

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

May 1938

Vol. LIX, No. 8



VAE
VICTORIBUS !

THE WAR SPIRIT ABROAD
THE PRESIDENT

ADEPT INFLUENCES IN AMERICA
BUILDING A NEW RACE
A MYSTERY OF THE AMERICAN
FLAG
THE UNKNOWN SPEAKER
THE SYMBOLISM OF THE GREAT
SEAL
GEORGE WASHINGTON'S VISION
H. P. BLAVATSKY TO THE
AMERICAN THEOSOPHISTS

A CLAIRVOYANT VIEW OF THE
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THE SCIENTIFIC SPIRIT IN
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HOW "THE SECRET DOCTRINE" WAS WRITTEN
JOSEPHINE RANSOM

The Masters' Territories

The Masters aid in countless ways the progress of Humanity. As the physical world lives by the Life of God, focussed by the Sun, so does the spiritual world live by that same Life, focussed by the Occult Hierarchy. They use religions as reservoirs, into which They pour spiritual energy, to be distributed to the Faithful through the duly appointed "means of grace."

Though the number of Masters is small, They have arranged that in all the world, no life shall be disregarded or neglected; They have divided the earth into special areas, so that wherever a man many live he is within one of these divisions. Within His territory the Master has all the different grades and forms of evolution to regard, Angels, nature-spirits, animals, vegetables and minerals, the kingdoms of elemental essence, and many others.

THE THEOSOPHIST

(With which is incorporated *Lucifer*)

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

EDITOR: GEORGE S. ARUNDALE

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

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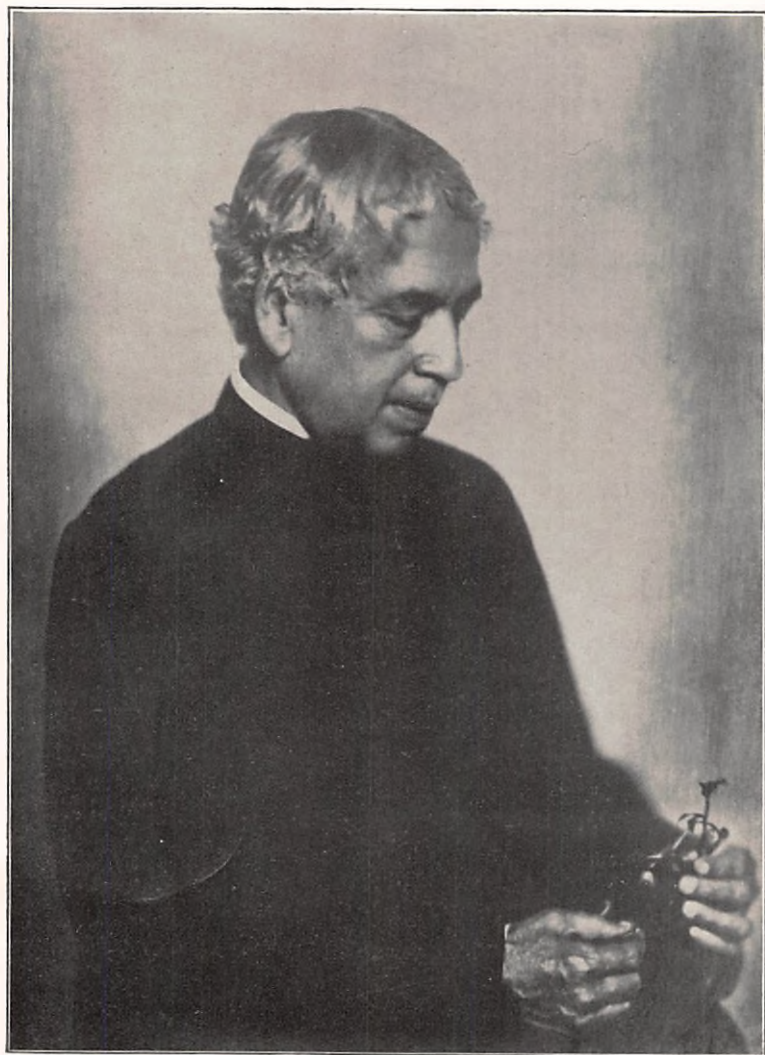
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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

How The Masters Help Us

The Masters send out thought-forms of high intellectual power to be caught up by men of genius, assimilated by them and given out to the world; on this higher mental level also They send out Their wishes to Their disciples, notifying them of the tasks to which they should set their hands. Their work on the lower mental plane is the generation of the thought-forms which influence the concrete mind and guide it along useful lines of activity in this world, and the teaching of those who are living in the heaven world. Then the activities of the intermediate world, the helping of the so-called dead, the general direction and supervision of the teaching of the younger pupils, and the sending of aid in numberless cases of need. In the physical world They watch the tendencies of events, balancing the forces that work for and against evolution.



SIR JAGADISH CHANDRA BOSE

The Indian Scientist who demonstrated the Unity of Life

(An article on his work appeared in our February issue)



On the Watch-Tower

BY THE EDITOR

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

The War Spirit Abroad

THE more I survey the world in these days of passing degeneration, the more I see the urgent necessity for the strengthening of the democratic principle; and this is strange to me, for essentially I am no democrat. Yet am I impelled, indeed compelled, to recognize that in almost every country of the world the individual, and what should be his simple, kindly and clean living, are being trampled underfoot by governments and dictators, by cliques and selfish interests.

I am convinced that nowhere does the individual want war, nowhere does he want aught but mutual friendliness and that peace in which he can earn an honourable

and a happy living for himself and his family. I know that there are some individuals who think they want war, or who are taught to think they want war. And I know that the spirit of war is abroad. But in his heart, left undisturbed, free, no one can possibly want war except those who have everything to gain and nothing to lose—certainly not their lives—were war to take place.

Yet the whole world is nearer to war than it has ever been since August 1914—not because the war spirit is prevalent among the masses of the peoples, but because the spirit of democracy has been pushed to such excess that it recoils upon itself and defeats its own purpose.

* * *

Dictators or Democracy ?

I think it is high time we should all be clear, very clear indeed, as to the fact that whatever governments and dictators may want, there is no people anywhere who would welcome war.

If I think of all the greater Powers of the world with their tremendous war spectacles and war demonstrations, with all their dangerous menaces and very grindings of their own peoples into war material, war fodder as indeed their peoples become, I am very sure that the people individually look with abhorrence upon war, and that only because they are in fear of their lives do they submit to be grossly and iniquitously deceived and misrepresented.

I think that Theosophists everywhere need to have the courage of their Theosophy, the courage of their belief in Universal Brotherhood, and to proclaim without fear or favour that the world does not want war, and that war will only come, will only be a menace and a threatening evil, if governments and dictators are suffered to plan and to intrigue without restraint.

* * *

Is Britain Afraid ?

I have in mind no special country, for I think all are equally blameworthy in bringing humanity to its present pass. If I think of England, of Britain, and of her government, I feel disgusted at the sordid intrigue which goes on behind the scenes as the so-called Ministers of the people plot, intrigue, counter-intrigue, and irresponsibly pursue their dangerous

ways, with neither the courage to forbid wrongs nor the strength to keep out of them. I must say that Britain at this moment of writing presents a piteous spectacle with her notes of protest and her ambassadorial representations—all treated with contempt by other countries by reason of their knowledge of Britain's pusillanimity.

