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DIAMOND JUBILEE YEAR, 1875-1935

THE THEOSOPHIST



PRINCIPAL CONTENTS:

H. P. BLAVATSKY
BY HERSELF AND OTHERS
OCCULTISM AND
LANGUAGE
BY W. WHATELY CARINGTON
CAMILLE FLAMMARION
BY F. QUENISSET
A SHELLEY STUDY
BY D. JEFFREY WILLIAMS
POLITICS AND
THEOSOPHY



SEPTEMBER 1935



THE THEOSOPHIST

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

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

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SUPPLEMENT TO THE THEOSOPHIST

(September 1935)

To be Published on 1st August 1935.

GĪTĀ-RAHASYA.

By the late Lokamanya B. G. TILAK.

(ENGLISH TRANSLATION).

BY

B. S. SUKTHANKAR, (Solicitor, High Court, Bombay).

Notwithstanding that there are a number of publications in English on the *Gītā* itself, containing either translations of the text, or commentaries on the import of the work, the publishers have put on the market this English translation of the *GĪTĀ-RAHASYA* (the Esoteric Import of the *Gītā*) by the late Lokamanya Bal Gangadhar Tilak, as it is admittedly one of the most brilliant expositions of the import of the *Gītā*, but which had so far remained circumscribed within the four corners of India, on account of the language in which it had been written, namely, Marathi, the mother-tongue of the Author. There has been an incessant call on the publishers to put an English translation of the work on the market, and they are glad to feel that after various unsuccessful attempts, they have at last been able to meet the public demand.

The late Lokamanya Bal Gangadhar Tilak is at present chiefly known to the general public outside India as a great statesman and a political worker, who was principally responsible for the present national regeneration of India, though some of his works on Vedic researches have made him known as an Orientalist among Western scholars. But, the world is still ignorant about his worth as one of the foremost Philosophers of India. This aspect of the departed patriot will, however, be clear to the readers of the present publication.

Life is a series of successive decisions; the more perceptive we grow, the more difficult does the choice between conflicting alternatives become. The world of to-day has shrivelled up into a small home—its dimensions have greatly decreased. Even the little known man in the street is receiving repercussions of events and occurrences, taking shape beyond vast expanses of land and water. His life is being moulded internationally. Consequently, his problems are becoming tremendously complex, and his choices involve an appalling variety of results and reactions. He needs philosophical instruction, ethical direction, and spiritual guidance. For a Westerner, this help has to be sought from the vessels of the ancient Eastern wisdom, of which the *Bhagavadgītā* is the most illuminating. Its philosophy is based on a conflict of alternative duties; and therefore, it is distinctively helpful at the present moment, when different avenues and possibilities are confounding the modern man at every turn of his life. The message of the *Gītā* is variously understood, but its true Esoteric Import (*Rahasya*) has been clearly brought out by the late Lokamanya Tilak, who has addressed it to the modern man in search of spiritual light.

Originally, the book was written in the Marathi language, but now it has been rendered into English for universal reception. The publishers are indeed grateful, and so, they hope, will be the world at large, to Mr. B. S. Sukthankar, M.A., LL.B., the translator of this monumental work, whose splendid success has been praised by authorities in the field, and

whose command over both the Marathi and English languages is well-known. Here are a few eloquent extracts :—

“The words used by you for translating the Marathi as well as the Sanskrit original, are quite apt and appropriate. * * * I went through (the printed forms of the translation) carefully and found the rendering alright.

Śrīmant BALASAHEB PANT PRATINIDHI,

Ruler of Aundh State (AUNDH).

“I am indeed glad to learn that after all not merely is the Gita-Rahasya in process of translation, but that it is in your able hands. * * * Moreover you are entering upon the translation with a high aim, namely, that of giving to the world at large, the translation of one of the most famous books in Marathi literature. It would have been better if the work had been translated in the life-time of the late Lokamanya Tilak. But as you know, the task of translation was so formidable, that many a person must have thought himself unable to undertake the difficult work. I, therefore, congratulate you for having undertaken the translation of that great work; and I wish you every success in your endeavour.”

R. D. RANADE, M.A.,

Professor of Philosophy, University of Allahabad.

“I have gone over your translation carefully and find the translation excellent and most accurate and scientific. If you continue in this way, you will have cause to be fully satisfied and even proud of the result.”

(Dr.) V. S. SUKTHANKAR, M.A. (Cantab.); Ph.D. (Berlin),

General Editor of the Critical Edition of the

Mahābhārata, Bhandarkar Oriental Research

Institute, Poona.

“I find that your translation has been well done. I read several portions from the chapter you gave me without referring to the original, and I found that I could get the idea quite easily. The test of a good translation is that it must not strike us as a translation, and must convey the sense without having to look to the original. Your translation satisfies the test, I must say.”

A. B. GAJENDRAGADKAR,

Professor of Sanskrit, Elphinstone College, Bombay.

“Your rendering of the Gita-Rahasya is utterly reliable. It reflects the meaning of the text with remarkable accuracy, though in some places, in my opinion, it does not reverberate the passion and the vehemence of the original phrase. Probably, you have remained dispassionate on purpose, so that the reader should have his full freedom of reaction; needless to say, you have been only wise. You well know the demarcating lines of the translator's art, and I am glad you have sensitively avoided to overstep them. I have no hesitation in congratulating you on your performance.”

(Nyaya-Ratna) DHUNDIRAJ G. VINOD, M.A.

"I was glad to read the advance proofs you sent. I have to make only two suggestions. * * * The translation is correct and reads well."

(Prof.) WAMAN MALHAR JOSHI, M.A.,
Indian Women's University, Poona.

"I am glad to state that your attempt is a very praise-worthy one; and considering the difficult style of the late Lokamanya, the translation is a very creditable performance. You are doing a great service by bringing before the public the great work of the departed patriot, written in a language which is unknown not only outside India but even in India itself."

(Prof.) P. V. KANE, M.A., LL.M. Bombay.

The publication is being put on the market in two volumes of about the same size, consisting of about 700 pages each, and the first volume will be ready for sale on 1st August 1935. The second volume is expected to be out within six months of the publication of the first volume. The publishers have attempted to make the external appearance of the book as attractive as possible, and have added a personal touch to the publication by including photographs of the departed Philosopher and patriot and of his home, surroundings, and other matters of interest, as also coloured pictures. A specimen page is attached.

Price (in India) ... Rs. 6/- for first volume.
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even appears from the works of Aristotle that this question had been raised in very ancient times in Europe in Greece, where philosophical ideas first originated. This same question has been raised at the end of the book on Ethics written by this well-known Greek philosopher (10. 7 and 8); and he has, in the first instance, expressed his opinion that true happiness consists in a man spending his life in the quiet contemplation on philosophy instead of in the ups and downs of life (*samsāra*) or of political activity. Yet, in the book written by him subsequently on Politics (7. 2. and 3), Aristotle himself says:—some philosophers are engrossed in thoughts of philosophy and others in political activities; and if one considers which of these two modes of life is better, one must say that both the paths are to a certain extent proper; nevertheless, it would be wrong to say that Non-Action is better than Action, * because, happiness is nothing but Action, and one may safely say that the acquisition of true nobility consists to a considerable extent of Action founded on Knowledge and the principles of Ethics. From the fact that Aristotle has made two different statements in two different places, the importance of the clear statement in the *Gītā* that “*karma jñāne hy akarmaṇah*” (Gī. 3. 8)—ACTION IS SUPERIOR TO NON-ACTION—becomes clear to the reader. Augustus Comte, a well-known French philosopher of the last century says in his book on Material Philosophy that—“it is misleading to say that it is better to spend one’s life in the contemplation of philosophy; and the philosopher, who adopts such a course of life, and abandons the doing of whatever public welfare it is possible for him to do, must be said to misuse the material which is at his disposal”. On the other hand, the German philosopher Schopenhauer has maintained that in as much as all the activities of the world, nay, even keeping alive itself, is painful, the true duty of every human being in this world is to learn philosophy and to destroy all this Action as early as possible. Comte died in 1857 A. D. and Schopenhauer in 1860

* “And it is equally a *mistake to place inactivity above action*, for happiness is activity, and the actions of the just and the wise are the realisation of much that is noble”. (See Aristotle’s *Politics* trans. by Jowett. Vol. I. p. 212. The italics are ours).

A. D. The school of Schopenhauer has been continued in Germany by Hartmann. It need not be said that the English philosophers Spencer, Mill, and others are of the same opinion as Comte. But the modern Materialistic philosopher Nietzsche has gone beyond all these philosophers, and he has in his works so severely criticised those who are for giving up Action, that according to him, it is not possible to refer to the supporters of Renunciation (*karma-saṁnyāsa*) by any milder terms than 'fools of fools'. *

— Just as in Europe there have been two schools of thought from the time of Aristotle upto the present day, so also, have there been two modes of life according to the Vedic religion in India from ancient times upto the present day (Ma. Bhā. Śān. 349. 72). Out of these two, one course is known as the Saṁnyāsa-Mārga or Sāṁkhya-niṣṭhā or merely SĀMKHYA or Jñāna-niṣṭhā (because, it consists of being continually steeped in Knowledge); and the other path is known as the Karma-Yoga or shortly YOGA or Karma-niṣṭhā. I have already in the third chapter clearly explained that the words Sāṁkhya and Yoga do not respectively indicate the Kāpila-sāṁkhya and the Pātañjala-yoga. But, in as much as, the word '*saṁnyāsa*' is also rather ambiguous, it is necessary to explain its meaning here more fully. The word '*saṁnyāsa*' does not in this place mean 'not marrying', or 'giving up wife and children and wearing saffron-coloured robes', in case

* Sully has in his book *Pessimism* given the names 'Optimism' and 'Pessimism' respectively to Karma-Yoga and Karma-Tyāga (Sāṁkhya or Renunciation). But, in my opinion, these names are not correct. 'Pessimism' implies the meaning of 'whiner' or 'despondent'. But those persons who give up worldly life, looking upon it as transient, are joyful; and though they give up such life, they do so joyfully. Therefore, it is not correct, according to me, to refer to them as 'Pessimists'. Rather than that, it would be more proper to refer to Karma-Yoga in English as 'Energism', and to the Sāṁkhya or the Saṁnyāsa path as 'Quietism'. As Knowledge of the Brahman is common to both these paths according to the Vedic religion, happiness or peace is the same according to both; we do not make the difference that one path leads to happiness and the other to unhappiness, or that one is hopeful and the other hopeless.



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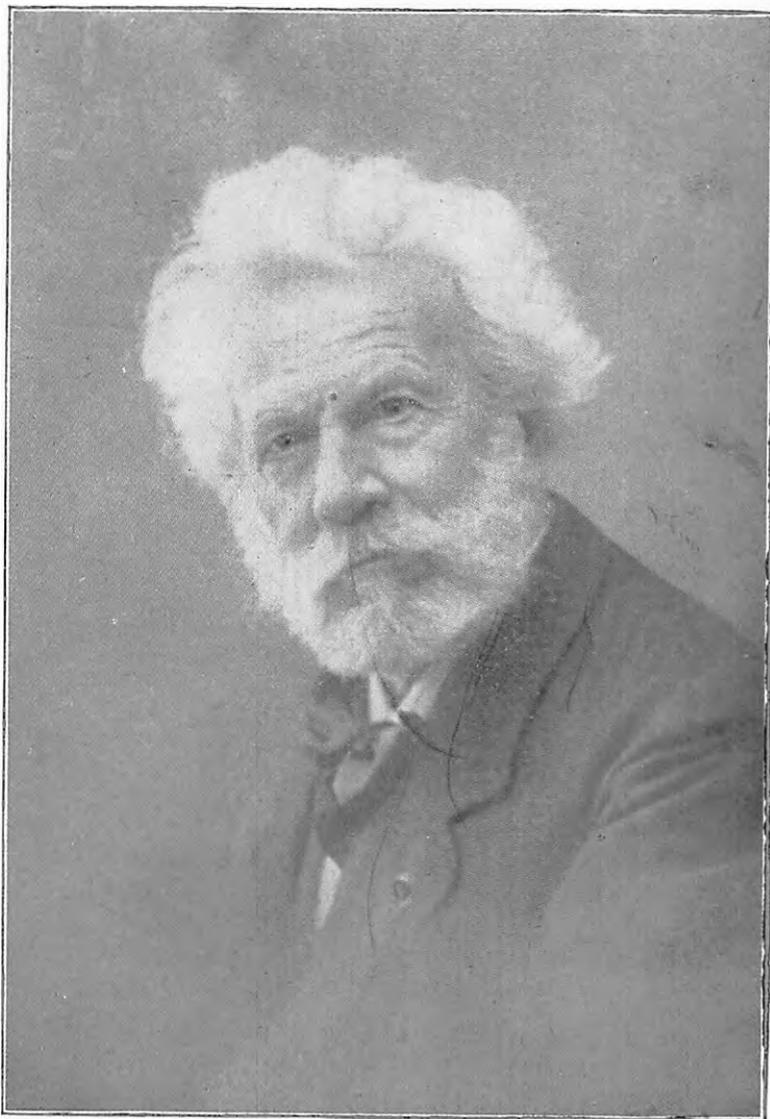
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ON THE WATCH-TOWER

By THE EDITOR

H. P. B.'s Year

WITH increasing insistence as the months of this Diamond Jubilee Year have passed, it has been borne in upon me how much this is H.P.B.'s year, and in only slightly lesser degree H.S.O.'s year. The Theosophy she gave and The Theosophical Society he gave, under, of course, the Masters' inspiration, have flourished well during the past sixty years, have encountered storms both from without and from within, have weathered them, and have caused the message of Truth and Brotherhood profoundly to affect the world, even though the world is so very slow to hear and act. We are celebrating the Diamond Jubilee of The Theosophical Society, but even more are we celebrating the greatness of these two leaders of hopes which can never in their hands be as forlorn as they may appear at the outset. Even some of the members of the Hierarchy itself were doubtful if the time had come for such an unveiling and for such a movement. Some other kind of movement of

lesser profundity might have been more suitable. But other members desired to try the experiment, so two of the most experienced agents of the world's Eternal Brotherhood were selected to become the spearhead of the experiment in the outer world. Perhaps the hope was somewhat forlorn if we look at the nineteenth century setting in the midst of which were to come Theosophy and The Theosophical Society. But leaders of forlorn hopes were available, and behind them stood Brethren before whose magic no hope, save under extraordinary circumstances, could remain forlorn for long. This particular hope has shed its forlornness, though at a great cost to those who were given the privilege of incarnating it. And now in its established success after sixty years, and with a great future to which to look forward, we say to H. P. Blavatsky and to H. S. Olcott: We are celebrating your triumph in celebrating your Society's Diamond Jubilee. We are celebrating your pure loyalty in celebrating the sixty years service of Theosophy

to the world. This is indeed H. P. B.'s year, as H. S. O. would insist. We offer to her our grateful and reverent homage, and to him too as the builder of the form into which she so splendidly directed Theosophy's life.

* * *

"Peace . . . Goodwill"

In many lands it is the custom, on the occasion of certain great festivals, to do special honour to Brotherhood, to goodwill, to resolve all differences which make for antagonism and illwill. In Christian countries Christmas is such an occasion, and I am sure that in every faith there is a festival peculiarly appropriate to the exaltation of goodwill and close friendship. Shall not H. P. B.'s Year be a festival in high degree appropriate to the re-establishment in strength wherever among us Theosophists goodwill and mutual understanding have grown weak? Could we not, between now and November 17th—the great day of the year—resolve our disintegrating differences, remembering that there is always so much to be said on both sides, not merely on the side on which we find ourselves ranged? It is surely true that within The Theosophical Society differences should never travel beyond the limits of goodwill and mutual appreciation. There is never any reason why they should. But the hard fact remains that they do so travel. And I should be burying my face in the sand like an ostrich were I to assert that in The Society no disintegrating differences exist. They do exist. Human nature being what it is at its present stage of evolution, they

must exist. But we who are Theosophists might surely seize all great occasions for at least their temporary dissipation. For my own part, I am most anxious that throughout The Society wherever such differences exist means shall be explored for their resolving, without in any way asking either one party or the other to abandon principles. Often there are individual Lodges out of harmony with the Section to which they belong, so that they live a life entirely apart and exclusive. Often there are individual members who are out of tune with the Section of which they happen to be members, want to be out of it, and in the meantime there is devitalizing clash between themselves and the Section itself. Often there is activity at work of which certain members disapprove as harmful to Theosophy and to The Society because it is directed by members of The Society in ways inimical, in the opinion of some members, to the spirit of our work. There are many types of friction. But I am sure there is not a single friction of a disintegrating kind which cannot be dissipated, with the additional power of goodwill available during H. P. B.'s Year. We need not give up our principles. But we might appreciatively recognize that others have principles as true to them and as dear to them as ours are to us.

* * *

A Hand of Friendship

For H. P. B.'s sake, shall we not try to make the new year which opens before The Society on November 18th a year for the beginning of a new Peace in our

midst? Conscious myself of striving to lead an honourable life, conscious of my unalterable attachment to Theosophy and to The Theosophical Society, I am sure that all other members must be similarly conscious. I am sure, therefore, that behind even the most acute differences on either side there is honour and a spirit of devotion to our great Cause. I have been trying during the first year of my Presidentship to give this credit to all, as I have hoped for it from all. It is my due, I know; and I am no less sure it is the due of all my fellow-members. Is this not an occasion, then, for drawing more closely together in unreserved friendship, for going on our different ways, but for respecting the other ways of our brethren. Perhaps we are all in some degree offenders in refusing to others the credit we know ourselves to possess. And I am afraid that often we ascribe to others motives and action which we would utterly repudiate if ascribed to us. "I have always been true and honourable. I have always acted as I should. It is *you* who have not been true or honourable. It is *you* who have not acted as you should. Can there be any doubt of it? See this! See that! See the other!" How often such words fall from the lips of some of us. "I am a shining pot. You are a black kettle." Shall we extend to each other the hand of friendship as an offering to H. P. B.? And shall we extend it in no grudging spirit, as who should say: "Do as I think you ought to do, and I shall most happily extend my hand in friendship"? Shall we break down the dam of

misunderstanding and release a torrent of unalloyed goodwill and mutual friendship? Is there anything that I, G. S. Arundale, could do to dissipate such misunderstanding so far as regards myself? Could those who feel they have cause to find fault with me meet me somewhere halfway between themselves and myself—they surely will not ask me to go all the way to them—so that from the meeting point we may all go on together? Can we not all do something this memorable year to give goodwill and friendship a new lease of life? I write in all earnestness and hope.

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My Work as President

Ever since the last International Convention at Adyar in December, 1934, I have engaged in much searching of heart, and have sought earnestly for guidance, regarding my duty in connection with the many activities fostered by Dr. Besant during her marvelously active life.

In December last I agreed, for example, to become President of the Indian National League, a body formed to carry on in the best way possible the Indian political work in which Dr. Besant was so absorbed, as she has told us, by direction of her Master. It then seemed to me that I must do all in my power to keep before the public the spirit and principles of her work. I accordingly made plans to revive her *Journal New India* as a weekly newspaper to be published in Madras, not, of course, at Adyar.

But my responsibilities and duties as President of The Theosophical Society have so greatly

increased as the months pass that I have, in a way reluctantly, come to the conclusion that for the time being at all events I must devote all my energies to The Society, to Theosophy, and to the great principles of life for which both stand. Perhaps I ought to have realized this last December. At any rate I realize it now, and I have therefore decided to give up my Presidentship of the Indian National League and my proposed editorship of *New India*. It is also my intention as far as desirable to relieve myself of all responsible offices not directly connected with the work of The Theosophical Society, as for example my office as Chairman of the Board of Directors of The Theosophical Broadcasting Station in Sydney, New South Wales, Australia. I have in fact for long felt I ought not to remain a non-resident Chairman of so important an activity, but yielded to the insistence of my fellow-directors. I shall, at a convenient moment, however, hope to withdraw both from my Chairmanship and my Directorship, and shall make the best arrangements I can for the transference of any material interests I may still have in the Station so that the needs of the Australian Section may be duly safeguarded.

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No Precedent

I am in no way laying down a precedent for future Presidents, or necessarily even for myself during the remainder of my Presidentship. Each President as he takes office must make his own decisions in these matters, with supreme regard to the wellbeing of The

Society. But I am clear that in these critical times, and having regard to the strong foundations of Theosophy straight and simple which must now be laid bare once more to ensure the vitality of our Movement during the next forty years, it is my duty to devote the whole of my time and the whole of my energies to the spreading of the teachings of Theosophy, and to the strengthening of The Theosophical Society for their pure dissemination through its three great Objects. It takes time for a President to settle down into the requirements of his office, especially if before his election his work has largely lain in activities specially connected with the outer world. My recent unusually uninterrupted residence at Adyar, from November, 1934, without a single day elsewhere, has helped me to understand the nature of my duties more clearly, and the result is the decision I have explained above.

It must, of course, be clearly understood that in my personal capacity I take the greatest interest, and shall continue to take the greatest interest, in the great movements in which I have been heretofore engaged, and shall ever be glad to do what I can to render them assistance. But The Theosophical Society needs all that is best in me, and The Society shall have it.

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Adyar Away From Adyar

I am constantly thinking of the many members of our Society who will be very heartily in spirit with their more fortunate brethren attending the Diamond Jubilee

International Convention at Adyar in December next, but who themselves for a variety of reasons are compelled to remain away. How I wish that every single member with his whole family could make the journey, and how I wish that a statement recently published in a Madras newspaper were true—that every General Secretary throughout the world will be at Adyar to attend the General Council meetings and take part in the rejoicings.

Next best to being at Adyar, India, will be to have an Adyar locally. I am earnestly hoping that every single member of The Society will fashion for himself, if necessary in his own home, a little Adyar to synchronize with the gathering to be held at the other Adyar. December 26th will be the opening day of the Adyar Convention, and 2.30 p.m. the opening time. Calculating the time difference—we are about $5\frac{1}{2}$ hours in advance of Greenwich—could not each member at least give a thought to Adyar round about the appropriate time, possibly read some great piece of Theosophical literature if he happens to be alone, and send his goodwill to The Society for many more years of service to the world? If a Lodge is able to meet some time on December 26th and have a programme, so very much the better. Better still if all the members living within reasonable distance of one another could have a little Federation gathering with a programme of music, of readings and of heartening addresses, perhaps sending to us at Adyar a cable of greeting.

A Message of Greeting

I shall hope to send to every General Secretary, to all Presidential Agents and to all non-Sectionalized Lodges and autonomous Federations, a special message of greeting to arrive in good time before the 26th of December. I shall also prepare and send my Presidential Address, much shorter than its predecessor, so that where convenient it may be read as I deliver it about 3.30 p.m. on December 26th at Adyar. I shall request that it be not released too soon. I shall send the Address to the General Secretaries and to the other officials to whom I shall also be sending the message. If there be anything else I could do to draw together the whole world of Theosophy on this great occasion please let me know. On November 17th we shall have a great birthday gathering at Adyar, with a very special programme, and this birthday will of course be richly celebrated everywhere. It will be a splendid prelude to the Convention itself.

Already we seem to be assured of a large attendance for this Diamond Jubilee Convention. Numbers of visitors are arriving from abroad, and all the buildings at Adyar, including the great Leadbeater Chambers, are already filled to capacity by advance bookings. But we can always make room for more, and comfortable room, too, I think. And, as you have seen from the Provisional Programme, published in last month's THEOSOPHIST, there will be a feast of profoundly interesting activities.

But I am thinking of those who will not be here physically, and I

ask for many Adyars away from Adyar, so that the whole world may be an Adyar, a Diamond Jubilee Convention knowing no obstacles of space or the wherewithal to travel. I shall be much obliged if members, Lodges, Federations, Sections, intending to hold local Adyars, will kindly let me know, so that I may have here a list of all everywhere who will be attending an Adyar even if not *the* Adyar. I shall place such a list upon a board for all at Adyar to see, and we here will send to each and every Adyar elsewhere the blessing of the Adyar here, receiving from the other Adyars the strength of their comradeship, their loyalty to The Theosophical Society, and their gratitude for the Light of Theosophy.

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The Menace of War

I fear we are once again on the threshold of war. In the West there is the imminence as I write of a conflict between Italy and Abyssinia, while in the East there is the constant problem of China and Japan. I am not in a position to determine whether in either case there is a real *casus belli*. It is impossible at a distance to know where right is and where wrong. But I am perfectly clear that unless all other avenues to peace have been eagerly explored by both sides there is no justification for war, for the misery which must needs accrue to thousands, perhaps to millions, for the hatred that is ever round about war, for the ruthlessness, cruelty, and exaltation of brute force which are ever war's concomitants. I am never prepared to say that at all costs

war must not be allowed to take place. There may be, as it seems to me, too high a price to pay for so-called peace. But I am no less clear that the nation which enters upon war without a moral justification, which could by no other means be satisfied, is a nation uncivilized and doomed to perish by war as it seeks to live by war. War is not merely the business of an individual country. War is of international concern. The whole world is responsible for a war undertaken by an individual nation or group of nations. Once war begins it is impossible to know where it will end. More than likely it will engulf the whole world, as in the case of the world war of 1914 to 1918. Unfortunately, nations are afraid, afraid of war, afraid of showing forth righteousness, afraid of what the future may bring forth if such and such a policy be pursued. I do not think a nation should be afraid even of war, if war, force, is in the long run found to be necessary to protect justice and right. Still less should a nation be afraid of displaying the righteousness it recognizes, or of the future if right be pursued in the present. And the League of Nations, too, must cease to be afraid. It matters less that any nation should resign membership than that the League should fail to act in accordance with its considered duty. The world needs less a League of all the Nations and more a League of Nations, however few in number, which are prepared to act together in a spirit neither of fear nor of favour. Even half-a-dozen one-pointed unselfish nations could ensure world peace, especially if

the United States could make up its mind to participate in any League which has as its objective the promotion of peace, and not merely a League dominated by European politics as the League of Nations is in fact today, though perhaps not in theory. The world is waiting for the release to peaceful purposes of the immense sums of money which are now being expended on preparations for war. There will be no peace, neither prosperity, while the spirit of war is abroad with all its criminally wasteful extravagancies.

* *

Youth in England

I am very happy to know that the movement for Theosophy among youth in England, and probably throughout Britain, is doing very well. The General Secretary for England writes to me that an outstanding feature of the successful English Convention held last Whitsuntide was the contribution of the younger generation. Some of their papers were excellent and will probably be published, and now a Youth Centre is under consideration with a view to the co-ordination of the activities of Young Theosophists. It appears they do not wish to have a formal movement but rather this Centre idea, so that work may be done with as little formality as possible, yet no less positively. I believe it is likely that the Executive Committee of the English Section may sanction this Youth Centre as an official part of the Section's general work.

I regard the establishment of such a Youth Centre, or of whatever may be found most useful

from the standpoint of the form to be taken, as of very great importance to the future of Britain generally and in particular of British Youth. It seems to me to be becoming increasingly clear that the older generation of the population in every part of the world is either not a little bankrupt as to constructive policies to ensure the wellbeing of every citizen, or is still in the grip of war-forces too strong to be denied, forces of disintegration and selfishness. The world must look to the young, and especially to the young who have at their disposal the light of Theosophy. And if the younger generation will avoid one danger, they may bring about the world's regeneration more quickly than they dream.

* *

Youth's Fresh Outlook

There is a tendency among many young people to adopt—as if these embodied the spirit of challenging youth because they run counter to prevailing orthodoxies—all the old-world rebellions against the old-world customs, rather than to try to envisage the world situation in a fresh spirit, breaking new ground. There has, perhaps, been an over-emphasis on religious forms and dogmas, therefore youth tends to have none of them. There has been a tendency in the direction of certain forms of government, therefore youth adopts their antitheses. So with regard to art, and many other departments of human life. Youth does not merely mean originality, and certainly does not mean originality for the sake of difference. Youth means originality, but originality because

of a new vision, and, let us hope, a higher vision. It is vision we ask from the young, and a vision undistorted by any forms or absence of forms between which the extremes of the older generation may have swung. I am very anxious that Young Theosophists shall look at the world's problems freshly and in the light of the future which belongs to them, in no spirit of iconoclasm, in no spirit of supposed freedom from dogmatisms and oppressions, but in a spirit of an independent, virile envisagement of the fundamental principles upon which the world's new dispensation must be built. I should like them to feel neither orthodox nor unorthodox. I should like them to be coloured by no particular old world political labels. I should like them to feel free to plan afresh, and give the world a drastic brotherly revolution in every department of its life. Young Theosophists with Theosophy at their disposal should be able to do wonders along these lines of giving to the world a youth undominated by old-world and outworn conceptions and forms, a youth free from the world's orthodoxies and heterodoxies, from its ruts and grooves howsoever these may be labelled in the fields of religion or politics or industry. Youth must come forward with its unique and different outlook, with its direct simplicities from the world of the future. Let not youth perpetuate the old in any form, but build anew. Then from youth will come leaders and inspirers, fire-pillars lighting the world's further way. There will always be those to champion the old. Let there be some to exalt

the new and therefore, we hope, the more true.

