is not ready for Yoga. But when selflessness begins to permeate him, then is it that the Yoga of Life incarnates in him to adjust this individuality to that universality into which it must flow.

The Yoga with which we are ordinarily familiar through reading books and Scriptures is in fact a Yoga for which most of us are not at all ready, though it is specially fascinating to western people who are writers of books, for it has immediately intriguing possibilities in the shape of the development of unusual powers, and travelling superficially over the surfaces of India they think they have probed India's depths.

In truth, there is an immense amount of spade work to be done ere any effective approach is possible to these later stages of Yoga. There is no Get-Powers-Quick route to self-development. But he who is willing to begin at the very beginning, and who is content to expect no overt results—results of some kind there must be, of course—may possibly find that in certain exercises he may sense the advent of a readjustment.

But such exercises depend upon the maintenance of the various bodies in all possible health. The physical body must be clean and as athletic as it can be made, clean from all clogging of the physical system through smoking, alcohol drinking, flesh eating. It must be

able to relax. It must be given all that is due to it in creative and re-creative activity.

The body of feelings and emotions must also be clean, clean from all clogging of the emotional system with selfishness, vulgarity, lack of self-control.

The body of the mind must also be clean, clean from narrowness, intolerance, pride, self-seeking, cruelty, hatred, anger.

Any individual who is as yet unable to command his bodies to this extent is not yet ready for the descent of Yoga into his consciousness. And were he to try to invoke such Yoga, he might become a slave to forces ruinous in their devastating effects.

Assuming he is able so to command his bodies, the first practice, and I am only suggesting that which can do no harm to anyone, is to try to realize that the human body may be regarded as a fuse. It is a fuse, though of a nature different from that of the fuses we at present know in the field of electricity. It is a focal line along which flow the forces of Heaven and the forces of earth. They meet in the middle region of the physical body, and, when the time comes, when Yoga is ready to be individualized, burst into flaming fire.

Cosmic Transformations

For the particular type of Yoga with which I am concerned here the individual who is intent on Yoga concentration stands perfectly erect with his feet together, with his arms stretched downwards, hands in line, and with his head straight, eyes gazing outwards steadfastly. This is the first position, and is

the position of receptivity, linking Heaven and earth in perfect accord in perfect purity of channel.

It is akin, though at an infinitely lower level, to the posture of Shri Krishna as He plays His flute. It is also akin, again at an infinitely lower level, to the posture of the seated Buddha, to the posture of the Christ on the Cross. In the case of these Great Ones there is an actual revelation, to those who have the eyes to see, of an apotheosis of individualized Yoga, of so mighty an individualization of Yoga that it returns to its condition of universalization, but permeated by individuality. I am afraid that language somewhat fails me to describe these cosmic transformations.

But only the student who has the inner knowledge of Heaven and earth will be able to enter into the required intensification of consciousness, so as to invoke with at least the beginnings of success the fires of Heaven and earth, and I am not particularly thinking of the fires of Kundalini, which are quite beyond the evocation of all save those who have for a time retired from the world to learn the mantram of their arousing.

This initial practice, the foundation of all practices of whatever nature, the foundation of the Yoga of Dancing, of Music, of all Arts, Sciences and Philosophies, is, as I have said, the beginning of the individualization of Yoga. It is the initial posture of all true meditation, for it adjusts the physical body to its true relativity. By this phrase I mean that the physical body is thus made real—real

in itself and real in its relationship to its surroundings. In Freemasonry it is recognized as fundamental, though the posture is modified to suit masonic rhythm. In the more accurate rituals of ceremonial religions it has its place, here again with the necessary modifications. It is a practice which must be observed with the utmost regularity at those times of day which provide conditions of least resistance, and in due time the physical body will gain rhythm and smooth channelship, if I may be pardoned the word.

The Only Safety

In cosmic origins this posture may be antecedent to one more fundamental still. There are hints to this effect. But it is fundamental for us, and in every kingdom of nature is archetypal. Most interestingly, it gains in significance as we go back. It ceases to be noticeable in the animal kingdom, and disappears, apparently though not really, altogether as the human kingdom is entered. But in the vegetable kingdom it has splendid expression, while in the mineral kingdom it seems to have an even greater apotheosis.

It has to be remembered in the human kingdom, remembered in

its individuality. In the vegetable and mineral kingdoms it also has an individuality, but a negative individuality overshadowed by the universality to which it still belongs.

I do not think there is any more potent resolver of ignorance, nor of the ills which come from ignorance to every vehicle of consciousness, than this posture regularly practised and caused to become vibrant with Reality. But it has no effect whatever, or should I say it has disastrous effect, save as the physical body and other bodies of consciousness are being actively purged of all dross. Purity is safety. Coarseness is even more than danger. And it cannot be too strongly insisted that the eating of meat and the drinking of alcohol, as also smoking, make Yoga impossible, for they coarsen everything that is to be refined. Anyone who tries to combine Yoga with these practices is assured not only of failure but of producing results which are the very antithesis of those which Yoga gradually evokes. Hell is said to be paved with good intentions. It is also paved with powers sought to be developed before their time, that is to say in defiance of the Law.

ANGELS

*But come up, ye
Who adore in any way
Our God by His wide-honored name of YEA. . . .
And on the ladder hierarchical
Have seen the ordered Angels to and fro
Descending with the pride of service sweet,
Ascending with the rapture of receipt !*

COVENTRY PATMORE

Occult Investigations

A description of the work of Annie Besant and C. W. Leadbeater, individually and in collaboration, showing how some famous works came to be written, and giving generous glimpses of great historical characters.

BY C. JINARAJADASA

How the Collaboration Began

IT is worth while to put on record the work done by our two distinguished leaders, Dr. Annie Besant and Bishop C. W. Leadbeater, through clairvoyant investigation. These fall into two groups, the first being a series of investigations into the past incarnations of various people, and some general investigations, and the other a very unusual but most fascinating series of investigations into the nature of the atoms of the chemical elements.

I have been most especially identified with the second kind of work in the capacity of director and recorder of investigations, but as I have also been present when several other investigations were undertaken, I think it is worth while to record what I recollect about them.

Dr. Besant and Bishop Leadbeater first met in London in April 1894. He and I were then living in London. The two inner groups, senior and junior, of the London Lodge of The Theosophical Society used to meet at Mr. A. P. Sinnett's house. Dr. Besant was living then at the Theosophical Headquarters at 19 Avenue Road, St. John's Wood. There had been

for some years a coldness between H.P.B.'s group at Avenue Road and Mr. Sinnett's Lodge, largely due to the fact that Mr. Sinnett disapproved of the democratic direction which H.P.B. was giving to the Movement in England, by popularizing it among those whom Mr. Sinnett considered were not the "cultured upper classes."

In 1894, after Mrs. Besant's return from India, she and Mr. Sinnett met, and the result was an invitation extended to her to address a meeting of the London Lodge, and to attend the private meetings of the groups. She accepted and soon afterwards became a member of the senior group. She met Bishop Leadbeater at all these meetings, along with the other members. I joined the senior group just before she joined. But it was after Bishop Leadbeater and I at her invitation moved from lodgings which we had in Bayswater, to take up our residence at 19 Avenue Road, in the autumn of 1895, that a close collaboration began between those two.

The Astral Plane

However, Bishop Leadbeater had done many investigations before

this time. The most striking was the series of investigations into the conditions of the astral plane which he carefully and slowly wrote out in the form of a lecture to the London Lodge on 21st November 1894. It was issued in April 1895 as a transaction of the Lodge, and later was incorporated into the Theosophical Manuals initiated by Dr. Besant, as *The Astral Plane*, Manual No. 5. The investigations were a landmark in the progress of mankind. It was the first occasion that anyone had examined scientifically the nature of the astral plane and recorded the results. Hitherto the knowledge was general, sufficient for right conduct. Because of the unusual and detailed nature of the work, the Master K.H., who is the Librarian of the Records Museum of the Adept Hierarchy, asked for the manuscript of the book to put among the records.

The Lives of Erato

New ground was broken in May 1894, when Bishop Leadbeater began the first series of investigations into past incarnations. He and I became friends with Mr. and Mrs. John Varley and their two daughters. Mr. Varley had an interesting link with Bishop Leadbeater, for both were present on that occasion when, at a meeting of the London Lodge in 1884, H.P.B. suddenly arrived from Paris, to the sensation of all. Bishop Leadbeater and Mr. Varley were both sitting in the passage outside the crowded room, when a striking and voluminous lady appeared, and from the door suddenly called, "Mohini!"

During an afternoon walk Mr. Varley mentioned to me that the

night before he had had a very vivid dream, which was intensely real. He narrated that he was on the top of some building of an unusual shape, which had a flat roof, and that he was dressed in some rope or garment which was novel to him. But the part of the dream which was most real to him was that he held in his hand a rod, whose end seemed to produce light when it touched the ground, and that he marked on the ground the astrological symbol for Jupiter. Mr. Varley, who was a landscape painter, was the grandson of John Varley, the well-known painter, and also astrologer; he was himself something of an astrologer, and so this particular astrological element in the dream was vivid to him.

On being asked what he thought the dream might signify, Bishop Leadbeater replied that he did not know, but that the first thing to do was to get into touch with the dream. This could be done by calling up the record of the night before, with Mr. Varley living in his astral body, and then seeing what it was that he saw. We were by this time seated on a garden seat in the smaller park section of Wormwood Scrubbs. Bishop Leadbeater looked up the dream, and saw Mr. Varley in an incarnation long ago actually performing what was dreamed; he was evidently a priest and was invoking the Star Spirits. After questionings by Mr. Varley, he identified the place as probably Chaldea.