Yet Britain is a great country. She has a splendid past. She has had her full share of greatness. She has given the world noble service. And it lies within her destiny to give such service again and again. But today she is in the clutches of men of small vision, of men who are unworthy to lead her, who are intent upon peace at any price, who are content to play that game of diplomatic futile jugglery which from one point of view keeps the United States of America so rightly out of all European politics.

* * *

Britain's Safety Depends—

Frankly, Britain is afraid, as are so many other countries. But while she allows her fear to be self-evident, other countries cloak their fear in garments of aggressiveness and hard hitting; and then Britain grows still more afraid.

If only she will put her house in order, she will have no reason to be afraid. Indeed, she can still become the veritable saviour of the world if only she will, if only the common people, such as ourselves, will rise up and remove from places of power those who are too small to occupy them.

I am not suggesting that we should be any better off with a simple change of government. There

is little to choose, from the standpoint of the men and women in the street, between the Liberal, Conservative and Labour parties. Until each achieves power it would appear to be composed of the most wonderful of all the citizens. But when power comes to it, it becomes doped by those traditions of power and circumlocution which envelop as in a miasma those places where power resides, and I think as much of the Houses of Parliament as of Whitehall and Downing Street.

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—On India's Freedom

But if Britain *will* put her house in order, if she will be wise and utterly frank with foreign governments, with Ireland, with India, with the Dominions, and above all with her own people, she can stem the tide which is so fast impelling the whole world to a catastrophe far greater than that of 1914.

I cannot put into better words this trust I have in Britain than the words of our late President, Dr. Annie Besant :

"I can never forget the childhood's memory, when, sitting looking down on the crowds that filled the streets, I saw an opening out of the crowds as the carriage came along, and in it, standing up, the red-shirted Garibaldi, the Saviour of Italy. That was after Mazzini was in exile from Italy, when no country in the world save England opened her doors to call the Italian exile in. I remember that England also sheltered Prince Kropotkin, and sheltered Stepniak, the man of the Red Terror, vowed to assassinate

the Tsar of Russia. Fugitives of Liberty all over the world came to that little Island, and in that little Island they found a peaceful home ; and for the sake of the world's rebellions, for the sake of the world's heroes and martyrs and exiles, England's name shall ever shine in Liberty's sky as one of the brightest stars that shine therein. I cannot forget it all although I am not English but Irish. But for the sake of those old memories I would fain that India had HOME RULE—it will make that little Island of Liberty safe."

She hits the nail on the head when she refers to India. Upon India's freedom, upon her national autonomy, depends Britain's safety and the world's peace. Of this I am certain, and so would be any who really knows India as I claim in some measure to know her after well over thirty years of active Indian citizenship in contact with every type of Indian, from peasant to prince.

*
* *

A Commonwealth of East and West

It is the will of the Hierarchy, as some of us have every reason to know whose lives are dedicated to the service of the Hierarchy, that East and West shall at last come together, and the choice of countries to represent East and West respectively has fallen upon Britain and India.

Had India been wiser a decade or so ago, had Britain been wiser a decade or so ago, there need have been no Great War. If India will be wise today and Britain will be

wise today, there need not only be no danger of war, but the world can be made safe for democracy and democracy safe for the world.

* * *

A Gesture to India

Britain has a gesture to make to India, and India has a gesture to make to Britain. Britain has to say to India: We can do splendid things together, even though differently. We can make a great and enduring Commonwealth of the East and the West. But you must be as free as Britain is free. Indeed each of us must be far more free than we are. Get you to work about your own Constitution, make it what you like, save only that you accept the principle of a free Commonwealth of Nations, and the King's advisers will ask him to come to India personally to inaugurate it. In every department of your life the soul of India must incarnate, as Britain's soul strives to incarnate in Britain. Devise ways and means of freely standing shoulder to shoulder with your fellow-nations of the Commonwealth, and help the Commonwealth to live righteously as to its several parts and as to its relations with all other nations throughout the world.

And India has to say to Britain: We believe in a free Commonwealth of Nations. But we must be free in it as you are free in it. We must have our voice in the Commonwealth affairs. We must help to determine the conduct of foreign affairs, the problems of peace and war, and every adjustment among the constituent nations of the Commonwealth. There can

be no Commonwealth Parliament which is not representative of the whole Commonwealth, and no Commonwealth decisions must be taken without the assent of every Dominion. We do not want isolation, but we must have our independence. We are willing to be in your midst, but we must be free in your midst.

* * *

The World Would Be Safe

Once there is this exchange of views, with their embodiment in action, the East and the West have met in their greatness, and the world will be safe. But not only will the world be safe, still more important is the fact that every individual will be free. Democracy will arise from the ashes of her futility and soar to heights nobler than she has so far attained.

That which Dr. Besant has so finely written of Britain might well be written of every land. It cannot be written of governments, nor of dictators, not of any government or of any dictator. Only peoples make for righteousness, not any government or individual now living in the outer world. But I have the profoundest belief in the individuals of every country. They are sane unless drugged by governments or dictators. They are peace-loving unless goaded by governments or dictators. They are friendly unless roused into enmity by governments or dictators.

* * *

Come Together!

I believe in individuals, though I do not believe in crowds, nor in the agitators of crowds, nor in any

demagogue, nor in any aggregations of individuals, such as political parties, which are at the mercy of cliques and cabals.

I believe that if individuals of goodwill, unadorned by party labels, undisfigured by party shibboleths, unenslaved to persons or doctrines, could come together from every land throughout the world, they could put the world in order and their own countries too. At least they could show what freedom is, what justice is, what brotherhood is; and I do not think it would be long before they gathered strength around them and made a beginning not only of a United States of Europe, but also of a World State.

Mr. Neville Chamberlain and his associates do not represent Britain, still less the Commonwealth. Signor Mussolini does not represent Italy. Herr Hitler does not represent Germany. Mr. Stalin does not represent Russia. Mr. Roosevelt does not represent the United States of America. Those in power in Japan do not represent the people of Japan.

* * *

States Which Are Free

In Britain we are freer than are the peoples of most other countries, though, thank God, there are a few other countries where freedom still survives. So we can arraign our governments in safety. We can challenge those in power. We can condemn their policies. There are free individuals still left in Britain, and in India too, and in every other constituent element of our Commonwealth. In America, too, I am sure, there are free individuals left, as in France, in Hol-

land, in Belgium, in China, in Switzerland, in Norway, in Sweden, in Denmark, and I hope in a few other countries also.

Elsewhere individuals have become enslaved. They have not even become merged in their respective States, but enslaved to a group, to a few who have seized power, rightly or wrongly, and who now declare that they are the country they have conquered from within.

And even where individuals still remain free, they are in danger of such enslavement. Look at Britain. Look at her fearsomeness as expressed in almost every act of foreign policy, because she knows how weak she is vis-a-vis to Ireland and to India. And then look at the acquiescence of the vast majority of the people. Britain does nothing, and the British people acquiesce, be the provocation what it may, be the injustice what it may, be the wrong what it may. Would that Mr. Lloyd George had the backing of his fellow-citizens! Not that he is ideal. But he has vision. He has imagination. He has generosity. And I should like to see his Council of Action rouse the country to its traditional duty and nobility as against the degrading weakness of those at present in power.

* * *

Freedom Is In Danger

Is it not time for Theosophists everywhere to set themselves free from conventions and orthodoxies and take the lead in helping to make democracy free once more?

Is it not time for Theosophists to stand aside awhile from existing

political parties and proclaim a Charter of Freedom to replace those torn into pieces and trampled underfoot by ignorance in power?

Surely Theosophy declares the Divinity of the individual, and in every page of its philosophy proclaims the sanctity of his freedom.