* * *

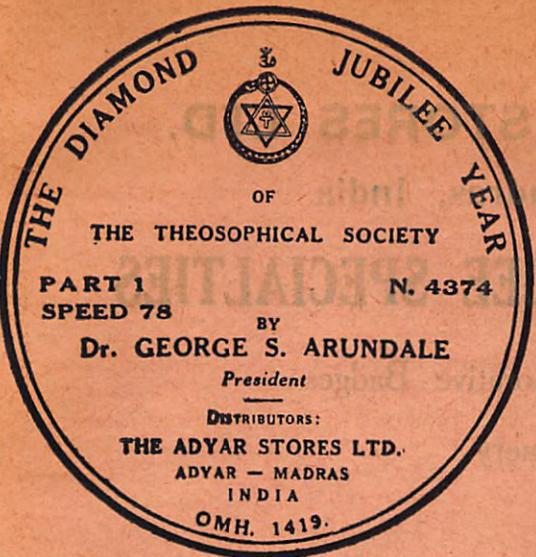
Panama

The Theosophical Society in Panama is doing splendid work for Theosophy and The Theosophical Society. The Straight Theosophy Campaign will in due course be in full swing. The Press is always willing to give all reasonable assistance, free pamphlets are constantly being distributed, and last but not least a monthly talk on Theosophy is broadcast with excellent results, to which is added a musical programme by a string orchestra. But even this is not all. Panama, at all events in the person of the Theosophical Lodge, is world-minded. A sum of £6 sterling has been forwarded to me to help the survivors of the Quetta earthquake! And the Lodge officials make sure of the gift reaching us in good time by sending it air mail all the way. Panama is indeed to be congratulated on so virile a Lodge, and no less to be congratulated is the American Section and The Theosophical Society as a whole. The Lodge tells me it will be thankful to be put on the mailing lists of any Sections or other Lodges to receive appropriate literature, especially for distribution, of which method of publicity the Lodge makes special use. The address is P. O. Box 1 Ancon, Canal Zone, Panama.

* * *

An Inspiring Photograph

I have been looking at a fine photograph of members of The Society who attended the Silver Jubilee Session of the Karnataka Theosophical Federation of South



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India. And as I look I see, not just a number of people, but a number of vehicles sensitive to a number of Egos sufficiently advanced in evolution to have reached Theosophy. In the photograph there are 100 older physical vehicles, and 18 young physical vehicles, their respective Egos presumably being about the same age. I think how fortunate the Karnataka area of Southern India is to have about 118 well-developed Egos in active touch with their respective vehicles, so that through the latter the whole of the Karnataka must needs be profoundly affected for the better. I am assuming that each Ego has sufficient command over his vehicle to ensure its stalwartness for Theosophy and The Theosophical Society, though the assumption in a few cases may be somewhat on the optimistic side. But the photograph brings home to me what a power, what an irresistible power, Theosophists can be if only each pulls his full Theosophic weight either on the physical plane specially, or more on other planes—it does not much matter. In this photograph at which I am looking I see, or hope I see, one hundred dynamic forces, each at work for Theosophy and our Society in his or her own surroundings, all at work together in the field for the Theosophization of which they are responsible. It is an inspiring photograph, even if only for that which it ought to represent—a regiment of stalwarts fighting under the Flag of our Movement. And I say to myself: Here are the people to whom Theosophy has been entrusted by the Masters of the Wisdom for

transmission to those living in the area placed in these people's care. What account of themselves are they constantly giving to their Chiefs? What results of their work are they able to discern? How have they themselves profited from the privilege of being messengers of such great Truths? It is indeed a heavy responsibility—"a sweet but heavy burden". But it is the most marvellous of opportunities.

* * *

Theosophy in Uruguay

A most encouraging report of Theosophical activity in Uruguay comes from our General Secretary there. The Section headquarters has recently moved to bigger rooms in one of the best buildings in Montevideo, situated on the principal avenue. The lecture room has been beautifully decorated in harmonious colours, and regular meetings are held. New members are joining The Society every month, and throughout the country interest in Theosophy is definitely on the increase. Being cosmopolitan, the Section would be grateful to receive the official organ of every Section, since so many languages are spoken, and Theosophical books in languages other than Spanish will also be most acceptable, though the Library must, of course, mainly consist of works in the Spanish language. Specially will be welcome, in any language, simple textbooks on Theosophy, for so many different nationalities visiting Uruguay are interested, but naturally wish to read in the language they best understand. Gifts, etc., should be addressed to Sociedad Teosofica

en el Uruguay, Casilla de Correo, 595, Montevideo, Uruguay.

Our brethren in Uruguay are much to be congratulated on their enterprise. The will always finds the way in the long run.

* * *

Roman Catholicism and Life

We emphasize so constantly our various divergencies and hurl them at each other with such assurance as to their respective 24-carat values that we forget we are after all not as far away one from another as we think we are when we look at each other through the negative side of the telescope and perceive them in their microscopic aspects. In a recent issue of the London *Catholic Times*, the following questions and answers occur:

Q. May not soul and matter be said to be aspects of the same thing, namely substance?

A. Both soul and matter are real substances, though one is in the spiritual order while the other is in the material order. They are thus distinct realities, though the soul is the substantial form of the material body, upon which it depends extrinsically in order to act through not intrinsically and subjectively according to its own nature.

* * *

Q. Since animals produce soul as well as body in generating their kind, why is a special creation necessary in the case of a human soul?

A. The life-principle, or soul, of an irrational animal is not spiritual but sensitive. Of its nature, it belongs to the material order and is dependent on matter not only for its operations but also for its very being. Therefore, it can be and is generated by material agents and does not need any higher cause.

The human soul, however, is essentially spiritual and immaterial, and as such, it is simple or indivisible. The soul of a child cannot therefore be produced by the parents whose souls cannot be divided so as to give rise to another soul by emanation.

Therefore, we are driven back to creation as the only possible origin of the human soul, and since creation is impossible by a merely finite or limited cause, we must admit that every human soul is directly created (out of nothing) by the Uncreated Cause, God Himself.

* * *

Q. Do the parents only produce the body of their child?

A. Strictly speaking, the parents produce no more than the body, for the soul of the child cannot come from the substance of the parents. But the parents are said to generate the child, that is the whole child, in the sense that they provide a body fitted to receive a human soul and requiring such a soul for its substantial form. The parents are therefore, under God, the cause of the child's coming into existence.

* * *

Q. At what precise moment is the human soul created?

A. Catholic theologians generally teach that the human soul is created and infused at the moment of conception.

Formerly the question was disputed, and St. Thomas Aquinas was one of many who held the opinion that the human soul was created and infused only when the body had sufficiently developed to receive it. This is not the common opinion today.

I think it will be agreed that there is not a little in the answers which might have come out of one of our Theosophical textbooks. How refreshing, among the deserts of differences, to come across an occasional oasis of accord, even if only partial.

KING GEORGE'S CORONATION

By MARIE RUSSAK HOTCHENER

The King's Silver Jubilee brings to mind the record of His Majesty's Coronation in 1910 which was made by Mrs. Henry Hotchener, then Marie Russak, and published in The Vahan (London), August 1, 1911. It is topical today because these great pageants—Coronations and Jubilees—have their corresponding and more magnificent counterparts in the inner worlds. And few there are who see them with the open vision. Bishop Leadbeater has described Queen Victoria's Diamond Jubilee Celebration, but he had not the privilege of seeing in the physical body the Coronation of King George: "But an account from those clairvoyants who did see it, shows," he says, "that it must have surpassed even that other demonstration." Happily we have Mrs. Hotchener's clairvoyant narrative, which reads:

IN connection with the Crowning of the King-Emperor and his Queen there were many occult happenings, some of which may be of interest to students.

From the astral plane, the city of London presented the appearance of an enormous volcanic crater—a poor simile, but giving somewhat of the idea, with this difference however; the masses of elemental essence like brilliantly-coloured fire rained down into the mouth of the enormous crater as well as shot up out of it, for miles into the air; the vortex in the centre of the immense mass was around the King and Royal Family and was especially powerful at Westminster Abbey.

It was a splendid sight to witness the great forces pouring in from the Colonies—they rolled in sweep-

ing cloud-masses towards London at intervals. They seemed forced in as if by a wind storm. They halted over the city like a great flight of coloured birds, and upon meeting the vibrations rising from below they discharged their message of patriotism and devotion upon the city and its King. Another simile which may help one to realize the effect is this: it looked as if millions of "rain rockets" had been shot into the air, had burst and were raining down the sparks of different-coloured light.

The vibrations spreading through space made the elemental essence to appear as an *aurora borealis* bathing all the world around in its beneficent influence.

Coming down nearer to the physical plane one could see also

that there arose some forces which were of an irritating character, natural to a gathering of some ten millions of people excited over the disturbances of the great event.

It was most impressive to see the hosts of devas guided by the Great Ones who were receiving and diverting these forces into channels of safety and usefulness. Devas stood almost as a dividing wall between each of the planes of nature (others also stood between various countries), transmitters and transmuters of the forces.

It was most absorbing and instructive to observe the way in which they disposed first of the irritating and lower emotional forces. Different kingdoms of devas had charge of the physical plane ethers. As the forces passed along in their progress through these ethers, like forces attracted like, on each plane, and each kingdom of nature received what would be a benefit to it. Some of it was discharged upon the very lowest members of the animal kingdom and upon the sub-human evolutions in the interior of the earth. It may be explained in passing, that these forces were beneficent in character for the evolutions at that low stage, even though they were such as would not be beneficent for us. Finally, the remainder and lowest of the disintegrating forces were exhausted in cataclysmic disturbances in the seismic district near Alaska, where islands are being thrown up into the Pacific Ocean. Some of the forces were discharged into the heat and light ethers.

Various classes of vibrations and forms in the elemental essence arising from the higher emotions were allowed to pass into a great reservoir above the city, interpenetrating with those of the reservoir that had been created by pure thoughts of devotion and loyalty: both a source of blessing to the city.

The effect upon the King and Royal Family of these higher vibrations was of indescribable significance; His Majesty, even as great and noble as he was, had a different character, occultly speaking, than that which he possessed before the Crown descended upon his head. At that moment the spirituality and nobility of his character raised him to a great pinnacle of exaltation: this permitted the full force of the great downpour of blessing from the Higher Ones to discharge itself upon him. It opened up fully channels of his being which were previously only partially vivified; it expanded his causal body to such an extent as to admit of a degree of *permanent* buddhic expression which probably could not otherwise have occurred to him in this incarnation.

The Inner Rulers of our world have vested him with powers not often granted to Kings. The world will owe him a debt of gratitude for the important place he has filled and which he will fill so efficiently. The greatest of the powers vested in him is to bring about a great unity and solidarity in the brotherhood of nations—such as has not before existed.

H. P. BLAVATSKY

BY HERSELF AND OTHERS

This article, and two more to follow, are from a manuscript prepared by Miss M. K. Neff while acting as Private Secretary to Mr. Warrington at Adyar. Given access to The Society's records, she was able to compile some interesting material which, with a few necessary corrections, is in part published now. The question of publishing the whole manuscript as a volume is under consideration.—ED.

I

CHILDHOOD AND HEREDITY

“MY childhood? Spoilt and petted on one side, punished and hardened on the other. Sick and ever dying till seven or eight, sleep-walker; possessed by the devil. Governesses two—Mme. Peigneux, a French woman, and Miss Augusta Sophia Jeffries, a Yorkshire spinster. Nurses—any number. No *Kurd* nurse. One was half Tartar. Father's soldiers taking care of me. Mother died when I was a baby. Born at Ekaterinoslow [1831].”¹

It would be more correct to say “child” rather than “baby”; for she was eleven years old when her mother died. It seems that “Miss Augusta Sophia Jeffries . . . gave up her task in despair, and the child was again left to her nurses till about six years old, when she and her younger sister were sent to live with their father. For the next two or three years the little girls were chiefly taken care of by their father's orderlies; the elder, at all

events, greatly preferring these to their female attendants. They were taken about with the troops to which their father was attached, and were petted on all sides as the *enfants du regiment*.”²

Mme. Blavatsky continues: “Travelled with Father from place to place with his artillery regiment till eight or nine, taken occasionally to visit grandparents. When 11 my grandmother took me to live with her altogether. Lived in Saratow when Grandfather was civil Governor, before that in Astrakhan, where he had many thousands (some 80,000 or 100,000) Kalmuck Buddhists under him.”³

“I was quite familiar with the Lamaism of the Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest . . . I had visited Semipalatinsk and the Ural Mountains with an uncle of mine who had possessions in Siberia, on

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

the very borderland of the Mongolian countries where the 'Terachan Lama' resides, and had numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen." 4

Mme. Pissareff, an old friend of the family, says: "The physical heredity of H. P. B. is rather interesting, as among her ancestors were representatives of France, Germany and Russia. By her father she was descended from the reigning Mecklenburg Princes, Hahn von Rottenstein [read: Rottenstern]-Hahn. Her mother was granddaughter of Bandre du Plessy—an exiled Huguenot, obliged to leave France on account of religious persecution, who, in 1787, married Prince Pavai Vasilievitch Dolgoruky; their daughter, Princess Helena Petrovna Dolgoruky, married Andrez Michailovitch Fadeef and was Helena Petrovna's own grandmother, who herself brought up the early-orphaned children. She left the memory of a remarkable and highly cultured woman of unusual kindness, whose learning was quite exceptional in her age; she corresponded with many scholars, among them Mr. Murchison, the President of the London Geographical Society, with many noted botanists and mineralogists, one of whom named after her a fossil-shell discovered by him—Venus-Fadeef. She knew five foreign languages, painted beautifully, and was in every way a remarkable woman. She herself educated her daughter, Helena Andreevna, mother of Helena Petrovna, and transferred to her her gifted nature. Helena Andreevna wrote novels and stories, was well-known under

the *nom de plume* 'Zenaida R.' and was very popular in the forties. Her early death evoked universal grief and Brélomsky devoted to her several eulogistic pages, calling her 'the Russian Georges Sand'. I heard a good deal about the Fadeef family from Marie Griegorievna Ermoloff, who possessed a wonderfully clear memory, and knew the family very well when the Fadeefs resided at Tiflis, while Madame Ermoloff's husband was the Governor of this province in the forties. She remembered Helena Petrovna as a brilliant but very willful young lady, who would not submit to anyone. The family enjoyed a high reputation, and Helena Petrovna's grand-mother was so highly thought of that notwithstanding her not visiting anybody, the whole town came to 'pay her homage'. Besides the daughter Helena Andreevna, who married an artillery officer Hahn, and another daughter (Witte by marriage) there were two more children: Nadejda Andreevna*, and a son, Rostislav Andreevitchna Fadeef . . .

"Left early an orphan, Helena Petrovna spent the greater part † of her childhood in the home of her grand-mother Fadeef, first in Saratoff, later at Tiflis. In the summer, the whole family moved to the Governor's summer residence, a large and ancient mansion surrounded by a garden with many mysterious nooks, a pond, and a deep ravine, behind which ran a

* Who never married; Russian custom, however, gave her the title "Madame" in later life. She was H. P. B.'s greatly beloved aunt, only three years her senior, and educated with her.

† More correctly—a considerable part; namely five years.

dark forest descending to the banks of the Volga. The ardent child saw in nature a mysterious life of its own; she often conversed with birds and animals, and during the winter her learned grand-mother's study presented such an interesting world that it would have fired even a less brilliant imagination. The study contained many curious things: various stuffed animals, and grinning heads of bears and tigers; on one wall there were charming little humming-birds, glittering like so many bright flowers; on the other sat owls, falcons and vultures, and above them, under the very ceiling, a large eagle spread its majestic wings. But the most awful was a white flamingo, which stretched out its long neck, as if it were living. When the children came to their grand-mother's study, they sat astride on the black stuffed horse or on the white seal, and in the twilight they fancied all these animals began to move, and the little Helena Petrovna told many terrible and captivating stories, especially about the white flamingo, whose wings seemed to be sprinkled with blood. Besides the phenomena due to her near connection with nature and evident to all, there were others visible to her alone. From early childhood the clairvoyant child saw the majestic figure of a Hindu in a white turban, always one and the same. She knew him as well as she knew her own relatives, and called him her Protector, saying that it was He who saved her in dangers.

"One of those accidents happened when she was 13 years old; a

horse she rode became frightened and ran away; the child was unseated and, getting entangled in the stirrup, hung on to it; instead of being killed, however, she felt round her body somebody's arms, which supported her till the horse was stopped. Another accident happened much earlier, when she was quite a baby. She wished very much to examine a picture hanging high up on a wall and covered by a white curtain. She asked someone to uncover the picture, but her wish was not gratified. Once, being in the room alone, she pushed a table to the wall, put another small table over it, and a chair over this again, and succeeded in climbing to the top of it, holding with one hand to the dusty wall and with the other reaching out to the curtain; she lost her balance and remembered nothing else. Coming to, she found herself lying on the floor safe and sound, both tables and the chair standing in their usual places, the curtain drawn over the picture, and the only proof of all this having really happened was a little trace of the small hand, left on the dusty wall under the picture."⁵

Let Mme. Blavatsky continue the story of her childhood: "Visit to London? I was in London and France with Father in '44, not 1851 . . . In 1845 father brought me to London to take a few lessons of music. Took a few later also—from old Moscheles. Lived with him somewhere near Pimlico—but even this I would not swear."⁶

Mr. Sinnett relates this amusing incident of her first visit to London: "Her pride in another accomplishment, her knowledge of the

English language, received a rude shock . . . She had been taught to speak English by her first governess, Miss Jeffries, but in Southern Russia people did not make the fine distinctions between different sorts of English which more fastidious linguists are alive to. The English governess had been a Yorkshire woman, and as soon as Mdle. Hahn began to open her lips among friends to whom she was introduced in London, she found her remarks productive of much more amusement than their substance justified. The combination of accents she employed—Yorkshire grafted on Ekaterinow—must have had a comical effect, no doubt, but Mdle. Hahn soon came to the conclusion that she had done enough for the entertainment of her friends, and would give forth her ‘hollow o’s and a’s’ no more.”⁷

Mme. Blavatsky continues her narrative thus: “Went to Bath with him, remained a whole week, heard nothing but bell-ringing in the churches all day. Wanted to go on horseback astride in my Cossack way; he would not let me, and I made a row, I remember: and got sick with a fit of hysterics. He blessed his stars when we went home; travelled two or three months through France, Germany and Russia. In Russia our own carriage and horses making 25 miles a day.”⁸

“Writing in French we Russians sign *de* before our names if noblemen of the ‘Velvet Book’. In Russian—unless the name is German when they put *von*—the *de* is dropped. We were Made-moiselles *de* Hahn and *von* Hahn

now—I would not put the *de* and never did to my Blavatsky name, though the old man was of a high noble family of the *Ukraine*—from the Hetmann *Blavatko*, becoming later Blavatsky in Russia, and in Poland Count Blavatsky. What more? Father was a Captain of Horse Artillery when he married my mother. Left service after her death, a Colonel. Was in the 6th Brigade and came out a *Sous Capitaine* already from the *Corps des Pages Imperiaux*. Uncle Ivan Alexievitch von Hahn was Director of the Ports of Russia in St. Petersburg. Married first to the *demoiselle d’honneur*—Countess Kontou-zoff, and then en secondes noces another old maid of honour (a very stale one) Mdle. Chatoff. Uncle Gustav married first Countess Adlerberg—then the daughter of General Bronevsky, etc., etc. I need not be ashamed of my family, but *am* of being ‘Mdme. Blavatsky’ and if you can make me naturalized in Great Britain and become Mrs. Snookes or Tufmutton I will ‘kiss hands’ as they say here. I do not joke. Otherwise I cannot return to India*.”⁹

“My own sister [Vera, Mdme. Jelihovsky] is three years younger than I am. Sister Lisa is by father’s second wife, he married in 1850 I believe a Baroness von Lange. She died two years after. Lisa was born I believe in 1852—am not sure, but think I am right. My mother died when my brother [Leonide] was born 6 months after in 1840 or 1839—and this I can’t tell.”¹⁰

According to her sister, Vera, who is more certain of dates,

* Written in Europe, in 1886.

their mother died in 1842. Mdme. Jelihovsky says: "Our mother, Mdme. Héléne de Hahn, née Fadéew, died when she was twenty-seven. Notwithstanding her premature death, however, such was the literary reputation she had already acquired, that she had earned for herself the name of the 'Russian George Sand'—a name which was given her by Bélinsky, the best of our critics. At sixteen years of age she was married to Pierre de Hahn, Captain of Artillery, and soon her time was fully occupied in superintending the education of her three children. Héléne, her eldest daughter, was a precocious child, and from her earliest youth attracted the attention of all with whom she came in contact. Her nature was quite intractable to the routine demanded by her instructors, she rebelled against all discipline, recognised no master but her own good will and her personal tastes. She was exclusive, original, and at times bold even to roughness.

"When, at the death of our mother, we went to live with her relations, all our teachers had exhausted their patience with Héléne, who would never conform to fixed hours for lessons, but who, notwithstanding, astonished them by the brilliancy of her abilities, especially by the ease with which she mastered foreign languages and by her musical talent. She had the character and all the good and bad qualities of an energetic boy; she loved travels and adventures and despised dangers and cared little for remonstrances.

"When her mother was dying, although her eldest daughter was

only eleven years old, she was filled with well-founded apprehensions for her future, and said: 'Ah well! perhaps it is best that I am dying, so at least I shall be spared seeing what befalls Héléne! Of one thing I am certain, her life will not be as that of other women, and that she will have much to suffer.'

"Truly a prophecy!"¹¹

II

THE CHILD "MEDIUM"

The psychic powers of Héléne von Hahn, which later caused such a stir in the world, manifested even in childhood. "I remember," she said to a New York reporter, whose story she attested to be true, "a governess I had when I was a child. She had a passion for keeping fruit until it rotted away and she had her bureau full of it. She was an elderly woman, and fell sick. While she lay abed, my aunt, in whose house I was, had the bureau cleaned out and the rotten fruit thrown away. Suddenly, the sick woman, when at the point of death, asked for one of her nice *ripe* apples. They knew she meant a rotten one, and they were at their wit's end to know what to do, for there were none in the house. My aunt went herself to the servants' room to send for a rotten apple, and while she was there, they came running to say that the old woman was dead. My aunt ran upstairs, and I and some of the servants followed her. As we passed the door of the room where the bureau was my aunt shrieked with horror. We looked in, and there was the old

woman eating an apple. She disappeared at once, and we rushed into the bedroom. There she lay dead on the bed, and the nurse was with her (having never left her one minute for the last hour). It was her last thought made objective." "A perfectly true story, a fact witnessed by myself in 1843." ¹

"For over six years, from the time I was eight or nine years old until I grew up to the age of fifteen, I had an old spirit (Mrs. T . . . L . . . * she called herself) who came every night to write through me, in the presence of my father, aunts and many other people, residents of Tiflis and Saratoff. She gave a detailed account of her life, stated where she was born (at Revel, Baltic Provinces), how she married, and gave the history of all her children, including a long and thrilling romance about her eldest daughter, Z . . . , and the suicide of her son F . . . , who also came at times and indulged in long rhapsodies about his sufferings as a suicide.

"The old lady mentioned that she saw God and the Virgin Mary, and a host of angels, two of which bodiless creatures she introduced to our family, to the great joy of the latter, and who promised (all this through my handwriting) that they would watch over me, etc., etc., *tout comme il faut*. She even described her own death, and gave the name and address of the Lutheran pastor who administered to her the last sacrament.

"She gave a detailed account of a petition she had presented to the Emperor Nicholas, and wrote it

* H. P. B. supplied the full name to Mr. Sinnett—Tekla Lebendorff.

out *verbatim* in her own handwriting through my child's hand.

"Well, this lasted, as I said, nearly six years, my writings—in her clear old-fashioned, peculiar handwriting and grammar, in German (a language I had never learnt to write and could not even speak well) and in Russian—accumulating in these six years to a heap of MSS. that would have filled ten volumes.

"In those days this was not called spiritualism, but *possession*. But as our family priest was interested in the phenomena, he usually came and sat during our evening séance with holy water near him, and a *goupillon* (how do you call it in English*), and so we were all safe.

"Meanwhile one of my uncles had gone to Revel, and had there ascertained that there had really been such an old lady, the rich Mrs. T . . . L . . . who, in consequence of her son's dissolute life, had been ruined and had gone away to some relations in Norway, where she had died. My uncle also heard that her son was said to have committed suicide at a small village on the Norway coast (all correct as given by 'the Spirit').

"In short all that could be verified, every detail and circumstance, was verified, and found to be in accordance with my, or rather 'the Spirit's' account; her age, number and name of children, chronological details, in fact everything stated.

"When my uncle returned to S. Petersburg he desired to ascertain, as the last and crucial test, whether a petition, such as I had

* Aspergill.

written, had ever been sent to the Emperor. Owing to his friendship with influential people in the Ministère de l'Intérieur, he obtained access to the Archives, and there, as he had the correct date and year of the petition, and even the number under which it had been filed, he soon found it, and comparing it with my version sent up to him by my aunt, he found the two to be *fac-similes*, even to a remark in pencil written by the late Emperor on the margin, which I had reproduced as exactly as any engraver or photographer could have done.

"Well, was it the genuine spirit of Mrs. L . . . who had guided my medium hand? Was it really the spirit of her son F . . . who had produced through me in *his* handwriting all those posthumous lamentations and wailings and gushing expressions of repentance?

"Of course, any Spiritualist would feel certain of the fact. What better identification, or proof of spirit identity? What better demonstration of the survival of man after death, and of his power to revisit the earth and communicate with the living, could be hoped for or even conceived?

"But it was nothing of the kind; and this experience of my own, which hundreds of persons in Russia can affirm—all my own relations to begin with—constitutes, as you will see, a most perfect answer to the Spiritualists.

"About one year after my uncle's visit to St. Petersburg, and when the excitement following this perfect verification had barely subsided, D . . . , an officer who had served in my father's regiment,

came to Tiflis. He had known me as a child of hardly five years old, and had played with me, shown me his family portraits, had allowed me to ransack his drawers, scatter his letters, etc., and, amongst other things, had often shown me a miniature upon ivory of an old lady in cap and white curls and green shawl, saying it was his old aunty, and teasing me, when I said she was old and ugly, by declaring that one day I should be just as old and ugly.

"To go through the whole story would be tedious; to make matters short, let me say at once that D . . . was L . . . 's nephew, her sister's son.

"Well, he came to see us often (I was 14 then), and one day asked for us children to be allowed to visit him in the camp. We went with our governess, and when there I saw upon his writing-table the old miniature of his aunt, *my spirit!* I had quite forgotten that I had ever seen it in my childhood. I only recognised her as the spirit who for nearly six years had almost nightly visited me and written through me, and I almost fainted.

"'It is, it is the spirit,' I screamed; 'it is Mrs. T . . . L . . .'

"'Of course, it is my old aunt; but you don't mean to say that you have remembered all about your old plaything all these years?' said D . . . , who knew nothing of my spirit-writing.

"'I mean to say I see and have seen your dead aunt, if she is your aunt, every night for years; she comes and writes through me.'

"'Dead?' he laughed, 'But she is *not* dead. I have only just received a letter from her from

Norway,' and he proceeded to give full details as to where she was living, and all about her.

"This same day D . . . was let into the secret by my aunts, and told of all that had transpired through my mediumship. Never was a man more astounded than was D . . . , and never were people more taken aback than were my venerable aunts, Spiritualists, *sans le savoir*.

"It then came out that not only was his aunt not dead, but that her son F . . . , the repentant suicide, *l'esprit souffrant*, had only attempted suicide, had been cured of his wound, and was at the time, . . . employed in a counting-house in Berlin.

"Well then, who or what was 'the intelligence' writing through my hand, giving such accurate details, dictating correctly every word of her petition, etc., and yet romancing so readily about *her* death, *his* sufferings after death, etc., etc.? Clearly, despite the full proofs of identity, *not* the spirits of the worthy Mrs. T . . . L . . . , or her scapegrace son F . . . , since both these were still in the land of the living.

"'The evil one,' said my pious aunts; 'the Devil of course,' bluntly said the priest. Elementaries, some would suppose; but according to what . . . has told me, it was all the work of my own mind. I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though, of course, perfectly unconscious then of anything of the kind.

"Whilst I was playing with the miniature, the old lady's letters

and other things, my fifth principle (call it animal soul, physical intelligence, mind, or what you will) was reading and seeing all about them in the astral light, just as does the mind of a clairvoyant when in sleep. What it so saw and read was faithfully recorded in my dormant memory, although, a mere babe as I was, I had no consciousness of this.

"Years after, some chance circumstance, some trifling association of ideas, again put my mind in connexion with these long forgotten, or rather I should say, never hitherto consciously recognised pictures; and it began one day to reproduce them. Little by little the mind, following these pictures into the astral light, was dragged as it were into the current of Mrs. L . . . 's personal and individual associations and emanations; and then, the mediumistic impulse given, there was nothing to arrest it, and I became a medium, not for the transmission of messages from the dead, not for the amusement of elementaries, but for the objective reproduction of what my own mind read and saw in the astral light.

"It will be remembered that I was weak and sickly, and that I inherited capacities for such abnormal exercise of mind—capacities which subsequent training might develop, but which at that age would have been of no avail, had not feebleness of physique, a looseness of attachment, if I may so phrase it, between the matter and spirit of which we are all composed, abnormally for the time developed them. As it was, as I grew up,

and gained health and strength, my mind became as closely prisoned in my physical frame as that of any other person, and all the phenomena ceased.

"How, while so accurate as to so many points, my mind should have led me into killing both mother and son, and producing such orthodox lamentations by the latter over his wicked act of self-destruction, may be more difficult to explain.