It was then that Mr. Varley asked if something could not be found out concerning the life that he then lived. Bishop Leadbeater's reply was that he did not quite know that

he was authorized to do that kind of work with such occult power as he had, but that he would ask his Master. He did so then and there, and the Master gave his permission.

Then began a work which was continued on several afternoons and evenings, when Bishop Leadbeater described the lives then lived by Mr. Varley, following all of them life after life up to the present incarnation. Mr. Varley took down rough notes, and immediately afterwards wrote out as much as he could recollect of what was described.¹ This is the first of the series of lives investigated. Later the name *Erato* was given to Mr. Varley.

The close co-operation of Dr. Besant and Bishop Leadbeater which began in 1895 produced much striking work, which I will record in its proper place later on.

Great Personalities of the Past

Continuing now the story of the investigation into past lives: In 1895 Bishop Leadbeater investigated certain lives of *Ulysses* (H. S. Olcott).² These showed him to have been Asoka, the famous Emperor of India, who has been called the Constantine of Buddhism; and that before that he was King Gashtasp of Persia, who enthusiastically upheld the mission of Zoroaster. Both of these lives of organizing a kingdom to develop a new message, seemed to be a kind of preparation for the world mission which he had to perform with H.P.B. in founding and organizing the world-wide Theosophical Society.

¹ The footnotes are at the end of the article.

About this time Bishop Leadbeater investigated at Harrogate the lives of three people, one a boy of eight, the late Basil Hodgson Smith³; the other two were the boy's father, Mr. A. Hodgson Smith, and Miss Louisa Shaw.⁴ Only a few lives were investigated, but two of the characters come into touch with Hypatia (who was Dr. Besant), and there is some description of Alexandria at the time.

About 1890 came the investigation of two lives of an interesting personality, the late Very Rev. Monsignor Arthur A. Wells, LL.D. He had been a Carthusian monk, and later was a Franciscan. He was living in his suite of rooms in the monastery which he built for his Order near Guildford, Surrey. The Pope had conferred on him the grade of Monsignor as a recognition of his benefactions to the Church. When he found Theosophy, he joined the London Lodge and left his Church. He later became General Secretary of the Theosophical Society in England, in 1900. One very interesting part of the record is Dr. Wells' analysis and comment. In his private memorandum, which I did not publish in *The Theosophist*,⁵ but which was read to the London Lodge group, he says:

Dr. Besant's People

"I never in all my life had so strange an experience as to sit and hear him explaining and wondering over *me*—the same in the minutest detail, in the body of this Italian lad. Not a word he said about him, but I understood far better than he. The double life of which he spoke

has been my torment all these years. Though I don't *remember* any single detail he gave of that life, everything is as real and true to me as if I did—there was not the least touch that jarred on the fullest sense of identity."

Then in 1903 in U.S.A. followed investigations into certain lives of *Alastor* (Alexander Fullerton), and another person to whom the name *Ursa*⁶ was later given. Then in 1907 Dr. Besant investigated the last two lives of *Arcor* (Miss A. J. Willson),⁷ and also two lives lived in Alexandria and Florence by *Bee* (Miss E. Bright).⁸ Miss Bright and Miss Willson were two of "Dr. Besant's people," and she wanted to know where they had been with her. The investigation was at Weisser Hirsch in Germany, where she and Bishop Leadbeater were together for a while. He therefore "looked up" these with her at the same time. Both Miss Bright and I recall the conversation of the two as they investigated. The first of these two lives of *Bee* is interesting because it centres round Hypatia, and we get some description of the troubles round her leading up to her martyrdom. The life in Florence was at the time of Savonarola, and we have glimpses of the movements of thought which characterized that period.

Then followed the long and extremely dramatic series of lives of *Orion*, investigated by Bishop Leadbeater alone.⁹ Among all the series of lives investigated, Orion in some ways is particularly interesting, from the psychological standpoint. He is evidently a strong but wilful ego, and he seems to lack

intuition to understand the inner workings of the great laws. Through this failing he creates a great deal of suffering for himself, from which he seems to learn only slowly.

Sometime earlier than this were recorded a few of the lives of Miss F. Arundale.¹⁰ They give interesting glimpses of the operation of that special karma where an individual attaches himself to Occultism, but refuses to carry out the solemn obligations given under vows.

There have also been published two lives of *Mizar*,¹¹ and one of *Naga*.¹² These have been incorporated into the *Lives of Alcyone*. Another series, that of *Amal*, was also published.¹³ As yet unpublished are some lives of *Alastor*, *Melete*, *Concord*, *Auson*, *Laxa* and *Vale*.

The Lives of Alcyone

Then followed the long series of the lives of Alcyone, in some of which Dr. Besant collaborated. The writing out of the lives was done by Bishop Leadbeater, with the exception of Life No. XXVIII, which was written by Dr. Besant. Anyone reading this particular life will note how dramatically it is written, with a graphic quality and power which are not characteristic of the other lives. Dr. Besant read it herself at a "roof meeting."

The Lives of Alcyone are interesting because they were investigated backwards. In the first life of *Erato* mentioned above, the investigation began with a recollection by *Erato* himself of an incident in a previous life. This gave the investigator a *point de départ* from which to investigate, and, so to say, allowed him to anchor himself in the stream of time

and watch its flow. But with Alcyone it was different. The reason for the difference lay in the fact that the boy Krishnamurti, when observed clairvoyantly soon after he came to Adyar, possessed an unusually fine aura. The immediate interest was then to find out who he had been in his previous life. From this began the investigations into life after life of his, but going backward from the present into the past. The lives, when written out, were typed, and three copies were made. The first set of lives investigated made the last ten, and of these one copy was sent to Dr. Besant, who was in Europe, and the other to me. They reached me in California, and the reading of them was especially interesting as being different from the lives of other egos whose stories I had read. I had of course not then met Krishnamurti. In the course of the succeeding months, I received the record of the other two groups of ten. It is these thirty lives that were published in *The Theosophist*,¹⁴ but a few years later many more of his lives were investigated, and all these were incorporated in the two volumes, *The Lives of Alcyone*.

After all the lives of Alcyone that were investigated had been put together, the printing was begun at the Vasanta Press. When the *Lives* that now compose Volume I had been printed, and part also of Volume II up to page 488, the further printing was suspended in September 1914. The wildest rumours have of course been spread concerning the reason for the suspension. But Dr. Besant told me why it was that she stopped the publication of the book as announced.

The case brought against her by the father of Krishnamurti and his brother was ended in May 1914 by the Privy Council decision. They were at last free of interference from the father, and the plan which she had formulated of their going to Oxford could now be taken up seriously. Long before the students enter into residence, arrangements have to be made with a tutor of the college selected, as the places for students are limited, and especially so in the case of Indian students. With the introductions provided by Muriel, Countess de la Warr, who was acquainted with the head of Christ Church College, Mr. H. Baillie-Weaver had an interview with him in regard to entering the two boys.

But Krishnamurti was somewhat nervous that if they went up to Oxford after the *Lives* had been published, they would be "ragged," and much ridicule would be cast upon them, and also that it would add to the publicity, then already considerable, about him. Because of this, he asked Dr. Besant if the book could not be held back. As she was in the truest sense of the word his mother, she at once acceded to his request, and countermanded all the plans for immediate publication, even though the pictures for the book had been printed and were ready at Adyar.

After Bishop Leadbeater left Adyar in 1914, I had to supervise the completion of the work. Though publication was postponed, the second volume was completed very leisurely, and placed in the "godown" in sheets, till the Oxford period should be over. As it happened, owing to various difficulties,

Krishnaji and his brother did not go to Oxford after all; and the War came soon after, and all the complications of Dr. Besant's work in India.

New Characters Recognized

After the first twelve lives in the book had been printed, new characters were recognized, to be placed in the charts. Each new "star name" to be added to the charts, with all the relationships, meant much rearrangement. One ego, as for instance *Naga*, an "elder ego," when recognized in December 1913, and given his place in the charts, brought in a number of children, and with them grand-children, some of whom had been noted previously, but not placed because of the non-recognition till then of the father of the grandchildren. Mrs. D. Jinarajadasa (*Sita*) was found only after her arrival in Adyar towards the end of 1912. Her name first appears in chart No. XI. She was one of those who assisted Bishop Leadbeater in preparing the charts to be entered into long rolls, where the names are all placed horizontally in the form of a genealogical table. She knows the story of the addition of the names as little by little more characters were identified. Bishop Mazel was also one of those who worked in Bishop Leadbeater's room, and could explain what happened if he were still alive. Two characters, *Naiad* and *Una*, in whom I was particularly interested, were "looked up" at my request, and I sent their photographs for that purpose. These two have a close link with *Naga*, and appear in the charts after Life XII.

One striking omission from the charts, as printed in *The Theos-*

ophist, of Alcyone's lives is *Dhruva*, the Master of the Master K. H. This Adept did not deal directly with the affairs of The Theosophical Society, so Bishop Leadbeater knew of Him only by name from his Master's pupils. But after he had the privilege of being presented to the Master *Dhruva*, of course he recognized Him at once in the lives. The name *Dhruva* (the Sanskrit name for the Pole Star), which was given to Him, was incorporated in the charts as the book was put together. Altogether thirty-two new names were added at this time. More were added later. The additional star names up to Life XII have to be incorporated in a second edition.

In reality, the "Band of Servers" who are pledged to follow the Masters in the Great Work are at least ten times the 281 names put in the charts. And it does not follow that because a person is "in the Lives," that fact is a guarantee that he will make a success of Occultism in this life! After his residence in Australia, Bishop Leadbeater identified many whom he had seen in past lives, but he did not "follow them up" into their past lives, as the task of enlarging the charts was far too strenuous. Besides, there was other and more urgent work.