It is not for me to dictate to any member of our Society as to what he should believe or as to what he should do. It is not for me to tell him how to be true to himself and to our Society. But I do say with all emphasis that the world is in bad state. I do say that force is gaining ground at the expense of right. I do say that the freedom of the individual is in dire danger. I do say that a few individuals scattered about the world are prostituting both nations and individuals to violence.

And I say out of the profoundest conviction that the time has come when individuals everywhere, in every land, must band themselves together to guard individuality against that death which would poison the life's blood of the whole world.

It is now time, the hour has struck, for those who follow the Light to unite to drive away the darkness. And the Light is in freedom, in freedom to be one's own self, in freedom to speak one's own word, in freedom to stand alone, in freedom to shape one's own destiny. Such freedom is the health of the State, the power of the State, the happiness of the State. In oppression, in fear to speak or act with freedom, in all exaltation of war and might, is darkness. On which side is each Theosophist? Is he where the Light is, or is

he shrinking fearsomely in darkness?

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* *

Bring Back Freedom

I am not arraigning any country. I believe it is possible to be free in every country. I believe that Fascism need not be incompatible with freedom. I believe that the Russian system need not be incompatible with freedom. I believe that the Nazi form of politics need not be incompatible with freedom. I believe that the British form of government need not be incompatible with freedom. But I do believe that each one of these forms in fact at least drugs freedom into immobility. I even believe that the Indian National Congress as at present working tends to drug the Indian people into another form of lethargy. I believe that everywhere peoples have given up their freedom into other hands, though I will not say that in all cases it has been surrendered to unworthy hands. We must have our freedom back, for we want peace, we want friendship, not merely for ourselves, but for every people on earth. We have sold our birthright. We must take it back.

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* *

Symbolic Yoga

The seventeen-months stay at Adyar without any interruption save that of attending the International Convention at Benares in December, 1936, has been of priceless value to me, for first I had the benefit of that purification which a prolonged illness always gives, and then I was able to pursue some deeper studies

in Yoga within that atmosphere which Adyar alone can give.

After some strenuous work in connection with the regeneration of Adyar as to its physical conditioning, I have somewhat secluded myself for these Yoga studies, and during the last few months I have been devoting all my energy to this work.

I have been fortunate in the gracious help of one of the Lords of Yoga, with the ever-patient help of Bishop Leadbeater, who, of course, is as much alive as ever, and as keen as ever, although there are even some Theosophists who seem to think he is dead, and resent my sending to members of the Liberal Catholic Church Christmas cards with his blessing!

It has amounted to this, that the Teacher from time to time flashed forth His Wisdom-Fire, and Bishop Leadbeater tried to explain it to me. The result will be a book on Symbolic Yoga—a Yoga available to all who are able to fulfil the conditions of purity and selflessness. I am giving lectures on this form of Yoga at Amsterdam, at the French Convention, at the English Convention, and at the European Congress at Zagreb, at which I hope it will be convenient to hold an informal meeting of the Council of The Society.

At the American Convention I shall give two public lectures and shall hold for members only a week's study course at the American Section's Headquarters, Olcott (Wheaton) afterwards. There will be no other study course in America, though Rukmini Devi and I are making a tour of a number of the Federations. So I hope that all

who are interested in Yoga will try to attend the American Convention and specially the study course.

I have been most carefully comparing the fruits of my studies with the wonderful writings in *The Secret Doctrine*, for I know well who were really responsible for this great work, and I have also examined many other works so that I may give corroboration wherever I can. I realize to the full how tentative must be all such work as mine, and how it must be judged on its own merits. My book is not in the least an authority. It is an excursion into realms which are very difficult both to explore and to understand.

I hope the book will be published simultaneously by our American Press and by Adyar, possibly towards the end of this year or in the beginning of 1939. If so, any royalties from American sales will go to the American Section, and those from the Adyar sales to the Blavatsky Foundation.

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The President on Tour

It will probably be convenient if mail were to reach me direct during my forthcoming tour of Europe and America. The following itinerary has been arranged (writing on April 1st):

We leave Adyar on April 8, and reach Bombay on the 9th, and stay in Bombay for Theosophical work till the 16th. We embark on the P. & O. s.s. Strathnaver on the 16th, and reach Marseilles on the 26th; we stay in Marseilles during the day to meet members from surrounding districts. After spending two days in Nice, from the

27th to the 29th, we reach Paris on the 30th morning, and I shall preside over the French Convention on April 30th and May 1st.

On May 2nd we leave Paris for Huizen, arriving on the 3rd morning. I have promised to give lectures at Amsterdam, and shall spend some time attending to the business of the Centre, probably leaving Huizen in the last week in May. During the course of the tour we intend to visit Belgium.

We shall stay in London over the English Convention during Whitsuntide, and embark on the s.s. Normandie on June 8th for New York. In the American itinerary are the following approximate dates: June 13-19, New York; June 20-22, Mid-Atlantic Federation; June 24-July 12, Convention and Summer School, Chicago and Wheaton; July 14-15, St. Paul and Minnesota; July 19-20, Seattle and Tacoma; July 24-27, Northern California Federation (San Francisco); July 28-August 9, Southern California Federation (Los Angeles); August 11, St. Louis (Mo.); August 12, Olcott, sailing from New York on the 17th by the s.s.

Normandie for Cherbourg, and proceeding to Zagreb (Yugoslavia) for the European Federation Congress, August 25-31.

After that our movements are uncertain, but we shall embark on the s.s. Orion, leaving Toulon on October 14th for Colombo, and from there proceed direct to Adyar, to prepare for the International Convention at Benares over which I shall be presiding in Christmas week.

The party will consist of Shrimati Rukmini Devi and myself; Mr. and Mrs. Coats, as far as Paris; Miss Makey, my private secretary; and Mr. K. Shankara Menon, headmaster of the Besant Memorial School, as far as Huizen. Miss Makey then proceeds to the United States of America, where she will meet me at the American Convention at Chicago. Mr. Shankara Menon will probably make an educational tour of Europe. Mr. van de Poll accompanies the party as far as Marseilles; he is going to Switzerland, afterwards visiting the Theosophical Publishing Houses in Amsterdam, London and Wheaton.

There is no happiness for one who is always thinking of Self and forgetting all other Selves.—*A Master of the Wisdom.*

Vae Victoribus!

I HAVE received authoritative information that the German Secret Police have visited our Austrian Headquarters, have taken away all money that was there, have also taken away the list of members, and have sealed up the premises. This is all, of course, in the most approved methods of modern up-to-date robbery. The Liberal Catholic Church will be the next movement for brotherhood to be destroyed, and I hardly dare hope that the beautiful little centre so splendidly built up will be safe from desecration.

The fact that we no longer have any real Men in the world of statesmen, only diplomatic jugglers, makes the work of the dark forces all the easier; and to make matters still worse we have the head of the Anglican Church, the Archbishop of Canterbury, following in the footsteps of his Roman Catholic colleagues of the Austrian Prelacy, approving Germany's annexure of Austria, with not a single word of condemnation of the atrocities already in process of perpetration on the Jews. What is Christianity coming to? Would it not be better for the Pope to lose his world and to save the Christian soul from dishonour? Would it not be better for His Holiness to become an outcast from the Vatican than remain there in apparent condonation of so flagrant a denial of the teachings of the Christ? So far, I have heard that His Holiness has both denounced and has denied his

denunciation of the action of the Austrian hierarchy. When these words are in print there may be many more "authoritative" statements. Would it not be better for the Archbishop of Canterbury to call his world to stand against the persecution of the Jews, and to hearten his world in all possible ways both by precept and example, than to emulate the Jews of two thousand years ago, who caused to be killed a fellow-Jew while the rest of the people looked on without raising a hand in defence?