"But from the first, all around me were impressed with the belief that the spirit possessing me must be that of a dead person, and from this probably my mind took the impression. Who the Lutheran Pastor was who had performed the last sad rite, I never knew—probably some name I had heard, or seen in some book, in connexion with some death-bed scene, picked out of memory by the mind to fill a gap in what it knew.

"Of the son's attempt at suicide, I must have heard in some of the mentally read letters, or have come across it, or mention of it, in the astral light, and must have concluded that death had followed; and since, young though I was, I knew well how sinful suicide was deemed, it is not difficult to under-

stand how the mind worked out the apparently inevitable corollary. Of course, in a devout house like ours, God, the Virgin Mary and Angels were sure to play a part, as these had been ground into my mind from my cradle.

"Of all this perception and deception, however, I was utterly unconscious. The fifth principle worked as it listed; my sixth principle, or spiritual soul or consciousness, was still dormant, and therefore for me the seventh principle at that time may be said not to have existed."²

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DOWN THE CENTURIES

III—ROGER BACON AND THE INTELLECTUAL REVIVAL OF EUROPE

By J. L. DAVIDGE

Mr. Davidge concludes his article (from page 432 of the August issue) indicating that Roger Bacon was the Teacher who enlightened the world of the thirteenth century, a remarkable genius who synthesized and systematized all available knowledge and made possible the great movements of later centuries—the Renaissance, the Reformation, the Revolution, the Romantic Revival and finally The Theosophical Society.—ED.

REVISION OF THE BIBLE

IN many avenues Roger Bacon initiated work which his illustrious century-end successor, Francis Bacon, continued, notably the development of experimental science, the use of cipher, and the synthetic system of the *Scriptum Principale* re-emerging in the *Novum Organum*.¹⁶ No less significant is their common interest in the revision of *The Bible*. On the authority of occultists we learn that the Authorised Version, published in 1611, was edited by Francis Bacon, "so that absolutely the same style and the same type of language runs through all of it."¹⁷

Roger Bacon three centuries earlier urged the need for an improved text of *The Bible*. Not only was he an accomplished Grecian, as is proved by the Greek Grammar¹⁸ which he composed, but he had in addition a fair knowledge of Hebrew and Aramaic

¹⁶ The foot-notes are at the end of the article.

—no mean achievement for one whose main interests lay in the domain of the natural sciences. To find a scholar of the thirteenth century urging the need for an improved text of *The Bible* and constant references to original authorities as the only sure foundation of criticism is truly amazing. The *Textus Parisiensis* had fallen into a hopeless confusion of corrected versions, and in Bacon's judgment it was far the lesser evil to use the uncorrected text than any of those which had been so uncritically amended. "I appeal to you against this corruption of the Text," he wrote to Pope Clement IV, "for you alone can remedy the evil."

In a generous appreciation of Roger Bacon's work in regard to the Latin text, Cardinal Gasquet says: "From one point of view the whole of Roger Bacon's encyclopaedic works may be regarded as leading up to the revision of the Latin Bible, which he

considered so important. The necessary scientific correction was the main reason compelling him to demand a more accurate study of languages and more correct knowledge of science."¹⁹

Bacon charged the majority of correctors with having no adequate knowledge of the ancient Bibles, of Hebrew and Greek from which the Latin version was derived, and of the best Latin grammarians, "and in particular with the works of Donatus and Priscian, the masters of St. Jerome."

Roger Bacon "shows in his works that he fully realizes the importance of the critical examination he advocates," Cardinal Gasquet remarks, "and he lays down the true principles on which any critical correction must proceed. His proposal to Pope Clement IV was to appoint a commission of capable men with the avowed object of restoring the text of St. Jerome. The methods he suggests are the scientific methods employed today in the production of a critical text. The oldest manuscripts were to be sought for, examined, weighed and compared, and the evidence of the best and oldest codices for any reading was to be taken as against the less worthy and the more modern. Finally the readings, even where they were almost certainly those of St. Jerome, were to be controlled by the original Greek or Hebrew, from which this version of St. Jerome has been translated.

"What must strike any reader of Roger Bacon's works in regard to the Holy Scripture is the grasp the learned doctor had in the thirteenth century of the whole

subject of Biblical revision, and how true and clear were the critical principles he laid down so many centuries ago."²⁰

BACON'S USE OF CIPHER

For self-protection, Bacon concealed his secrets within a cipher. "Were the mysteries of nature and art told plainly to the multitude, they would deride these mysteries, and, because of their ignorance, would use them wrongly. Wise and knowing men have, therefore, purposely obscured their writings." Many years before the *Opus Majus* and the *Opus Tertium*, which were within the period 1265-8, he had written the *De Secretis*, in which he conceals in cipher and anagram the constituent ingredients of gunpowder. To this he was driven by the terror and suspicion excited by superior knowledge. All the alchemists of his time employed similar methods to hide their dangerous lore. Seven of the cipher methods which he mentions were:

- (1) *Characteres et Carmina*;
- (2) Enigmatic and figurative words;
- (3) Consonants only without vowels;
- (4) Letters from different alphabets;
- (5) Specially devised letters;
- (6) Prearranged Geometric figures;
- (7) *Ars Notatoria*, a system of abbreviations.²¹

The method which Bacon adopted to conceal his gunpowder recipe is called in England the Argyle cipher. Thackeray in *Esmond* gives a capital example of it;

(*The King will take*) medicine on Thursday. His Majesty is better than he hath been of late . . . Madame Maintenon continues well . . . (*The Viscount Castlewood's passports*) were refused to him, 'twas said; his lordship being sued by a jeweller for vaiselle plate. 'Tis a pity such news should get abroad (*and travel to England*) about our young nobility here . . . (*under that lord's name*) . . .

The essential words are in brackets. So in his Latin text Bacon uses the same method, hiding the preparation of saltpetre "among incoherent maunderings about chalk and cheese, philosophic eggs and Tagus sand,"²² and furthermore constantly harping on gold in order to deceive the reader into believing that he was writing about gold when he was really treating on saltpetre.²³ By bracketing together familiar alchemical phrases relating to saltpetre, we find a connected and rational method of refining the salt. Thus :

CAP. IX

De modo faciendi ovum philosophorum

Dico igitur tibi quod volo ordinari quae superius narraui exponere, et ideo volo ovum philosophorum et partes philosophici ovi investigare, nam hoc est initium ad alia. (*Calcem igitur diligenter*) aquis alkali et aliis aquis acutis (*purifica*), et variis contritionibus cum salibus confrica et pluribus assationibus concrema (*ut fiat terra pura penitus liberata ab aliis elementis*), quam pro tibi meae longitudinis statura dignam duco . . .

To lull suspicion Bacon calls saltpetre chalk, a *verbum figurativum*. A few lines later he uses the *verbum aenigmaticum*, speaking of "the stone which is not a stone", although called so, to confirm the unwary in the delusion created by the title of the chapter that the philosopher's stone is under discussion, instead of saltpetre. The occult meaning of two chapters on the philosopher's stone is undoubtedly the refining of saltpetre, and in a third chapter he has recourse to the *ars notatoria* or shorthand, of which he thought so highly, to conceal the recipe. Having gone so far in quoting Lieut.-Col. Hime, we may as well cite the anagram in CAP. XI, from which the recipe is derived, thus :

*Sed tamen salis petre LURU
VOPO VIR CAN UTRJET sulphuris,
etc.* Rearranging the letters of the anagram we get :

RVIIPARTVNOUCORULVET

and combining these letters into groups :

R. VII. PART. V. NOV. CORUL. V. ET.

The sentence therefore reads : *sed tamen salis petre recipe vii partes, v novelle coruli, v et sulphuris*, that is, "but take 7 parts of saltpetre, 5 of young hazelwood (charcoal), and 5 of sulphur", and the recipe for the explosive is :

Saltpetre	...	41.2 parts
Charcoal	...	29.4 parts
Sulphur	...	29.4 parts

100.0

This mixture will explode "if you know the trick"—if you use pure saltpetre, incorporate the ingredients thoroughly, keep the powder dry, and avoid subjecting it to undue pressure.²⁴

This cipher has been explained at some length to indicate how Roger Bacon concealed his secrets. Another cipher manuscript²⁵ Bacon has illustrated with drawings, one of these depicting an object which has been identified as the Great Nebula in Andromeda, showing features invisible to the naked eye. Drawings of a biological character (spermatozoa, seminiferous tubes, etc.) reveal a knowledge of embryology unsuspected in the thirteenth century. To undertake such observations he must have made practical use of both the microscope and the reflecting telescope, instruments which according to history were not invented until three centuries later.

WHO WAS "MASTER PETER"?

After Grosseteste and other members of the English mathematical school, perhaps the most stimulating influence in the life of Bacon was Petrus Peregrinus, a remarkable man whom he met in Paris, and of whom very little would be known but for Bacon's eulogies. This "Master Peter," as Bacon calls him, has been identified with Peter of Maricourt, a native of Picardy. Without worldly ambition, this man was erudite in languages and sciences, and encouraged Bacon in experimental research. Speaking of him, in the *Opus Tertium*, Bacon says:

"One man I know, and one only, who can be praised for his achievements in this science. Of discourses and battles of words he takes no heed; he follows the works of wisdom, and in these finds rest. What others strive to see dimly and blindly, like bats in twilight he gazes at in the full light of day, because he is a master of experiment. Through experiment he gains knowledge of natural things, medical, chemical, indeed of everything in the heavens or earth. He is ashamed that anything should be known to laymen, old women, soldiers, ploughmen, of which he is ignorant. Therefore he has looked closely into the doings of those who work in metals and minerals of all kinds; he knows everything relating to the art of war, the making of weapons and the chase: he has looked closely into agriculture, mensuration and farming work; he has even taken note of the remedies, lot-casting, and charms used by old women and by wizards and magicians, and of the deceptions and devices of conjurers, so that nothing which deserves inquiry should escape him and that he may be able to expose the falsehoods of magicians. If philosophy is to be carried to its perfection and is to be handled with utility and certainty, his aid is indispensable. As for reward, he neither receives nor seeks it. If he frequented kings and princes, he would easily find those who would bestow on him honours and wealth. Or, if in Paris he would display the results of his researches, the whole world would follow him. But since either of these courses would hinder him from

pursuing the great experiments in which he delights, he puts honour and wealth aside, knowing well that his wisdom would secure him wealth whenever he chose. For the last three years he has been working at the production of a mirror that shall produce combustion at a fixed distance; a problem which the Latins have neither solved nor attempted, though books have been written on the subject."²⁶

What we know of Peter Peregrine is not inconsistent with Bacon's eulogy. He is the author of a treatise on the magnet, to which Gilbert makes frequent reference in his great work on magnetism (1600), following closely the procedure of Peregrinus in constructing globular magnets and in finding their poles.

A SPLENDID EGO

Actually of course Bacon was in the stream of the Theosophical tradition, with a definite job as a representative of the Hierarchy; at that time perhaps an Initiate, and possibly clairvoyant, and in possession of occult knowledge which reached fruition of expression in later lives. His wide range of culture was manifest in his next incarnation as Christian Rosencreutz, founder of the Rosicrucian Movement in the 14th century; in his marvellous life as Francis Bacon, promoter again of secret societies—Freemasonry and Rosicrucianism—a towering figure in the literary history of England, and to those who take into account his cipher revelations as to his authorship, perhaps the most remarkable literary genius of all

time. Thenceforward his hand is less easily traceable, but as he recedes from obvious physical plane view his power increases through various embodiments, culminating in the present life of a Hungarian Prince of the Rakoczi line and a Master of the Wisdom with Europe as his parish.

Reversing the process we might go back in retrospect to the fifth century A.D., and find in Proclus, the famous Neoplatonist of Athens, trends which matured in Roger Bacon, intimations that the Greek reincarnated in the Englishman. There is a striking literary and philosophical parallel between the two characters: the same devotion to philosophy and great literary activity. Proclus's great work was the elucidation of the writings of Plato, and he was the author of grammatical works, astronomical and mathematical writings, studies in astrology, hymns, and a commentary on the Chaldean Oracles.

THE BRILLIANT RENAISSANCE

All these lives are wonderful to trace, but is there any more fascinating than Roger Bacon: a man of encyclopaedic learning; of commanding intellect—one of the earliest of those "tough-minded" philosophers, questioners of Nature, to whose combined efforts almost the entire advancement of human learning is due; a fiery impetuous spirit (not unlike Bruno), yet a man of true piety and nobility of character; and the thinker who laid the foundations of the scientific method.

Though at the end of his life he literally appeared to be "forgotten,

buried," as he had lamented two decades earlier, his life from the higher point of view was a splendid triumph. His tradition survived as a stimulating force and kept the embers of scientific study alive until the time of the Renaissance. In the fourteenth century experimenting in laboratories was on the increase, but it was done mostly in secret and isolation by the alchemists. Not until the fifteenth century did the ideas which Roger Bacon expressed begin to produce their first-fruits in the new knowledge and a widening outlook. Then suddenly, as the sixteenth century dawned, and as the world recovered from the pestilences of the fourteenth century, Western Europe broke into a galaxy of names that outshone the utmost reputations of the best age of Greece. Nearly every nation contributed, for science knows no nationality.²⁷ Then for five centuries afterwards Bacon was almost forgotten until, with the publication of his work in the eighteenth century, his name "gradually ascended to a permanent position on the lofty summits which were the earliest to 'take the morning of European thought'."²⁸

NOTES

¹⁶ In an interesting section on Francis Bacon in Henry Osborne Taylor's book, *Thought and Expression in the Sixteenth Century*, will be found the following "parallels"—as the author calls them—between Roger Bacon and Francis Bacon:

"The thirteenth century brought forth Francis Bacon's nearer prototype . . . Roger Bacon . . . One is . . . struck . . . repeatedly, with the intellectual and even temperamental affinities between the two. They declaimed against the vicious methods of scholarship and science of their day; they both set forth at length, and most repetitiously, such a full inductive or

experimental method as would rectify and enormously extend man's knowledge of his world; the intellectual aims of both were utilitarian and practical . . . Besides these generalities, curious particular resemblances may be found between Roger Bacon's *offendicula* and *peccata studii*, which impeded all advance in knowledge, and Francis Bacon's *Idola* (the four kinds of "idols and false notions which are now in possession of the human understanding and . . . beset men's minds that truth can hardly find entrance."—(*Novum Organum*, I, xxxviii.) . . . These figures of denunciation were brought forward by each writer many times. Roger Bacon is constantly setting out the proprieties and prerogatives of his *scientia experimentalis*, even as Francis never leaves off expatiating on the unplumbed values lying in his inductive method. And there is the curious analogy between the former's elaborately complicated example of the application of his method of science to the investigation of the rainbow, and the even more elaborate examples which the latter gives of his inductive method in the *Novum Organum*."

The writer goes on to say: "One must not lay too much stress on these rather loose though fascinating problems." But, if it is true that Francis Bacon was Roger Bacon in a previous life, the curious resemblances take on a still more significant character. And there are others.

¹⁷ C. W. Leadbeater: *The Hidden Side of Christian Festivals*, p. 309.

¹⁸ Bacon wrote a Greek Grammar and a Hebrew Grammar. These were published at Cambridge in 1902.

¹⁹ *Roger Bacon*, Commemorative Essays, ed. A. G. Little, 1914. Chap. IV, "Roger Bacon and the Latin Vulgate," by Cardinal Gasquet, President of the International Commission for the Revision of the Vulgate, p. 89.

²⁰ *Op. cit.*, pp. 198-99. Bacon's discernment and courage in seeing the paramount importance of philology and urging it upon his contemporaries, are highly appraised by Dr. J. H. Bridges in his monograph *Roger Bacon*, 1914. Dr. Bridges speculates "how far European culture might have advanced had schools of Oriental languages, concurrently with those of Greek and Latin, been instituted and continuously maintained from the thirteenth century." (p. 75). "It may be that Bacon's exhortations, reiterated, as we feel sure they would be, not in writing merely, but in conversation with the young men whom he gathered round him, were not entirely without effect on the following generation. In the council convoked in 1312 by Clement V at Vienne, one of the provisions, says Fleury (*Hist. Eccl.*, liv. 91), was 'the establishment in the Roman Curia, and in the Universities of Paris, Oxford, Bologna, and Salamanca, of teachers for the three languages, Hebrew, Arabic, and Chaldean, two for each. They were to be maintained in Rome by the Pope, in Paris by the King of France, and in the other cities by the prelates, Bishops, and chapters of the country'." (pp. 73-74).

"Few and short-lived were the attempts made to carry the decree of this council into effect . . . Five generations were to pass before (Oxford) could again begin to promote the study of 'languages other than Latin'; and even then not in the comprehensive spirit which Bacon had advocated." (pp. 74-75).

²¹ Lt.-Col. H. W. L. Hime, art. "Roger Bacon and Gunpowder" in Dr. Little's vol., p. 322.

²² Op. cit., p. 324.

²³ Op. cit., p. 324.

²⁴ Op. cit., p. 331.

²⁵ This manuscript is in possession of Mr. W. M. Voynich of Philadelphia, and a means of deciphering it was discovered by Dr. Romaine Newbold, Professor of Philosophy at Pennsylvania

University. It created great interest at a meeting of doctors and scientists in Philadelphia some years ago. *The Bookman's Journal* published an article on the manuscript, and to that journal I am indebted for this detail.

²⁶ *Roger Bacon*, by Dr. J. H. Bridges, 1914, pp. 21-23.

²⁷ H. G. Wells: *The Outline of History*, p. 175. This constellation included: Leonardo da Vinci, 1452-1519; Ariosto, 1474-1533; Copernicus, 1473-1533; Erasmus, 1467-1536; Sir Thomas More, 1478-1535; Tasso, 1544-1595; Edmund Spenser, 1552-1599; Sir Walter Raleigh, 1552-1618; Kepler, 1571-1630; Galileo Galilei, 1564-1642; Francis Bacon, 1561-1626; Harvey, 1578-1657; Leeuwenhoek, 1632-1723; Newton, 1642-1727.

²⁸ Dr. Bridges, p. 41.

THE GARDEN OF REMEMBRANCE

Dr. Besant left her physical body at Adyar on the 20th September, 1933, at 4 p.m. (Indian time).

EARLY this year we consecrated at Adyar a small portion of the estate near the sea as a Garden of Remembrance to the Second President of The Theosophical Society, the ground on which her physical body was cremated on September 21st, 1933. It has developed, thanks to Mrs. Sellon and to our honorary Garden Superintendent, Mr. Vedantam, into a very beautiful place, and will by Convention time be full of flowers. It has been designed in the form of four rose-petals, each a lotus pond, round the actual place of the cremation.

Curiously enough, however, the place on which the body was given back to the fire, is not exactly in the centre, and there is accordingly an unsymmetrical appearance about the centre. The suggestion was made by Shrimati Rukmini that we might extend the mound on

which the body rested, make as it were two mounds, thus affording an opportunity for the ashes of Bishop Leadbeater to be side by side with those of his great friend. Incidentally, symmetry will be restored. But I specially appreciate the idea of making the Garden of Remembrance a little memorial to them both. We shall have two inscriptions—one, already placed, offering homage to Dr. Besant, the other offering homage to Bishop Leadbeater. I hope in a subsequent issue to reproduce a photograph of the Garden of Remembrance, showing the lettering of the marble inscriptions and the general lay-out of the Garden itself. On September 21st next we shall dedicate the Garden to Bishop Leadbeater as we have already dedicated it to Dr. Besant, and the ashes of each will rest side by side, as I am sure they both would have wished.

WHAT A THEOSOPHIST OUGHT TO KNOW!

III—A DISSERTATION ON BROTHERHOOD

By J. W. HAMILTON-JONES

The author establishes the doctrine of the Brotherhood of Man on the basis of our common origin and purpose on all the planes of our being. Some of his views we cannot endorse; they are extreme, but they are provoking. We are provoked to answer his criticism of modern youth that they are more sincere, deeper searching, less hypocritical, and because of that perhaps seemingly more careless than the former generation.—ED.

IT is obvious to the student of Theosophy that the doctrine of the Brotherhood of Man implies the acceptance of certain ideas which become settled convictions and a matter of knowledge to the keen observer. For example: the chemical constituents of human physical bodies are identical and, as some cynic has truly stated, they can be purchased in any town for the sum of five shillings: but that refers only to the gross tangible matter of the physical plane which lends itself to chemical analysis. Nevertheless, it does establish a basis of common origin and purpose in the world of dense matter as far as humanity is concerned.

It is reasonable to conclude that the etheric constituent of the pranic substance of man is also identical, because we know from the observation of its effects that it is interchangeable. This is easily

demonstrable by a study of its behaviour under the influence of hypnotic and mesmeric suggestion.

Crowd psychology establishes the fact that emotional matter is common property; and mental telepathy demonstrates satisfactorily that thought-forms are capable of transmission. People experience flashes of intuition from the Buddhic plane of matter where the rationalizing faculty is superfluous; and Atma we know of as the great Unity. We see, therefore, that as far as the human entity is concerned, he is identical with all of his fellows in that the matter of each plane from which his bodies are drawn is common; and yet no two men are exactly alike.

The reason for this is in the evolutionary development of the *Individual*, sometimes referred to as the "age of the Ego", and this is perfectly sound Theosophical teaching, because it accounts for

the enormous divergencies in the unfoldment of character in the various units of which the human race is composed. Therefore, human brotherhood, whilst true, embraces men at many different stages of development, the divergence in some cases being so wide as to be almost immeasurable.

We have seen that about 33 per cent of the men who evolved on the Moon did not reach the stage of Barhishad Pitris. Some of them were withdrawn during the fifth Round, many more during the sixth, and in the seventh Round the final failures were segregated. It would be useless for these people to work through the early Rounds on the Earth (physical) because it would be impossible to provide them with bodies suitable to their refinement, and consequently they do not appear amongst our physical Earth humanity until much later, when they enter humanity to become the leaders of earth men. The great periods of past civilizations have enabled many of these "failures" to make good and to attain to the stage necessary for the liberation from the thralldom of the flesh. It will be seen, therefore, that those who succeed in the present day are usually lunar men, because true earth men are only half way along the evolutionary path.

Humanity is divided into two main classes, the aristocrat and the peasant, the patrician and the plebeian, and this fact underlies those systems of government which were based upon the recognition and acceptance of this truth. For this very reason all forms of government, all experiments along

democratic lines are foredoomed to failure in the present Round.

The Brotherhood of Man is said to imply the Fatherhood of God, and the student of Theosophy ought to examine this claim and form a clear idea of its implications. The religious person who believes in a personal God is developing his emotional consciousness and refusing to use his mind: it is easier for him to accept the ready-made ideas of someone else who pretends to knowledge, than to perform the necessary investigation to arrive at the truth. Even Theosophists, who ought to know better, constantly employ the term "God" in a personal sense. One worthy member was heard to exclaim after perusing *The Mahatma Letters*: "The Masters have taken away my God"; he might have added: "and I know not where they have laid him". The Theosophical system contains no personal God—the idea is untenable, unphilosophic, hence unsatisfactory. The only "God" is the Higher Self in man, the Father to be worshipped in secret.

The vast majority of human beings are, at the present stage of their evolution, incapable of independent thought, and for them it is highly desirable to inculcate the value of some ethical code in order that the character may be formed. Religious systems have always been regarded as a means of filling this requirement, and when such religions were taught by noble and altruistic philosophers who knew what they were doing, humanity derived great benefit from their instruction. Unfortunately for humanity, the title of

instructor has been usurped by a body of unscrupulous people who, having invented a personal Deity, became the self-styled mediators between that Deity and their followers.

Members of The Theosophical Society are supposed to be capable of independent thought; they have entered a Society which is not deemed to be of much importance by the man of the world, and by accepting the Diploma of The Society they have at least shown some independence of spirit and a disregard for the opinions of the World. We, who accept the doctrine of Karma and Reincarnation, and, it is to be hoped, regulate our mode of conduct upon such teaching, must appreciate the fact that in such a system there is no place for an arbitrary God. Here are a few extracts from *The Mahatma Letters* which bear upon the matter:

"The idea of God is not an innate but an acquired notion". (p. 52.)

"The God of the Theologians is simply an imaginary power . . . a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself". (p. 53.)

"To regard God as an intelligent spirit, and accept at the same time his absolute immateriality, is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego, and to place his intelligence under a bushel for some mysterious reason is the

most consummate nonsense".
(p. 138.)

Words could not be plainer—there is no room in the Theosophical teaching for any anthropomorphic Deity.

The common usage of matter on all of the various planes of manifestation implies a homogeneity of matter, which is spoken of as Prakriti. The fundamental identity of all souls with the oversoul mentioned in *The Secret Doctrine* is spirit (Purusha). The relationship between Prakriti and Purusha is inseparable. A pendulum swings between these two states of spirit and matter which is the accumulated essence of experience. Purusha and Prakriti are the two opposite poles of which it is said: Matter is concentrated Spirit, Spirit is dissociated Matter—a mystery truly, which we can never fathom with the finite mind. During the periods of manifestation matter is in the process of becoming spirit, and spirit is resolving itself into matter. When the balancing point is reached, Purusha and Prakriti become one, Pralaya supervenes and the *One Life*—the intra-cosmic beat—holds sway. "The Eternal Parent" slumbers for seven eternities. Yet who shall say that the duration of the period of introspection is any less "active" than that of manifestation? What goes on in the higher reaches of consciousness when the Universe is "immersed in Paranishpanna" and "the Great Wheel is Anupadaka"?¹ The Theosophist should muse upon these subjects and ask himself: Where is there

¹ In the "Stanzas of Dzyan." See *The Secret Doctrine*, I, 56.—ED.

any use in such a Universe for that puny loving and jealous Father whom the non-thinking masses call God?

“The ever unknowable, the incognizable Kârana alone, the Causeless Cause of all cause, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the “still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence of the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Pre-sence*.”¹

There are very few people in the world who are capable of taking such an abstract view of life and its purpose, those who try are accused of callousness and indifference. The concrete mind holds us in a vice and we wallow in an ocean of forms. It is this concrete mind which is the creator of illusion and the gaoler who holds us imprisoned in the world of things, and it is through the conquest of mind that man will obtain his liberation. The modern generation is more thoughtless and careless than its immediate predecessor. The youth of to-day knows nothing about “God” and cares less. Motion—sensation—thrill—speed are the keywords which govern our modern age, due to the minor

cycle of Gemini through which we are passing. The mind is applied to mechanics and invention to satisfy the craze for something new. People to-day shirk responsibility; they want to be carefree and indulgent. In casting about for a word to express the modern attitude, the Greek term “Hedonism” seems most fitting—“the doctrine that pleasure is the sole and chief good in life and that moral duty is fulfilled in the gratification of pleasure-seeking instincts and dispositions”. It is a transitional period during which the older souls of humanity must endeavour to maintain their poise.

The Theosophist well knows the value of sustained thought along the lines of idealism. People who are capable of independent thought and sustained contemplation should endeavour to throw the catalytic agents of the abstract virtues of Truth, Goodness and Beauty into the thought-stream of modernity in order to refine, elevate and ameliorate it. But this work has to be undertaken in a spirit of disregard for effects and an utter indifference to personalities. We know the power of thought and we should recognize our responsibility in its use. Most of us attained self-consciousness on the Moon, and it is salutary sometimes to recognize that we are amongst those who failed to merit preferment before its pralaya supervened.

When we recognize our duty to the younger humanity of the Earth, we must act or take the very serious karmic consequences of our disregard.

¹ *The Secret Doctrine*, I, 301.

THE COUNT DE SAINT GERMAIN AND THE CATHOLICON

By A. J. HAMERSTER

THE other day—when studying the different lives of the Count de Saint Germain, as revealed to us by Annie Besant and C. W. Leadbeater, looking for similarities of character, inclination or occupation to prove the theory of reincarnation and the correctness of Annie Besant's and C. W. Leadbeater's visions—I was struck by one especially of several examples of a seeming continuity of the same individuality with the same intellectual pursuits, studies and hobbies. It was the fact that Roger Bacon (1214-1292) and Francis Bacon (1561-1626)—though separated by more than three centuries of time as well as by three births as Christian Rosencreutz, John Hunyadi and Robert the Monk—had both been very much occupied with the construction of so-called "cyphers" and "anagrams" for the purpose of hiding in their published writings certain secrets, which it was dangerous to reveal promiscuously.

Take for example the collected essays, edited by A. G. Little and published at Oxford in 1914, on the occasion of the seventh centenary of Roger Bacon's birth, and on p. 322 you will find an enumeration of seven of his cyphers: (1) *Characteres et carmina*; (2) Enigmatic and figurative words; (3) Consonants only, without vowels;

(4) Letters from different alphabets; (5) Specially devised letters; (6) Prearranged geometric figures; (7) *Ars notatoria*, a system of abbreviations.

Now take any book on the Bacon-Shakespeare question, for example Phinney Baxter's *The Greatest of Literary Problems* (1915), or better still, let Francis Bacon speak for himself, as in *The Advancement of Learning*: "For cyphers, they are commonly in letters, or alphabets, but may be in words. The kinds of cyphers (beside the simple cyphers with changes, and intermixtures of nulls, and nonsignificants) are many, according to the nature or rule of the infolding: wheel-cyphers, key-cyphers, doubles, etc. But the virtues of them, whereby they are to be preferred, are three; that they be not laborious to write and read; that they be impossible to decypher; and in some cases, that they be without suspicion. The highest degree whereof is to write *omnia per omnia*, which is undoubtedly possible, with a proportion quintuple at most, of the writing infolding to the writing infolded, and no other restraint whatever."