A Proof of Clairvoyance

Among the lives of Alcyone, the life in Persia with the last Zoroaster is interesting, because Bishop Leadbeater had a good deal of difficulty with the names of the principal characters. The words were so strange that he had to listen carefully and repeat the words himself,

and slowly spell them phonetically. It is interesting here to read the article which Mr. B. P. Wadia, who is a Parsi, wrote on the matter of these names. In his article in *The Theosophist* of January 1911 he said :

"First, then, the gentleman who looked up this particular life is Mr. C. W. Leadbeater who, as far as my knowledge goes—and I have worked with him now for nearly two years—knows next to nothing about Zoroastrianism. He has not studied the ancient Persian history, nor even has perused the *Shah-Nāmah* in abridged translation. While looking up this life he was very much struck, he says, by the long and unpronounceable names he heard. This is not the place to give a psychological explanation of how this is done ; enough to say that Mr. Leadbeater can hear as well as see the Akāshic Records from which he reads and dictates. The Persian name of the very hero—Alcyone—was a poser to him ; and I doubt not that he must have heard it many times before he could pronounce it. He finally pronounced it as he heard it, and when he came to write it down he could do nothing else but spell it phonetically. So also with all other names.

"When I first came across this life it was clear to me that I was fortunate enough to hit upon a clear and decisive *proof* of Mr. Leadbeater's clairvoyant powers. There were open before me only two ways of explaining to myself this phenomenon of Mr. Leadbeater bringing out nearly a score of proper names, some of them

very obscure ; they were (1) that Mr. Leadbeater is a truly genuine and scientifically reliable seer ; or (2) that he is a fraud (he will pardon my saying so), who reads encyclopedias, obscure histories and what not, and then pretends that he can hear and see and work on subtler planes. Between these two there is no middle course ; we have to accept the one and reject the other. I accept the first and absolutely reject the second, for scores of sound reasons which space forbids me here to give."

Mr. Wadia then goes into interesting details analysing the life. He was then manager of The Theosophical Publishing House at Adyar. He has since left the Parent Society ; for aught I know he may now disown what he wrote in 1911.

Studies in Karma

All these lives which have been investigated have for me a very profound interest ; they reveal the working of that law so difficult to understand—the law of Karma. I have often wished that I had the time to write a long commentary on the *Lives of Alcyone*, taking up point after point which illustrates Karma. Probably I am the only person who knows all the series of lives that have been investigated, and I have met nearly all the characters and know their present history. Therefore they are all linked in my mind in one great scheme of a band of souls travelling throughout the ages, busy at a work, but also, in the course of that work, influencing each other for good or evil. The more I read all these lives, and see the interrelations of

certain characters, and how they accepted or rejected opportunities, the more I understand what is so beautifully described in the *Light of Asia* with regard to Karma :

So merit won winneth the happier
age

Which by demerit halteth short of
end ;

Yet must this Law of Love reign
King of all

Before the Kalpas end.

Such is the Law which moves to
righteousness,

Which none at last can turn aside
or stay ;

The heart of it is Love, the end of it
Is Peace and consummation sweet.

Obeys !

Some day I hope to publish all
the series of *Lives* in a uniform
series of volumes, for I have perfect

trust that in the future this record
will be appreciated at its true worth.

(To be continued)

FOOTNOTES

1. *The Theosophist*, April, 1912. The lives of Erato, as published in *The Theosophist*, are not in the words of Mr. Varley himself. His transcription was not considered sufficiently literary, and Mr. E. A. Wodehouse rewrote them. I prefer Mr. Varley's simpler manner, as more suggestive.

2. *The Theosophist*, October 1917.

3. *The Theosophist*, May 1932.

4. Not published.

5. *The Theosophist*, December 1932.

6. *The Theosophist*, February 1921.

7. *The Theosophist*, May 1917, also January 1932.

8. *The Theosophist*, April 1917.

9. *The Theosophist*, April 1911.

10. Not published.

11. *The Theosophist*, March 1911.

12. *The Theosophist*, December 1920.

13. *The Theosophist*, December 1917.

14. *The Theosophist*, April 1910.

JUST BEING A FRIEND

Just being a friend isn't easy, you see,

Though it sounds very simple to you and to me ;

But I'm not speaking now of the one who can say

" My friend," while he's shutting all others away,

But the man who is friendly deep down in his being,

Whose outlook on life has the power of seeing

The good of the whole, while he's working away

And forgetting himself in the heat of the day,

Whose head and whose hands and whose heart work together

And take no account of the wind and the whether.

You can frame many laws and change legislatures,

But the heart of the question is changing the natures

Of men from self-seeking and selfish aggression ;

'Tis sharing and giving will lighten depression ;

It's just learning friendship deep down in one's being.

And one who can look, with the power of seeing,

On the needs of another—deep down in his being

Has found the fine art of

JUST BEING A FRIEND.

—ALBERT FREAR HARDCASTLE

Forerunners of the New Age: Rutherford

"One of the greatest scientists of all time" was the distinctive appellation which Sir James Jeans applied to Lord Rutherford at the Calcutta Science Congress in January.

An Exuberant Personality

LORD RUTHERFORD was to have presided over the Congress, and before his death in October last had prepared his Presidential Address reviewing the adaptation of science to industry and the latest developments in the transmutation of matter. The Address was read by Sir James Jeans, who preceded it with a sympathetic eulogium of Lord Rutherford as a friend and as a scientist. We append a portion of Sir James's speech, which is distinguished by its comprehensive range and sustained elevation. "He has been cut off in the fulness of his power—leaving as his monument a rich and full life's work, such as few men have equalled," Sir James said, proceeding as follows:

"Those of us who were honoured by his friendship know that his greatness as a scientist was matched by his greatness as a man. We remember, and always shall remember with affection his big, energetic, exuberant personality, the simplicity, sincerity and transparent honesty of his character, and perhaps most of all, his genius for friendship and good comradeship. Honours of every conceivable kind

had been showered upon him, so that he could not but know of the esteem in which he was held by the whole world, and yet he was always simple, unassuming and ready to listen patiently to even the youngest and most inexperienced of his pupils or fellow-workers, if only he were honestly seeking for scientific truth.

"A great physicist, Niels Bohr, speaking of Rutherford's work to a congress of physicists which recently met in Bologna, said: 'His achievements are so great that at a gathering of physicists like the one here assembled, they provide the background of almost every word that is spoken.' As it was in Bologna, so it will be in Calcutta; the proceedings in our physics section will be utterly different from what they would have been had Rutherford not lived and worked. . . . Happily he will not be altogether absent from our meeting. He had been looking forward with the greatest interest and eagerness to this occasion, and had already written a Presidential Address for it, which it will be my duty to read to you very shortly.

"In this he tells us, in his own words, of his latest work of all—

that in nuclear physics, and especially in what he described as 'the new alchemy' the transmutation of the elements. This alone would have ensured him a place in the foremost rank of physicists, and yet it formed only a small part of the total achievement of his life.

"When I first knew him, almost exactly forty years ago, he was experimenting in wireless telegraphy, using a detector of his own invention, and transmitting signals to what was, for those times, the record distance of about a mile and a half.

"The Heroic Age of Physics"

"That was in the period which he used himself to describe as 'the heroic age of physics.' Within the space of a very few years, Rontgen rays were discovered and provided a new line of attack on the problems of electric conduction in gases; the electron was isolated and seemed to point the way to an understanding of the age-long puzzle of the structure of matter; radio-activity was discovered, with its apparent violation of well-established physical laws, and opened up a new road which led no one knew where—but obviously into very different territory from that which nineteenth century physics had so industriously and thoroughly explored.

"Rutherford directed his colossal energy and tireless enthusiasm on to all these vast new problems in turn. By a few investigations of masterly simplicity, he reduced the puzzling phenomena of radio-activity to law and order, and, in collaboration with Soddy, discovered the physical interpretation of this law and order. Radio-ac-

tivity, they found, indicated the transmutation of one element into others through processes of spontaneous atomic explosion.

"Rutherford then treated the alpha-particles which were emitted at these radio-active explosions as projectiles. He bombarded atoms with them and in so doing discovered the composition of the atoms. Finally he shewed how similar bombardments could change the constitution of the atomic nuclei, and so literally transmute the elements; the dream of the alchemists was realized.

Rutherford and Newton

"These were perhaps the outstanding landmarks in his career, but in truth most of his investigations were key investigations, each brilliant in its simplicity of conception, masterly in its execution and far-reaching in its consequences. His output of work was enormous, and can only be explained by his capacity for delegating all the less important details of an investigation to a collaborator, whom he usually inspired with his own enthusiasm. In his flair for the right line of approach to a problem, as well as in the simple directness of his methods of attack, he often reminds us of Faraday, but he had two great advantages which Faraday did not possess—first, exuberant bodily health and energy, and second, the opportunity and capacity to direct a band of enthusiastic co-workers. Great though Faraday's output of work was, it seems to me that to match Rutherford's work in quantity as well as in quality, we must go back to Newton.

"Voltaire once said that Newton was more fortunate than any other scientist could ever be, since it could fall to only one man to discover the laws which governed the universe. Had he lived in a later age, he might have said something similar of Rutherford and the realm of the infinitely small; for Rutherford was the Newton of atomic physics. In some respects he was more fortunate than Newton; there was nothing in Rutherford's life to compare with the years which Newton spent in a vain search for the philosopher's stone, or with Newton's output of misleading optical theories, or with his bitter quarrels with his contemporaries. Rutherford was ever the happy warrior—happy in his work, happy in its outcome, and happy in its human contacts."