Not that the Christians have any better record, which makes it all the more imperative that Christians should show in emphatically expressed abhorrence of the persecution of the Jews that they are now repenting of their own evil days of persecution.

I most deeply regret that during my Presidentship the German and now the Austrian Section should temporarily cease to function by reason of *force majeure*. I am sure that the warmest sympathies of all our members are with our German brethren who cannot any longer exercise their freedom, and are now very specially with our Austrian brethren in their great distress which it seems impossible to alleviate. Many Austrian members are Jews, and I fear for their safety under the new conditions.

It is not that in any way I regard with disapproval the uniting of Germany with Austria. If the Austrian people freely wish such

union, who has the right to disapprove? But I shudder to think of the extension of hatred and violence which must needs follow in the wake of the union. Indeed, I am prepared to say quite frankly that it may well be to the advantage of both countries that they should become one, though Europe loses that distinctive Austrian culture which made Austria unique among the nations of the world. But the provision which the amalgamation affords for further crimes against brotherhood plunges the world into further danger and into still closer proximity to war.

We must be grateful to Signor Mussolini for the freedom from persecution that Jews enjoy in Italy. How I wish he could have restrained Herr Hitler, and still more do I wish he had seen fit to implement the great words he spoke in October 1934 in Milan: "We have defended, and shall continue to defend, the independence of the Austrian Republic, an independence which has been consecrated by the blood of the Chancellor [Dolfuss], small in stature but great in spirit and heart." But who are we to ask this when we ourselves in the League of Nations are parties to a solemn pledge to preserve the inalienability of Austria!

Now is the time for every member of our Society to work for brother-

hood as he has never worked for it before. The world is indeed in danger and needs Theosophy and Theosophists to save it. I believe it can be saved by Theosophy and Theosophists. I believe it will be so saved, for thank God there are innumerable Theosophists outside actual membership of The Theosophical Society. But it is for all members who see clearly that the world is in grave danger to give a lead without fear and without favour.

The reign of violence will not last, for it is against the Law of Life. We must dethrone violence from its usurpation, for as we have enthroned it, so must we dethrone it. But its reign will last the longer as we remain afraid to speak our truth. Theosophists need not be afraid, for they have more truth than many.

I am already issuing a manifesto through The Theosophical Order of Service, for it is through groups in that Order that we must work, so as not to injure the universality of The Society. May I request, therefore, all members who are interested to communicate without delay with Mr. Jeffrey Williams, 1 Crediton Hill, London, N. W. 6, who is organizing groups especially to help our Jewish brethren.

G.S.A.

Adept Influences in America

As everybody knows, the world is divided for the purposes of the Inner Government into parishes, and as there are Masters for eastern parishes, so are there Masters for western parishes. The United States of America is part of a western parish, as there are others, and there are western Masters in charge of these parishes, one of whom probably was responsible, under higher direction, for the formation of the United States of America, and is in charge of America today.

PART I

Building a New Race

JUST as we can trace the intervention of the Inner Government at critical times in the history of every great nation, so is Their guiding hand clearly discernible in the American crisis of 1775-6. There is a cumulative weight of evidence that an exalted member of the Hierarchy was actually directing the movement which led to the separation of the American colonies from England, and precipitated the inevitable war.

When the scattered evidence is collected, we find that the Brotherhood were working, not only to free America from British domination, but to plant in the free American soil the seeds of a new race, a race founded on the equal rights of man. As a preparation for this movement, Thomas Paine had published a remarkable republican pamphlet, *Common Sense*, which made a profound impression in America and caused considerable apprehension in England. This pamphlet was the torch which started the blaze

that burned away the bonds between England and America.

Free and Independent

It is significant that Paine was prompted to write *Common Sense* by an intimate group comprising General Washington, Dr. Benjamin Franklin, Thomas Jefferson "and other Freemasons whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly."¹ At a time when the Puritan element in America was very tenacious of its religious beliefs, and might be expected to inscribe its dogmas on the cornerstone of the new Constitution, Paine was publishing books and pamphlets free of dogmatism and bigotry, and these undoubtedly paved the way for the Declaration and the Constitution. Washington admitted later, in appealing for help for Paine, that "his writings

¹ "The Adepts in America, 1776," by "Ex-Asiatic," THE THEOSOPHIST, October 1883, p. 17.

certainly have had a powerful effect on the public mind."

A Mysterious Personage

Behind this group also we find a mysterious personage who influences their counsels, and is treated as with deference to a superior authority—it is he who demands justice for the colonies, foresees and encourages the break with England, and with impassioned eloquence urges the signing of the Declaration of Independence. After precipitating the crisis he disappears from view and his identity is never established.

But the addresses and the narrative reproduced in this issue reveal him as an august personage, a statesman of extraordinary capacity, altogether an uncommon personality; his memory goes back some hundreds of years, reminding us of the Count de St. Germain, and suggesting the same mysterious and potent agent of the Inner Government who played a central and dynamic part in the French Revolution of 1789.

H. P. Blavatsky discussed this matter of the Elder Brethren taking part in national affairs in *THE THEOSOPHIST* over fifty years ago. She was prompted to reply to a correspondent's inquiry as to the part played by the Adepts in the American independence movement. While she specially states that Tibetan and Indian Mahatmas were not participating in the movement, it will be noticed that she makes not the slightest reference to the western Masters, of whom there are several, and one of whom, according to occult tradition, must have been behind the American

drama. Perhaps one of these was the unknown speaker of the Fourth of July 1776!

No Religious Dogmas

The inquiry abovementioned arose from an article entitled "The Adepts in America, 1776" by "Ex-Asiatic," which appeared in *THE THEOSOPHIST* for October 1885. The "suggestions and statements" in the article "are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the Adepts who are in general terms therein referred to." After expressing astonishment that "dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution," "Ex-Asiatic" declares that "the nullification of those efforts made by bigotry in 1776 was due to the Adepts who now look over and give the countenance of Their great name to The Theosophical Society. They oversaw the drafting of the Declaration and the drawing of the Constitution. . . . The great Theosophical Adepts, in looking around for a mind through which They could produce in America the reaction They needed, found in England Thomas Paine. In 1774 They influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the colonies from the British Crown."

A "New Order of Ages"

"Ex-Asiatic" proceeds: "Seeing that a new order of ages was about to commence and that there was

a new chance for freedom and the brotherhood of man, They laid before the eye of Thomas Paine—who They knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in 'times that tried men's

beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She [America] made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive. . . .'



THE GREAT SEAL OF THE UNITED STATES OF AMERICA

Obverse



Reverse

souls' quaked with fear—a 'vast scene opening itself to Mankind in the affairs of America.' The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid, whose capstone is removed, with the blazing eye in a triangle over it dazzling the sight; above it are the words 'the heavens approve,' while underneath appears the startling sentence 'a new order of ages.'

"That he had in his mind's eye a new order of ages we cannot doubt upon reading in his *Rights of Man*, Part II, Chap. 2, 'no

Thomas Paine's Vision

"In *The Age of Reason*, which he wrote in Paris several years after, Paine says: 'I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*.'"

"Ex-Asiatic" concludes: "More, then, is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material

thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave free-masons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence."

Who Inspires the Nations' Leaders?