The latter cypher, of a perfection of "the highest degree", with which it is possible to transmit secretly "all in all", is the famous

bi-literal cypher, on the principle of which for example the present Morse telegraphic code is also founded. It consists essentially of two distinct sets of signs, two "different alphabets", or two series of "specially devised letters". We do not know much more of Roger Bacon's cyphers than their names, but his fourth and fifth cyphers sound suspiciously like Francis Bacon's bi-literal cypher, or like a first approach to it, while Roger Bacon's sixth cypher might be something like Francis Bacon's wheel-cypher. Altogether this looks very much, I think, like the ego having returned to the same pursuit or hobby of a former life, and bringing it to a high grade of perfection, not reached before.

Of anagrams Roger Bacon had also constructed several, one containing his formula for the composition of gunpowder, another even unto this time not yet deciphered. This brings us to Francis Bacon's great anagram, found in Shakespeare's *Love's Labour's Lost* (Act V, Scene 1), and consisting of the longest of Latin words, *honorificabilitudinitatibus*. By those who believe in Bacon's authorship of Shakespeare's works, the letters of this long word are transposed in such a way that they yield the sentence, *hi ludi orbi tuiti F. Baconis nati*, meaning "these works dedicated to the world are Francis Bacon's offspring." The first time the long Latin word had been printed was about 1455 in a famous lexicon by Joannes de Janua, called shortly the *Catholicon*, from which Bacon is sure to have adopted it for his own purpose

(Cf. Sir Edwin Durning Lawrence. *Bacon Is Shakespeare*. London 1910, p. 84). We can easily imagine Francis Bacon, the scholar and lover of old books, poring over this famous volume, fingering its pages with loving care, and extracting from it whatever curious lore it might yield for the one great undertaking of his life, the *Instauratio Magna* of learning and knowledge.

Now the curious thing is that this same lexicon forms the subject of a letter of the Count de Saint Germain. It is as if the ego in this instance also returns to an old love of at least two centuries old. The letter is dated from the Hague 22 November, 1735, and addressed to Sir Hans Sloane (1660-1753), who in 1727 had succeeded Sir Isaac Newton as President of the Royal Society. Sir Hans Sloane was also the happy owner of a collection of curiosities which he bequeathed to the British nation for £20,000, "which was a good deal less than the value of the collection." It is from this nucleus that in the course of time grew the British Museum as it is now. The original of the Count's letter is still preserved there, while a facsimile of it was published in I. Cooper-Oakley's book, *The Comte de St. Germain*. In this letter the Count tells Sir Hans Sloane that he has a beautiful copy of the *Catholicon*, of which he describes minutely the singular features, thereby revealing his extensive knowledge and great love of old books. The letter is in French and has, as far as I know, not yet been translated into English. I therefore submit such a translation here with some explanatory

notes for those who love such curious things:

SIR,

Having known for a long time your love for rare books, and the trouble you take to enrich your splendid and extensive library, I have thought to do you a service by speaking to you of one of the most rare and singular books known. It is a copy of the second of all the publications in the world, made with movable type. The first publication, as you undoubtedly know, is a *Latin Bible*, of which Trithemius¹ speaks under (the heading of) the year 1450 of his *Annales Hirsaugienses*, and after him Chevillier, Maittaire and many others.² The second publication, which is that under discussion, and which I can procure for you, is a *Catholicon* of Joannes de Janua,³ unknown to the librarians, except only the Fathers Quétif and Échard,⁴ who speak of it as follows in their *Scriptures Ordinis Praedicatorum Recensiti*, vol. I, p. 462, which you may verify yourself: "*Altera* (the first was an edition in wood block print of the same book, which was really the first work of Gutenberg, Fust and Schöffer,⁵ and which was followed by the *Latin Bible* of 1450 in movable type) *altera ex Arte Typographica tum perfectâ, tamen absque Numeris, Signaturis, Reclamationibus, Anno, Loco; Nomine Typothetae; absque Litteris etia initialibus, que omnes [manu] additae et pictae: quam Moguntiae prodiisse con-*

jiciunt. Extat ejus(ce) Exemplaar Parisiis, in Genovesirâ (Bibliothecâ, in) fol(io) max(imo) Chartâ Regiâ."⁶

The copy I have is much like this one, and there is no doubt at all that it is from Mainz⁷ and from the letterpress of the first three printers of this Bible and in the world, for the paper on which it is printed bears the same marks as that on which Schöffer alone printed his *Decretum Gratiani* in 1472.⁸ The type is much the same in form but a little smaller than that of the *Latin Bible* of 1462, and the pages are very much longer and much broader, each column⁹ having 65 lines, whereas those of *The Bible* have only 48. That this *Catholicon* is older than this *Bible* is proved by the fact that there is absolutely not more than one single punctuation mark, namely the round dot, even where the author distinguishes between the punctuation marks as *comma* or dot with comma above it, *colon* or dot without comma, and *period* or dot with comma beneath it. On the other hand, in *The Bible* of 1462, one meets everywhere with the dot, the double dots, the dot interrogative, etc. It is therefore clear that this edition is older by several years,¹⁰ and undoubtedly printed before the law-suit between these three printers, tried in 1455,¹¹ and before they put dates to their publications, which practice Fust and Schöffer, after they had separated from Gutenberg, only began in 1457 in their *Latin Psalter*, the oldest of all dated publications.¹² So

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

far as to the history of this publication.

As to the copy I have, it is perfectly well preserved, and bound in wood, covered with pigskin, studded with fleurs-de-llys, each cornered by four rosettes and enclosed in lozenges formed by triple lines crossing each other obliquely over the whole length of the volume, and these again enclosed in a frame or border of dragons, divided by a long band running zig-zag. And on this cover there formerly were [brass] corners and ornaments, the marks of which are still clearly distinguishable. It is furthermore somewhat worn on the edge, and it has been washed and ruled, not only as usual around each page, but extraordinarily also beneath each line; and not only the capital letters, which commence each of the treatises and chapters, are embellished with flowers and leaves painted in vermilion and azure, but also those which commence each article of this *Dictionary*,—and these amount to an infinite number—have the same colours alternately from the beginning till the end. There are two tomes in folio, forming together one volume of an extraordinary height and thickness. There is nothing scribbled in it, as is the case in most old books, which thereby are much disfigured.

Such, Sir, is the book of which I have thought it an honour to write to you, and with which I would not have thought of importuning you, if it had not been such an extraordinary case,

very rare § and entirely worthy to occupy a place in a library as famous and well known as yours. In order that you may have it examined here by a trusted person, I take the liberty to subjoin my address, after having assured you humbly of the respect with which I am,

Sir,

Your very humble and very obedient Servitor

P. M. DE SAINT GERMAIN

at the widow Vincent's, on the Nieuwe Haven, in the Tuin-Laan.

At the Hague, this 22nd
of November 1735.

§ It is not to be found anywhere else but at the Ste. Geneviève in Paris.

It ought not to be difficult, with this minute description as a guide, to find out if perhaps one of the copies of the *Catholicon* in the British Museum is the one offered by the Count to Sir Hans Sloane. An enquiry I made by letter to that effect, addressed to the administration of the British Museum, solicited the answer that "there is no evidence that any of the copies at any time belonged to Sir Hans Sloane; none of them are now in an old binding." Neither is there a "trace of any further correspondence in the matter between Sloane and the Comte de Saint Germain." (12 October 1930.) But I am not quite satisfied. Could and would one of our English brethren perhaps compare the three *Catholicon*s of the British Museum, as also those in the Cambridge Library and the Spencer Collection, with the description given by the Count, for

example the initial capitals, the number of lines per column, the restriction of punctuation marks to one only, and so on? And might it not be possible that in another one some trace be also found of its having at one time been in the possession of and used by Francis Bacon? Imagine what a contribution that would be to the Bacon-Shakespeare problem. I shall be all too glad, at any rate, to receive more definite information, whether yea or nay.

There is, besides, a greater issue involved in the tracing of the Count's old edition than simply the gratification of an antiquarian's curiosity. If found, it would prove in a definite instance the veracity of the Count's generally extraordinary statements in his letters, often described as mere humbug, because in one point or other they often go outside the commonly accepted way of things. In the present case it is not otherwise, for it does not seem to be generally accepted that the *Catholicon* mentioned by Trithemius (*Ann. Hirsaug.* II, 421) as having been printed from wooden blocks by Gutenberg and Fust, is that of Joannes de Janua, "but was perhaps a small glossary now lost." (*Enc. Brit.*, 11th ed., XII, 740c.) The truth or falsity of this statement might also be verified by one of our French brethren, through an examination of the copies of the *Catholicon* in the Bibliothèque Nationale, and especially of that in the library of the Ste. Geneviève, which is particularly mentioned by the Count as being of the same type as his own copy. Who will help to clear this up?

I am sorry that I must end on a note less hopeful, perhaps even a little disappointing. In the Latin quotation from the *Scriptures Ordinis, etc.*, in the Count's letter, a curious slip has crept in. Instead of the Latin word *exemplum* we find the good Dutch word *exemplaer*. And it is because of this extraordinary lapse from Latin into Dutch, that I conjecture that the letter, including the so-called signature, is not in the handwriting of the Count himself, but copied by a Dutch clerk.

NOTES

¹ Johannes Trithemius (1462-1516), Benedictine monk and historian.

² André Chevillier (1636-1700), Librarian of the Sorbonne. Michel Maillaire (1688-1747), French bibliographer.

³ The full title of this great lexicon is *Summa quae vocatur catholicon*. It dates from 1286 and treats of accent, etymology, syntax and prosody. It is the work of Giovanni Balbi from Genoa.

⁴ Jacques Quéfif (1618-1698) and Jacques Échard (1644-1724), were both Dominican monks. Of the *Scriptures Ordinis, etc.*, Quéfif has written about 700 or 800 articles. After his death the work was concluded by Échard.

⁵ Johann Gutenberg (1398-1468), one of the first inventors of printing in Europe, collaborated for a time with Johann Fust (1466) later called Faust, who is by some, though falsely, held to be the original of the Faust legend, of which Marlowe, another literary mask of Francis Bacon, gave the first dramatization. Peter Schöffer (1425-1502) was Fust's son-in-law and partner, or perhaps better his *famulus*, as Wagner was of Faust.

⁶ In the quotation given by the Count, and which I verified from the book itself, the word between square brackets is missing, whereas those between round brackets are not in the original work. Instead of *Genovesiana* the Count's letter reads *Genovesira*.

⁷ The place where Gutenberg-Fust-Schöffer lived and had their printing press.

⁸ Gratianus was an Italian monk, who in 1148 wrote a tract on ecclesiastical law, entitled *Concordantia Discordantium Canonum*, soon everywhere known as *Decretum Gratiani*. This now forms the first part of the *Corpus Juris Canonici*.

⁹ There are two on every page.

¹⁰ In the British Museum there seem to be three copies, and in the Bibliothèque Nationale in Paris two, and in the Cambridge University

"THE SINGING SPIRIT"

A SHELLEY STUDY

Read the stanza quoted at the end of Mr. Jeffrey Williams' article and say whether the height of attainment which Shelley depicts is not comparable to a definite and critical stage on the higher reaches of the Path. The experience is depicted in other masterpieces, including *The Voice of the Silence* and *The Light of Asia* :

By D. JEFFREY WILLIAMS

DR. A. C. BRADLEY, in his *Oxford Lectures on Poetry* writes of Keats as having in him "the poetic temper of his time, the ever-present sense of an infinite," and that as an ideal perfection. He also mentions another tendency, the "Shakespearian strain," which enabled Keats to accept anything outside himself exactly as it presented itself, to identify himself with it, and to enter into its life and being—the impulse that speaks in the remark: "If a sparrow come before my window, I take part in its existence and pick about on the gravel."

Both these tendencies are clearly marked in the poetry and prose writings of Blake, Coleridge, Shelley and Wordsworth. Blake, at times in his own special way, might seem Vedantic in his insistence upon the unreal and shadowy nature of earthly existence, and yet he declares that "everything that is, is holy", and his

Tiger, tiger burning bright

In the forest of the night,

has nothing transcendently abstract and immaterial about it.

In regard to Shelley, a few significant extracts from a beautiful chapter on the poet by H. N. Brailsford¹ might usefully indicate his transcendentalism :

"The third of Shelley's visions of perfection is the climax of *Hellas*. One feels in attempting to make about *Hellas* any statement in bald prose, the same sense of baffled incompetence that a modest mind experiences in attempting to describe music. One reads what the critics have written about Beethoven's 'Heroic Symphony', to close the page wondering that men with ears should have dared to write it. The insistent rhythm beats in your blood, the absorbing melodies obsess your brain, and you turn away realizing that emotion, when it can find a channel of sense, has a power which defies the analytical understanding. *Hellas*, in a sense, is absolute poetry, as the 'Eroica' is absolute music . . .

"And yet Shelley meant something as certainly as Beethoven

¹ *Shelley, Godwin and Their Circle*, Home University Library, London.

did. Nowhere is his genius so realistic, so closely in touch with contemporary fact, yet nowhere does he soar so easily into his own ideal world . . . As he steeped himself in Plato, a world of ideal forms opened before him in a timeless heaven as real as history, as actual as the newspapers. *Hellas* is the vision of a mind which touches fact through sense, but makes of sense the gate and avenue into an immortal world of thought. Past, present and future are fused in one glowing symphony . . . For Shelley, this denial of time had become a conscious doctrine. Berkeley and Plato had become for him in his later years influences as intimate as Godwin. Again and again in his later poems, he turns from the cruelties and disappointments of the world, from death, decay and failure, no longer with revolt and anger, but with a serene contempt. Thought is the only reality; time with its appearance of mortality is the dream and the illusion. Says Ahasuerus in *Hellas* :

The future and the past are idle shadows
Of thought's eternal flight."

How was it possible for Shelley so to turn from the "cruelties and disappointments of the world"? Did he not make a character in *Julian and Maddalo* say :

Me, who am as a nerve o'er which do creep
The else-unfelt oppression of this earth.

Shelley himself is described in these two lines. He himself was such a "nerve."

Two lyric stanzas in *Prometheus Unbound* present this problem in another way. The chorus sings :

Once the hungry hours were hounds
Which chased the day like a bleeding deer,
And it limped and stumbled with many wounds
Through the nightly dells of the desert year.
But now, oh weave the mystic measure
Of music, and dance and shapes of light;
Let the Hours and the Spirits of might and pleasure
Like the clouds and sunbeams, unite.

At the end of the song of the "Chorus of Spirits" is another instance :

Years after years
Through blood and tears
And a thick hell of hatreds, and hopes,
and fears,

We waded and flew
And the islets were few
Where the bud-blighted flowers of happiness grew.

Our feet now, every palm,
Are sandalled with calm,
And the dew of our wings is a rain of balm.

And beyond our eyes,
The human love lies
Which makes all it gazes on Paradise.

Again, one recalls those words of the Fury that "are like a cloud of winged snakes" in the First Act of *Prometheus Unbound* :

The loftiest fear

All that they would disdain to think were true :

Hypocrisy and custom make their minds

The fanes of many a worship, now outworn.

They dare not devise good for man's estate,

And yet they know not that they do not dare.

The good want power, but to weep barren tears,

The powerful goodness want : worse need for them.

The wise want love; and those who
love want wisdom :

And all best things are thus confused
to ill.

Many are strong and rich and would
be just,

But live among their suffering fellow-
men

As if none felt. . . .

Yet in the very beginning of the
Fourth Act the joyous Spirits sing
with a seemingly insouciant and
abandoned air :

Spectres we
Of the dead Hours be,
We bear Time to his tomb in eternity.

Later, in much the same strain,
the Semichorus 1 and 2 :

1

Ceaseless and rapid, and fierce, and
free,

With the Spirits which build a new
earth and sea,

And a heaven where yet a heaven
could never be.

2

Solemn, and slow, and serene, and
bright,

Leading the Day, and outspeeding
the Night,

With the powers of a world of perfect
light.

1

We whirl, singing loud, round the
gathering sphere,

Till the trees, and the beasts, and the
clouds appear,

From its chaos made calm by love,
not fear.

2

We encircle the ocean and mountains
of earth,

And the happy forms of its death and
birth,

Change to the music of our sweet
mirth.

Under the spell of the incom-
parable music of the Fourth Act

of *Prometheus Unbound*, or the
concluding choruses in *Hellas*, we
are carried away and tend to ignore
the dimensional difference in the
level of the singing and feeling.
When one pauses to think of the
great transition in *feeling* towards
the evils and cruelties that to
Shelley are so excruciatingly acute,
one feels that perhaps there might
be something in Matthew Arnold's
incautious gibe that he was "a
beautiful and ineffectual angel
beating in the void his luminous
wings in vain." How one wishes
at once to join in the retort that
to be beautiful and luminous is
not to be futile or ineffectual. One
must admit, however, the difficulty
and the problem that Shelley poses
for the readers of his later poems.

H. N. Brailsford, an avowed
agnostic, brings a marvellously
clear intuition to the study of
Shelley as a previously quoted
extract has shown. On this remark
concerning the "ineffectual angel"
Brailsford says :

"The world into which the angel
fell, wide-eyed, indignant and sur-
prised, was not a void. It was a
nightmare composed of all the
things which to common mortals
are usual, normal, inevitable—
oppressions and wars, follies and
crimes, kings and priests, hangmen
and inquisitors, poverty and luxury.
If he beat his wings in the cage
of horrors, it was with the rage and
terror of a bird which belongs to
the free air. Shelley, Matthew
Arnold held, was not quite sane.
Sanity is a capacity for becoming
accustomed to the monstrous. Not
time nor grey hairs could bring
that sanity to Shelley's clear-sighted
madness . . .

"Shelley had not dropped from the clouds nor voyaged from the back-woods, but he seems always to be discovering civilization with a fresh wonder and an insatiable indignation."¹

One might perhaps be allowed to digress at this point to mention Beethoven, as in one respect somewhat similar to Shelley. Beethoven and Shelley, one guesses, felt in their inner natures an unquenchable desire for "the fire for which all thirst," if one may judge from their works. Beethoven, like Shelley, found this world a cage, but had a fundamental incapacity to make terms with it. In that respect he differed from Shelley, who observed the world, including men and affairs, very closely indeed. Beethoven's real life was an inner life, and, as often has been said, a life richer and more profound than any other artist has expressed. He lived in a world whose values were not his, and the contrast made him sometimes angry and bewildered. But the great, titanic task Beethoven came to do was never shirked. It has been said of Beethoven that "in him humanity reached a peak, prophetic of the future development of the race. To climb so high the soul must pass through great suffering and be brought to the verge of despair. Only an unflinching courage and indomitable will can enable a man to pay the price demanded . . . Beethoven's last word, again and again, is action, not contemplation. Life is to be lived with the knowledge won. And so from the heights of suffering and strength that he reached he

calls mankind, not to still contemplation of the mysteries, but to abundant life in their felt presence."²

Shelley's last word is also action, and action in the rebuilding of an ideal Athens:

If Greece must be
A wreck, yet shall its fragments re-
assemble,
And build themselves again impreg-
nably

In a diviner clime,
To Amphionic music, on some cape
sublime,
Which frowns above the idle foam
of time.

Shelley is confident that:

A brighter Hellas rears its mountains
From waves serener far.

But he does not seem quite sure that he wishes to see the reflection of that Eternal Hellas cast down into this world of strangling and torturing fact. For a moment he sees:

Another Athens shall arise,
And to remoter time
Bequeath, like sunset to the skies,
The splendour of its prime.

But a glance is enough. Shelley turns away and concludes his *Hellas* with a cry of agony and pain:

Oh cease! must hate and death
return?

Cease! must men kill and die?
Cease! drain not to the dregs the urn
Of bitter prophecy.

The world is weary of the past
Oh might it die or rest at last!

It is clear that Shelley at times "outsoared the shadow of our night" as surely as did Adonais. It is equally clear that if ever poet passionately loved his kind and all that lives and moves, Shelley always did. These two threads

¹ Shelley, *Godwin and Their Circle*, Home University Library, London.

² *Times Literary Supplement*, 18th February, 1926.

run like quicksilver through his being. The one is heard in such lines as :

The One remains, the many change
and pass ;
Heaven's light for ever shines, Earth's
shadows fly ;
Life, like a dome of many-coloured
glass,
Stains the white radiance of Eternity.

That strain is often called the platonic in Shelley. No doubt Shelley was deeply influenced by Plato, but he had also a source of inspiration of his own. He himself *knew*. In his own being he achieved and attained heights that are gained only by great suffering and great endurance. A man who had not endured greatly and suffered greatly could not have written *Prometheus Unbound*, to name only one of his great poems. A man who had not suffered supremely and found the very heart of all agony and, also, of peace, in himself and in the world, could not have sung his enchanting melodious lyrics. The lyric songs at the end of *Prometheus Unbound* and *Hellas* have in them a pure joy and peace that belong to the eternal, beyond all that is separate and temporary. Thought, eternal Thought, is the cradle and the grave of all things. It is we who keep with phantoms an unprofitable strife in this dream of life. Thought, Beauty, Liberty, Love, are realities, joyous realities, and the music they inspire cannot be expressed in perishable words.

ATTAINMENT is the story of Shelley's *Prometheus*. Man, the king over himself, universal, free, just, gentle, wise, but "man passionless" describes the supreme

spiritual achievement. That story told, what more can be said? Only in the ethereal music of the lyrics can anything of "that deep abyss of wonder and bliss" be conveyed; and the first thing in Act IV is the gay song of the gay spirits at the burial of Time—"borne to his tomb in eternity."

The new world is pure joy, timeless, and a "world of perfect light." It is a world in which music alone builds, in which music is law, is order, is freedom, is life :

And our singing shall build
In the void's loose field
A world for the Spirit of Wisdom to
wield ;

We will take our plan
From the new world of man,
And our work shall be called
Promethean.

In that great Promethean mystic achievement the very earth rejoices as in the song by "The Earth" :

The joy, the triumph, the delight, the
madness !
The boundless, overflowing, bursting
gladness
. the animation of delight
Which wraps me, like an atmosphere
of light
And bears me as a cloud is borne by
its own wind.

Something of the real, hidden meaning of the titanic attainment is given in the stanzas that close *Prometheus Unbound*, and especially perhaps in the following :

Love, from its awful throne of patient
power
In the wise heart, from the last giddy
hour
Of dread endurance, from the slippery,
steep
And narrow verge of crag-like agony,
springs,
And folds over the world its healing
wings.

THE PRINCIPLES OF INDIAN ART

By C. JINARĀJADĀSA

(An Address broadcast in the principal cities of Australia and New Zealand)

INDIA is a very old land with a very old civilization. It has produced one world religion, Buddhism, and two other religions, Hinduism and Jainism, which are restricted to India. Its philosophies, dealing with the problem of God and man and nature, are many. All these past religions and philosophies affect Indian art in the past and to-day.

Now, the chief characteristic of the Indian temperament, moulded as it is by religion and philosophy, is its instinct to search for principles. To proceed from a principle, or a general law, to its application to action is the Hindu method—the reverse of the British temperament, which takes things as they are, and “muddles through”, and after achieving success, at last is surprised to discover that there was a principle all the time. The Hindu mind always seeks the idea first. “From above downwards” may well describe Hindu technique in everything.

This is particularly true in all forms of Indian art. The artist seeks above all things to express the idea. Everything, even the form, is subordinated to the idea. Let me illustrate. In painting, no Indian painter ever uses a model. Suppose he plans to carve a bull in granite; every one of the tens of thousands of temples of Shiva

has an image of his bull, and these granite bulls, small and large, are everywhere. He does not get a bull and model from nature. He has observed thousands of bulls—cattle are in every village and home; from these memories he creates in his mind the idea of the bull. Then he sets to work to carve it. His object is not to make a bull which is true to nature in all details; he plans to make the idea permeate the matter. If, in creating, his proportions are not accurate, he does not consider that a defect; he is creating not the image of any living bull, but the idea which materializes or clothes itself as a bull. The bull's passivity, his dignity and aloofness, his sense of being the vehicle of the God Shiva—these are what the artist intends to reveal. This emphasis on idea as above form is the hallmark of true Hindu art.

Then further, the Hindu artists and especially the craftsmen, are aware of mathematical laws or principles underlying each craft. You can buy in the bazaar in Madras drinking mugs of old shape in various sizes; they have no handle, and they are made in copper or silver. Their proportions—the height, the diameter of the mouth, and the curvature of the sides of each—are fixed in the old craft treatises called *Shilpa*

Shāstras. No artist would dream of varying these proportions, because the ratios between them are as fixed as that of the diameter of a circle to its circumference. There is a famous text on architecture called the *Mānasāra* which means "the essence of measurement"; it deals with the following :

systems of measurement, selection of sites, town planning, foundations, bricks, plinths, bases, pillars, entablatures, temples, houses, royal palaces, joinery, cars, chariots, couches, thrones, crowns and personal ornaments, doors, windows, staircases, wells and drains, and even balances and baskets and cages for birds and beasts.

With such a clear tradition as to what is beautiful or not beautiful, naturally the carpenter or potter, silversmith or bronzesmith is aware that his creative phantasies must fit into a sort of mathematical framework prefixed by Nature.

Hindu dancing is of two forms ; first, there is a variety which consists of a narration, in dance, of the sacred theme of the distress of the God and the Goddess, who are lovers, but who are separated by destiny. These two characters represent either God and the human soul, or two aspects of Divinity himself, the male and the female manifestations. The dancer—there is only one in this type—depicts the idea by gesture and mimicry, either herself singing or following the orchestra and the singer. In the second form, which appears in all folk-dancing, several women take part, and the gestures, swaying, clappings and songs are all symbolic. For men, there are rhythmic dance exercises. Some of them are so powerful to rouse the emotions that they have been

prohibited by Government, lest they rouse a spirit of revolution in the dancers and the public watching them.

Little remains to-day of ancient paintings, but those that exist, such as the frescoes in the Ajanta and other caves, reveal an emphasis on expression and rhythm ; any inaccuracies in modelling are forgotten in admiring the intense symbolic truth revealed. There is a powerful school of modern Indian painting, originated by Abanindranath Tagore, a cousin of the famous poet and dramatist Rabindranath Tagore. In India, Abanindranath the painter is as famous. He and his disciples are much influenced by Japan ; their best work has the same intense atmosphere as that found in the schools of the *primitivi* in the fourteenth and fifteenth centuries in Italy. Painting is developing rapidly in India, along Indian lines, of course. Always the artist is absorbed in the idea, and though often he has studied anatomy, he throws anatomy to the winds. The idea dominates him, and so he is impatient of the form. I do not think he is always successful. I cannot forget that the Greeks knew how to be true to nature, and so reveal the idea. Greece has much to teach India.

Indian drama is musical drama, like the modern comic opera. It is a blend of dialogue and song. There is one form which is like the *Nō* plays of Japan. The old dramas are still given in Sanskrit ; there are modern versions in the various Indian languages, and also here and there, though rarely, new dramas. Men still take women's parts. But the stage-craft to-day

is tawdry and poor; it has lost its ancient symbolic simplicity. The dramatic instinct is natural to all Indians and acting comes easily to them.

There is much of music in India. The masses like to sing. All Hindu songs are about God; there are no secular songs among the Hindus. It is Mohammedan songs which take human love as their theme. Indian music has the octave, but it uses quarter-tones. Of scales (or keys) there are nearly 80. Some keys can be used only in the morning, others only in the evening. The idea is that music is related to nature, and the nature influences of the morning would be contrary to the spirit of a melodic mode which is characteristic of the evening influences, or *vice versa*.

The Indian singer "tunes up" in public, as do the instrumentalists of a western orchestra. He does not begin straight away; he hums a few bars or tunes, experiments with his voice to get it in order, all this before the public. Europe has better-trained voices, but most of them have this defect: you cannot follow what the artists are singing. The Indian singer sings so as to be followed, his notes are subordinated to the words.

It is this union of word and music which characterizes all Indian poetry. Indian poems are all created to be sung. More still than this, it is the poet himself who creates the appropriate tune. In western music, a song will have one person, a poet, as the author, and another person, a musician, as composer. Therefore constantly either the words are forced by the notes or their significance is slurred

by them. All the poems of Tagore, translated in his book, were originally composed in Bengali; but he composed the verses by singing them. It is because the tune came first that he sang his poem as he composed verse after verse. There is thus, in Indian poetry, an artistic unity of poetry and song which is lacking in western songs, except in ballads.

There is no harmonization in Indian music—no four-part singing, no counterpoint. It is all melodic. But the rapture to the listener is in the quarter-tones, for the singer varies the melody constantly by the changes in the quarter-tones. Indian music has no breadth, as has western music; but it has such an intensity as only the violin can produce.

An Indian orchestra consists of a *vinā*, a very delicate wire-stringed instrument; or the *sitar*, another stringed instrument; then as supporters, a droning pipe; sometimes a flute; always a drum. In these days they add a violin poorly played, and a wretched street-corner harmonium also. In this orchestra, the conductor is the drummer. He has either one drum for both hands, or one for each hand. It is the drummer who controls the rhythm; he changes it to slow or fast, and he hypnotizes not only the rest of the orchestra but also the singer. No composer in the West has yet fathomed what the drum can do. I should here except Wagner. I think it is somewhere in *Siegfried* or the *Valkyrie* where in one place one final tap of the kettle-drum is as the crux or the meaning of all the tragedy that has gone before.