Modes of Transmutation

Near the close of his Presidential Address, Lord Rutherford claims that "the study of the transmutation of matter has been extraordinarily fruitful in results of fundamental importance." Not only has it led to the discovery of about one hundred new radio-active elements but also several stable isotopes of known elements. "It has greatly extended our knowledge of the ways in which nuclei can be built up and broken down, and has brought to our attention the extraordinary violence of some of the nuclear explosions which occur. The great majority of our elements have been transmuted by the bombardment method, and in the case of the light elements which have been most carefully studied a great

variety of modes of transmutation have been established."

But whither is all this leading? A new chemistry has arisen, undoubtedly, but its inevitable limitations are already becoming visible, and new instruments of research will have to be developed. Rutherford himself admits that "in individual transformations so far examined the nuclear charge is always conserved." Have not scientists reached the blank wall, which H. P. Blavatsky calls a "laya point" or neutral centre?

A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, for us the matter of the lower plane there vanishes from our perception—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. . . . Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption—*The Secret Doctrine*, I, 171-172, 174.

Bridging a Chasm

A glance at *Occult Chemistry*, which records the results of clairvoyant research, convinces us that the trained clairvoyant investigator

sees the atom in its normal condition, whereas the atom-smashing apparatus of the great laboratories throws the atom into abnormal conditions, induced by electrical forces. Dr. Compton, American physicist, admits that "every fact or relationship of the electron appears fuzzy with uncertainties when closely examined, for it can truly be said that every discovery discloses a dozen new problems." (*New York Times*, 12 December 1936). This in no way minimizes the accuracy or the value of the work of the scientist, but it suggests that a bridge must be built between the methods of the scientist and those of the occultist, and the two are not likely to meet until each school becomes thoroughly acquainted with the relevant data presented by both schools. Scientists who do not possess inner senses will have to collaborate with those who do possess them. Half a century ago H. P. Blavatsky pointed the men of science to another approach: "They will be driven out of their position not by spiritual,

Theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense." (*The Secret Doctrine*, I, 620).

And common sense will bring the chemist and the clairvoyant together, if it takes generations to do it.

Lord Rutherford did well to recall that "India in ancient days was the home of a flourishing indigenous science" and to express the hope that because of its natural aptitude for experimental and abstract science India would become again the home of science—a hope which every Theosophist will affirm, because India is the home of the Ancient Wisdom, and out of the Ancient Wisdom has emerged the science of Occult Chemistry and what Rutherford calls "the New Alchemy."

J. L. DAVIDGE

SEEKING THE MASTER

*My hair grows whiter than my thistle plume,
 . . . But in my eyes
 The star of an unconquerable praise:
 For in my soul one hope for ever sings,
 That at the next white corner of a road
 My eyes will look on Him.*

G. K. CHESTERTON, in *The Wild Knight*.

The President's Four Questions

At the Christmas Study Week-End held in London, while the Convention at Adyar was in session, the President's four questions on the functions of The Theosophical Society were discussed with great interest.

THE following conclusions, with slight rewordings, were agreed on by a very representative group of members.

1. The Theosophical Society has the undoubted duty, or dharma, of inviting adherence to its Three Objects, and of spreading the knowledge of the body of teaching known as Theosophy. Also as a corporate body it has no other activity in which it can properly engage, although members individually take part in all activities which forward the concept of brotherhood.

2. The group preferred to discuss the question before the Second Symposium in this form: "What are the truths of Theosophy which throw light upon the problems of fear and the sense of impotence?" A list was made out, showing how the teachings of karma, rebirth, the place of evolution, the existence of the Elder Brethren, and the recognition of the unity of all life, if properly understood, could drive out fear and impotence, and restore goodwill, justice, and peace to men. It was recognized that to do this, members must first apply these teachings in their own lives in a practical fashion. The principle needs were stated as follows:

(a) To extend the knowledge of ourselves, and to deepen our under-

standing of the application of the general teaching.

(b) To systematize our knowledge, both (1) in regard to our own experience, which tends to be haphazard, i.e. development of thought control; and (2) in regard to the vast amount of detail available today which corroborates Theosophical teachings. The second field needs research workers to collate cases illustrating rebirth, the group soul in evolution, the rationale of psychic phenomena, etc. It was recognized that there is need today for proven material, to meet the scepticism of the modern mind.

(c) To train our lecturers and students to present the truths in a practical fashion, avoiding dogmatism and generalities. By solving their own problems in the light of these truths, applied fearlessly, they can be in themselves the best evidence for the real nature of man, the purpose of evolution and the existence of the Plan.

(d) To bring home to members the need to avoid vagueness and sectarian thinking.

It was recognized, however, that all this teaching could present only an explanation of suffering. The root cause of suffering is human ignorance, and each person must be left to deal with the ignorance

of his own nature when and as he will.

3. In answering question number three as to the development of an understanding of international culture, a cultured person was defined as one who has the possibility of making as wide and varied contacts with life as possible. Theosophy in itself is an aspect of true culture, as a knowledge of it widens and informs the mind and deepens the individual's capacity for contacts. Hence, the living of Theosophical teachings makes for the culture of the members. Theosophy brings the eternal and universal values into social culture. An illumined mind is essentially cultured.

It was agreed that a much deeper understanding of other nations was desirable, and a willingness to stress their real contribution to world culture, rather than to accept the cinema presentation of its cheaper and more startling characteristics.

4. In dealing with question four as to the release of life in The Society, the emphasis was laid on attempting to sense the true life of our Movement, independent of its temporary form. It was agreed that the inner life of the Movement is great and important, but that in its essence it is eternal and hence unknowable. The member who contacts it has an intuitive or unconscious contact with reality, which brings a sense of security and a

feeling that ordinary life is somehow significant and worthwhile. The contact brings with it also a flow of buddhi, a certain blending quality, making real relationships easier to discern. It may be called an outpouring of spiritual force. Most people need contact with the spiritual or religious life, but this contact needs to be an intelligible or rational one. Theosophy combines both. Hence the member who through work or understanding or devotion makes a real contact with this life finds in it great illumination.

In summing up, the General Secretary referred to the long past of the mystery teachings, the core of all the religious and scientific instruction in early religious cults, and of the temple and mystery training. Theosophists today are privileged to be the stewards of truth-as-far-as-it-can-be-understood in our time. The Theosophical Society is dowered with this priceless gift, and must share it with the world. If we Theosophists play our part now, in devotion, in understanding, in service to the essential revelations of the Ancient Wisdom, then in other lives in the future when the teachings are again given to the world with increasing fulness, it will be our privilege to be associated with this movement whatever form it may then have assumed.

A.G.

TIME

Time is a precious gift—a "talent" entrusted to us, and we must try to use it to the best advantage.—The Master K. H.

Culture for Democracy

BY K. S. CHANDRASEKHARA IYER

This vital point of view, that culture should be the common heritage of mankind, was presented in the Symposium on Culture at the Adyar Convention on 29th December 1937.

WE are to speak not on the contribution of Theosophy to the world's truths—great and invaluable as that contribution is—but rather on its service as the interpreter of those truths. While taking truth in general as its province, Theosophy has a special function, that of making it freely available for man's guidance and uplift.

Culture, as I view it, is knowledge which makes for complete living. And completeness of living should be recognized—as it is not universally recognized today—as the prerogative of every person born into the world.

Culture is often regarded as more or less the monopoly of the elect, as something that should be kept sacred from the profaning contact of the multitude. It may be true that only the superior mind, the genius of the expert, can discover new truth or create new forms of beauty. But every one in his varying degree can be made to see truth and admire beauty, and derive profit and enjoyment from their study and contemplation. Above all, every one may acquire the inner refinement of thought and feeling which is the soul of culture.

Science and art may be as high-brow as you please in their standards and qualities; but to be of use to the world, their presentation must be democratic in outlook and influence. The professional man, the scientist or artist must not always stand on a high pedestal; he must occasionally imitate the gentle rain which descends from the sky and cools and fructifies the parched earth; he must bend to the level of the average man and woman without in any way lowering his own standard of accuracy of fact or expression. Of course, the ordinary man must, on his part, try and lift himself nearer to the expert's range. The unity of understanding and appreciation that is possible in this way was well illustrated in some of those excellent music performances lately given in Madras, where the achievement of the artist and the appreciation of the audience united in one continuous stream of discriminating enjoyment. The truths of Theosophy should, I think, be so expressed as to evoke real understanding and keen appreciation. They should help ordinary men to see beauty and value in the things of everyday life no less than in the noblest works of art.

Theosophy as interpreter should make a special point of presenting things as clearly and intelligibly and interestingly as possible, so that its message may make its way readily and surely into men's minds. Some of the greatest scientists and philosophers of our day do not disdain the effort to make their thoughts crystal-clear, and there is no reason why Theosophic writers and lecturers should not set a similar aim before themselves. Hazy and ill-digested exposition is nearly always a sign of vague thinking and imperfect grasp of the subject. From the vantage ground of wider knowledge and more comprehensive outlook, Theosophic interpretation of truth should strive to humanize knowledge. It should help men to utilize the power which science gives over nature, and the vision and enjoyment which art provides, for really creative purposes, for the progress and welfare of humanity, and not for selfish

aggrandizement or wholesale destruction.

Science knows no national or regional boundaries even now; to a smaller extent this is the case also with Art, less so with manners and customs and ways of life. The outward forms of culture may vary with races and civilizations, but the inner spirit of all of them is the expression of the one animating divine life.