In a later issue of THE THEOSOPHIST (December 1883) a correspondent inquires whether "Thomas Paine, Brother Benjamin . . . and a host of other leaders" of the revolution "worked in the particular manner they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. . . . Were major figures in the French Revolution of 1789—Danton, Robespierre and Marat—indebted to the Mahatmas for Their inspiration? Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? . . ."

H. P. Blavatsky replies: "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. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the 'Tibetan Mahatmas' at any rate; for these have never shown much sympathy with the Pelings¹ of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a personal one, that several Brothers of the Rosie Cross—or 'Rosicrucians' so-called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the 'Ex-Asiatic' who premises by saying that his statements are made entirely upon his own personal responsibility settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think."

We are now face to face with the real Founder of the American nation. Intuition is the only voice to tell us whether "the professor" or "the unknown speaker" in the following episodes was in fact an accredited messenger of the Gods, a member of the Inner Government at work.

¹ Peling is a Tibetan word for a foreigner or barbarian. It is so used in *The Secret Doctrine*, III, 412, where P'helings denotes Westerners, and P'heling-pa denotes Europe. In *The Mahatma Letters* the Master M. makes a humorous reference to the Master K. H., who in the seventies spent a year at Leipzig University, as "our frenchified and Pelingized Pundit."

PART II

A Mystery of the American Flag

A figure appears in the following narrative¹ who would be almost mythological had he not clearly foreseen and powerfully influenced the crisis which separated America from England. We are tempted to link the unnamed professor in the following flag episode at the end of 1775 with the unknown speaker whose speech² with thrilling intensity impelled the founders of the American Nation to sign the Declaration of Independence on the Fourth of July 1776. How far were they, or he, the agents of greater powers in the crisis which made war and separation inevitable?

The Mysterious "Professor"

IN the fall of 1775, the Colonial Congress, then in session at Philadelphia, appointed Messrs. Franklin, Lynch and Harrison as a committee to consider and recommend a design for a Colonial Flag. General Washington was then in camp at Cambridge, Massachusetts; and the committee went there to consult with him concerning the work in hand.

It was arranged that during their stay in Cambridge, the committee-men were to be entertained by one of the patriotic and well-to-do citizens of the place. This gentleman's residence was one of only modest dimensions; and the front chamber—the "guest chamber," as it was generally called in those days—was already occupied by a very peculiar old gentleman who was a temporary sojourner with the family. This left only one vacant room in the house—a moderate-sized bedroom connecting with the "guest chamber" and also open-

ing into the hall. In order to make room for the Congressional guests, it was arranged that the less transitory occupant would share his apartment with one of them—and it came about, as we shall see, that this one was Benjamin Franklin.

A Gracious Personality

Little seems to have been known concerning the peculiar old gentleman, who was the temporary sojourner; and in the materials from which this account is compiled his name is not even once mentioned, for he is uniformly spoken of or referred to as "the Professor." He was evidently far beyond his three score and ten years; and he often referred to historical events of more than a century previous just as if he had been a living witness of their occurrence: still he was erect, vigorous and active—hale, hearty, and clear-minded—as strong and energetic every way as in the mature prime of his life. He was tall, of fine figure, perfectly easy, and very dignified in his manners; being at once courteous, gracious and commanding. He was, for those

¹ Taken from an American book, *Our Flag*, by R. A. Campbell.

² Reproduced on pp. 117-119.

times and considering the customs of the colonists, very peculiar in his method of living: for he ate no flesh, fowl or fish; he never used as food any "green thing," any roots or anything unripe; and he drank no liquor, wine or ale; but confined his diet to cereals and their products, fruits that were ripened on the stem in the sun, nuts, mild tea and the sweet of honey, sugar or molasses. He was well educated, highly cultivated, of extensive as well as varied information, and very studious. He spent considerable of his time in the patient and persistent conning of a number of very rare old books and ancient manuscripts which he seemed to be deciphering, translating or rewriting.

These books and manuscripts, together with his own writings, he never showed to any one, and he did not even mention them in his conversations with the family, except in the most casual way; and he always locked them up carefully in a large, old-fashioned, cubically shaped, iron-bound, heavy, oaken chest, whenever he left his room, even for his meals. He took long and frequent walks alone, sat on the brows of the neighbouring hills, or mused in the midst of the green and flower-gemmed meadows. He was fairly liberal—but in no way lavish—in spending his money, with which he was well supplied. He was a quiet, though a very genial and very interesting, member of the family, and he was seemingly at home upon any and every topic coming up in conversation. He was, in short, one whom everyone would notice and respect, whom few would feel well acquainted with,

and whom no one would presume to question concerning himself—as to whence he came, why he tarried, or whither he journeyed.

"We Demand Justice"

He was firmly, and in a dignified and assured way, one who was in favour of demanding and of securing justice on the part of the Mother Country toward the Colonies. One of his favourite forms of stating the matter was: "We demand no more than our just due; we will accept and be satisfied with nothing less than we demand." Then he would sometimes add: "We demand our rightful dues—justice; and we will soon get all we demand—peaceably, if Parliament is wise—forcibly, if needs be."

The committeemen arrived at Cambridge on the morning of December 13th, and their host invited the General of the Army to dine with them the same day at his home. When they met for dinner the party consisted of Washington, the three committeemen, the Professor, the host and the hostess. The Professor met the guests of his host with an ease, grace and dignity which was to them all ample evidence of his superior ability, experience and attainments, and of the propriety of his being among them—which, however, none of them thought of questioning. He met the introductions with a courtly bow, that left no room to doubt that he had habitually associated with those in acknowledged authority. When Benjamin Franklin was presented, however, the latter came forward, extending his hand, which the Professor heartily accepted; and then as palm met

palm, and as fingers closed upon fingers, their eyes also met, and there was an instantaneous, a very apparent and a mutually gratified recognition.

The dinner, of course, followed the usual form of those days, under similar circumstances; for even great men, under the pressure of grave responsibilities, will always at their meals, and especially at a dining, indulge in commonplace remarks about ordinary affairs. They must, of necessity, repeat or invent the looked-for pleasantries; and they will in nowise fail to compliment the dishes, the service and the hostess. In this case, however, conversation soon drifted upon the all-important topic of the day—the relation of the Colonies to each other and to the Mother Country, together with the related question of one's duty to the Colony, as related to his allegiance to Great Britain; and thence, naturally, to the work of the Committee—the design for a new Colonial Flag.

A Super-Statesman

In the discussion of all these topics the Professor took a noticeable, though not at all an obtrusive, part, proving himself possessed of a wonderful fund of varied and accurate information concerning the Colonies, an understanding of their progress, condition and needs, and a familiarity with the principles and operations of British and European statesmanship that was as interesting and instructive to the others as his earnest patriotism and his assuring confidence in Colonial success was arousing and encouraging.

The hostess was a very intelligent woman, and an earnest supporter of all those who demanded justice for the Colonies, and who were striving to secure what they demanded; and she took a minor, though an interested, part in the conversation during the dinner, especially in relation to the design of a new flag. She was evidently one of the professor's earnest and intelligent disciples.

As the party were about rising from the table, there was a brief and undertone consultation between General Washington and the committeemen upon some suggestion to which there seemed to be a ready, a hearty and a unanimous assent.

Doctor Franklin then arose, saying, substantially: "As the chairman of this committee, speaking for my associates, with their consent, and with the approval of General Washington, I respectfully invite the Professor to meet with the Committee as one of its members; and we, each one, personally and urgently, request him to accept the responsibility, and to give us, and the American Colonies, the benefit of his presence and his counsel. It has already been arranged that General Washington and our worthy host will also meet with us as honorary members."