It is through sculpture that Indian art perhaps reveals best its true inwardness. I said the Indian temperament sought to discover the idea and reveal it. In attempting to do this, the Hindu sculptor takes the hardest substance which he can find, which is granite. He never touches marble as does the Mohammedan sculptor. The Mohammedan artist will carve flowers, work in mosaic, use rhythmic curves in profusion. He is the extravert, the tender-minded, as the psychologist would term him. The Hindu is the introvert, the tough-minded, introspective, seeking not nature, but the inwardness of nature. In the best Hindu sculpture, there is power manifest, the power of the idea. So great is the sense of power that sometimes the sculptor must create gigantic statues. Thus, there is an enormous granite bull in the temple at Tanjore in South India. There is a famous temple in India carved in granite; to create his work of devotion and art the sculptor took a granite hill-side and, working from the top, carved away, removing what was not wanted for pillar and lintel, for door and image. The idea was superimposed on the hill-side, and then the granite which was not wanted was removed. This temple's construction is typical of the Hindu sculptor.

Every performance—a play, a concert, even a public meeting—must begin with a song of praise to God. Every Hindu drama closes with another; all the artists who have taken part in the play appear on the stage to sing together a hymn of praise and thanks. Religion is everywhere,

and so is inseparable from Indian art.

Many of the cities of India are famous for some special objects of use made only there. All such objects have the quality of beauty added to that of use. Shawls in Kashmir, brassware in Moradabad, ivory and sandal-wood carvings in Malabar, inlaid boxes in Surat, brassware in Benares and Madras, and so on, are typical of the innate sense for beauty in the Indian craftsmen and in the people.

Perhaps nothing shows so well how old are the crafts in India as what you will see if you go into an Indian kitchen. In the kitchen of the poorest peasant you will find pots and pans made according to the old shapes; these are hand-made and of clay and cost only two or three pence. Unfortunately, some of the crafts of India are disappearing, since cheap machine-made goods are being poured into India by Britain, Germany, France, and at the moment in increasing volume by Japan.

Indian artists to-day are studying something of western art. They are not trying to copy, but to understand. I should recommend Australian and New Zealand artists to do the same, to study Indian art, not to copy it but to understand it. For art is like the great ocean. It is one ocean, but there are many seas with geographical names. The fact that Indian art aims to express first and last the idea and its relation to divine things, is not without a message to artists in Australia, New Zealand and Europe, who are more intent on revealing the form and its beauty.

OCCULTISM AND LANGUAGE

A PARTIAL PROLEGOMENON TO THE CRITICAL INTERPRETATION OF OCCULT FINDINGS

BY W. WHATELY CARINGTON

*“Words, like a Tartar’s bow, do shoot back upon
the understanding and mightily entangle and pervert
the judgment.”—BACON.*

PART I

I

THE immediate object of this article is to examine some of the root causes which make it so difficult to bring the conclusions of occultism into harmony with those of ordinary science: the ulterior motive is to promote, in the long run, the greatest practicable measure of co-ordination between the two schools of thought.

I believe that this ulterior motive is likely to be approved by the majority of thoughtful Theosophists today; but, apart from the die-hards to be found in every camp, there must be many who either have not considered the matter at all or, having done so, incline to the view that there is no good reason for paying any attention to science whatever.

It accordingly seems desirable to devote a few paragraphs to justifying this ultimate aim and to showing why it is important that as many Theosophical concepts as possible should be linked up with

the general fabric of scientific thought.

II

Perhaps this is rather a tactless opening. Already I seem to see Theosophical hackles rising at the prospect of a mere matter-shackled scientist proposing to take a hand in their affairs; and many readers, I doubt not, will react adversely to the suggestion that occult revelations should be “brought into line” with anything at all.

Let me hasten to express my considerable sympathy with this attitude and, in the same breath, to suggest that it arises mainly from a misunderstanding as to what scientific thought really is and what scientists are trying to do.

The misunderstanding is largely a heritage from the bad old days of scientific dogmatism; when the too frequent spectacle of Professor Mudfog—leading authority on schizogenesis in cheese—laying down the law as to the spirits and

souls of the righteous, naturally excited a pity from which only an intense realization of Brotherhood could exclude an admixture of derision.

I think it fair to claim that those days have gone never to return, for scientists have now advanced far enough to realize fairly vividly the limitations not only of their knowledge but of their methods. In particular there has vanished, or is fast vanishing, the rather naive form of materialism which was based on the conviction that nothing was intelligible unless an engineer could make a model of it, *but that anything was intelligible if he could!*

Let me slightly amplify what I have in mind. The line of thought in question reduced the universe to a congeries of "billiard-ball" atoms embedded in a rather mysterious quasi-substance, known as the ether (or aether), which "filled space", "permeated matter" and "transmitted forces". An atom of copper, let us say, was thought of as something not wholly unlike an ordinary particle of copper, only *very much smaller*—and similarly for all the other elements. Every event, it was thought, could be reduced to interactions of such atoms with each other or with the forces transmitted through the ether. In such a universe it was clearly very difficult to find room for "mind", "soul" or "spirit", and we must not blame nineteenth century scientists too severely for having shelved such conceptions as referring to "mere epiphenomena", or even for having been misled into denying that they had any

"real" existence. After all, they could not in common honesty do anything else so long as "real" was synonymous for them with "physically substantial" and it should not lightly be overlooked that this was the only conclusion to which their instrumental and methodological equipment could lead them.

But the edifice began to crumble with the discovery of the electron by Sir J. J. Thomson in 1897; and its destruction was completed, so far as the all-important atom was concerned, by Rutherford in 1911. The Special and General Theories of Relativity and the Quantum Theory of more recent years have carried the process still further, so that the concept of substance has, to all intents and purposes, vanished from theoretical physics.

The mathematical physicist, who is the scientist *par excellence* for our purpose, has come to understand that his raw material does not consist, as was formerly supposed, of concrete material particles of a kind that he might see if only he had a good enough microscope, but of what Sir Arthur Eddington has aptly termed "pointer readings". I shall emphasize later the very important fact that even these are no more than names for certain "states of mind" or "modulations of consciousness" from which such conceptions as "electrons", "quanta", "protons" and the rest are, so to say, externalized as thought-aiding constructs; my point here is that "model-making" physics is dead, except as a deliberate makeshift, and with it the crude form of materialism which it inevitably engendered.

It is not too much to say that the advanced scientist of today would hardly be interested in anything of which he *could* make a model; and is rapidly realizing that in no ultimate sense is he likely, *qua* scientist, ever to understand anything at all! As Einstein has recently observed, we do but pass from one incomprehensible to another, our progress consisting in establishing the relations between them.

I do not think I need stress the inference that in so far as this hasty sketch fairly represents the present position—and I have no fear of serious criticism on this score—the general temper of instructed scientists is bound to be very different from what it was even a generation ago, and far more likely to accord a hospitable reception to ideas concerning, say, the ultimate structure of the universe, which would formerly have been dismissed as merely fantastic.

III

It may be objected that although the foregoing remarks have done something to clear modern scientists of the charge of unreceptive dogmatism, they leave untouched the far more offensive accusation of an overweening patronage. I have said nothing, that is to say, to show why Occultism should be "brought into line" or "co-ordinated" with science rather than science with Occultism. "Occultists are better men than scientists any day", it might be argued, "so if one of the two subjects has to be made to fit the other why should not science

be the one to undergo distortion?" Again I sympathize; again I respectfully disagree; again I submit that there is a misunderstanding.

In order to clear the matter up, it is first of all necessary clearly to distinguish Occultism from Theosophy. The two are closely linked historically and have a considerable reciprocal relevance; but the first is primarily a technical, the second an ethical, subject. Or we may say that Occultism is "positive" and Theosophy "normative".¹ Occultism deals with the manner in which the universe is organized; Theosophy with how we should comport ourselves in the light of the knowledge thus (or otherwise) obtained. Occultism might be said to deal with facts, Theosophy with significances.

Ordinary science is, of course, equally concerned with the structure and organization of the universe; so we must add that the characteristic method of Occultism is the use of powers or faculties—notably of a perceptive nature—believed to be latent in all men, but normally undeveloped, as opposed to that of physical apparatus as ordinarily understood.

I very much hope that this distinction will be grasped and conceded, though I have grave fears that it may not be. Someone, I suspect, will be sure to suggest that Theosophy is co-extensive and co-terminous with Occultism, while someone else will maintain that Theosophy is co-terminous and

¹ To illustrate: Psychology is said to be the positive science of human behaviour; it deals with why people actually behave as they do: Ethics is said to be the normative science; it deals with how people *ought* to behave.

co-extensive with Theosophy! But, admitting that it is impracticable precisely to define the scope of either subject and, consequently, to draw any sharp dividing line between them, it is none the less clear that there are many conceptions which can unhesitatingly be placed on one side of the line or the other. Such statements, for example, as that the coronal chakra has 960 outer "petals", that there are seven main "planes" of existence, or that most of us are members of the fifth sub-race of the Fifth Root Race, are essentially matters of Occultism; whereas the ideals of Universal Brotherhood, of unqualified service, or of seeking to co-operate intelligently with whatever powers for good are active in the world are characteristically Theosophical and could not be affected by any modification of the occult findings just cited.

In case the distinction is even now not clear, I will avoid all risk of misunderstanding by *defining* Occultism, for the purposes of this paper, as :

The investigation of the properties and laws of the Universe by the aid of perceptive faculties normally latent in man.

This definition, besides serving to circumscribe my topic, enables us to see, I think, something of what the relation between Theosophy and Occultism really is. Unless we were confident that this physical life is not the whole of conscious existence, Theosophical aspirations would probably appear rather futile; but it is evident that they would be entirely untouched by the discovery that the coronal chakra had really 961 petals, that there

are actually eleven planes of being, or only three Root Races.

IV

We may now revert to the question of why and, if at all, in what sense the findings of Occultism must be made to conform to scientific thought (or be rejected) and not scientific thought to the findings of Occultism.

The form in which I have now stated the question serves to foreshadow the answer, which is to be found in the difference between "findings" and "thought". Occult findings are the result of applying a particular technique; scientific thought comprises the principles by which that technique, neither more nor less than another, must be guided.

It has sometimes happened that the conclusions reached by contemporary scientific methods differ from those of occult investigation in such a way that one or other must definitely be wrong. Not fifty years ago, for example, Lord Kelvin was speaking of 40 million years as the greatest possible age of the Earth, while even the geologists pressed only for a modest two or three hundred millions or thereabouts. Meanwhile H. P. B. was talking of a couple of thousand millions, a figure which is now regarded as substantially correct, mainly on the evidence of the radioactive contents of rocks. In such a case there can be no ambiguity, provided all parties are agreed as to what they mean by "age" and by "Earth"; but a simple example will serve to show that in many cases statements apparently discrepant may both be right.

The difference between the conceptions of the orthodox chemist, for example, and those developed in *Occult Chemistry* appear to be great; but it would be unwise to suggest that the occult findings are rubbish and must be scrapped. On the contrary they are likely to be most valuable when we understand them better, notably when we find out what they mean. In any event certain disparities are almost certain to appear whenever two groups of observers set out to interpret sets of data as different as those of the chemist

and occultist are bound to be. Such disparities in no way imply that one party or the other is necessarily *wrong*.

Figures 1 and 2 show two very different but equally legitimate ways of describing (*i.e.*, by drawing) a cube, but unless we knew what a cube was "really" like we should scarcely recognize them as referring to the same thing. Their verbal counterparts would be correspondingly different also, since the observer of Fig. 1 would speak of nine lines and seven points and the other of seven lines and six points.

FIG. 1

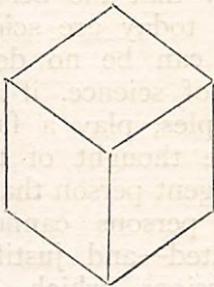
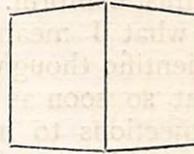


FIG. 2



Considerations of this kind make it easy to understand how it may come about that the results of scientific and occult inquiry into the same matter may yield unrecognizably different results without either of them being wrong—unless, of course, as is bound to happen occasionally, one investigator or the other happens to make a definitely faulty observation. In these cases there is no question of one result being forced out of shape to fit the other; assuming that both have been checked up beyond reasonable

doubt, they must stand side by side until they can be united by an imaginative effort of synthetic interpretation, such as might enable us to evolve the conception of a cube as we know it from a study of the figures given above.

Discrepancies of this kind, in fact, are fairly easily dealt with. As I shall show later, the serious difficulties are largely due to language.

But imagination falters at the thought of what would happen if, instead of occult chemistry, or occult physics, or occult palaeontology,

we were confronted with Occult Arithmetic and Occult Logic!

Even the most ardent revelationist would be staggered if he were told that esoterically two and two make five; or that on some plane or other there are only three quarts in a gallon, the part is greater than the whole, and things which are equal to the same thing are not equal to one another.¹

These are very simple, almost childish, examples; but I do not think I shall be misunderstood when I say that if we take the totality of all such propositions and exact applications of them, they constitute a kind of logical framework supporting all intellectual processes whatsoever, to which also all right thinking, from the highest to the lowest, must conform. This is just about what I mean when I speak of scientific thought, and I am sure that so soon as this is realized all objections to making Occultism amenable to it will vanish.

V

I believe that the foregoing, somewhat expanded but unchanged in general import, is all that any reasonable scientist has a right to demand from occultists in the way of subservience. From the other point of view I can hardly imagine enthusiasts for Occultism claiming that they are free to ride roughshod over the basic principles of logic and mathematics.

¹ Similarly, the syllogism All S is P; M is S; therefore M is P, is indefeasible at every level of thought from the sublime to the ridiculous; such logical forms can only yield the wrong results when improperly used as by saying, "All Theosophists are nice: Jones is nice: therefore Jones is a Theosophist".

There is, however, another aspect of the matter on which I have not yet touched; namely, what in language sadly suggestive of low ideals I must term the political aspect.

Today, if ever, we surely want to enlist in the service of Theosophical ideals all the energy and all the talent we can muster; and there is nothing to be gained, but much to be lost, by alienating potential enthusiasts through clinging to an unsuitable terminology or to forms of exposition as archaic and repellent as the golden Heaven and sulphurous Hell of an antiquated theology.

Now, although it might be rash to say that the best brains in the world today are scientific brains, there can be no doubt that the facts of science, if not always its principles, play a far larger part in the thought of the ordinarily intelligent person than ever before. Such persons cannot fail to be alienated—and justifiably so—by expressions which appear flagrantly at variance with established knowledge.

Theosophical truth, as I have tried to indicate, is by no means identical with occult fact, and it is nothing but unfortunate that those who might welcome the one should be repelled by an inept presentation of the other.

It would be quite unreasonable to demand that science, of which the terminology now enjoys a world-wide currency, should revise its vocabulary to avoid overlapping that of Occultism. In this matter at least Occultism must give way. After all, the terms which Occultism has, rather unfortunately, borrowed

from science were, so to say, copyrighted by the latter, which accordingly enjoys the prior claim.

VI

But this question of vocabulary, though it has a certain importance of its own, is a minor matter. The point I wish to stress is that of the enormous accession of strength which would accrue to Occultism and through it to Theosophy by the welding of it into a coherent whole with Science.

For the first time in history, there seems a reasonable chance of effecting a genuine union—as opposed to a reluctant truce—between the two great branches of human thought which may approximately be described as Scientific and Occult, Secular and Religious, or Rational and Mystical respectively.

It is as if for many centuries, two halves of a great arch had been

under construction, the builders of each following the plans given them in ignorance, or even in distrust, of the others' work. At last, as the two halves begin to curve together, we can see that they are not independent but complementary structures; and we realize that the time is not indefinitely remote when we shall be able to drop in the key-stone, pull away the scaffolding and see the work as a whole incomparably stronger, more beautiful and more stable than either portion by itself.

It will be my business to show, in the second part of this article, that the chief obstacle in the way of this unification is to be found in certain difficulties associated with language, not only as regards the unfortunate use of particular words, but with respect to more fundamental considerations involving the basic theory of communication, of meaning and of perception itself.

(To be continued)

THE CAMPAIGN PAMPHLETS

WORLD-WIDE SALES

THE Adyar Publicity Department's output of pamphlets for the Straight Theosophy Campaign in October-December has exceeded expectations. On the last day in July the Department had handled orders totalling 50,000 pamphlets. The bulk of these were mailed to oversea countries, Scotland taking 14,000, India 12,000, England 7,500, Australia 2,200, South Africa 1,500, Yugoslavia, Panama and Wales each 1,200, and other parcels to U. S. A., Java and Holland.

PRAISE FROM U. S. A.

Mr. Fritz Kunz writes from New York : "May I say, through the pages of THE THEOSOPHIST, how admirable is the series of twelve pamphlets the Publicity Office has issued from Adyar? If one may single out the best of what is all so good, I would say that in many years I have not read anything as wholly delightful as *Sixty Years of Theosophy*.

All this embodies for us the delight we all feel in the strong tide which has, once more, surged in upon us from Adyar."

THE RING OF THE NIBELUNGS

II. THE VALKYRIES

We are in a position to continue publication of Mr. Norman Ingamells's commentaries on "The Ring of the Nibelungs," which commenced in THE THEOSOPHIST, October, 1929, with his interpretation of "The Rheingold." Below we reproduce, from World Theosophy, May, 1931, "The Valkyries", the second of the series. His articles on "Siegfried" and "The Dusk of the Gods" will follow.

BY NORMAN INGAMELLS

REGARDING such stories and myths as Wagner chose for his music-dramas, Novalis writes illuminatingly: "It depends only on the weakness of our organs and of our self-excitement, that we do not see ourselves in a fairy world. All fabulous tales are merely dreams of that home world which is everywhere and nowhere.* The higher powers in us, which one day, as Genies, shall fulfil our will, are, for the present, Muses which refresh us on our toilsome course with sweet remembrances."

Such a dream is Wagner's *Ring of the Nibelungs*. But these powerful music-dramas are more than dream. The fundamental idea of the series appears to be to present the story of the evolution of the soul from its source to its goal. In its agelong journey from spiritual babyhood to spiritual manhood, the soul is in a continual state of change: now joy, now sorrow; now success, now failure; and all this because it is born in ignorance

* The eternal state of consciousness beyond time and space.

of its surroundings in these lower worlds, and also because the souls of men begin their evolution at different periods and make different rates of progress.

"The Valkyries" should be considered the first drama in the *Ring*, and "The Rheingold" in the nature of an introduction. The characters in the "Valkyrie" drama are: WOTAN, the evolving God—In Wagner's drama we have a very much humanized god. In the original and pure myth, Wotan is the personification of the first aspect of the Norse Trinity, corresponding to the Father aspect of the Christian Trinity. BRUNNHILDE, his Valkyrie daughter, and her eight sisters; FRICKA, Wotan's wife; LOGE, god of fire; SIEGMUND and SIEGLINDE, brother and sister Walsungs—the Walsungs are not the same as the Valkyries, but they are fine heroic types; and HUNDING, Sieglinde's husband.

A few symbols and types in "The Valkyries" call for explanation. The Ash Tree (Yggdrasil), around which the hut of Hunding

is built, was, with the old Norsemen, the symbol "of the Universe, and of time and life." Its roots lie hidden in the deeps and darkness of primal matter, and its branches flourish in the high upper air of the vast heavens. It symbolizes the unity of all life and the perennial growth and renovation of all things. It is evergreen, being daily sprinkled with the water of life from the eternal fountains. Evil and sin gnaw its roots incessantly, but the Ash Tree cannot wither until all evolution ends and life, as we know it, and time and the world disappear. In reality the Ash Tree is a symbol of the planes of the Solar System, pictured as a living Tree.

The Sword, called "Nothung," left in the Ash Tree by Wotan for his child Siegmund, represents the spirit of Heroism or the Spiritual Will. "Nothung" means "needful", or "necessity", and is the offspring of distress; this sword or spiritual will is evoked by the *need* or distress and struggle of the soul; hence the power developed by effort.

The Walsungs are the result of the union of a God with a mortal. Seemingly, mankind is referred to, for man, according to occultism, is a fragment of the Supreme Spirit descended into the human form prepared for its reception—the offspring of the marriage or union of God (Spirit) with form or body (matter)—the Immortal uniting with the mortal.

The horses ridden by the Valkyries are symbols of rapid movement, though many mystics have seen, in the inner worlds, the fairy folk of song and story riding their

beautiful white steeds. On the inner planes there may be, therefore, forms similar to the horses ridden by the Valkyries. The Valkyries may be regarded as superphysical beings, and the embodiment of all the noble, inspiring emotions that urge us in the pursuit of the ideal. With the old Norsemen the quality most to be desired was valour, so the Valkyries embody the spirit of the storm and waken the fire of heroism in the breasts of all warriors.

Brunnhilde is the most noble of nine Valkyries who appear in the drama. She personifies the perfect woman, and is the very essence of the power of love. Literally, the word Valkyries means the "choosers of the slain," and according to the old legend they bring the souls of heroes to Valhalla, the Norse Heaven, where they form a body-guard for Wotan, the God.

THE DRAMA

The drama opens with a brief orchestral Prelude, depicting a violent storm through which Siegmund, a child of Wotan, wearied after many fights with enemies, seeks shelter in the hut of the brutal Hunding. This prelude, which precedes the rising of the curtain, is one of Wagner's most remarkable descriptive passages. "By simple means he conveys a vivid impression of the dark and gloomy forest, the trees which bend rain-swept before the onslaughts of the roaring gale; the crash of thunder and the ghostly flicker of lightning. Through the storm flies Siegmund, weary and exhausted, from the cruel and relentless

foemen. The persistent musical motive in the bass instruments, forging on and on changelessly, tells us more of the pursuit than any words could do."

While Siegmund is away with his father, Sieglinde is carried away by force and married to the rough Hunding, who personifies the dark and brutal aspect of consciousness. The twins, Siegmund and Sieglinde, are soul-aspiring types; they might be regarded as two aspects of one being, the positive and negative, or male and female aspects of matter. Heavy are their trials, for they bear within themselves the seeds that must develop to maturity only by slow growth, which is often difficult because of the many obstacles by which the progressing spirit is beset.

The curtain rises showing the interior of Hunding's hut, illuminated by the fire on the hearth. In the centre of the room is the huge Ash Tree in whose trunk a sword is embedded, placed there by Wotan. The door opens, and Siegmund staggeringly enters and falls exhausted to the floor by the hearth. Sieglinde appears, attracted by his entrance, and a flood of compassion flows from her and envelops the exhausted wanderer. They gaze spellbound into each other's eyes, both unconscious of their relationship to each other, for each thinks the other dead in childhood.

Discordant and menacing emotions assert themselves in the music as Hunding now stridently enters his hut, as though he jealously resented the presence of Siegmund. However, he offers

hospitality to the stranger whom as yet he does not know, but he is puzzled by a resemblance to his wife. Hunding suspects that Siegmund is his enemy, and during the evening meal Siegmund tells his history.

Wm. C. Ward, in his brochure on these operas, writes of Siegmund's condition here: "The incessant toils and rebuffs of the aspiring soul in its long contest with the powers of evil, its passionate yearnings, its flashes of joy ever again overclouded by the darkness of despair, are depicted in the words and music of this and the following scenes. Siegmund relates the sad story of his troubles and misadventures. Misfortune lies upon him; whithersoever he turns he is fated to encounter but enmity and strife. Finally he narrates how, being called on for aid by a maiden whose kinsfolk were forcing her to a loveless match, he slew many of the foe, yet at the last, overpowered by numbers, wounded and weaponless, he saw the maiden slain, and took refuge in flight."

Hunding discovers that Siegmund is his wife's brother and his enemy. Although he offers Siegmund shelter for the night, he warns him that on the morrow he must fight for his life. Hunding and Sieglinde now retire, leaving Siegmund alone by the dwindling fire, but before Sieglinde leaves she vainly endeavors to draw her brother Walsung's attention to the sword buried in the tree.

Left alone, Siegmund broods upon a prophecy by his father that one day a sword will help him in his dire need. Suddenly the fire

falls and momentarily flares up, revealing the tree on which the sword's hilt is seen. At this point Sieglinde re-enters, telling Siegmund that she has given her husband a sleeping draught. She relates how a stranger had thrust the sword into the tree on the day of her unhappy marriage with Hunding; and the stranger's story that the sword should belong to whosoever could withdraw it from

the tree trunk, and that the stranger had *whispered* to her that only Siegmund should ever succeed in withdrawing it. The two embrace, and in the ecstatic duet that follows, brother and sister recognize each other and their souls link in wondrous communing.

Siegmund in his joy wrenches the sword from the tree; the lovers pass out into the lovely moonlit night, and the first Act closes.

(To be continued)

THE THEOSOPHIST

DESIRING to conduct THE THEOSOPHIST in all courtesy, the Editor will be very much obliged if friends who discover any lack of it, as for example in omission to acknowledge sources from which material may have been derived, or in inaccurate statements as regards persons or their views, will be so good as to let him know without delay, so that he may make as soon as possible a suitable *amende honorable*. In the rush of very heavy work mistakes of this kind may arise, but they are entirely unintentional and will gladly be acknowledged.

Desiring also to conduct THE THEOSOPHIST in all accuracy and dignity, the Editor will similarly be obliged if friends who discover inaccuracies or lack of suitable

arrangement, etc., will also kindly send him a note embodying the nature of the errors and any lack of dignity.

Furthermore, desiring to improve THE THEOSOPHIST as a journal primarily for the members of The Theosophical Society, secondarily as the Presidential organ, and thirdly as a means of spreading Theosophy among non-members, the Editor will be grateful for practical suggestions as to ways and means of more successfully fulfilling this objective, it being borne in mind that since it is impossible to pay for articles the Editor is compelled to depend upon the goodwill and leisure of his readers for contributions.

George S. Arundale

CAMILLE FLAMMARION

Fifty years ago Camille Flammarion expounded a view of the universe which astronomers are inheriting to-day. From his observatory at Juvisy he interpreted the living universe in terms of spiritual evolution, giving the same philosophic depth and meaning to astronomy as Wagner gave to music, Browning to poetry, and H. P. Blavatsky to human knowledge. Flammarion joined The Theosophical Society in 1880, one of a galaxy of brilliant scientists who came in about this time, including Edison, Crookes and Wallace. Flammarion died ten years ago, and the following memento is written to commemorate him, as a disciple reveres a master, by Mr. Nieuwenhuis, who appends an article, which he has translated from the French of M. Quenisset, Flammarion's successor at Juvisy. "For me personally," Mr. Nieuwenhuis says of Flammarion, "he cleared the way to Theosophy."

By J. B. NIEUWENHUIS JUNIOR

CAMILLE FLAMMARION as a philosopher is little known among Theosophists. Yet in *The Secret Doctrine* his name is frequently mentioned, especially concerning the habitable conditions of the other planets of our Solar System. The opinions of H. P. B. and Flammarion meet here in many respects, though not in all. Astronomy is perhaps next to Chemistry "the path which will lead to the discovery of the whole hitherto occult truth".¹

H. P. B. was induced to add to her statement about Chemistry as a science the phrase: "not excluding Astronomy"! The whole statement reads as follows:

"There is but one science that can henceforth direct modern research into the one path which will

lead to the discovery of the whole, hitherto Occult, truth, and it is the youngest of all—Chemistry, as it now stands reformed. There is no other, not excluding Astronomy, that can so unerringly guide scientific intuition, as can Chemistry."²

In modern science Chemistry and Physics have become already closely allied. The same holds good for Chemistry and Astronomy, giving birth to Astrophysics, so well foreseen by Camille Flammarion.

The inner structure of an atom is frequently compared with a Solar System nowadays, but some fifty years ago Flammarion was almost alone in that assertion.

The ideas of Flammarion are so closely akin to Theosophy, as the article below indicates, that we are

¹ *The Secret Doctrine*, Vol. I, p. 635 (3rd. Edn.)

² Loc. cit.

justified in saying that Flammarion was the "trait-d'union" between the so-called "Exact Sciences"

and Theosophy. Considered under this light, the importance of Flammarion still grows.

FLAMMARION THE FORERUNNER

BY F. QUENISSET

Camille Flammarion was a marvellous precursor, endowed with a really wondrous intuition. This faculty of his will rouse the admiration of future generations which will see the realization of his most cherished theories. His enthusiasm for the sublime realities of the Universe was ardent. Moreover, his name—was it not predestinated? The etymology of Flammarion is said to be Flamma-Orionis, "Flame of Orion," and a learned etymologist asserts that the name is derived from the old word "Flameron"—"He who brings Light!" Both origins of his celebrated name are associated with the work of this savant.

His communicative enthusiasm is the characteristic of great souls who behold the divine illumination, for the word "enthusiasm" itself means "in God," that is to say, in the presence of the absolute Truth. How many times did we admire the splendid beauty of the lion's head of Camille Flammarion, as he contemplated the wonders of the Universe at his equatorial at Juvisy, or described to us the phenomena of Nature, of Nature which he was ever studying, ever pondering on its most varying and astonishing manifestations, from the slightest diatom up to the majestic Nebulae and Spirals, "Milky

Ways" placed at the boundaries of the visible Universe!

Flammarion was every inch a genius. His head was slightly drawn back, and his eyes, of an extraordinary vivacity, were illuminated by an interior lucidity.