Theosophy, by emphasizing the common basis no less than the special features of the various forms of culture, may help to a better understanding and appreciation, as well as to a fuller utilization of their results, and so help to make all culture the common heritage of mankind.

It is in such ways as these, I think, that the truths of Theosophy should be presented so as to promote individual well-being, social co-operation and international friendliness and harmony.

BUILDING A BETTER WORLD

One thing only matters—to do one's best. One can always recall that gentle phrase of the Master: "He who does his best does enough for Us." Tomorrow's best will be better than today's. It is encouraging to feel that we can have all the time we want, and there is apparently no limit to the expansion of consciousness, and no limit to the expansion of time. So why worry? If your present "want" is a garland, stop and gather flowers and weave them into one; you may find that you do not care for the garland when you have woven it; never mind; there will be some younger soul that will be pleased to wear it, and we are all parts of the "One Life." Let each of us give his best, and the whole will be the best which the world can produce at the time. It will serve as the foundation of a better, which will rise upon it tomorrow.

ANNIE BESANT

Son of England

BY HELEN VEALE

The story is woven round Lord Bacon, his friends and contemporaries, and is written as a "Book of Confessions" by Alice Barnham, daughter of a well-to-do London goldsmith, whose house was frequented by Bacon, Shakespeare and other luminaries of that golden age of letters. We have first been listening to Shakespeare in a drunken fit of indiscretion bruiting it about—in the presence of Alice Barnham, beloved friend of Bacon—that Bacon is the eldest son of Queen Elizabeth and the rightful heir to the throne. The narrative proceeds:

III. Written this Eleventh Day of June, in the Year 1602 A.D.

THIS last year hath been a sad one in our house, for my dear mother fell ill of a fever last autumn, and though she was cupped and given many simples, she did not rally, but seemeth still to burn and waste, lying ever in her bed. My father hath consulted many physicians, to aid good Master Winslow, who doth cure our common ills; but all say that they can do nothing to arrest the fever. My father hath grown grey with care, and is short of temper, especially with Tom, whom he partly blames for my mother's illness, as he had caused her to worry unduly and perchance expose herself to draughts, waiting up for him when he so oft stayed out late at night. For after last year's rebellion was quelled, Tom came home to us after many weeks much changed, withdrawn into himself, half-fearful and sullen. He had not all the time stayed with mine uncle in Ox-

fordshire, as we believed, but had ridden to town to join the forces of the Earl of Essex, and had shared their ill fortunes. He would not tell all that he had seen and done, but he had long been a fugitive before he dared to return home.

After she knew of his return, Mother would tremble at every knock on our door, and together she and I prepared a hiding-place for him, should it be needed. But none came after him, and indeed it was bruited that Her Majesty had graciously ordered that the pursuit of rebels should cease now that ringleaders had suffered the penalty. The Queen liketh not ruthlessness, my father saith, when the sting hath been taken from a danger, and God bless her for that mercy! So my brother's life hath been spared, but my father spared him not bitter words, even before my mother's illness made all worse. I am now the housekeeper, and bear my mother's keys, going to

her where she lieth for direction when need ariseth. Little time is left for study, but I read to her daily, and sing to my lute when she feels it would relieve her to listen. Tom hath to work with my father now each day, but he cometh every morn and eve to sit by her awhile, stealing off when he heareth my father coming.

One afternoon, my mother had a visitor. A fine carriage stopped at our door in the early afternoon, and a handmaiden came to say that the Lady Anne Bacon craved permission to come up. My mother sent me to meet and conduct her, and I curtsied to the greatest lady I had ever met. She was old, but upright and beautiful, with a very gentle quietness about her, and her dress was of dove-grey silk. She smiled at me, and said in a soft, clear voice, "Thou must be little Alice Barnham, I think. My son hath told me of thee, and of thy mother's illness. Is she able to receive me, my child?"

I took her up stairs, and she talked very graciously to my mother for half an hour, stopping only when she saw her flushed and tired.

"Now prithee, Alice, conduct me downstairs," she then said, "and talk to me thyself awhile, for I can see thy dear mother should be left to rest."

My mother said, "Your Ladyship will do us the grace to take wine and cake before you go," and the lady assenting, I took her to my father's room, and unlocked the cabinet, to set wine and cake before her. I can well recall all that she said, for my memory, as Master Walsham ever saith, is retentive.

"I wanted to make thy acquaintance, Alice," she began, "because my dear son hath told me how thou hast come to know his secret. Dear child, it is grievous for thee, and I would have thee look on me as a friend, to whom thou mayst speak freely whatever is in thy mind."

I stammered and faltered, but indeed there were things I much wanted to ask. "Please, Lady Anne," I said at last, "why do not those who know the truth, who seem not so few, tell it to the Lords and Commoners, that Master Francis is the Prince? Is it right to keep such a secret, even if the Queen ordered it?"

"Thou hast asked a hard question to answer, child, and there have been times when I have called myself craven, and others with me, that we did not better protect his rights. We have been largely tricked into silence, until it is now too late to win belief, for the Queen's virginity has become an article of faith, fanatically to be defended. It was common knowledge once that she had loved Lord Dudley since her sister Mary's reign, and when on her own accession, honours almost royal were heaped on him, all expected that he was to be her consort. In fact a marriage ceremony was performed, in the house of the Earl of Pembroke, legal witnesses being recorded, but sworn to temporary secrecy, for purposes of State. Then when our royal lady was brought to bed of her first-born, she was perchance distraught with her pain, and called us to take the babe out of her sight, even to kill it. To save his precious life in that her savage

mood, I took the babe in my charge, and my own expected child being still-born, he passed as mine. But the Queen must not be blamed o'ermuch for her cruelty then, as after her fury had passed, she looked sweetly on the growing child, and took pride in his parts, so that Sir Nicholas and I ne'er doubted that she would own him in her own time.

"So too it was with his brother Robert, whom Lady Lettice took likewise in her fostering care. Her Grace hath her tendernesses, and it was in her care for England that she first concealed her marriage with Leicester. But it grew ever harder to break the toils of deceit, and her husband deeply angered her with his infidelities, till she took a vow in her wrath that he should never be acknowledged, and had all legal proofs destroyed, threatening instant death to any who so much as repeated gossip or conjecture on the subject. Truly I blame most of all the Earl of Leicester, for he ruined all when he married the widowed Lady Essex, so accepting Her Grace's denial of himself and his sons. The Cecils had always opposed the idea of an alliance with Leicester, and now the powerful house of Essex and its supporters were also ranged on the side that ever tried to strengthen her resolve to keep her name of Virgin Queen. What can we now do, the few who are in possession of the truth? We could not produce any evidence beyond our bare word, the handsome Earl is himself untimely dead, most like by poison, and now his younger son Robert hath lost the last chance, and his own head to boot, by his late ill-judged treason."

"But how can Her Majesty blame Master Francis for that?" I cried. "Surely in contrast with his brother he will appear the more worthy in her eyes!"

"A mother's heart is often partial, my child," she answered sadly, "and the Queen had a real tenderness for Essex. Forcing herself to be ruthless to him, she has killed in herself the last spark of motherly love and tenderness. Her heart is dead! Poor lady, I pity her!"

"That can not I," I said hotly. "She could have pardoned Essex his life, for the sake of the wrong she had done him, and opened her heart to her elder son."

"Judge her not too harshly over Essex, child. I know that she had given him a ring, bidding him to send it to her as a token, should he ever be in extremity of danger, for she knew her own fiery Tudor temper. She hourly must have expected that ring, perchance longing to shew mercy to the suppliant, but it came not."

"Why did he not send it?" I asked.

"A certain lady, who had reason for enmity to both Leicester and the Queen's Grace, made a death-bed confession, I have been told, scarce a month ago, that she had been entrusted with the ring, and had withheld it from spite. There was a terrible scene at the bedside, Elizabeth raging over the dying woman, denying her forgiveness for her treachery. Canst thou not find pity in thy heart even for our proud Queen over that?"

"Yes, truly, she was to be pitied then," I agreed. "But now, if Master Francis went privately to

her comfort, would not her heart yet melt?"

"There hath been no sign of that at present, but rather of more settled coldness, even malignancy. Child Alice, she is surrounded with our Francis' enemies and detractors, who have consistently painted him to her as a time-server and paltry coward, deficient in the princely courage that she loved in her darling Essex. We know that Francis is as brave and far nobler, brave enough to bear the stigma of cowardly inaction, rather than establish his own honour at the cost of many lives and his royal mother's shame."

After the Lady Anne had left, my mother was curious to know what we had talked about so long, and I said that she had told me tales of Master Francis as a boy, and the Queen's kindness to him then, and all that could be safely told of the Earl of Essex.

I have thought much since about this conversation, and feel more sympathy than I did at first for Her Majesty, who perhaps denied her heart for her kingdom at the first. But surely all may yet be well, and the clouds of misunderstanding cleared as in "A Winter's Tale," which I saw lately in the Globe theatre. This is just such a tangle!

IV. Written this Eleventh Day of June, in the Year 1603 A.D.

Ah me! Yet heavier is my heart today, on my thirteenth birthday, than when last I wrote herein. They say thirteen is an unlucky number, and I am minded to believe it, though my father and Tom would scoff at my superstition. My dearest mother died soon after

Christmas, and though we had long expected the blow to fall, it was of a woeful bitterness e'en passing expectation, and the house seemeth strangely empty still, as I go of a morning about my tasks. Tom hath been good and steady, having promised my mother ere she died that he would do my father's will, and carry on his business. He is affianced too to Margaret, daughter of Master Winslow, the leech who attended my mother in her illness. Her portion is not large, but my father hath taken it in good part, for she is winsome, and he hopeth that marriage will cure Tom of his longing to rove.