A Compliment to Womanhood

The Professor arose, seemingly taller, more erect and more graciously dignified than even his usual wont, saying, in substance:

"I appreciate the compliment bestowed and the honour offered. I humbly accept the invitation, and

I cheerfully assume the responsibility of all I may say and do as a co-worker with you. Since, by your unanimous invitation and my unqualified acceptance, I have become a member of your committee, so that I can in all propriety say 'our committee,' I will proceed at once to offer my first suggestion.

"Gentlemen and Comrades, this is a most important occasion. Upon what we do at this time, and at the regular sessions of this committee that will follow this informal and unofficial meeting, there may depend much of the immediate welfare of the people of the Colonies which we represent.

"We are now six—an even number, and not a propitious one for such an enterprise as we have now in hand. We can not spare any one already a member of the committee—even though in so doing we should improve the conditions in one respect, by making our number five: but we must needs increase our number, so we will be seven. This increase of our numbers should be by the introduction of an element that is usually objected to—or even worse than objected to, ignored—in all national and political affairs. I refer to woman—the purifying and intuitional element of humanity.

"Let us, therefore, invite our hostess—because she is our hostess, because she is a woman, and above all, because she is a superior woman—to become one of us; and mayhap she will prove a most important factor in solving the important question which we are to consider; for more depends on our work here and now than appears on the surface, to the multitude; and for her

patriotism, her intelligence, her fidelity and her discretion, you may, one and all, hold me personally and entirely responsible—that is, if any one of you suppose that any man's indorsement, in any way, adds to an earnest and good woman's responsibility."

The Professor's first suggestion, as a member of the committee, was certainly a wonderful innovation, considering the times and the circumstances; but it was immediately and unanimously adopted. The hostess was formally invited to become a member of the committee, and she promptly accepted. She took a somewhat active part in the work of the committee; for she acted as its secretary; and upon her notes made at the time, and upon her subsequent correspondence, this narrative of the committee's operations is mainly based.

The New Colonial Flag

The informal session of the committee at the dinner-table adjourned with the understanding that the same seven would meet the same evening, in the same house, in the "guest chamber"—usually occupied by the Professor—there to resume their consideration for a design for a new Colonial Flag.

During the afternoon Franklin and the Professor took a long walk together. They came back apparently well acquainted, and very much pleased with each other. Both of them wore the relieved and confident looks of earnest and determined men who had, in a satisfactory way, solved a perplexing problem, and of victors who had successfully mastered a difficult and dangerous situation. This was so markedly

shown in Franklin's face and manner that all the other members of the committee noticed it at the evening session. No one, therefore, was surprised when General Washington asked Doctor Franklin to open the proceedings with suggestions or recommendations as he had to offer.

Franklin made reply by saying that instead of doing as General Washington desired, he would ask him and the others to listen to his new-found and abundantly honoured friend, the Professor, who had very kindly consented to repeat to them, this evening, substantially what he had said to the speaker that afternoon, concerning a new flag for the Colonies, and the reasons for adopting the design which he would submit for their consideration.

Doctor Franklin closed his brief introductory remarks by adding that if the suggested and submitted design for a flag should please the General of the Army and the other members of the committee as fully as it satisfied him, there would be no need of any prolonged session to consider and conclude to recommend the new flag.

America's Sun Is Rising

Franklin's suggestion was accepted and the Professor was invited to present his design and the reasons for its adoption. There is no full report of what he said, but the following is an outline of what has been preserved :

"Comrade Americans: We are assembled here to devise and suggest the design for a new flag, which will represent, at once, the principles and determination of the

Colonies to unite in demanding and securing justice from the Government to which they still owe recognized allegiance. We are not, therefore, expected to design or recommend a flag which will represent a new government or an independent nation, but one which simply represents the principle that even kings owe something of justice to their loyal subjects. This, I say, is what we are expected to do, because this is the publicly announced, as well as the honestly entertained, intent of the great majority of the people of these Colonies, as well as of their representatives in Congress, and of their soldiers in the field. This is unquestionably true now; for the sun of our political aim, like the sun in the heavens, is very low in the horizon—just now approaching the winter solstice, which it will reach very soon. But as the sun rises from his grave in Capricorn, mounts toward his resurrection in Aries and passes onward and upward to his glorious culmination in Cancer, so will our political sun rise and continue to increase in power, in light and in glory; and the exalted sun of summer will not have gained his full strength of heat and power in the starry Lion until our Colonial Sun will be, in its glorious exaltation, demanding a place in the governmental firmament alongside of, co-ordinate with, and in no wise subordinate to, any other sun of any other nation upon earth.

"We are now self-acknowledged Colonies—dependencies of Great Britain, which government we, as loyal subjects, humbly sue for justice. We will, ere long, be a self-declared, independent nation,

bestowing upon ourselves the justice for which we now vainly sue. We must, therefore, design and recommend a flag which will now recognize our loyalty to Great Britain, and at the same time announce our earnest and united suit and demand for our rights as British subjects.

"These demands will, of course, in the future as in the past, be neglected or denied. Our justice-demanding and our freedom-loving companions will soon learn that there is no hope for us as British colonists; and that we can secure the rights we now contend for—as well as many more, and more-to-be-prized rights—only as the loyal and united citizens of a free and independent American nation.

The Equal Rights of Man

"General Washington, here, is a British subject; aye, he is a British soldier: and he is in command of British troops; and they are only attempting to enforce their rights as loyal subjects of the British Crown. But General Washington will soon forswear all allegiance to everything foreign; and he will ere many months appear before his own people, the people of these Colonies, and before the world as the general commanding the armies of a free and united people, organized into a new and independent nation.

"The flag which we now recommend must be one designed and adapted to meet the inevitable—and soon to be accomplished—change of allegiance. The flag now adopted must be one that will testify our present loyalty as English subjects; and it must be one

easily modified—but needing no radical change—to make it announce and represent the new nation which is already gestating in the womb of time; and which will come to birth—and that not prematurely, but fully developed and ready for the change into independent life—before the sun in its next summer's strength ripens our next harvest.

"The field of our flag must, therefore, be an entirely new one. For this there are two reasons, either one of which is amply sufficient why it should be so. First, the field must be new, because it will soon represent a new nation. Second, the field must be one hitherto unused as a national flag; because it will represent an entirely new principle in government—the *equal rights of man as man*.

"While the field of our flag must be new in the details of its design, it need not be entirely new in its elements. It is fortunate for us that there is already in use a flag with which the English Government is familiar, and which it has not only recognized, but also protected for more than half a century, the design of which can be readily modified, or rather extended, so as to most admirably suit our purpose. I refer to the flag of the English East India Company, which is one with a field of alternate longitudinal red and white stripes, and having the Cross of St. George for a union. I therefore suggest for your consideration a flag with a field composed of thirteen equally wide, longitudinal, alternate, red and white stripes, and with the Union Flag of England for a union.

Symbolism of the Flag

"Such a flag can readily be explained to the masses to mean as follows: The Union Flag of the Mother Country is retained as the union of our new flag to announce that the Colonies are loyal to the just and legitimate sovereignty of the British Government. The thirteen stripes will at once be understood to represent the thirteen Colonies; their equal width will type the equal rank, rights and responsibilities of the Colonies. The union of the stripes in the field of our flag will announce the unity of interests and the co-operative union of efforts, which the Colonies recognize and put forth in their common cause. The white stripes will signify that we consider our demands just and reasonable; and that we will seek to secure our rights through peaceable, intelligent and statesmanlike means—if they prove at all possible; and the red stripes at the top and bottom of our flag will declare that first and last—and always—we have the determination, the enthusiasm, and the power to use force, whenever we deem force necessary. The alternation of the red and white stripes will suggest that our reasons for all demands will be intelligent and forcible, and that our force in securing our rights will be just and reasonable.