The astronomy of Flammarion is not the cold and rigid astronomy of ciphers only, treating of a Universe of brilliant points of light or moving orbs alone. No, the astronomy which he studied and described so well is the true astronomy—the astronomy of the future, which is already announcing itself in magnificent ways in important work undertaken in America, England, Italy, Germany, and France—in Astrophysics, the real study of Nature Universal. Mathematical astronomy had nearly reached the boundary of all possible progress. It was necessary to provide a firm base for our knowledge of the Universe. Now our eyes want to seek the life on the worlds in space, to study the physical and chemical constitution of the stars, their evolution in time and space and habitable conditions.

It was Flammarion's wish that everyone should take part in the study and contemplation of this living Universe, and this was his object when he wrote, in a language at once clear, exact and accessible

to all, so many popular works, and founded the French Astronomical Society. As he put it several times: "The renovation of a science dating from antiquity would serve but little the general progress of mankind, if this sublime knowledge, which develops the spirit, enlightens the soul, and liberates it from social mediocrities, was doomed to remain within the limited circle of 'professional-astronomers'."

The Torch of Truth should be taken in hand and while it glows, brought into public places, into populated streets, even into the squares. Everyone needs the light, especially the humble and the poor, for these are thinking people and are eager for science, whilst the self-sufficient of this century lack even the consciousness of their ignorance and are almost proud of remaining ignorant. The light of astronomy should be dispersed all over the world; it should penetrate the crowd, illumine the conscience, raise the heart. This will be its most splendid mission and benefit. The life and work of Flammarion are embodied in these phrases, and hundreds of thousands of readers or hearers who have had their souls illumined by his teachings will be grateful to him for having accelerated their spiritual evolution. He created also real scientific and astronomical careers, and we could mention the names of eminent scientists whose vocation was determined by his lectures.

We wrote that Flammarion was a remarkable precursor, and that he foresaw scientific realities long before their actual experimental demonstration. Here follow some:

First of all, his beloved planet Mars. He considered it a living world, not at all glaciated, as certain physicists would have us believe—physicists, however, who never observed or studied the planet by means of a telescope! The scrupulous and painstaking comparison of all observations executed by astronomers who dedicated their life to the study of Mars by telescope, from the first representation made in Naples by Fontana in 1636, up to the most recent, convinced Flammarion that variations and transformations take place on that planet, proving that it is not a little dead globe as is our Moon. The succession of seasons there produces downfall of snow, formations of fog and clouds, and change of coloration affecting large zones of vegetation.

Mars, asserted Flammarion for more than fifty years, is a planet whereupon vegetal and even animal life could very well exist. The most recent observations executed with the aid of large telescopes have revealed on our neighbour planet the quasi-certain presence of vegetal life, transforming itself in course of the seasons. Furthermore, the measurements taken with the aid of very sensitive thermo-electric couples at the Lowell Observatory, Flagstaff, Arizona, seem to indicate that the temperature at the Martian surface is not so much different from that prevailing on the surface of the Earth.

Flammarion foresaw also the prodigious development of Astrophysics, and his publications and labour have induced living astronomers to dedicate themselves to its

study. The readers of his book *The End of the World* know, moreover, that he foresaw and described in anticipation the scientific discoveries which most astonish us nowadays. Flammarion saw in Astronomy the science-subservient to show the human soul the eternal and fertile perspectives of Infinity and Universal Life. At the age of 22 he wrote in his admirable *Discourse on the Destiny of Astronomy*: "The mission of Astronomy should first of all be scientific, secondly philosophic. Its first object should be the instruction of mankind in knowledge of Nature. Secondly, it should be exercised for the benefit of philosophy, to show man's real grandeur and tell him what rank he occupies in the amphitheatre of living Creation, giving in that way a firm base to psychology."

And further on: "Looked upon from a real philosophic standpoint, which finds its realization in the famous *Nosce te ipsum*, (Man, know thyself) of antiquity, Astronomy enters a new era, it accepts the name of 'Comparative Astronomy', it leaves the sterile regions and enters Life, it generously lends its useful assistance to the 'Science of the Soul', and thus human intelligence more enlightened ceases at last to wander in the shadows, and may contemplate itself in full light."

Flammarion guessed long ago, at the beginning of his scientific and philosophic researches, the real constitution of matter. The following phrases taken from his first works, might have been written by one of our best known present-day physicists:

"The Universe, all things and beings, are composed of invisible and imponderable atoms. The Universe is a Dynamism.

"If I dissect matter I find within it the invisible atom, matter disappears, melts into thin air. If my eyes were so powerful that they could see the reality, they could penetrate the walls, composed of separate molecules, through bodies which are atomic whirlpools. Our physical eyes do not see what really is. We should see with the 'spiritual eye'. There exists only one all-embracing Unity. The infinite Great is identical with the infinite Small. Space is infinite without being great. Time is eternal without being long.

"Stars and atoms are one. The atoms constituting the bodies move relatively as fast as the stars in the Universe. Movement rules all and makes all. Matter and energy were never seen separated from each other; the existence of the one implies the existence of the other; in all probability they are identical.

"The constitution of the sidereal Universe is the image of the bodies we call material. All bodies, organic or inorganic, man, animal, plant, stone, iron, bronze are composed of molecules in perpetual movement which do not touch each other. These molecules are also composed of atoms which do not touch one another. All these atoms, all these molecules are moving under the influence of forces ruling them, and relative to their dimensions large distances separate them.

"One could even think that there exists only one 'species' of atoms, bearing a characteristic

simplicity as well as homogeneity, the mode of arrangement and movement constituting the diversity of molecules. Each molecule is a system, a MICROCOSM."

Flammarion meets here the greatest thinkers of all times, the immortal genius having discovered intuitively those fragments of Truth accessible to mundane intelligence. He shows us the way which we

should go in order to reap the rich harvest which should warm the heart and enlighten the soul, It is a sacred duty for his numerous "disciples" to continue his work of truth and goodness, and to work as he always did, with an enthusiasm supported by a real disinterestedness, for the spiritual evolution of the human race and of our wonderful little planet.

LINES FROM "SAUL"

I REPORT, as a man may of God's work—all's
love, yet all's law.
Now I lay down the judgeship he lent me.
Each faculty tasked
To perceive him, has gained an abyss, where a
dewdrop was asked.
Have I knowledge? confounded it shrivels at
Wisdom laid bare.
Have I forethought? how purblind, how blank,
to the Infinite Care!
Do I task any faculty highest, to image suc-
cess?
I but open my eyes—and perfection, no more
and no less,
In the kind I imagined, full-fronts me, and
God is seen God
In the star, in the stone, in the flesh, in the
soul and the clod.
And thus looking within and around me, I ever
renew
(With that stoop of the soul which in bending
upraises it too)
The submission of man's nothing-perfect to
God's all-complete,
As by each new obeisance in spirit, I climb to
his feet.

ROBERT BROWNING.

POLITICS AND THEOSOPHY

I reproduce a statement made by the President-Founder in 1883 and published under the above heading in THE THEOSOPHIST (July supplement) of that year. It is particularly interesting as showing the varying duties which seem to fall to the lot of different Presidents. Our late President, Dr. Besant, had very much to do with political activity, especially in India.

G. S. A.

By H. S. OLCOTT

(President-Founder of The Theosophical Society)

THE tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated.

Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time.

That end was reached in due course; and in the year 1880, the

Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance.

Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaus.

I would not have reverted to so stale a topic if I had not been forced to do so by recent events.

I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organisation itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval.

At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this

mysterious unknown's presence was calculated to throw suspicion over the meeting.

Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow The Theosophical Society's influence—such as it may be—to be thrown in favour of Bills to promote religious instruction for Hindu children, and other "non-political" measures.

That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions.

The Presidents of Branches, in all countries, will be good enough

to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality.

So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone," I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

Official: { H. S. OLCOTT, P.T.S.
 { H. P. BLAVATSKY,
 Corr. Secy., Theos. Socy.

Head Quarters,
Adyar, 27-6-1883.

THE MAHATMAS AND POLITICS

NEITHER the Tibetan nor the modern Hindu Mahatmas, for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially.

H. P. B. in *The Theosophist*,
December, 1883, p. 80.

DIAMOND JUBILEE NEWS

WALES'S HEARTENING GREETING AND FINE SUGGESTION

[I HEARTILY ENDORSE THIS PROPOSAL OF OUR ENERGETIC GENERAL SECRETARY FOR WALES. I hope that there will be large numbers of members to carry out Mr. Freeman's splendid idea. I shall be very happy to publish in THE THEOSOPHIST similar greetings from other Sections. The fulfilment of Mr. Freeman's idea would make Nov. 17th a day of inspiring rejoicing.—ED.]

EXCHANGE OF INTERNATIONAL MESSAGES

Jubilee Day—Sunday, Nov. 17th, 1935

Our Diamond Jubilee and our 30,000 Members, 1,200 Lodges and 50 National Societies. This occasion might be used to cement the fact that we *have* formed a nucleus of Universal Brotherhood, and that it would be a good idea to let all our members know about it.

To that end, could one form of our celebrations be that of inviting every Fellow to send a Message of Greeting (such as is done at Christmas-time) to every other Fellow that he or she may know, particularly, of course, in other countries, to arrive on or before November 17th (as this day falls on a Sunday)? Every Lodge could send a Message to every other Lodge in their own National Society, and to any other

Lodge with whom they may have some special link. Every National Society could send a greeting to each other National Society to arrive in good time *before* this day so that it may be circulated. Most Lodges will be meeting to celebrate the occasion and these Messages could be read and they would convey a realization of the International Brotherhood which now exists, on however small and humble a scale!

The Messages could take the form most suitable, as cards, letters, cables, pictures or any other form, but all should arrive *on or before the day* in time for them to be conveyed to the many members who will be meeting in each Lodge.

Each National Society could inform its own members of the proposal, and arrange necessary details.

The Theosophical Society in Wales,
Headquarters, 10 Park Place,
Cardiff,
July 3, 1935.

Cordially and fraternally yours,
PETER FREEMAN,
General Secretary.

WALES'S DIAMOND JUBILEE MESSAGE

THE THEOSOPHICAL SOCIETY IN WALES

Headquarters: 10, Park Place, Cardiff

TO ALL FELLOWS OF THE THEOSOPHICAL SOCIETY
THROUGHOUT THE WORLD

Nov. 17, 1875—Nov. 17, 1935

Most cordial Jubilee Greetings and the happiest of good wishes to every Fellow of The Society.

Wales is but a small country, only two million inhabitants out of the population of the world of nearly two thousand million people. Nevertheless, Wales has its own great traditions, its culture and ideals, which it is steadily cultivating and offering in service to the world. While without its own National Government at present, it enjoys the advantage of membership in the British Commonwealth of Nations, and retains extensive powers in all local affairs and social services.

Wales has always stood for Peace and still uses its influence in this direction through the establishment of a Chair at its University for the study of International Relationships (founded many years ago), the annual broadcast Message of Goodwill to all Children throughout the World, an active support of the League of Nations, and more recently the

proposal of an International Police Force and Tribunal of Equity, so ably championed by Lord Davies, has been receiving wide and popular support.

The ancient teaching and religion of Druidism (perhaps a previous incarnation of Theosophy) enables the Ancient Wisdom to be easily understood and appreciated in Wales, where we have a small but splendid band of workers devoted to the cause of Theosophy.

Wales therefore joins wholeheartedly in every effort towards the realization of the Brotherhood of Man, of which The Society has already formed a nucleus, and the establishment of which it is its high purpose to bring about.

With renewed greetings to all our Fellow Members throughout the World in celebration of this, our great Diamond Jubilee Day.

PETER FREEMAN,
General Secretary.

28th June, 1935,
(Foundation Day in Wales).

A THEOSOPHICAL FORUM

DEATH AND KARMA

21. *What are the causes of the death of children before they reach maturity? Are these to be ascribed to some neglect in a former life? Or to the parents' karma for maltreating their children in a previous life? Or to a sudden and premature death in an accident or on the battlefield, in the last life?*

I have nothing to add to the examples of the detailed workings of Karma already published in our Theosophical literature. See especially *The Lives of Alcyone*, the best book I know, next to *The Other Side of Death*, for the study and understanding of the karmic consequences of previous actions. But I should like to advise the student rather to try to grasp the broad general principles of the Law of Karma, than to try to define its workings along too narrow tracks. For example, to say that the Karma of parents having maltreated their children in a former life, will be to see their children die away in their hands young in a later life, savours too much of the Mosaic law of an eye for an eye, and a tooth for a tooth. The Law of Karma, which is really a law of adjustment, rather than a law of revenge or even of punishment, is of such an infinite wisdom and potency, as well as of an equally infinite finesse and adaptability, that the parents' maltreatment of their children, which in itself

may be of an infinite variety of means and intentions, cannot but be adjusted in a next life in an infinite diversity of ways. And in my opinion the majority of cases will rather show the growing up of the children under their parents' hands into wayward, ungovernable and disappointing members of their household, than by their simply dying away young.

A. J. H.

A PROVOCATIVE QUESTION

22. *Supposing we all turned Esoteric Theosophists, how would we continue our species? For what purpose were various organs given to us by Nature, if they were not intended to be used?*

Our correspondent need not trouble himself as to what *might* be the consequences, if all the world should turn ascetics and *chelas* and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vagay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in *Esoteric Theosophy* referred to the ideal man, living—and most

necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not “given” to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would not if “given”.—H. P. B., THE THEOSOPHIST, August, 1882.

ATOMS AND MONADS

23. *In a course of philosophy it is said, “Each time when we breathe, the inhaled air transmits into our lungs a very detailed image of all that surrounds us. The smallest thought, sensation or emotion is transmitted into the lungs, which pass them on into the blood. The blood is the superior product of the vital body, the images it contains are impressed on the negative atoms of the vital body. They serve as arbiters of man’s destiny in the state which immediately follows death.” Is it thus that our life is photographed on to the permanent atom? Is it possible to give some more details on the same subject?*

Let me confess that the peculiar language and imagery of the above quotation are strange to me, and in my ears sound very much like pseudo-occultism. Transformed into “Straight Theosophy”, I would express the realities lying behind them, as follows :

Every atom or monad is a living individual. Call it “atom” when you want to lay stress on its form-side, but say “monad” when having pre-eminently its life-side in view. Being living entities, not dead things, they are receptive as well as active, receiving impressions from others and making impressions on others. Therefore each bears the impression on it made by the surrounding universe, or in more figurative language, carries the image or photograph of that universe with it. Leibniz expressed the same fact by saying that “each monad represents the whole Universe.” (*Monadology*, par. 62.) And because each is for itself the centre of the universe, for it cannot view that universe but from its own centre, therefore each atom or monad is different from every other (*Monadology*, par. 9), for each has its own time, place (in space) and motion (rate or quality of vibration) from which it influences that universe and receives an impression of it. These—its own time, place and motion—constitute its “unique individuality” which it does not share with any other.

If we breathe, or take food and drink, or in any other way absorb atoms from outside, we thereby bring into our physical bodies, together with those atoms, the impressions or images they bear of the surrounding universe. And being active as well as receptive, they will, when spread throughout our body by the arteries (physical blood-vessels and etheric nadis), act on the atoms or monads of which our body is composed, and in this way also on what is called our physical permanent atom.

This permanent atom is the special centre-point of contact with our physical body, of another sort of monad or living entity, namely the human individuality, that uses the whole physical body, with its countless physical atoms as if it were one huge atom, or vehicle or "form" for the expression of its "life". (Compare Leibniz's dominating monad, *Monadology*, par. 70.) This human monad, then, is certainly influenced, through the intermediary of the permanent atom, by all the atoms or "images of the universe", which are absorbed into the body by breathing, eating and drinking, etc. As such they of course contribute also to the making of man's Karma, and might therefore with some courtesy be called "arbiters of man's destiny", though personally I find the title of "arbiters" much too grand for them. I would rather designate them infinitesimal bearers of infinitesimal seeds of karma.

The only real arbiter is the human monad himself, from whose own will it depends in a great measure what atoms, pure or impure, he allows to be absorbed into his body by his breathing (think of smoking), his drinking (think of alcohol) and his eating (think of meat). But more important still than all this is what the man allows to enter into his subtle bodies, from the subtle atoms that surround these too, by his feelings, his emotions, his thoughts and his ideas, etc. The same principles that govern the physical plane existence are valid for the subtler worlds.

For more details concerning the role of the permanent atoms,

the nadis, etc., the questioner is especially referred to Annie Besant's *A Study in Consciousness* and C. W. Leadbeater's *The Chakras*.

A. J. H.

SLAYING THE SLAYER

17a. *What did Madame Blavatsky mean when she said: "The mind is the great slayer of the real. Let the disciple slay the slayer?"* (See August issue.)

The term "mind" is used for "lower manas", which is attached to the physical body and life through kama-rupa, and is a member of the human quaternary. The term "real" is used for "higher manas", which is attached to Atma through Buddhi and is a member of the human trinity. The lower manas is the slayer of the higher manas in the sense of covering and clouding it, and thereby preventing or precluding its emergence and awakening. In other words the soul sleeps and forgets itself, and dreams that it is manas:

"The soul is dead that slumbers,
And things are not what they
seem."

To "slay the slayer" is to kill out the lower manas, *i.e.*, to dissipate the egotism, the "great illusion" or the sense of separateness; to make the mind free or unfettered, and thereby transmute or transform it to higher manas, or rather, to make room for it to emerge. Strictly speaking, there is no killing or slaying, no one slays and no one is killed; we are using pictures or the language of imagery. What happens is the

unfettering of the mind. That task is done by Love—

“Sole power that lifts the heart
that bleeds,

And frees the fettered mind of
man”!

When the disciple becomes free or emancipated by slaying the slayer, he says to himself: “I and my Father are One”, meaning thereby that the soul, or Higher Manas, has transcended the quaternary, and entered the Trinity, and through the Buddhic become one with the Atma.—J. K. D.

HAVE YOU FOUND YOUR TEACHER?

24. *There seems a kind of no-man's-land between the stages of old personal desire and of final purification of the aspiration, which wants the highest, nothing else sufficing, yet is still fumbling toward its true realm of service. How can one best integrate the life at this stage?*

Yes, there is this no-man's-land, and that is where most of the occult dead are to be found. There are those unwilling to take steps or to let go. Some love what they fancy is their independence, and will not join anything or anybody. Then there is another person who says: “I have taken the best from every teacher!” That person has

not yet found a teacher. He has gone from one department store to another, seeking bargains, and, believe me, that is what he has got! The truth is in a form of life, and not in facts, and in the end one must submit to inspiration. When you must give yourself fully to someone, some cause, then you are whole-hearted. It may not be to a person whom you know in the flesh. I know people who loved C. W. Leadbeater as their Master, and yet they had never seen him. Such a resolute gift means you have found your job. When one finds his work, then he gets somewhere. We are always expecting to find clay feet, but what does it matter, so long as you do not serve on clay feet? Perhaps you could figure in a Pygmalion and Galatea episode! So is the Master made, by the devotion of the pupil.—F. K.

* * *

QUESTIONS FOR OCTOBER

When a Law of Nature is rendered inoperative by another Law, what effect does this have on the totality of Law in the Universe?

How can I best teach Theosophy to my children?

What Theosophical teaching is most useful to prisoners?

Can Science prove God?

Does Theosophy replace religion?

From the President's Office:

N.B. Please note that in the case of cables
BENTLEY'S SECOND Code may be used if convenient.

SCIENCE NOTES

BY W. WHATELY CARINGTON

VII—THE DEATH OF THE UNIVERSE

Discussing alternative theories of the ultimate destiny of the universe, Mr. Carington favours that of a pulsating universe, which brings scientific theory into line with the Theosophical conception of alternating periods of Pralaya and Manvantara.

FOR the last fifty years or so, the astronomers and physicists have been making our flesh creep with stories of the chilly fate that awaits the Universe.

Here, for example is Sir James Jeans: "The general physical principle known as the second law of thermodynamics predicts that there can be but one end to the universe—a 'heat-death' in which the total energy of the universe is uniformly distributed, and all the substance of the universe is at the same temperature. This temperature will be so low as to make life impossible. It matters little by what particular road this final state is reached; all roads lead to Rome, and the end of the journey cannot be other than universal death."¹

Sir Arthur Eddington has a number of passages to the same effect, though he seems rather to approve of the prospect than otherwise—at least as an alternative to the conception of a cyclically rejuvenating system advocated by some authorities. For example: "I would feel more content that

the universe should accomplish some great scheme of evolution and, having achieved whatever may be achieved, lapse back into chaotic changelessness, than that its purpose should be banalised by continual repetition . . . It seems rather stupid to keep doing the same thing over and over again."²

As for the process involved, I venture to quote a colloquial description of my own: "There is a tendency for energy to pass from regions where it is highly concentrated, e.g., hot objects, and to become more uniformly distributed. This process may be taken as irreversible. Hot bottles warm chilly feet, but we can hardly imagine, nor do we observe, heat flowing in the reverse direction, so that the bottles grow hotter and the feet chillier. On the grand scale the same applies to the universe, so that the total available energy is constantly becoming distributed in a less specialized and more random fashion. To this process there would appear to be a limit, and when that limit

¹ *The Mysterious Universe*, p. 13.

² *The Nature of the Physical World*, p. 86.

is reached the universe will be 'run down'." ¹

This is the official doctrine, and has remained substantially unchallenged for decades, though Sir Oliver Lodge has said: "I claim as a physicist that too much attention has been paid to the second law of thermodynamics, and that the final and inevitable increase of entropy" (broadly speaking the uniform distribution of energy just mentioned) "to a maximum is a bugbear, an idol, to which philosophers need not bow the knee". ²

It now appears that this story of the inevitable "heat-death" is by no means so well founded as we have been led to suppose.

I quote from Professor Dingle's review of Professor Tolman's *Relativity, Thermodynamics and Cosmology*. ³

"From one point of view, the most important section is that dealing with thermodynamics. This . . . is Tolman's own peculiar field, and although the re-expression of thermodynamics in relativistic terms has at present no practical application outside cosmology, its effect there is sufficiently revolutionary to claim for it much greater attention than it has yet received. For some reason a physical system gains enormously in popular prestige if it is called 'the universe', and the prospect of the final running-down of the universe has caused sufficient heart-burning to make a statement of the actual probabilities very desirable. According to relativistic thermodynamics, equilibrium in a

gravitational field requires not a uniform temperature but a temperature gradient to prevent the flow of heat from regions of higher to those of lower gravitational potential. Reversible processes can take place at a finite rate, and irreversible processes are possible without the attainment of a maximum entropy. Consequently, to use Tolman's very cautious words, 'at the very least, it would seem wisest if we no longer dogmatically assert that the principles of thermodynamics necessarily require a universe which was created at a finite time in the past and which is fated for stagnation and death in the future'. Disagreement with these results would be intelligible . . . (but) . . . what is incomprehensible is the neglect, excusably mistakable for a conspiracy of silence, which has been their lot while the doctrine of the inevitable heat-death of the universe" (and the necessity of its "creation" at a finitely distant moment in the past, as a corollary of this. W. W. C.) "has been preached as an inevitable requirement of modern science."

It is evidently too early to speculate with any assurance as to the change in our views likely to be brought about by this work; but two things are quite clear: First, that the bottom has been knocked out of the ordinary and commonly accepted argument; second, that there has been a good deal of wish-thinking going on among eminent astronomers who are anxious to find a specific moment of "creation" in order to drag in a Specific Creator. Theosophists, who think in terms of "The One" or the

¹ *The Death of Materialism*, p. 68.

² *Nature*, 24. x. 1931, p. 722.

³ In *Nature* for June 8th, 1935.

Totality of all Consciousness, rather than of particularized deities, will find it easier to dispense with the somewhat circumscribed conceptions in question.

For myself, it seems as if only three main alternative schemes were available, namely (1) a universe with a determinate beginning and determinate end; (2) a never-beginning and never-ending, but non-repetitive flux of (relatively) detail chance within the totality; (3) an essentially cyclical or rhythmic process—not necessarily, however, implying “doing the same thing over and over again”.

It looks as if the first of these schemes will soon have to be definitely abandoned; the second appears barely if at all distinguishable from indiscriminate chaos; the third has respectable support from (I think) de Sitter, or perhaps Lemaitre, who propounded the theory of a pulsating universe in connection with the observed recession of the nebulae. This last would now appear to be rendered appreciably more probable on general grounds and, if substantiated, would fit in well with the Theosophical conception of alternating periods of Pralaya and Manvantara.

“UP FROM THE APE” OR DOWN FROM MAN?

THE first part of the above heading is the title of a very readable book by Professor Hooton of Harvard University, which gives a general survey of “human evolution”, or what we would rather call the present-day conception of the Darwinian theory of human evolution as advocated by the majority of scientists to-day. Opposed to this is the Theosophical teaching that the ape is the descendant or side-descendant of man rather than his ancestor or side-ancestor. In view of H. P. Blavatsky's often strongly worded denunciations of the Darwinian theory, it is satisfactory to hear now and then from men of science themselves how even in these latter enlightened days science still seems to be groping about in complete ignorance as to the origin of man or ape.

On March 25 Mr. Douglas Dewar read a paper at the Victoria Institute or Philosophical Society of Great Britain, on “The Supposed Fossil Links Between Man And The Lower Animals,” in which

he states: “Science can truthfully say that it knows not when, where or how man originated”, and that there is no conclusive evidence that any Primate genus has been transformed into any other genus.” The Anti-Darwin view of Mr. Dewar, supported by Sir Ambrose Fleming, President of the Victoria Institute, is of course that of “special creations” for each genus. The Theosophical teaching as expounded by H. P. Blavatsky in *The Secret Doctrine*, seems to lie between the two extremes of Darwinian evolution and special creations, neither denying gradual “evolution” nor spontaneous “creation” *per se*.

“The Anti-Darwin controversy is dealt with in a lively booklet by Sir Arthur Keith, *Darwinism And Its Critics*, in which he defends the theory of evolution against the arguments of Sir Ambrose Fleming and other critics.” (*Nature*, 15 June, 1935, p. 987). The booklet must be of no small interest to Theosophists.

A. J. H.

AE: POET OF THE SPIRIT

By JAMES H. COUSINS

THE press cables dated July 18 contained the news, unexpected to us in India, that AE had died. Some newspapers referred to him as a poet and economist. None that I have seen spoke of his lifelong enthusiasm for the Upanishadic thought of India. I wonder if any will recognize the fact that his whole life was Theosophically based. He was a personalized Lodge, working simultaneously for the Three Objects of The Theosophical Society, in long service for the spiritual and material unification of humanity, in perpetual search for the reality behind its intellectual and emotional formulations and expressions, and in the unveiling in himself and others of the powers of the Psyche. He did not see eye to eye with the leaders of The Theosophical Society; indeed he sometimes rose to lyrical enthusiasm in his denunciation of things in their personality and teachings with which he disagreed. On such occasions (and I can recall a number of them in my almost daily intimacy with him in Dublin from 1897 to 1913 when we were working together in the Literary and Dramatic Revival) I preserved myself from rhetorical infection by remembering his own distinction between George Russell the transient personality, and AE the immortal Individual. George Russell has died at sixty-eight: AE can never die while language lasts as a vehicle for the telling of what he called "the oracles from the Psyche."

Early in life (as we his friends heard him tell, and as he has recently told the world in his spiritual autobiography, *Song and its Fountains*) he heard the call of the inner world. In his search for explanation and experience he became one of the founding Fellows of the first Irish Lodge of The Theosophical Society over forty years ago. He used its early literature as stimuli to his own awakening. His discovery of the Celtic mythology gave him an alternative terminology to that of *The Secret Doctrine*, though he

never lost his interest in the classics of Theosophy. He put his growing experience and thought into articles in *The Irish Theosophist* which was printed in the house taken by the Lodge in a quiet Dublin square. In these articles vision and ecstasy rose into short lyrics that in due time made his first volume of poetry, *Homeward Songs by the Way*. When, in 1913, Messrs. Macmillan published the *Collected Poems* of the then world-famous poet, AE did not forget his Theosophical beginnings, but dedicated his life-work in verse, up to that time, "To D. N. D., in memory of the household." Daniel N. Dunlop is still held in cordial memory by living sharers in his enthusiasm for what is now called "Straight Theosophy": "the household" was the residential portion of the company who studied and worked together in the first Irish Lodge, a company that included, but not as residents, if I remember correctly, W.B. Yeats and "John Eglinton" (William Magee sometimes referred to as "the Irish Emerson").

AE broke away from The Theosophical Society during the Judge controversy. But his break was not radical. The Hermetic Society that gathered around him in Dublin was just a Lodge, full of illumination and inspiration. Later it became again a Lodge of The Theosophical Society. Someone in Ireland can complete the record from this point.

In years to come AE's prose works, like *The Candle of Vision* and *Song and Its Fountains*, will take their place in Theosophical literature as his Upanishads making exposition of the Vedas of his poetry. His lines are rich with significance, like the *Stanzas of Dzyan*. He belongs to the small group of major spiritual poets including Shelley, Blake and Emerson in the Occident and Tagore in the Orient, whose inspiration comes not from the flux of the temporal but from the influx of the eternal.

DAYS OF GREATNESS

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

Annie Besant tells in her *Autobiography* how she filled her days with greatness, and what she wrote in 1893 remained true in 1933 :

In life, through death, to life, I am but the servant of the Great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

Dr. Besant suspended her physical plane work on September 20, 1933, and next day her warrior's body was cremated on hallowed ground at Adyar now known as the Garden of Remembrance, where on September 21 next she will be affectionately commemorated.