But for me cometh an unwelcome change. My father saith I am too young to be his house-keeper, with no older woman to protect and guide me other than old Martha, my nurse. So he hath asked Aunt Prue from the country to make her home with us. I told him that I could well do all he wanted, better now through practice than I had done last year, and I even wept, so sore I felt. But he was firm though not ungentle, saying that I was his dear daughter and wise beyond my age, so that for himself he needed none else for his comfort; but my mother had expressly charged him that he should get Aunt Prue or another to be my duenna.

"Thou knowest not yet in full the needs and dangers of a young girl, daughter," he said, "and thou wouldst not oppose thy dead mother's provision, I know."

So I could say no more, and she cometh in a week's time. Aunt Prue is kind and good, but she is over-fond of talking, and is never

still, with fussy, active ways very different from my mother's calm dignity. But, indeed, who could ever be like her to me? I must school myself to patience, and see only my aunt's good points.

In more weighty matters too, the prospect is dreary. The great Queen hath passed, and made no sign, at least, none that hath been reported. I somehow imagine that, as she lay there in her great bed, feeling her life ebbing from her, she saw her loved Leicester standing at the foot of her bed, with Robert of Essex, the younger son, whom she had punished so fiercely; and then she must have seen the face of her living son, whom all three of them had grievously wronged, rising in her memory, and she would long to have it in her power yet to undo the greatest wrong. The image of Mary of Scotland would also be before her, triumphing over her helplessness, saying: "Now you have to leave your throne to *my* son, your own being left in obscurity and debt."

Perchance she would have tried to rise in her bed and speak, but there were none to listen to her dying murmurs but Cecil and his friends, all there in James' interest, not wishing to understand any unwelcome utterance from her dying lips. The thought too of England must have been with her, for indeed she loved the land well. If wily Cecil still whispered to her that England's honour must suffer should old scandals be revived, that it could not brook a king who had made friends of actors and commoners, I can understand why she muttered: "My seat hath ever

been the throne of kings; no rascal's son may sit in my seat!"

Thus it was for his father's sake, and not his own, that she discarded her own son. Truly, a grievous thing! E'en so, I can hardly credit what they say, that she finally named James of Scotland as her successor. Who is to say what choked utterance was so interpreted, or what dying spasm was turned into a nod of agreement by those who were bent on turning the dying woman to their will, for their own dear safety?

Ah, the Queen was to be pitied then, with none but interested servitors around her, no dear family love to cherish her, only cold statecraft and self-interest! Were they too much for her, and was it the great Queen's punishment that now she could not make her will prevail, she whose will had ever overborne all? But it seems this tragedy had gone too far to be turned to a happy ending, like that in "A Winter's Tale." Yet I hope it need not be quite like "Hamlet" either.

Master Francis loveth plays and actors, and his own life might well furnish matter for one of Master Shakespeare's sort, or rather, the sort acted in his theatre, for sure am I that he writeth them not himself, that gross, fat man, devoid of fine wit and understanding. My father saith that the wits of today oft write plays to which they are unwilling to put their names, as playwriting is not reputed worthy of a gentleman and a scholar, though remunerative. So some actor is allowed to father a play he could never write.

My father took me last month to see the new King's entry into

London. The press was great in the streets, and I was glad to step with in a house at Westminster, where liveth a friend who had invited us to his roof for the spectacle. There were flags and bedizenments, but methought the hearts of the people were not tuned to their wonted merriment, and there was scant heartiness in the shouts of "God save His Majesty," which were raised as his carriage came along. Gentlemen of the Court rode in escort, and I saw Master Francis among the Councillors, with Master Anthony Bacon and another, whose name methinks is Sir Toby Mathew, who also hath been sometimes to our house. Before and after His Majesty's carriage rode dour Scots Lords, who looked not friendly on the crowd, and in sooth met little friendliness from them, for there were jeers at their travel-stained dress and scowling, untrimmed countenances.

But all looked most at King James, and I fancy liked not overmuch what they saw. He hath a coarse red face and little eyes, unkinglike, with no ready smile or grace. I had no time to mark those who sat with him in the coach, but belike one was his son, Prince Henry, a delicate looking boy whom I pitied, I know not why.

The rain came down in torrents just as the procession turned by Whitehall—an evil omen, methinks! A protective awning had been set over us on the roof, so we remained dry, but the crowds dispersed in great discontent, seeking shelter, and the fine procession fled bedraggled through London streets, as a poor show, hissed off the stage!

V. Written this Eleventh Day of June, in the Year 1604 A.D.

I have grown much this last year, and even my father admits now that I am no longer a child, though he sighs in saying it. When I was measured for a fine gown of silk and velvet, to serve dear Margaret as bridesmaid in her marriage with Tom, I was found to be two inches taller than the bride, though she is quite tall enough for a woman, my brother saith. Aunt Prue feareth that I outgrow my strength, and procureth nauseous mixtures for my physicking; but I here confess that I oft contrive to trick her, pouring the draught away out of an open window, while her short-sighted eyes are bent over her embroidery frame. Indeed I am strong enough, though naturally here in London not so high-coloured as my cousins in the country. Master Winslow reassureth my father and Tom, saying that they need not expect a lily to be like a rose, but both have their own strength; a fancy that pleaseth me, to be likened to a lily!

My brother is very happy in his sweet wife, having a suite of rooms in this great old house given wholly to them. Margaret and I love each other as dear sisters, and both enjoy the relationship the more for that we never had sisters of our own. I wondered indeed if I should not suggest to my father that Aunt Prue might now be spared, for she lamenteth ever for country air and honesty, and the docility of her other nieces, whose place in her affections I shall never take. But Margaret coaxeth me to let things stay awhile, for strangely she liketh having my aunt to pet

and cosset her, and mindeth not her endless gossip and her fussy ways.

"We two girls want some women's talk, Alice," she said one day. "We cannot breathe the air of our men-folk all day, good as they are, and read their books; at least I cannot." She is far more womanly and good than I, methinks, for I confess that I ever find men's talk and company more interesting than women's; though I care not for them to speak to me or notice me listening, for then they oft speak more trivially.

One day, Master Francis came with his friend Sir Toby Mathew, and sat talking with my father over the wine he had called me to set before them. Master Francis held my hand, when I would have slipped away upstairs, saying that their business was done, and he wanted to talk again with his little friend, who was fast becoming tall, up to his shoulder already! He drew me to the stool beside him, and I was well pleased to stay, as long as Aunt Prue would leave me uncalled.

They resumed their talk, my father first saying that he was glad King James was shewing appreciation of Master Francis, giving him some Court preferment. "Appreciation, quotha!" laughed Master Francis, somewhat grimly. "His Grace appreciates me as much as the Egyptians of old must have appreciated the skeleton carried round at their feasts! I am bitter as aloes to his sight, man!"

"Knoweth he the facts then?" asked my father.

"He knoweth, though peradventure not all, and so is uncertain yet

if all my teeth be drawn, and thinketh it politic to conciliate me with minor offices. Well, I am content to take them, rendering him the beggarly thanks."

There was some minutes' silence, and then my father turned to Sir Toby Mathew. "For you, Sir, at least, I hope the change spells some relief from persecution. How looketh the King's Grace on gentlemen of your persuasion?"

"Not too graciously, Sir Alderman," answered Sir Toby. "Our James hath no kindness for his martyred mother's faith, and careth only for such compromise as best secureth his own position."

"And what is that but tolerance?" asked my father. "Now that plots have lost their purpose, England's manhood is sick of religious rancours, and would fain let Puritan and Papist alike go each his own fanatic way, so only he be left his parish church and moderate parson."

"Nay," corrected Master Francis, "I fear you over-estimate England's peaceful disposition. Religious rancours get ever hotter, and perchance the King is not over-much to blame, willingly as I would see it otherwise, if he refuseth yet to relax the penalties against Papists. His Scots supporters are Calvinists to a man, and it is all he can do, and not all to their liking, to uphold an Episcopal Church at all in England. But he knows well that Calvinism and loyalty go ill together."

"So the Hampton Court Conference is to sit," put in Sir Toby. "Francis hath his Commission to supervise a new translation of the

Holy Bible, to be authorized by His Christian Majesty, and I and my friends must go again on our travels, awake from our dreams of better times."

Later on my father asked, "What of these plottings, bye and main, of which there hath been such pother? So much hath been made of so little that I trow they were stage-managed by Cecil, lime to catch that brave bird, Sir Walter Raleigh, and clip his wings withal!"

"You are not far wrong, friend Barnham," said Master Francis. "What irony indeed that stout Sir Walter should be clapped in prison for conspiring with those Papists whom his soul hath ever abhorred!"

"But sought any in truth to set Lady Arabella Stuart on the throne?" asked my father.

"Her name would serve, man," quoth Master Francis. "Poor gentle lady, belike she knew nothing of it, and even our heavy-witted James is shrewd enough to know her guiltless, and bear her little malice. On my honour, friends all," and here he pressed my shoulder, graciously to include me,

"I am glad to have on my conscience no such mad adventure, and to be free at last from an uneasy dream that hath too long haunted me. An I could, I would not now change places with James, for I aspire to a greater kingliness."

"But to England's loss," put in Sir Anthony.

"Not so, Brother Anthony," answered Master Francis. "The treasures of knowledge that I seek shall be first for England's enrichment, and through her the world's, and moreover I have great hopes Prince Henry, when he cometh to the throne, will do all and more than I could have done for her material welfare. He is a dear lad, full of high promise, and will have the advantage, God willing, of more settled times, and of such wisdom as I can impart to him, from my own experience and learning."