"All this is in strict accordance with the present public sentiment in the Colonies; for, as I have already said, the masses of the people, and a large majority of the leaders of public opinion, desire a removal of grievances, and a rectification of wrongs, through a fuller recognition of their rights as

British subjects; and few of them desire, and very few of them expect—at this time—any complete severance of their present political and dependent relations with the English Government.

"There are other weightier and eternal reasons for a flag having the field I suggest; but it will be time enough to consider them when, in the near future, we, or our successors, are considering—not a temporary flag for associated and dependent Colonies but—a permanent standard for a united and an independent nation. Thanking you, one and all, for your complimentary courtesy and for your patient attention, I submit this miniature drawing of the suggested flag for your intelligent consideration."

Washington Hoists the Flag

The remarks of the Professor made a most profound impression; and the design which he submitted was, in every particular, satisfactory to every one present. It was enthusiastically endorsed, General Washington and Doctor Franklin giving it especial approval and unstinted praises.

It was formally and unanimously adopted; and shortly before midnight the Committee adjourned. The 13th of December 1775, therefore, witnessed the presentation, consideration and approval of the only official flag of the Co-operating American Colonies; and the extreme probability is that until that time a flag with a field of alternate red and white stripes, much less a field of thirteen stripes, had never been made or seen in the American Colonies.

There is no record of any Congressional action upon the report of this committee; nor, indeed, any record of any report made by the committee. This design was, however, adopted by General Washington as the general flag and recognized standard of the Colonial Army and Navy.

A full sized garrison flag was, as speedily as possible, made in strict accordance with the drawing presented by the Professor.

On January 2, 1776, at Cambridge, in the presence of the military, with the assistance of his officers, and with appropriate ceremonies—in which the Franklin Committee were participants—General Washington, with his own hand, hoisted the newly accepted and newly made banner upon a towering and specially raised pine tree liberty pole; thus unfurling to the breeze and displaying to his army, the citizens of the vicinity, and the British forces in Boston, for the first time, the new and officially recognized Confederated Colonial Flag.

This was the first authoritative recognition of any standard having the colour of Congressional action as a distinctively accepted flag to represent the confederated and cooperative union of the Colonies in their resistance of tyranny, injustice and oppression. And this was the first time in the history of the world when thirteen alternate red and white stripes were the foundation field of any national standard.

A Baptism of Fire

When this flag was first displayed at Cambridge, it was clearly seen by the British officers at Charlestown Heights, who, with the aid of their field glasses, easily made out all the details of its design and construction. These officers, in their wonderful wisdom, interpreted the raising of this flag—which they said “is thoroughly English, you know”—to mean that General Washington thus announced his surrender to them; and they, at once, saluted “The Thirteen Stripes” with thirteen hearty cheers; and they immediately followed this spontaneous outburst of British enthusiasm with the grandeur and more dignified official salute of thirteen guns.

This unintended official recognition, and this “baptism in fire” of the newly adopted Colonial Flag by its enemies—who thirteen times filled the air with their cheering acclaims and who thirteen times burned the sweet and pungent incense of their military “God speed you” in the presence of its first official “unfurling to the light,” was one of the most singular, most mysterious and most prophetic procedures of Revolutionary days.

It was indeed a prophecy Divine—
That light of grand success should
ever shine
In gloried brightness, and in match-
less might,
Upon this flag of Justice, Truth
and Right.

PART III

The Unknown Speaker

IT IS THE FOURTH OF JULY 1776

The fate of America was apparently decided by the following speech¹ delivered immediately before the signing of the Declaration of Independence at Washington in 1776. As we read it we are thrilled by its intensity and power. The passing of one and a half centuries makes it easy to be unmindful of the dangers that hung over the Founders of the American Nation, and the great responsibility that rested upon them when the Nation was born. To sign that Declaration was high treason, and the penalty for treason was death—the inevitable result was war.

IN the old State House in the city of Philadelphia are gathered half a hundred men to strike from their limbs the shackles of despotism. There is silence in the hall. Every face is turned towards the door where the Committee of three who have been out all night penning a parchment are soon to enter. The door opens and the committee appears. That tall man with the sharp features, the bold brow, and the sand-hued hair, holding the parchment in his hand, is a Virginia farmer, Thomas Jefferson. That stout-built man with stern look and flashing eye, is a Boston man, one John Adams. And that calm-faced man, his hair dropping in thick curls to his shoulders, that is the Philadelphia printer, Benjamin Franklin.

The three advance to the table. The parchment is laid there.

Shall it be signed or not? A fierce debate ensues. Jefferson

¹ Published in a rare volume of addresses, and known probably to only one in a million, even of American citizens.

speaks a few words. Adams pours out his whole soul. The deep-toned voice of Lee is heard, swelling in syllables of thunderlike music. But still there is doubt, and one pale-faced man whispers something about axes, scaffolds, and the gibbet. "Gibbet?" echoes a fierce bold voice through the hall.

"Gibbet! They may stretch our necks on all the gibbets in the land: they may turn every rock into a scaffold; every tree into a gallows: every home into a grave, and yet the words of that parchment can never die. They may pour our blood on a thousand scaffolds, and yet from every drop that dyes the axe a new champion of freedom will spring into birth. The British king may blot out the stars of God from the sky, but he cannot blot out His words written on that parchment there. The Works of God may perish: His Words never.

"The words of this Declaration will live in the world long after our bones are dust. To the mechanic in his workshop they will speak

hope: to the slave in the mines, freedom: but to the coward kings, these words will speak in tones of warning they cannot choose but hear.

"They will be terrible as the flaming syllables on Belshazar's walls! They will speak in language startling as the trumpet of the Archangel, saying: 'You have trampled on mankind enough! At last the voice of human woe has pierced the ear of God and called his judgment down! You have waded to the throne through rivers of blood: you have trampled on the necks of millions of fellow-beings. Now kings, now purple hangmen, for you come the days of axes and gibbets and scaffolds!'"

"Such is the message of that Declaration to mankind, to the kings of the earth. And shall we falter now? And shall we start back appalled, when our feet touch the very threshold of freedom?"

"Sign that parchment! Sign, if the next moment the gibbet's rope is about your neck! Sign, if the next minute this hall rings with the clash of falling axes! Sign by all your hopes in life or death, as men, as husbands, as fathers, brothers, sign your names to the parchment, or be accursed forever. Sign, and not only for yourselves, but for all ages, for that parchment will be the text-book of freedom, the Bible of the rights of men forever.

"Nay, do not start and whisper with surprise! It is truth, your own hearts witness it: God proclaims it. Look at this strange band of exiles and outcasts, suddenly trans-

formed into a people; a handful of men, weak in arms, but mighty in godlike faith: nay, look at your recent achievements, your Bunker Hill, your Lexington, and then tell me, if you can, that God has not given America to be free.

"It is not given to our poor human intellect to climb to the skies, and to pierce the Council of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne.

"Methinks I see the Recording Angel come trembling up to that throne and speak his dread message. 'Father, the old world is baptized in blood. Father, look with one glance of Thine eternal eye, and behold evermore that terrible sight, man trodden beneath the oppressor's feet, Nations lost in blood, murder and superstition walking hand in hand over the graves of the victims, and not a single voice of hope to man!'