GREAT DAYS IN SEPTEMBER

September

2. Ganesh Worship (Hindu).
3. Oliver Cromwell, Lord Protector of England, died 1658.
4. Edward H. Grieg, composer, died 1907.
5. Cardinal Richelieu, statesman, born 1585.
6. Philip J. Bailey, poet, died 1902.
M. Sully Prudhomme, poet, died 1907.
7. Queen Elizabeth born 1533.
Parsi New Year's Day (Shehishahi).
John Greenleaf Whittier, poet, died 1892.
8. NATIVITY OF OUR LADY.
Lodovico Ariosto, poet, born 1474.
12. BIRTH OF ZOROASTER
(Khordad-Sal).
13. Queensland Day.
14. Dante Alighieri, poet, died 1321.
Duke of Wellington, died 1852.
15. Sir Walter Scott, author, born 1771.
Napoleon Bonaparte, Emperor, born 1769.

September

15. Russia proclaimed a Republic 1917.
16. Louis Kossuth, patriot, born 1802.
18. Prince Bismarck, statesman, died 1904.
20. Dr. Annie Besant passed, 1933.
Alexander the Great, born B.C. 356.
21. Virgil, poet, died B.C. 19.
23. Euripides, dramatist, born B.C. 480.
24. Dominion Day (New Zealand).
25. Samuel Butler, author, died 1680.
Johann Strauss (the elder), composer, died 1849.
27. Great Britain and Japan signed a Treaty of Peace and alliance, agreeing to preserve the integrity of China, 1905.
28. Jewish New Year.
29. SAINT MICHAEL AND ALL ANGELS (Michaelmas).
Horatio Nelson, admiral, born 1758.
30. Pompey the Great, born B.C. 106.
(Killed in Egypt Sept. 29, B.C. 58).

ENTRE NOUS

SETTING THEOSOPHY TO MUSIC

THE President in his talks at Adyar has been speculating on the possibility of exponents of the arts, particularly music, expressing Theosophy through their special medium, as H. P. Blavatsky and others have presented it in our classic literature. From the United States of America comes a letter delineating a pioneer example in the field of musical expression. "I have a class of non-members", writes Mrs. Francis Wile of Rochester, N.Y. "Through one of the class members I was asked to meet a young woman who is graduating from the Eastman Music School here, and had chosen as the subject for her thesis the music of Scriabine. She had discovered that he was a Theosophist, that his music was profoundly affected by his Theosophic beliefs, and she wished to be coached in Theosophy so that she might answer any questions her examiners might ask. She herself had been deeply impressed. Leaflets were handed to her, and I explained as well as possible in the short time available the more philosophic side. She wished to know of the creation of the universe, the origin and destiny of human life, etc. When her thesis was presented, she did what seems to me a remarkable thing. She was asked to illustrate how Scriabine put his Theosophy into his music, and without previous preparation she was able to play music giving the story of creation so that they could follow her. Her thesis was one of the topics of discussion in the school, being considered, I believe, by far the ablest presented. So this one young girl, without even being a Theosophist, brought the subject before six or eight University professors, commanding their respectful attention."

Mrs. Wile adds: "In addition to that, all her room-mates in the dormitory read the pamphlet on reincarnation which had been lent to her, and were much interested. She is coming to the class meeting tomorrow."

SPIRITUAL GUIDANCE FOR LINCOLN

Here is one of the "many evidences of God's direction" confessed by Abraham Lincoln, to which I referred in our July number, quoting the famous passage in which he says: "I am satisfied that when the Almighty wants me to do or not to do a particular thing he finds a way of letting me know it." This unseen guidance came to him at the most arduous crisis of the American Civil War.

Miss Nettie Colborn, a young trance medium, went to Washington—Sir Arthur Conan Doyle tells the story in *Our American Adventure*—to get a furlough for her brother, a soldier who was ill. Mrs. Lincoln had heard of the powers of Miss Colborn and asked the President to confirm them. Miss Colborn was asked to the White House. "Upon the entrance of the President she was at once entranced, and spoke for an hour in a wonderful and commanding way. Those present declared that they lost sight of the timid girl in the majesty of the utterance and seemed to realize that some strange masculine spirit-force was giving speech to almost divine commands. The spirit-orders were to instantly issue the Proclamation on Slavery and so give moral elevation to the war. Lincoln was much impressed, and said the message was more important than perhaps anyone present could understand. A later communication urged him to go in person to visit the Federal camps where the soldiers were much discouraged. The effect of these two messages coming at a time of such danger to the Republic was so great," says Conan Doyle, "that it is not too much to say that the words of a medium went far to preserve the State."

(The splendid passage from Lincoln cited in our July issue, together with Mr. Judge's comment on Lincoln's premonitions of future greatness, was adapted from *The Theosophical Movement*, a Bombay monthly remarkably well versed

in Theosophical lore and its application to practical problems. I make due acknowledgment.)

* * *

MORE AND MACAULAY

Sir Thomas More was a paragon of wisdom in the eyes of Macaulay, the English historian. Writing of More's belief in the central sacrament of the Church, Macaulay (as quoted by Alfred Noyes in *The Catholic Times*) says: "When we reflect that Sir Thomas More was ready to die for the doctrine of transubstantiation, we cannot but feel some doubt whether the doctrine of transubstantiation may not triumph over all opposition. What Sir Thomas More believed may be believed to the end of time by men equal in abilities and honesty to Sir Thomas More." This is a notable admission; for, as Macaulay goes on to remark: "Sir Thomas More is one of the choice specimens of wisdom and virtue; and the doctrine of transubstantiation is a kind of proof charge." A correspondent informs me that in the Church of the Holy Name, Manchester, in one of the panels of the pulpit, is the portrait, done in mosaic, of Sir Thomas More which was reproduced in *THE THEOSOPHIST* for July. This correspondent says: "Sir Thomas More is interesting to me, as in the 'Lives' we are linked by family bond, and in A. B.'s 'Hypatia' life he was my grandfather."

* * *

THE ORIGIN OF THE SWASTIKA

From *The Sunday Statesman*: The swastika, the emblem of the German Nazis, is not, as the Nazis themselves believe, a Nordic symbol. It is one of the most ancient of symbols, and has appeared all over the world. It was known in old Japan and to the Incas of ancient Peru. One of its variants—the three-legged

swastika—has been adopted as the emblem of Sicily—and of the Isle of Man. It is generally believed that the swastika is Asiatic in origin. It occurs on Elamite pottery, found in Mesopotamia, of a very early date. From there it spread to Troy, and to ancient Crete where it was associated with the worship of the snake goddess. In India it is called "swastika" when the branches turn from left to right, and "sauvastika" when they are in the opposite direction. In the first case it represents the spring-time, or rising sun; and in the second the autumn, or descending sun. The first is lucky, the symbol of light, life, and prosperity; the second is regarded as unlucky.

The occultist would add to the observations of *The Sunday Statesman* that the swastika symbolizes the First Cause in manifestation. The symbol is of archaic origin. H. P. B. quotes the Commentaries as saying: "One initiated into the mysteries of the meaning of the Svastika can trace on it, with mathematical precision, the evolution of the Kosmos and the whole period of Sandhya." (*Secret Doctrine*, II, 621). And Sandhya is the manvantaric period of the dawn of the System, with a capital S.

J. L. D.

ACCOMMODATION TAXED

Available accommodation for delegates and visitors to the Diamond Jubilee International Convention at Adyar is being rapidly allotted. Intending visitors who desire to live in Indian style should apply hereafter for special sheds unless they are prepared to accommodate themselves in general sheds paying Rs. 2/- per head. Mr. B. Ranga Reddy is in charge of the arrangements for the accommodation of the Indian delegates.

All the accommodation for Europeans at Leadbeater Chambers and Blavatsky Gardens has been fully booked.

STRAIGHT THEOSOPHY CAMPAIGN

A GENERAL SECRETARY DREAMS— BIG DREAMS

THERE is a jubilee ring in an address which Mr. Sidney Cook, U. S. A. General Secretary, delivered to Chicago Lodge on its fiftieth anniversary in mid-May.

"We have become propagandists, lecturers, publishers of books in lecture form. We are not now educators, although education is the greatest power and right education the greatest need in the world today."

Having issued this challenge, Mr. Cook proceeded:

"Let us face these facts not in a defeatist attitude, but in recognition of a job that it is our part to do if, in our turn, we are to make Theosophical history, and push the Society on to new achievement in this new Theosophical era.

"Education must be the next phase Dream with me for a while of the Headquarters of the future, of a school of philosophy, a school of education, a school of art, of comparative religion, of politics and statecraft—schools where those who have finished their courses in other educational institutions will come and acquire purpose through the truth and life that only Theosophy can impart. Think of Theosophical philosophers giving reason to life, Theosophical educators leading on your youth, Theosophical artists creating beauty, Theosophical teachers of the unity of all religions, Theosophical statesmen building international brotherhood. When Theosophy is infused into and permeates and reaches the world through such channels already prepared and waiting for its illumination, we shall be doing our part, as others in earlier years did theirs. These channels were not available to them, but education has become broader. It seeks the light as never before, and throughout the whole world Theosophy alone can do this illuminating work. A scientist to whom comment was recently made regarding *The Secret Doctrine*

among his books, said that no great scientist today would be without *The Secret Doctrine*.

"This is Straight Theosophy applied to the world's work and thought. Let us not be afraid to dream of schools, buildings, students, courses, at Headquarters; of our Lodges as outposts to which trained teachers and skilfully prepared courses will then be available. Let our dreams be big, for dreams for truth come true, and as Theosophists we have something that cannot be defeated if our plans are sound and there is rightness in the direction of our effort. We must urge on and give direction to the forces that are ours to use. Nature's forces are in beautiful balance. We have but to tip the chalice and her forces flow out to our aid, and to tip the chalice we must be thinking rightly, directing our efforts soundly, making ourselves available as channels through which the forces may flow. The Great Ones are always ready if we provide the way through which Their Truth may open upon earth."

JAVA EXTENDS THE CAMPAIGN INTO 1936

The Indonesian Section is doing its utmost to follow the Straight Theosophy campaign as closely as possible. We see, however, no means to give a weekly lecture and keep the interest of the public, so we have selected the most suitable subjects, as follows:

- Oct. 6: What is Theosophy?
- Nov. 3: Can we remember Past Lives?
- Nov. 17: Diamond Jubilee Lecture.
- Dec. 1: How to Live and how to Die?
- Dec. 29: Citizens of To-morrow.

The pamphlets will be distributed after translation into Dutch and Malay. Fortnightly gatherings are being arranged for

members only, besides tea-parties, question-and-answer meetings and a study class in *The Secret Doctrine*, in those Lodges which are capable of conducting them.

We decided, however, not to limit our campaign throughout Java to these three

months, but to continue during 1936, as the force outpoured at the Jubilee may well be used for a long time after.

A. J. H. VAN LEEUWEN,
General Secretary, Bandoeng.

LANDS OF THE LARGER HOPE

THE PRESIDENT'S MESSAGE TO AMERICA

Dr. Arundale associates the United States of America with Australia as a "Land of the Larger Hope," a designation which he "released" at a great gathering in Sydney. "All Lands of the Larger Hope are lands immensely fruitful for the nurturing of Theosophy and The Theosophical Society," the President says in the following Message which he sent to the American Section Convention, August 17-21:

No one regrets more than I do that it is impossible to repeat this year those precious visits to the United States which have been such highlights in my life for the past few years. It was a revelation to me to visit America for the first time, and the revelation widened as the visits multiplied. Not that you may not have your weaknesses. Which individual and what country is without them! But you have, despite the grave difficulties in which, as in the case of all other countries, you find yourselves, a remarkable example of that spirit expressed in the phrase—Hope springs immortal in the human breast. The Master K. H. once called Australia "A Land of the Larger Hope". Differently, but none the less truly, is America another Land of the Larger Hope. And all Lands of the Larger Hope are lands immensely fruitful for the nurturing of Theosophy and The Theosophical Society. And even if from time to time troubles and misunderstandings beset your way, it is to be remembered that the more rapid the growth, the greater must needs be the friction it encounters.

A country which has never experienced the slightest Theosophical agitation is likely to be a land of the lesser rather than of the Larger Hope. Sooner or later, we must rise above agitations. But in order so to do, we must first conquer them. And in order to conquer them we must face them.

How happy you will all be at this Diamond Jubilee Convention, for you in America are in a special measure celebrating the sixtieth birthday of The Society which was born in your midst. I sincerely hope that New York in particular will have great celebrations on November 17th, demonstrating emphatically that the baby of sixty years ago is more vigorous than ever. What will the New York Theosophical Federation, the guardian of The Society's birthplace, be saying to the world in a few months time?

You will also be very happy to have in your midst such splendid stalwarts for Theosophy and The Theosophical Society as Mr. Jinarajadasa, Mr. L. W. Rogers and Mr. Fritz Kunz. I expect you will be having a record Convention, and I am

sure that you will generate during the course of this Convention alone an enthusiasm which will do much to help you and those who shall come after you to move triumphantly onwards through the ensuing forty years to that Centenary which will mark a veritable epoch in the history of the world.

I hope the Young Theosophists will be exceedingly prominent during the course

of the Convention, for upon them so much depends. And I am sure you will find increasing occasion to recognize the treasures you have in your National President and his band of helpers at your National Headquarters.

Forward with Theosophy and The Theosophical Society for the increasing happiness of the world.

RUSSIA AND RENAISSANCE

REMEMBER H. P. B.

In July the President hailed the Russian Section in the following Message addressed to Dr. Kamensky, General Secretary, who is resident at Geneva :

I send my heartiest greetings to the Russian Section of our Society. Though, for the time being, we are compelled to give to this Section the appellation "outside Russia", I most earnestly trust that the time may soon come when we shall be able to leave it out. The Theosophical Society cannot be complete without a Section in Russia, and when the existing aberrations in your wonderful country have exhausted themselves, we may hope for that saner understanding which will recognize the value of a force which is both integrating within the country and also a link with other countries which may often prove exceedingly useful.

I have nothing to say against the existing form of government in Russia so far as regards its general policies, for I have no dependable information with regard to them. But I do say that a

Government which persecutes Theosophists as such and forbids Theosophical organization and activity is a Government which is acting in direct opposition to the welfare of the country over which it rules. Such a Government is neither national nor truly patriotic, for a Theosophist is always a positive asset to his Motherland, and to shut him out, as well as the organization to which he belongs, is among those mistakes which, when committed by a responsible Government, are no less than crimes.

May holy Russia soon regain her health and real prosperity, so that a Russian Section *in Russia* may once more be on our rolls. A great Russian was the heart of the spiritual renaissance of the world. May a Russian Section in Russia incarnate that renaissance and give to the world a life brilliant with Russia's immortal soul.

WE need not hope that our work will be majestic if there is no majesty in ourselves.

RUSKIN

THE THEOSOPHICAL FIELD

SCOTLAND'S SILVER JUBILEE

FROM the Scottish Headquarters at Edinburgh, Mr. Christopher Gale (General Secretary) writes :

Our Silver Jubilee Convention ended on June 18th. It was a very happy occasion in every respect, and there were considerably more members present than last year. We had the good fortune of having with us both Captain and Mrs. Ransom. We extended the meetings to cover five days. The additional days gave the opportunity for a play-reading by a group of Glasgow members. The play is a reincarnation story written by a Glasgow minister, not a member of the Society ; it was very well done, both as to authorship and rendering. We introduced the Adyar note into the programme with lantern slides of Adyar, shown by Capt. Ransom.

The closing meeting was a novelty. The representatives of five Youth organizations in the City responded to our invitation to come and speak on "The Movement I Represent—Its Importance for the Youth of To-day". In excellent speeches they each gave as good an account of their movement as was possible in 10-15 minutes—The League of Nations Union Youth Group, The Open Conspiracy (H. G. Wells Society), the Margaret Morris Movement, the Student Christian Movement, and The Theosophical Society. The idea proved a decided success. There was no debate or discussion, but afterwards under social conditions a lively discussion went on between the speakers and members of the audience.

* * *

CONVENTIONS GREET ADYAR

The President has received at Adyar the following greetings :

Argentina. "Greetings from National Convention." Signed by Senor Wyngaard, General Secretary, and Dr. Folquer, outgoing General Secretary. July 9.

"Swedish Convention gratefully sends best wishes for successful campaign. Elma Berg, General Secretary."

Madrid, July 23 : "Spanish Diamond Jubilee Convention sends affectionate greetings President and Rukmini. Lorenzana."

Bussum, July 23 : "International gathering Theosophical workers St. Michaels Centre send loyal and loving greetings. Vanderstok."

Amsterdam, July 26 : "Enthusiastic reception of your Message. European Congress sends devoted love to both. Marcault-Cochius."

* * *

PROPOSED MEMORIAL TO BISHOP LEADBEATER

APPEAL TO AUSTRALIA

The Madura Lodge has adopted the following resolution :

"The members of the Madura Lodge place on record their heartfelt gratitude to the memory of Rt. Rev. Bishop C. W. Leadbeater, whose inestimable services to Theosophy and the world (especially his invaluable contributions in the realms of Occultism, Education and Science) will ever be gratefully remembered so long as Theosophy is appreciated as shedding infinite light on the problems of life.

"This meeting wishes the President of The Theosophical Society to request our Australian brethren of The Theosophical Society to send to Adyar, our spiritual home, a portion of the relics of the departed Bishop, for raising a suitable memorial to him, at Adyar, so as to serve as a humble mark of our tribute to his memory and to his single-minded devotion to the cause of Theosophy."

(*Editorial Note* : The ashes of Bishop Leadbeater are in possession of the President of The Theosophical Society at Adyar, and on September 21st will be ceremonially deposited beside those of Dr. Besant in the Garden of Remembrance.)

THE GERMAN SECTION

Dr. Egenolf Baron von Roeder, recently elected General Secretary for Germany, has visited some of the large groups of his National Society and reports having had some good discussions. To his great regret, he informed us, the German Section would not be represented at the Amsterdam Congress of the European Federation, as such attendance would involve the Section in political complications.

* * *

MR. JINARAJADASA

Mr. C. Jinarajadasa made a most successful tour of New Zealand. At Dunedin he was accorded a civic reception, and in reply said he accepted the welcome not as a personal one, but as a representative of a great and ancient people.

The Mayor of Dunedin referred to the lecturer as one whose writings had introduced him to millions who had never seen him or heard his voice, but who regarded him in high esteem and honour.

Mrs. Crawford in her June *Newsletter* writes: "Mr. Jinarajadasa visualizes a time when the people of the Dominion will approach the Grecian type in appearance and culture. New Zealand, he says, is in the same latitude as Greece, with all the benefits of fresh air and sunshine, and a thoughtful person cannot but expect developments along Grecian lines, physically and culturally."

A prominent Maori, Mr. A. Pitama, came, by request, to talk about the Maori Race, and he and Mr. Jinarajadasa stayed long together. "You must not lose the spiritual concept of the Maori", said Mr. Jinarajadasa to some of the Auckland members: "it has its place in the culture of your race."

* * *

MISS NEFF'S PROGRAMME

Miss Mary K. Neff spent June and July in Adelaide lecturing to the Lodge and arousing public interest in Theosophy. "On members' nights she gave an insight into the life and adventures of H. P. B., in which she has been extensively researching. Her lecture programme deals with Theosophy and the great religions of the world. Miss Neff is studying zoology and geology at the Adelaide University—

zoology under Professor Harvey Johnson and geology under Professor Sir Douglas Mawson, well known Antarctic explorer, and both front-rank scientists," writes a correspondent.

Miss Neff planned to remain in Adelaide until the middle of August and later to visit Melbourne and Hobart. Writing from Adelaide, Miss Neff says: "Audiences are good, even on rainy Sundays."

* * *

A PLAN FOR AUSTRALIA

Miss Clara Codd, General Secretary of the Australian Section, in urging Australian members to study the President's *Seven Year Plan*, discloses in her Section journal *News and Notes* a little plan of her own. In order to enable the General Secretary to travel and inspire "the membership at large," she needs what in Government offices is called a Permanent Under-Secretary. She is also hoping to enlarge *News and Notes* and to make it serve as a liaison-officer between members and the Section Headquarters.

Then Miss Codd is very urgent about the need for tours of the Lodges at least twice a year by capable lecturers: she is anxious to revive the Lodges in Tasmania and North Queensland, and suggests that each of the five greater Lodges should tackle this problem vigorously, forming study groups to train lecturers and "taking under their wing" the smaller Lodges in their vicinity. From local lecturers she considers that national lecturers, even first class international lecturers, may be drawn. Summer Schools are also in the General Secretary's plan—the great distances between the capitals of the six Australian States, appear to have no deterrent effect on her ambition in this direction.

* * *

"THE THEOSOPHIST" CIRCLES

The campaign for increasing the circulation of THE THEOSOPHIST is already proving effective, in regard to reading circles. *Theosophical News and Notes* (London) reports that "Olcott Lodge has started to circulate a sixth copy of its magazine, and can take the names of a few more readers who need not necessarily be F. T. S." A good example for Lodges to follow.

YOUTH TO YOUTH CAMPAIGN

By YOUNG THEOSOPHISTS

YOUNG THEOSOPHISTS everywhere must co-operate in the Youth to Youth Campaign which the Youth of Adyar are organizing if it is to be made really successful. This has been the purpose in the minds of the organizers in writing personal letters and sending Campaign leaflets to Young Theosophists and Young Theosophist workers, urging action in India, Australia, New Zealand, South Africa, the United States, Central America, England, Scotland, France, Belgium, Holland, Austria, Switzerland, Yugoslavia, Burma, Ceylon and the Philippine Islands. Campaign representatives were also appointed for the European Conference in July and the American Convention in August.

At the European Conference held at Amsterdam a European Federation of Young Theosophists, was formed. (See page 607). Messages of greeting were sent by Dr. Arundale, Shrimati Rukmini, and the Young Theosophists of America. Rukmini's message was as follows :

TO THE EUROPEAN YOUNG THEOSOPHISTS

DEAR FRIENDS,

It has made me very happy to hear the news that many Young Theosophists from different countries are meeting together with the idea of forming a European Federation. We have had a World Federation of Young Theosophists, but it was not composed of members of The Theosophical Society, and your Federation is to be composed of members. I am sure we can all achieve a great deal by being members and by working together.

The most important work in The Theosophical Society, as far as I can see, is for young people to have a true, a big, and a commonsense point of view of Theosophy, and that we should bring to the world a real League of Nations founded not on mere justice but on the true foundation of friendship. Our Movement can be, and as far as possible should be, informal and friendly. We should not have to quarrel about small technical points, but must realize that the life of each member must contribute to the Movement and not merely the rules and regulations, and that life should be a life of wisdom, of deep understanding

of all around us, and mutual friendship. Besides all this, we must prepare ourselves to be the leaders of The Theosophical Society, which I hope will be an even larger Society when we are old than it is at present. In order to become true leaders we must have courage to express our own individual genius in terms of Theosophy, and to work in the world, and we must have an enthusiasm and devotion which can overcome all deficiencies. This should be our keynote and our contribution.

The Movement in India is steadily progressing, but in India I have one keynote which I am very anxious should live in the heart of young people, and that is to remember India. To be truly Indian is to be truly International, so none of us must forget the best of our own civilization and to live it in our daily lives. May I, on behalf of the Young Theosophists of India, send you my loving greetings and wish you a success that will last throughout the ages. I myself personally send you my own loving good wishes and I hope that I shall soon hear of your activities in Europe.

Yours Fraternaly,
RUKMINI ARUNDALE,

A NEW TRADITION

The Young Theosophists of America were to hold their Convention in August and discuss the Youth to Youth Campaign and their attitude to the proposed formation of a World-Federation of Young Theosophists with Shrimati Rukmini as President. Rukmini's message to them ran :

TO THE AMERICAN YOUNG THEOSOPHISTS

DEAR FRIENDS,

I am very sorry this time that I shall not be amongst you during your Convention, but I am with you in my loving thoughts. I remember a few years ago when I was at the American Convention how sad I felt to see hardly a young face. The next year there were a very few more, and the next a few more still, till we had last year a regular organization of the Young Theosophists of America. This year I hope you will have even a larger number than before, and a greater enthusiasm still.

I know so many of you personally that it is easy for me to visualize you and to send you my very personal and affectionate greetings, which I do, not only on my own behalf but on behalf of the All-India Federation of Young Theosophists.

Will you remember me to Mr. Sidney Cook, and tell him that I also send him very loving greetings and to the American Convention. I am not an official in The Theosophical Society, therefore I do not do it officially, but I do so unofficially. I can never forget the warmth and friendship of the American people to me. It is really a remarkable thing to realize how overwhelmingly kind people can be, and while I was at the American Convention I never felt as if I were at an important Conference, with very serious faces, but had the feeling of being amongst friends, which after all is the most important thing in The Theosophical Society. Only if we can work as friends can our work be successful, and this is something which Young Theosophists can practise so very easily, especially in America, for you have none of the conventions and formalities nor the traditions of other countries. YOU CAN MAKE A TRADITION OF THEOSOPHY, and I hope you will do so.

It is a great pleasure for all of us here to have Felix Layton with us. He is a very very keen and devoted Young Theosophist, and I think I may say that he is really happy at Adyar. To us he has been a boon because he has helped our young people very much, not only in Adyar but in the whole Federation. He has also won the hearts of our young people. The only regret I shall ever have about him will be when he has to leave Adyar. As you know, he is Assistant General Secretary to our Federation as well as President of the Youth Lodge in Adyar, so you can see how important he has become!

With all good wishes,

Yours sincerely,

RUKMINI ARUNDALE.

In both of these gatherings—at Amsterdam, and at Wheaton—the idea of a World Federation was to be discussed and methods of co-operating with the Youth to Youth Campaign considered.

Representatives were also appointed to work for *The Young Theosophist*, the monthly journal edited at Adyar by Shrimati Rukmini through which it is hoped to consolidate the work of the Young Theosophists of the world.

The idea of the World Federation of Young Theosophists is growing. These two large groups are considering it and both Dr. Arundale and Rukmini favour it. It seems probable that a World Federation will be formed at the Diamond Jubilee Convention and that Rukmini Arundale will be the President. This is another reason why the Young Theosophists in all countries should make a special effort to come to Adyar to give this new Federation a rousing inauguration at Christmas time.

A PLATFORM FOR THE WORLD'S YOUTH

A tentative platform has been prepared as a basis for discussion in the Youth Parliament on January 5. Mr. Layton at Adyar will be very glad to receive suggestions regarding its planks. We need ideas from all over the world to make the platform really international. Here it is:

1. To unite all mankind in the ideal of Brotherhood for which The Theosophical Society stands.
2. To mass all human effort in an irresistible force for Peace.
3. To link citizenship with service.
4. To give to all members of the sub-human kingdoms the equal respect that is their due.
5. To develop education on Theosophical principles. The culmination of the system to be a Theosophical World University for the teaching of citizenship and the training of Theosophical leaders.
6. To wage a campaign against cruelty, vulgarity and ugliness and implant in their place compassion, refinement and beauty.
7. To inculcate and observe the knightly code of chivalry.

We have taken No. 6 and No. 7 planks from the ideals of Geoffrey Hodson's South African Youth Movement, which has already developed into a British Empire Youth Movement, and will inevitably be included in the World Movement which Young Theosophists are everywhere promoting.

YOUTH JOURNALS

Adyar Youth is the title of a new four-page monthly bulletin published by the Vasanta Youth Lodge, Adyar, to promote Theosophy. *Adyar Youth* is alive and full of power for Theosophy. Dr. Arundale sent copies of the first issue to all General Secretaries.

From Sydney comes an excellent Youth journal, *Zest*. Dedicated to the young in spirit, *Zest* contains thought-provoking articles on war, art, and spirituality. *Zest* is purposeful and dynamic. The Editors are B. Ferrie and Catherine Dargie, El Paso, William Street, Double Day, N. S. W. Subscription 4s.

Hail another contemporary! The first number of *Juventud Teosofica*, published in Spanish by Cuban Young Theosophists and dated May 1st, contains a frontispiece of Shrimati Rukmini and articles by her, by Geoffrey Hodson and by local members. The joint editors are Pura G. de Lopez and Maria G. Duany at Ave. No. 17, Vista Alegre, Santiago de Cuba.

DR. ARUNDALE PROPOSES AN ALL-NATION YOUTH LEAGUE

The President of The Theosophical Society, (Dr. Arundale) is very much interested in the European Federation of Young Theosophists which it was proposed to form at the Amsterdam Congress, July 24-29. In a Message specially addressed to the Young Theosophists assembled in Convention he wrote:

"I sincerely trust the project may materialize, for we shall then have the nucleus of a League of the Youth of Nations, which might in time grow into a League of the Youth of All Nations, including both East and West. I am sure that existing Young Theosophists organizations would very enthusiastically join such a League, which would, however, need to have not less than three Centres—one in Europe, one in the United States, and one in India, adding others as opportunity arises. I think there should be one Principal General Secretary in Europe, with two Joint General Secretaries in America and India respectively. And I think the League of the Youth of Nations might have two divisions—a Study Division and an Activity Division, the former for examining the situation in all the principal departments of life, the latter consisting of groups intent on special lines of reform, each group independent, but all together

forming a great solidarity encircling the most divergent differences. In this way there will be opportunity for every member to follow his own line and at the same time learn to respect, if not to appreciate, the lines of others, especially when these run counter to his own.