"Truly, he sheweth good taste," said Sir Toby, "to take thee for his mentor and loving friend. God send he be spared to succeed, and I care not how soon that befall."

(To be continued)

THE LEADER

A leader is always a genius in his own way. But in the higher leadership there is a constant ecstasy even amidst the static. That will be clear when you realize that ecstasy means out of the static. You can generally tell the true leader by the sense of an uplift and expansion of consciousness that you gain through contact with him.

G.S.A.

Notes and Comments

A WAY OUT OF THE IMPASSE

MR. ELWIN Hughes, Kuala Lumpur, Federated Malay States, writes :

In the Watch-Tower notes of the December 1937 issue of THE THEOSOPIST, the President, in his capacity of "an individual member of The Theosophical Society," sounds "a note of warning as to the grave dangers which at present menace the whole world," and in so doing is prepared for some possible criticism from fellow-members. In the July 1936 number of *The Theosophical World* (p. 146), he states that "some of the greater Powers should join together for the purpose of imposing Peace upon the world, if necessary by the display of force."

I am sure there exists no thinking mind today which does not share in the general apprehension as to the immediate course which world affairs may be taking. But I submit that the terrors and distress on all sides, and the seemingly wanton destruction and violating of so many rules of peace and war are the *symptoms* of the world's disease, not the cause. And if we, as members of The Theosophical Society are to rally to the President's call to "make individual . . . efforts to arouse world opinion against all greed and power," and "arraign the spirit of militarism wheresoever it manifests," we must first and foremost devote ourselves to discovering the root

cause from which this fever has sprung.

I am not forgetting the President's insistence on the importance of The Society's neutrality as a whole, and the individual freedom of its members, but in this great need for world reform, concerted action is a source of strength; individual and personal views are weakened by their isolation.

It is to my mind of no use for members of The Theosophical Society to "arraign militarism" while they themselves, perforce, live by a system of competition which in its very constitution necessitates militarism in all aspects of their lives. In the December 1937 issue of *The Theosophical World* (p. 286) the President writes : "The world needs men and women who have the courage and the wisdom to declare without fear and without favour, where there is darkness and where there is light, and to point out the way towards more light. They may be ignored or they may be abused. But they must speak their wisest words howsoever these be received." But later on (p. 299) he warns members to "see that the Lodge does not wander too far into spiritualism, economic panaceas," etc.

It seems to me that to work to discover an "economic panacea" is to bring the results of our Theosophical studies and ideals right into our working lives and "to have

the courage and the wisdom to declare where there is darkness" in this war-breeding system of cut-throat competition whereby we are at present forced to live.

Let the members of The Theosophical Society, and all those with the cause of true Brotherhood at heart frankly acknowledge that these economic laws by which the world is governed today are becoming outgrown and totally unsuited to present-day needs.

Having acknowledged this, let them form groups in all parts of the world for discussion as to the best way of reconstruction, taking as their model the ethics laid down by all philosophers and teachers since the world began. Let the results of such discussions be submitted to a General Council elected for the purpose, not as another controversial plank in the political platforms of the world, but as the Foundation Stone for the building of a new and more sane order of civilization.

In the May 1936 issue of *THE THEOSOPHIST* (p. 100) the President asked: "Is it not time for a group of Theosophists to seek out of the present impasse a way which every nation throughout the world may tread in honour?"

In response to this, I took the liberty of drawing his attention to the scheme for social reform described in *Looking Backward* and in *Equality* by the American economist, Edward Bellamy, and sent him a short treatise in which this system was briefly, though I fear, rather imperfectly expounded. H. P. Blavatsky herself drew attention to *Looking Backward* in *The Key to Theosophy* (p. 31)

as admirably representing "the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood"; she says "the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum." In my opinion these books should be owned and studied by everyone to whom the welfare of mankind is of vital importance.

Again I appeal to the President to give these books his consideration, with a view, should he approve of them, to making them widely known throughout The Society, even though he personally may not be able to agree with the system in its entirety.

The International Bellamy Association, started at The Hague, Holland, five years ago with only four members, now numbers 10,000, and is doing excellent propaganda work. There are branches in America and New Zealand, and many isolated enthusiasts scattered about the world. And though I realize that The Theosophical Society as such could never stand for any particular policy of government, that need not prevent its individual members from formulating some reconstructive scheme for the betterment—if not the actual salvation—of civilization.

The Theosophical Society stands for Unity and Brotherhood. But we cannot expect Unity and Brotherhood while following a system based upon the very antithesis of these qualities. Let its members therefore search for and present to the world a possible plan for the working out of that Unity rather than condemn the terrible evidences of

disintegration to be seen on all sides. No hands are clean, nor can be clean; no men brothers, while they are forced by an out-worn system into a fight for self-preservation, both individual and national.

*
* *

Addresses :

International Bellamy Association, Mrs. A. Heuff, 26 Hyacinthweg, The Hague, Holland.

Edward Bellamy Society, G.P.O. Box 1305, Wellington, New Zealand.

INTERNATIONAL BROTHERHOOD

From Evelyn Karas, Vice-President of The Theosophical Society in Poland: "When comparing the main lines of the work of The Theosophical Society in Poland, and as far as we can see also in other countries, with its three Objects as stated in its rules and regulations, it occurred to me—and our General Secretary quite agrees with me—that one of the very important lines of our effort and activities is not clearly defined in our Objects. In the first Object we read that it is our aim 'to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour,' and nothing is said as to our work for the benefit of our respective countries and for the brotherhood of nations between themselves. It is the work you have stressed so much in the last few years, and which we find so important in our country. Do you not consider that for the sake of clearness it would be well to formulate

this in a kind of declaration like the one expressing our views as to freedom of thought, and to join it to our three Objects, or express it in some other manner? This would make our work and aims more comprehensible to outsiders; it would also be true, as we are so strongly for the freedom and individual development of nations and for true patriotism."

(The reason why a specific statement in regard to Brotherhood between Nations is not given in the First Object is seemingly that any such declaration would be immediately putting a limitation on the "Universal Brotherhood of Humanity." As it stands, the First Object covers all conceivable relationships. Not only that, but the phrase—"Universal Brotherhood of Humanity"—may be given a vertical as well as a lateral extension so as to include the subhuman and the superhuman kingdoms. The statement as to Freedom of Thought is not intended to amplify the statement on the Objects, though it is congruous with it.—Ed.)

TO OUR BRETHREN IN POLAND

I should like to correct a misapprehension which has arisen with regard to my remarks in an article in the November THEOSOPHIST entitled "Light and Darkness." In the second paragraph I write: "I have been into Russia, and there I have found a measure of positive darkness. I have been to the Poles, and there I have found negative darkness." It is unfortunate that the word "Poles" has been written

with a capital "p." I meant of course the North and South Poles, and intended no reference whatever to Poland. I offer all apologies to my Polish brethren for the entirely unintentional suggestion that in Poland I have found darkness. On the contrary, so far Poland seems to be one of the few bright spots in Europe.—G.S.A.

WOMAN SUFFRAGE

Amplifying the article by Miss Clara Codd on "Woman Suffrage" in the November THEOSOPHIST, Mrs. Gilbert T. Mason, Rochester, N.Y., U.S.A., writes:

What Florence Nightingale was to the Red Cross, what William Booth was to the Salvation Army, what Dr. Besant was to The Theosophical Society, Susan B. Anthony was to the cause of Woman Suffrage. She was the one outstanding person whose whole life was completely dedicated to this work, both nationally and internationally.

It is no doubt true that all down the ages there have been women who realized the unfairness of their position with regard to human relationships. There are records of protests from them during the reign of George II, and in early Colonial days. But the movement for Woman Suffrage, both in England and America, may be dated from the World's Anti-Slavery Convention, held in London in 1840. At this Convention woman delegates were not allowed to speak, even those who had travelled across the sea to do so.

Briefly: In July 1848 the first Woman's Rights Convention was

held in Seneca Falls, N.Y., and adjourned to meet one month later in Rochester, N.Y.

In 1866 a petition by 1,500 women for the franchise was presented to the House of Commons by John Stuart Mill, M.P. for Westminster. The first public meeting in connection with Woman Suffrage was held in Manchester, 1868, in the Free Trade Hall.

Disraeli, in a speech in the House of Commons, vindicated the right of women to the vote and backed it up with his vote and influence for many years. In this speech he said: "In a country governed by a woman, where you allow a woman to form part of the estate of the realm—peeresses in their own right for example—where you allow a woman not only to hold land, but to be a lady of the manor and hold legal courts, where a woman by law may be a church-warden and overseer of the poor—I do not see, where she has so much to do with the State and Church, on what reasons, if you come to right, she has not a right to vote."

Published in America are four large volumes of *The History of Woman Suffrage*, world-wide in its scope, and three volumes of *The Life and Work of Susan B. Anthony*.