"I presume you will make the nucleus Theosophical to start with, for only among Theosophists is there that reality of mutual understanding amidst the most clashing differences. With us Theosophists Brotherhood is stronger than difference. In the outer world it is the reverse. If we establish a strong brotherhood at the Centre and in the beginning, then all differences can be safely welcomed, and will do good instead of harm."

EUROPEAN FEDERATION FORMED

On July 26 the President (Dr. Arundale) received a cable message from Amsterdam reading:

Newly Formed European Federation Young Theosophists Sends Loyalty and Gratitude.

The first President of the European Federation is Shrimati Rukmini who received the following cablegram:

European Federation Young Theosophists Sends Loving Greetings and Congratulations to Its President.

Shrimati Rukmini has been working for a European Federation since 1924 and is very pleased with this outcome. She is now President of three National Federations—the European, the American and the Indian. "Now," she says, "we can begin to think of a World Federation."

LET us dedicate this Great Year to Theosophy and The Theosophical Society wherever we are.

However strenuously we have worked before, let us, in the strength of the Diamond Jubilee, work as we have NEVER worked before.

G. S. ARUNDALE

NOTES AND COMMENTS

A MASTER'S STORY OF THE CHOHAN'S MAGIC

In Mr. Fritz Kunz's article on "The Ray Key" in our August issue mention was made of the Maha-Chohan, the "delightful Personage . . . who appears in the episode of the goat and the letter related in one of the Master K. H.'s letters to A. P. Sinnett." The story is told in The Mahatma Letters (pp. 320-321). In the space allotted to the article there was not room for the letter, and it is reproduced below. The Master K. H. writes:

I cannot close without telling you of an incident which, however ludicrous, has led to something that makes me thank my stars for it, and will please you also. Your letter, enclosing that of C. C. M., was received by me on the morning following the date you had handed it over to the "little man". I was then in the neighbourhood of Pari-Yong, at the gun-pa of a friend, and was very busy with important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery; bent upon listening to the voice of Lama Töndhüb Gyatcho, I had no time to read the contents. So, after mechanically opening the thick packet, I merely glanced at it, and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it had dropped on the ground; and since I

had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library door, when I heard the voice of a young gyloong calling out from a window, and expostulating with someone at a distance. Turning round I understood the situation at a glance; otherwise your letter would never have been read by me, for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old teeth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took me but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it! The envelope with your crest on had nearly disappeared, the contents of the letters made illegible—in short I was perplexed at the sight of the disaster. Now you know *why* I felt embarrassed; I had no right to restore it, the letters coming from the "Eclectic" and connected directly with the hapless "Pelings" on all sides. What could I do to restore the missing parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, when I saw his holy face before me, with his eye twinkling in quite an unusual manner, and heard his voice: "Why break the rule? I will do it myself." These simple words *Kam mi ts'har*—"I'll do it," contain a world of hope for me. He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of

NOTES ON THE CATHOLICON

(Concluded from page 559)

Library and the Spencer Collection of the Rylands Library, each one copy of the *Catholicon*. But if not all of these copies, then still most of them will be of the well known edition of 1460 in two columns of 66 lines each.

¹¹ Fust brought an action against Gutenberg for money advanced and not paid back.

¹² As far as known this Psalter is the first book printed, bearing date, place and name of the printer. The second was a reprint of the same book in 1459.

these days. Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years yet to come.

* * *

HONOUR WHERE HONOUR IS DUE

We are constantly reproducing the following very fine utterance, and honour Dr. Besant with its authorship:

Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others.

Mr. Smythe, however, writes to me pointing out that he is the author of the lines, and sends me a copy of a folder of the Toronto Theosophical Society dated 1920 in which these lines appear. Curiously enough, however, Rev. John Barron, a staunch member of The Society, writes from Ireland suggesting that many years ago Dr. Besant gave the credit of them to a lady who lived in South Wales. We are trying to trace Dr. Besant's statement, but since Mr. Smythe knows that he wrote the lines the honour is obviously his, and I regret that the common assumption that Dr. Besant wrote them has led me into error. In future, I hope, when these beautiful lines are quoted they will be credited to Mr. A. E. Smythe, General Secretary of The Theosophical Society in Canada.

G. S. A.

* * *

WHERE DO WE STAND?

In your June issue, Mr. P. Sedgwick "demands" that Dr. Arundale shall tell us where The Theosophical Society stands. Towards the back of the same issue is a

declaration of the principles and objects of The Society signed by Dr. Besant. What more does Mr. Sedgwick want? Personally I fail to see that anything Mr. Krishnamurti has said is opposed to the statement, that the "bond of union in The Theosophical Society is a common search and aspiration for Truth," or that "They (the members) hold that Truth should be striven for, not imposed by authority as a dogma." Has Mr. Krishnamurti said anything more definite than the statement that "belief should be the result of *individual* study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion."

Having in my Theosophical infancy found my spiritual food in *The Light of Asia* and *The Bhagavad Gita*, I fail to see anything in Mr. Krishnamurti's teachings that is *really* opposed to The Society's work, any ideas that may not be found inside The Society. "Within thyself deliverance must be sought," is taught by both. If Mr. Krishnamurti is somewhat impatient at the emphasis some people put on the means (Karma and Reincarnation) instead of the goal, it is not surprising in the case of one who sees the goal so clearly. To use Karma and Reincarnation as excuses for avoiding direct effort, instead of an indication of the quickest way to reach the central Truth, is not making the best use of our Theosophical teaching. If The Society can show that the wisdom of God is learnt not by swallowing creeds like so many pills, but by life and living, whether physical or otherwise, and help men to use this knowledge effectively, it will be doing both its own work and Mr. Krishnamurti's also. If I live most intensely in the world of imagination, while my friend lives more fully in ceremonial magic, what of it? We are both instruments of the same Life.

Mr. Sedgwick must live his own life, but I, in living mine, must register my protest against any attempt to take from The Society the freedom of its all-inclusive spiritual ideal, and confine its life within the dogmatic fence of a pen-and-ink creed.

P. STANWAY-TAPP

Perth, West Australia.

COLONEL OLCOTT'S FREE SCHOOL

A SCHWARZ COMMEMORATION

JUST outside the Adyar compound, near the Elphinstone Bridge, the Olcott Free School is flourishing with an attendance of 425 scholars, including more than 100 girls. This school is the only one surviving of a number of free schools which the President-Founder established in Madras and its environs for the Panchama class of children who are today euphemistically referred to as Harijan. "Panchama", a Sanskrit word, means fifth, and is applied to the fifth caste or outcasts. "Harijan" is a word which generally is applied to the same class, but it means children of God, and the change will be all to the good so long as the word as applied to outcast children sustains its divine connotation.

I gladly accepted the headmaster's invitation to visit the School on July 3rd. When we arrived at 9 a.m., the whole school was assembled on the prayer ground—which corresponds in western schools to the play-ground—to commemorate the second anniversary of the passing of Mr. Albert Schwarz, who was Treasurer of The Theosophical Society from 1908 until his death in 1933, a period of a quarter of century, during which he was also Secretary-Treasurer of the Olcott Free Schools and befriended them with generous financial assistance. The school hall, which is named after him, was built six years ago. His picture, which hangs inside the hall, was unveiled by the President (Dr. Arundale) twelve months ago. This year a marble tablet was to have been unveiled, bearing the legend:

SCHWARZ HALL

1908—1933

Though the tablet was not available, the ceremony proceeded, the headmaster and some of the teachers and a promising Hindu youth praising Mr. Schwarz and

offering gratitude for his benefactions to the school.

Under a tree standing at one end of the ground and facing the assembled children was a garlanded picture of Saraswati, Goddess of Learning, to whom devotions were offered. Like most Hindu ceremonies the programme at this commemoration was of a religious nature, including prayers and Bhajana, consisting of songs of worship. Every morning the children meet at 8.45, at 8.55 there is a school gathering for prayer and meditation, and then community singing—with a different song each day. The children break off into various classes, where there is again silent prayer, followed by lessons in cleanliness and bathing for boys who have no such home conveniences. Then follow the regular classes in primary education, and in the evening after 4 o'clock for about 45 minutes the children who so desire attend manual training classes.

In a number of hobbies the boys are instructed, namely, weaving of mats, weaving of cloth, leaf work, fans, baskets and network (such as hammocks and bags) leather work and fretwork. The girls are instructed in sewing, embroidery and fancy bag making. The school has also an efficient Scout troop and two Cub packs. These youngsters do good service at Convention; they assist with the feeding of the poor people and in controlling the crowd in the compound. Every Friday evening there is a regular Bhajana for all the children lasting 40 minutes. The singing is in Tamil, with songs to Nataraja, Sri Krishna and Shiva. Some of these I heard sung in Tamil, also two songs about Sri Krishna sung in Sanskrit. It was a remarkable experience for a westerner to hear children called outcasts singing Sanskrit classics.

While some of the children go to the hand-craft classes others are taught music. The school has a fine music-master in Mr. McKibbin, a Harijan Christian, who

with splendid voice and diction led the children's chants in Gregorian tones very similar to those I have heard in Church. This was not surprising, for in Sydney I heard Bishop Leadbeater, commenting on plainsong played by a Church organist, say: "That music which you call Gregorian is the same as your Aryan forefathers sang when they came down over the Himalayas a hundred thousand years ago."

Olcott Free School has a very distinguishing feature to its credit. From the strictly orthodox point of view it is perfectly discreditable, but from the standpoint of brotherhood it is perfectly splendid, since all castes mix freely in a truly brotherly spirit. Amongst the thirteen Hindu teachers are four Brahmins and six Harijans; they all forget their differences and mingle freely and eat together. Out of the total of 425 scholars nearly 275 are Harijans; all the rest are caste, and a few Brahmins, who formerly would have refused to mix with untouchables, have recently sought admission to the school. The admixture has a wholesome effect on both teachers and children.

The Olcott Free School is supported by grants from Government (Education and Labour Department), and an endowment which yields interest amounting to about Rs. 1,500 a year. For 50 per cent of its revenue the School depends on donations. In the early days of the School Colonel Olcott collected about Rs. 25,000; and Mrs. Stead and Mr. Schwarz left large legacies, so that the endowments now total about Rs. 35,000. As it costs nearly Rs. 8,000 a year to conduct the School, there is need for greater support in donations and legacies. At the present moment the Headmaster, Mr. M. Krishnan, is proposing to take down the old school building and build a new one which will be called the Besant Hall, and will be partitioned for classes. This work will require Rs. 35,000. Most of the classes, which number thirteen, are held in cudjan (palm-leaf) sheds similar to those of the Besant Memorial School.

When Mr. Krishnan became Superintendent in 1923 there were 150 pupils. It has only been possible for him to increase the number of scholars and the

accommodation because he has a gift not only for scholarship but also for organizing. Much of his time is spent in direct communications with the Department and with donators. Mr. Krishnan was formerly a teacher at Madanapalle, he spent some time in Tagore's ashrama at Shantiniketan, he was on the staff of the Adyar Library, and for three years was a student under Dr. Arundale at the National Training College, Adyar. It was Dr. Besant who asked him to take charge of the School, though his natural inclination lay towards the library where his father, Pandit A. Mahadeva Shastri, was Director for ten years ending 1926, immediately preceding Dr. Kunhan Raja.

The School was started by Colonel Olcott in 1894. Dr. English was his colleague as Recording Secretary and took a great interest in the School. The first superintendent was Miss Palmer, an American, who commenced in 1899—she is still living at Adyar in her 82nd year. After Miss Palmer came Miss Courtwright, then Miss Kofel, and then Miss Orr immediately before Mr. Krishnan. Some of the teachers were the Colonel's colleagues, or pupils. Mr. McKibbin was a Harijan teacher. Mr. Iyyakannu was a Harijan student under Colonel Olcott, and was headmaster of the Olcott Free Schools for twelve years. Being full of the spirit of service and sacrifice, he is a great moral force in his village. The work of all the teachers is in a very large measure a service of sacrifice, and by all at Adyar it is so regarded. Mr. Krishnan has 13 classes and 13 teachers, and he requires two more teachers, one a lady.

I have just read in an old file of THE THEOSOPHIST, in the Annual Report for 1899, a note by Colonel Olcott which shows the spirit of the Panchama Educational Movement. There were 250 children on the rolls in three schools and the number was steadily increasing. The Colonel wrote:

"Although this movement was not started nor is maintained by the Theosophical Society, it has the earnest sympathy of a large share of its officers and members, who realize the duties they owe to the lower classes who have for so long a time been without the advantages of education. There are millions of these

children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below

them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people."

J. L. D.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

III

BOOKLIST

MY list of desired books this month is only a short one, but I shall make up for that shortcoming by saying nice things about the response to my former appeals. First then the booklist:

19. *The Great Tudors* (Nicholson and Watson, 10s. 6d.), a collection by Miss Katharine Garvin of 40 short biographies of the most celebrated Englishmen of the Elizabethan age, beginning with Henry VIII, born in 1457, and ending with Ben Jonson, who died in 1637.

20. We certainly need some replenishment of the historical section of the Library with more modern books. I will just now only mention *The Cambridge Modern History* in the new cheap edition.

21. *The Two Sources of Morality and Religion*, by Henri Bergson, translated by R. Ashley Andra and Cloudesley Brereton, with the assistance of W. Horsfall Carter (10/-). The original appeared in 1932. The translation was supervised by the author himself, who is no mean master of English. The book is of actual interest, treating as it does of one of the pairs of opposites which is facing the modern world in its transition stage from what Bergson calls "closed morality" and "static religion" on the one hand to "open morality" and "dynamic religion" on the other.

If any modern philosopher might be a Theosophic one, Mr. Bergson deserves that name, being the first to put the understanding of that elusive faculty which is of such primal importance in Theosophy, I mean the human intuition, on a philosophical basis. Of his works the Adyar Library possesses only two, *Matter and Memory*, and *Time and Free Will*. It will be very much appreciated, therefore, if somebody would bestow the others, namely *Creative Evolution*, *Dreams*, *An Introduction to Metaphysics*, *Laughter*, and *Mind Energy*.

22. *Creation and Evolution in Primitive Cosmogonies*, and other pieces (8/6) by Sir James George Frazer, the well known author of *The Golden Bough*, of which the Adyar Library possesses the complete set, as well as the one volume compendium.

23. As the last item I will mention Prof. A. J. Hopkins's *Alchemy, Child of Greek Philosophy*. (Columbia University Press, N. Y., 1934.)

GIFTS TO THE LIBRARY

And now all the nice news. In the first place I have received a donation of Rs. 200 from a benefactor somewhere near Bombay, who wishes to remain unknown, but who is very well known here in India for his all-round beneficence. I can assure him that the money will be well used

after the six months which I have allowed for would-be donors are past (see THE THEOSOPHIST, July, p. 402).

Then Mr. Karl Rieder from the "Theosophist-home" at Weidlingau near Vienna wrote to me that he is sending three books of Sir James Jeans's: *The Mysterious Universe*, *Eos*, and *The Stars in Their Courses* (No. 4 of the list), for which our hearty thanks.

I also received a postal Money Order for £ 1/5/- (Rs. 16/6/-) from Mrs. S. T. Gale, Edinburgh, to purchase Prof. Millikan's book on *Electrons*, etc. (No. 3 of the list), and others of Sir James Jeans, Sir Arthur Eddington or Prof. Whitehead. Many thanks to the kind donor.

The last acquisition the Library (western section) has made is three books, sent to us by the author himself, Mr. Antony Ph. Halas of Istanbul, Turkey, known also as a contributor to THE THEOSOPHIST. The books treat of:

1. *The Revelation of the Secret Arrangement of the Greek Alphabet, containing the whole Mystery of Involution and Evolution* (1921);

2. *The Socratic Tradition, its Substance and Essence, continued in our days by the Greek poet Costis Palamas* (1933);

3. *My correspondence with the poet Costis Palamas, wherein is revealed the Greek Faith* (1934).

What interesting subjects, but alas the books are Greek to me, and have to remain so if nobody takes the trouble to translate them into English. And why should not someone, considering what mighty interesting things are contained in them? Meanwhile the author is not less thanked because of our ignorance of the classical beauties of his mother language.

[*Editorial note*: Mr. Halas is publishing two new books, *Magic Through the Ages* and *The Amazing Revelations of H. P. Blavatsky on Old Greece*, which will be at the disposal of The Theosophical Publishing House, Adyar, for translation into English.]

SCREEN PICTURES

I have still to speak of two other acquisitions of the Adyar Library, namely an "Adept" Episcopescope and a "Kinos" Projector, both from the world-famous Zeiss Ikon Works. A kind friend has for the time being advanced the money, but it is hoped that others will step in and take over this special charge, so that our friend's money may become available again for other equally necessary Theosophical purposes, for which he has intended it. The price of the episcopescope is round Rs. 300 and the film projector Rs. 850.

We were already in possession of an excellent diascopescope, that is a lantern projector for "still" transparent lantern slides (diapositives). The episcopescope is a projector for "still" opaque pictures, like the illustrations in books, etc. The kinos projector is a projector for "moving" 16 mm. films. We are now, therefore, fully equipped for lectures to be illustrated with the necessary "visible" material, either supplied by the lecturers themselves in the form of lantern-slides or movie-films, or taken from the books in the Adyar Library in the form of their manifold and often priceless illustrations. Wasn't it Tennyson who said that "things seen are mightier teachers than things heard"? Who will help to pay for these mighty teachers?

A. J. HAMERSTER

BOOK REVIEWS

WHY THEOSOPHY?

"*The Purpose of Theosophy*", by Mrs. A. P. Sinnett. (Theosophical Publishing House, Adyar.)

A manual of elementary Theosophy, written for people of education and wide reading, who find the teachings of orthodox religion no longer tenable. The booklet runs into 72 pages and covers the whole field of Theosophical exposition, including an outline of occult history and a chapter dealing with western misconceptions of eastern philosophy. We have passed the stage at which Mrs. Sinnett wrote this interesting booklet, but its fundamental facts still hold good, as do also the "Rules for Students" which she gives. It is interesting to go back fifty years and look at the Theosophical Movement through Mrs. Sinnett's eyes. She saw clearly the purpose of The Theosophical Society in spiritualizing the world's activities and in cultivating a unity of spirit which is much more obvious in 1935 than it was in her own day.

J. L. D.

* * *

EAST AND WEST TOGETHER

"*East and West*", by Gilbert Murray and Rabindranath Tagore. No. 4 of an *International Series of Open Letters*, published by the *International Institute of Intellectual Co-operation, Geneva*.

We cannot sufficiently commend this interchange of views between two of the noblest representatives of their respective racial cultures. Gilbert Murray appeals to the thinkers of the world to stand together, "not in one nation but in all nations, reminding all who care to listen of the reality of human brotherhood, and the impossibility of basing a durable civilized society on any foundation save peace and the will to act justly." He deprecates the loose talk that is prevalent of differences between Nordic and Latin, between East and West, though he admits that it is human to accept uncritically what we are

used to, in behaviour and social outlook, and to be repelled by what is strange. "It is said to be, in point of law, impossible to draw an indictment against a nation; as a matter of literature, it is only too easy. One could write a *Mother India* about every nation, an appalling indictment, and false as a whole, while every statement in it might be true."

Tagore in his answer at once admits agreement "in believing that at no other period of history has mankind as a whole been more alive to the need of human co-operation, more conscious of the inevitable and inescapable moral links which hold together the fabric of human civilization." He generously expresses his appreciation of much that is "essentially spiritual" in the European attitude of mind and pursuit of science, but laments that "the one outstanding, visible relationship of Europe with Asia today is one of exploitation; in other words, its origins are commercial and material . . . Everywhere we come against barriers in the way of direct human kinship."

Tagore candidly admits many shortcomings on the eastern side, but in the face of Europe's terrible efficiency, it is incumbent on Asia's self-respect to deny her moral superiority. "To me the mere political necessity is unimportant, it is for the sake of our humanity, for the full growth of our soul, that we must turn our mind towards the spiritual unity of man."

Tagore is no easy optimist, and sees no immediate solution for the evils that the world is suffering from; but he ends on a hopeful note: "I feel proud that I have been born in this great age. I know that it must take time before we can adjust our minds to a condition which is not only new, but almost exactly the opposite of the old. Let us announce to the world that the light of the morning has come, not for intrenching ourselves behind barriers, but for meeting in mutual understanding and trust on the common field of co-operation."

H. V.

A FAMOUS SEAT OF LEARNING

"*The University of Nālandā*", by H. D. Sankalia, M.A., LL.B., with a preface by Rev. Henry Heras, S.J., M.A. (Paul and Co., Madras. Price Rs. 5/- or 7s. 6d.)

To have successfully maintained its position as a famous international seat of learning for about seven centuries and to have attracted scholars from the extreme confines of the Asiatic continent, and moulded the evolutionary progress of Buddhism as it is prevalent in Tibet, Central Asia, China and Japan, constitute glorious achievements of the University of Nālandā which the author has sought vividly to picture to us in the highly interesting pages of this book. Father Heras has laid under contribution all the available materials for amply describing the origin and growth of Nālandā University under different royal dynasties; its curricula of studies and methods of examination; the famous pundits who shed lustre on the University, either as its professors or as great teachers who went forth from it to spread its culture and knowledge to distant countries; the student life at the University, and of other Universities which were contemporaneous with it, amongst which Valabhi on the West Coast was, according to the Chinese pilgrim, I-Tsing, as "great and famous as Nālandā" itself.

The early history of Nālandā is entwined with the memories of Mahā Vīra, the last great Tirthankara of the Jains, and of Lord Buddha, who with his favourite disciple Ananda visited the place several times. With these hallowed memories and with its proximity to Rajagriha, the capital of Magadha, it is quite probable, as Taranath, who wrote the *History of Buddhism* in about 1500 A.D., says, that Asoka was the first founder of the Nālandā Vihāra. Fa-hien, the Chinese pilgrim who toured India in the early years of the fifth century A.D., does not mention Nālandā. The University emerged into fame with the patronage of the Imperial Guptas. Harsha extended to it his royal support which was continued by the Vardhana and Varma Dynasties, and it flourished exceedingly under the patronage of the Pala Kings of Bengal from the

middle of the eighth century A.D. From Bālaputradēva, a king of Sumatra and Java, it received endowments.

The author would call Nālandā "a University of Universities", entrance to which could be obtained "only after the student had passed out from other smaller and inferior Universities". The materials for elucidating the history of this institution are not yet complete, and some of the conclusions are yet provisional. But we must be thankful to the author for giving us, out of the existing materials, a connected and interesting account of this great seminary of learning, which stood as a symbol of India's contribution to world culture during an epoch which marked the fall of Imperial Rome and the commencement of the dark ages in Europe, the rapid rise of Islam in Western Asia, and the setting of formalism and rigidity in Indian culture and civilization, down to the time when Nālandā was overwhelmed by the Pathans under Bakhtiyar Khilji in the beginning of the thirteenth century A.D.

A. RANGASWAMI AIYAR

* * *

HYMNS TO KRISHNA

"*Prem-Mala*" (*The Garland of Love*). *Hymns to Krishna translated from the Gujarati of Narsinh by Ardeshir M. Modi, Bombay.*

Narsinh, a devotee of Sri Krishna, lived in the 15th century, and is the father of Gujarati poetry. Krishna's songs are still sung in his native country. This translation of a number of them, with annotations, by Professor Modi, a Parsi, who speaks the same language, is charmingly done, and we should be glad of more from the same source. The translator has chosen English rhythms much used by the writers of religious poetry in the 15th and 16th centuries with very happy effect. Verses and commentary in Gujarati are appended.

E. M. A.

* * *

A MISSING NUMBER

The Library of the Mangalore Lodge has lost THE THEOSOPHIST for July, 1934. As this number is out of print, the

Lodge Secretary (Mr. M. Janardan Mallya) requests that any member who can spare a copy will either present it to the Lodge or send it by V. P. P. for the price desired.

* * *

TEN YEARS OF DREAMS

"On Dreams", by William Archer. (Methuen & Co. Ltd., 36 Essex Street, W.C., London.)

William Archer, well known London writer, left this book unfinished. It is an interesting study based on his own carefully observed dreams during a period of ten years, and though he considers the material insufficient for the foundation of a definite theory, yet he finds in it much reason for adverse criticism of the theories of Freud. Mr. Archer's conclusions about dreams are :

(1) Dreams are not instantaneous, as many theorists declare, but occupy an appreciable time, comparable, however, with the speed of thought rather than of action.

(2) Dozing or hypnogogic dreams seem to indicate that we dream all the time we are asleep, or at any rate for an appreciable period at the beginning and end of a night.

(3) The element of chance, which Freud absolutely excludes, must be admitted as a factor in the mind's choice of dream material.

(4) Dreams are not always, in his own case hardly ever, caused by bodily sensations.

(5) Dreams are not always, in his own case not even often, "wish-fulfilments", though the material is usually derived from the sub-conscious mind.

It will be interesting for the reader to compare Mr. Archer's observations and conclusions with those of Bishop Leadbeater (a reprint of whose book *Dreams* is being issued by The Theosophical Publishing House, Adyar) and to see how much more nearly the theories of the keen observer on the physical plane agree with those of the occultist, than they do with the emphatic pronouncements of Freud.

Mr. Archer in criticising Freud says he is misled in his conclusions by a love of sweeping statements, a tendency to forget that his material is mainly drawn from

brain-sick people, and an obsession that needs treatment by the methods that he applies to his patients.

Mr. Archer's book is a valuable addition to the literature of a very interesting subject. It is edited by Mr. Theodore Besterman, and Professor Gilbert Murray supplies a preface.

E. M. A.

* * *

A BOOK OF PLAYS

"Pomp, and Other Plays for Little Theatres", by Sada Cowan. (Brentano's, New York.)

This interesting collection of short plays would be useful to dramatic groups in Theosophical Lodges. The play of which the title appears on the front cover is, perhaps, the weakest of the collection, voicing the prejudices of a rather superficial puritanism against ceremonial worship, the characters being conventional and unconvincing. But "As I remember you", "In the Morgue" and "The Ball and Chain" are strikingly clever in their conception, and original in their blend of symbolism with modern realism. "The Cat" is a Japanese tragedy which could be effectively staged, and "The State Forbids" is a piece of feminist propaganda, an indictment of State cruelty in first denying a mother's right to prevent the birth of an idiot child, and later her right to withhold another son, whom she has borne and reared in health and strength, from being recruited for war. There is a tone about these pages which Theosophists will recognize, though they were written in her youth before the author "knew of Theosophy".

H. V.

* * *

NOTES ON THE GITA

"Notes on the Bhagavad Gita", by T. Subba Row. (Theosophical University Press, Point Loma. Price \$1.)

A book first published in 1888, and by so well-known a writer as the late T. Subba Row, needs no introduction to Theosophical readers. This edition is well-printed and attractive in form, and should induce many of the younger generation of Theosophists to study this ancient Scripture in a modern presentation.

BURMA'S NEW EDITOR

The Burmese Section has issued a special "President number" of the *Message of Theosophy*, containing several articles and Messages by Dr. Arundale and his "Hopes" for the Diamond Jubilee Convention. The journals of the Burmese Section have a new editor in Mr. C. R. N. Swamy, who is a pioneer among the Young Theosophists at Rangoon, and in humanitarian causes, and he has cleverly adapted to the Burmese Section the talk which the President gave to the Indian Section in December last.

Dr. and Mrs. Arundale had the pleasure of meeting Mr. Swamy on his return from Malabar where he was married.

* * *

BOOKS RECEIVED

Annual Report of the Indian Section, The Theosophical Society, for 1934. Panda Baijnath, General Secretary, Benares.

Ethics of The Secret Doctrine, by Sidney Ransom. (Theosophical Publishing House, London, W. C. 1. Price 6d.)

Glimpses of World History, by Jawaharlal Nehru. Vol. II. (Kitabistan, 17a City Road, Allahabad. Price Rs. 9.)

Glow-Worms, by Suryanarayana Sadu ("Kavilokam", Narasaraopet.)

Poems, by Evelyn Hay. (C. W. Daniel Co., London. Price 2s. net.)

Purpose and Experience, being the Adult School Lesson Handbook for 1934. National Adult School Union, 30 Bloomsbury Street, London, W. C. 1.

Preliminary Experiments in Precognitive Guessing, by Whately Carington. (offprint from the Journal of The Society for Psychical Research, No. 516, Vol. XXIX, June, 1935.)

Sous Le Ciel Rouge, by Emile Bondonneau. (Editions Adyar, 4 Square Rapp, Paris.)

Speeches and Writings of Sachchidananda Sinha, Editor *Hindustan Review*. (Ram Narain Lal, Allahabad. Rs. 5.)

The Mystery of the Mahabharata, Vols. III, IV, V. By N. V. Thadani.

(Bharat Publishing House, Karachi. Price Rs. 8 or 15s.)

The Coming of the Angels, by Geoffrey Hodson (Rider & Co., London. Price 3s. 6d.)

Your Animals Await You, by White Arrow. (Arthur H. Stockwell, London. Price 2/6 net.)

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MAGAZINES RECEIVED

Advance India	... June
Beacon	... June
Boletin de la Sociedad Teosofica Espanola	... June
Bulletin Theosophique	... July
Calcutta Review	... July
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Jitno Zerno (Sofia)	... June
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Theosophical Movement	... July
Theosophical News and Notes	... July
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Vaccination Inquirer	... July
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Young Builder	... July

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

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

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

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

ANNIE BESANT

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