THE PARSI COMMUNITY

The ameliorative work of the mutual aid societies in the Parsi communities of Bombay has been integrated in the last twelve months by the co-ordinating Council of Zarathoshti religious bodies, of which Mr. J. H. Cama is president

and Dr. Irach J. S. Taraporewala secretary. The Council has secured the co-operation of some of the most important Zoroastrian bodies in Bombay engaged in social work, housing, and education both secular and religious. The complete independence of each co-operating body is recognized, and the spirit of tolerance is cultivated, particularly in matters of theology and religious beliefs. The lines of work which the Council seeks to promote include :

1. The production of cheap literature, namely the life and work of the Prophet; translations of the most instructive parts of the Scriptures, and cheap editions of the daily prayers; short commentaries on the Scriptural Texts, either in Gujarati or in English.
2. Reprinting some of the older books and papers by such writers as Camaji, Sheriarji, Jivanji and others.
3. New and careful translations of Avesta and Pahlavi texts embodying the latest research.
4. Books and papers on Iranian history, religion, and culture.
5. Articles in magazines and papers bearing on Iranian culture and on Parsi subjects; the ultimate idea is to have a sort of "Review of Reviews" of everything published on these topics.
6. Religious education in schools where Parsi children attend.
7. Lectures and debates arranged for college students in Bombay.
8. Organizing lecture tours in Gujarat and elsewhere.
9. Helping research work generally.
10. Inaugurating a class for social and missionary workers to look after the social as well as the religious welfare of the Parsi community.

A quarterly magazine is to be published, the first issue on Navroz Day in March 1938.

A Theosophical Forum

THE IDEA OF GOD

THE question which follows was given to Mr. Jinarajadasa by a college student at Nagpur, India. It is, as Mr. Jinarajadasa says in a note, "a very unusual question for a youngster."

QUESTION 63: *This is my idea of God—The universe is progressing every indefinite fraction of time. The perfect being of one moment is superseded in perfection by another the very next moment. The change*

is so rapid that it is impossible to make out that being. That absolute perfection is God. The being, so long as it possesses that perfection, is the embodiment of God. That universal perfection which has been going from being to being, constantly getting higher in quality is God. What is the mistake according to your standard?

ANSWER: The question which you propound has puzzled thinkers

of many ages, and therefore my answer cannot be considered conclusive.

Philosophers are of two schools. The first propound an Absolute God, who, as in the Vedanta, is Sat, Chit, Ananda. Since He is Absolute, nothing can be added to His nature by any process of an evolutionary cosmos which may emanate from the Absolute. Therefore the Absolute is stated to be changeless—Achalam. Needless to say, such a conception involves the idea of a maya of the whole cosmic processes in time, and practically states that that process has no value fundamentally. The second school of philosophers take as their basis that there is continual change. They, too, propound God as the substratum, but this means that the Divine nature progresses from stage to stage in some form of unfoldment from good to better and from better to best. At first sight there would seem to be no bridge between the two schools, but a partial bridge is offered by the Platonists. They state that the Absolute, before the cosmic process, creates in its mind the working out of the process from the beginning to the end, not in detail but as "archetypes." The process, then, is bringing down into manifestation the nature of the archetypes or general conceptions into particularized thoughts, feelings and objects. The universe of matter has to be shaped so that all matter reflects the beauty of the archetypes in the transcendent

world. The question arises whether the Absolute, who as Ishwara engages in this business of creating a perfect universe, gains anything thereby. Or, in other words, has God in some way become more perfect because He has created a universe which slowly He has shaped in every one of its details to be a perfect universe?

We have come back again to the beginning of the argument. There can be no intellectual answer to such a problem as this. The fundamental verities of existence can only be partially stated before the mind. Those verities are so complex that sometimes they have to be stated in contradictory terms. The real truth is something that escapes the mind and has to be grasped by faculties higher than the mind, like the intuition. It is by the inner experiences which an individual obtains that he sees light in the intellectual darkness created by complex problems, whose solutions seem to be equally logical from two contradictory standpoints.

To sum up, the problem is fascinating, but it is one which must be kept before our minds, and we must not be impatient if there seems no final solution. Nevertheless, as the intuitive nature of the individual grows into an inner vision developed out of sympathy and his artistic nature, gleams of truth come to him, so that he has both utmost serenity and increasing enthusiasm in the service of the whole, even if many intellectual problems are unsolved.

Who's Who In This Issue

AMONG the writers, the following are new to our readers or have not appeared in recent issues :

FLORIDA WATTS SMYTH: Was inspired to write the poem "We Will Be Gods" after reading Dr. Arundale's *Gods in the Becoming*; has had verses published in the *New York Times* and the *London Poetry Review*, and in 1936 was

awarded the Poetry Society of America Prize.

DEWAN BAHADUR RAJA DHARMA PRAVINA K. S. CHANDRASEKHARA AIYAR: Member of the General Council and President of the Karnataka Federation, centred at Bangalore, two hundred miles west of Madras. Joined The Theosophical Society in 1891, and has been friend and colleague of successive Presidents. Retired Chief Judge of the Mysore High Court.

COMING FEATURES IN THE THEOSOPHIST

THE INNER GOVERNMENT AT WORK: The Destines of Nations; Queen Elizabeth Defies her Ministers; Joan of Arc as an Instrument; Hunyadi Janos, the "Scourge of the Turks"; Etc.
NEW LIGHT ON H. P. BLAVATSKY, III—H. P. B. Develops her Will. By Josephine Ransom.
FORERUNNERS OF THE NEW AGE: LUTHER BURBANK. By Rebecca L. Finch.

REFLECTIONS ON THE SECRET DOCTRINE. By George S. Arundale.

WISDOM IN THE THEATRE. By Esmond George.

ASTRONOMY AND THE FOURTH DIMENSION. By A. C. Hanlon.

WHAT THINK YE OF CHRIST? By L. Furze-Morrish.

OUTSTANDING ARTICLES IN RECENT ISSUES

JANUARY

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

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

FORERUNNERS OF THE NEW AGE: MASARYK. Josef Skuta.
THE GIFTS OF THE NATIONS. Francis Brunel.
THEOSOPHY AND THE COMMONWEALTH. Hugh R. Gillespie.

FEBRUARY

THE REALITY OF THE MASTERS:

Our Elder Brothers.
H. S. Olcott Meets His Master.
The Regent of India.
The Adept of the Roses.
H. P. Blavatsky's Guardian.
The Voice of Truth.
Experiments with Kundalini.

THEOSOPHY AND WORLD PROBLEMS. Hirendranath Datta.

THEOSOPHY AND CULTURE. C. Jinarajadasa.

NEW LIGHT ON H. P. BLAVATSKY. Josephine Ransom.

THE SPIRIT OF ART. George S. Arundale.

Coming Special Issues
of
Absorbing Interest

Evidence for the Reality
of the
Masters

THE THEOSOPHIST

Interrupting this series of articles on the Masters will be a Science number in June, prompted by "The March of Science," a new book published under the auspices of the British Association and reviewing scientific developments of the last five years. Our June issue will check up the achievements of contemporary science with the occult conception.

Our July issue will celebrate Scotland—racially, mystically, legendarily, and Theosophically. A special consignment of this issue will be circulated through the Glasgow Exhibition, which His Majesty the King will open in May.

The series on the Masters will reveal Their activities in national and world events, and specifically in America, in India, in Tibet, in the Yucatan Brotherhood, and in the hierarchical ranges beyond Adeptship.

April :

THE INNER GOVERNMENT AT WORK

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

May :

THE INNER GOVERNMENT AT WORK : AMERICA

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

June :

THE MARCH OF SCIENCE

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

July :

SCOTTISH EXHIBITION NUMBER

In celebration of the Glasgow Exhibition the July issue will be devoted to Scottish life and legends—an inside view : Scotland—A Stronghold of Our Society ; The Ethnology of Scotland ; Scotland's Progressed Horoscope ; Mystical Traditions of Scotland ; Highland Second Sight ; The Occultism of Sir Walter Scott ; The Scottish Home Rule Movement.

ANNUAL SUBSCRIPTION (postfree) : British Isles, 18/- ; U.S.A., \$ 4.50 ;
India, Ceylon, Rs. 9 ; Other Countries Rs. 12.

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

Adyar, Jan. 29th 1938

To

The Members who could not come to Adyar.

Dear Friends,

Karma said: "not this time," and so you were unable to come to Adyar for the last Convention. Though we cannot remedy this, our Publishing House can do much to bring Adyar closer to you and offer you some of the benefits which the attending delegates received.

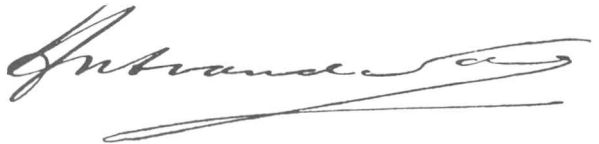
As you were unable to visit our bookstalls personally we are now extending some of the special Convention prices over a longer period, so that every member of The Society may have the same opportunity to complete his personal or Lodge library.

We have made up 6 new sets of books at a very much reduced price in addition to the 4 bargain packages which we were selling during the Convention. Prices are quoted postfree, so that a British money order or cheque sent with your order will procure you these books.

Orders should be mailed before May 31st 1938.

A free copy of the Adyar Diary for 1938 will be added to each of the 4 Convention bargain packages.

With fraternal greetings,
The Theosophical Publishing House

A handwritten signature in dark ink, appearing to read 'H. J. Nt. Van de Poll', with a long, sweeping horizontal flourish underneath.

(H. J. Nt. Van de Poll)

Honorary Manager.

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Meditations on the Occult Life—Geoffrey Hodson
Birth and Evolution of the Soul—Annie Besant
Meditations on "At the Feet of the Master"—A Server
Seven Mysteries—Wayfarer
Mysteries of Eleusis—G. Meautis
The Spiritual Factor in National Life—C. Jinarajadasa
Adyar Diary for 1938

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Kundalini, an Occult Experience—George S. Arundale
The Brothers of Madame Blavatsky—Mary Neff
Adyar Diary for 1938

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Dramatic History of the Christian Faith—J. J. v. d. Leeuw
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