"He stands there, the Angel, trembling with the record of human guilt. But hark! The voice of God speaks from out the awful cloud: 'Let there be light again! Tell my people, the poor and oppressed, to go out from the old world, from oppression and blood, and build my altar in the new.'

"As I live, my friends, I believe that to be His voice! Yes, were my soul trembling on the verge of eternity, were this hand freezing in death, were this voice choking in the last struggle, I would still, with the last impulse of that soul, with the last wave of that hand, with the last gasp of that voice, implore you to remember this truth—God has given America to be Free!

¹ The French Revolution followed thirteen years later.

“ Yes, as I sank into the gloomy shadows of the grave, with my last faint whisper I would beg you to sign that parchment for the sake of those millions whose very breath is now hushed in intense expectation as they look up to you for the awful words: ‘ You are free ’.”

The unknown speaker fell exhausted in his seat, but the work was done. A wild murmur runs through the hall. “ Sign.” There is no doubt now. Look how they rush forward! Stout-hearted John Hancock has scarcely time to sign his bold name before the pen is grasped by another, another, another. Look how the names blaze on the parchment! Adams and Lee, Jefferson and Carroll, Franklin and Shearman!

And now the parchment is signed. Now, old man in the steeple, now, bare your arms and let the bell speak! Hark to the music of that bell! Is there not a poetry to that sound, a poetry more sublime than that of Shakespeare and Milton?

Is there not a music in that sound that reminds you of those sublime tones which broke from angel lips as the news of the birth of the Child Jesus rang out on the hill-tops of Bethlehem! For the tones of that bell now come pealing, pealing, pealing:

INDEPENDENCE NOW

AND

INDEPENDENCE FOR EVER

PART IV

The Symbolism of the Great Seal

The Great Seal of the United States deserves more attention than is given to it on page one hundred and seven of this issue, for it has implications of a distinctly occult nature. The Great Seal plainly depicts the birth of a nation and the foundation of a “ new order of ages.”

ON the obverse, among a mass of symbols, figures the so-called American eagle—this is but a conventionalized form of the Phoenix which appeared on the original Seal. In a coloured sketch submitted by William Barton, M.A., in 1782 as a design for the Great Seal a phoenix actually appears sitting upon a nest of flames. And what more appropriate symbol for the new civilization recreated upon the old? Did not Dr. Franklin

himself say that the eagle had so immoral a character that it was unworthy to stand as a symbol for a powerful and progressive nation?

The reverse of the Great Seal depicts an unfinished pyramid, surmounted by the All-Seeing Eye within a triangle from which brilliant rays of light are shooting out. The pyramid consists of thirteen rows of stones, corresponding to the thirteen original colonies. But the significance of the number

thirteen does not end here. The legend, *Annuit Coeptis*, has thirteen letters, as also has the motto, *E Pluribus Unum*, on the obverse, and the sacred emblem of the interlaced triangles (above the head of the eagle) is composed of thirteen stars. The number thirteen also extends to the number of arrows in the clutch of the eagle, and the number of leaves and berries on the olive branch.

PART V

George Washington's Vision

There is nothing extraordinary in the vision which was given to Washington¹ of the future of the American nation. Moving pictures of events, epochs of history, past and future, have been unfolded before the eyes of occultists, as in *Man: Whence, How and Whither*; much of *The Secret Doctrine* passed before the wondering gaze of H. P. Blavatsky; King Ashoka, in two remarkable pictures shown him by his Master saw back into Atlantis, and forward into the future, with himself as a lieutenant serving under the Master who has then become the Manu of the Sixth Root Race. Contemporary history of Ashoka's day does not record this fact, but it is given in *Man*,² the work already quoted. Washington writes:

"Look and Learn!"

I DO not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second,

a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes.

By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as

¹ Originally published by Wesley Bradshaw. Reprinted in *The National Tribune*, Vol. 4, No. 12 (December 1880).

² *Op. cit.*, p. 342.

though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly at my companion.

Clouds of War

Presently I heard a voice saying: "Son of the Republic, look and learn." While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapour at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

"Son of the Republic," said the same mysterious voice as before, "look and learn." At that moment I beheld a dark shadowy being like an angel standing, or rather floating in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in mid-ocean. For a while it remained sta-

tionary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view.

A Divided Nation

A third time I heard the mysterious voice saying: "Son of the Republic, look and learn." I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them.

Again I heard the mysterious voice say: "Son of the Republic, the end of the century cometh, look and learn." At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word "Union," bearing the American flag, which he placed between the divided Nation and said: "Remember ye are brethren." Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard.

And again I heard the mysterious voice say: "Son of the Republic, look and learn." At this

the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up.

The Standard of Union

As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions, in mortal combat, I again heard the mysterious voice saying: "Son of the Republic, look and learn." When the voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth and blew a long fearful blast.

Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word "Union," and who bore our National Flag in one hand and a sword in the other, descended from Heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who, immediately taking courage again,

closed up their broken ranks and renewed the battle.

Again amid the fearful noise of the conflict, I heard the mysterious voice saying: "Son of the Republic, look and learn." As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure Standard he had brought in the midst of them, cried with a loud voice: "While the stars remain and the Heavens send down dew upon the earth, so long shall the Republic last." And taking from his brow the crown on which was blazoned the word "Union," he placed it upon the Standard while the people, kneeling down, said "Amen."

Destiny of the Republic

The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapour I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said: "Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union."

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With these words the figure vanished, and I started from my seat and felt that I had seen a vision

wherein had been shown me the birth, progress and destiny of the United States.

PART VI

H. P. Blavatsky

to the

American Theosophists

YOUR Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.¹

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarna-

tion, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for The Theosophical Society, but *through* it for Humanity.²

Your position as the forerunners of the sixth subrace of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves.³

The Coronation of King George VI

This informing article, published here to celebrate the anniversary of Their Majesties' Coronation on May 12th 1937 was written immediately after the ceremony, exclusively for THE THEOSOPHIST. It has lost none of its news value, and its occult value will increase as time passes, for it is perhaps the only authentic record by a highly developed clairvoyant observer.

The Atmosphere of London

TWO things must be borne in mind about any observation that could be made on the Coronation ceremony, the first being an important factor in all clairvoyant observations, namely, that the observer is always seeing through his own aura, coloured up to a certain point by his instinctual and personal reactions, which serve to impress certain points of the observation more deeply as a conscious experience, while other equally important points are observed with less concentration or omitted altogether.

The second point to bear in mind is that the Coronation conditions were not confined to the one day, but that the whole of London during the Coronation period was enveloped in a specially stimulated aura which had been steadily growing to a zenith for weeks. Not only was there far greater activity within the City, but there were hordes of visitors both foreign and colonial, as well as greatly increased numbers from all parts of the British Isles. The streets were

crowded, a bus strike adding to the general congestion. Coronation preparations in the shape of decorations and rehearsals for the actual procession were going on continually. There were vast numbers of social functions, trade was very brisk, and altogether the general mento-emotional atmosphere was whirling and swirling in great waves, so that eventually the heavy emotional content was like a vast sea, through which swept wave after wave of intense excitement. Thus the life side of London was quickened and enhanced to a considerable extent, and was a specially prepared sphere within which the distinctive co-operative work from the inner worlds could take place.

The Aura of the Crowd

On the morning of the Coronation there were some spectacular points of interest arising from time to time, within the compass of the crowd-aura. One thing thoroughly aroused attention. I had not before so fully realized how a thought-current set into operation by thousands of people on this side of life,

compels and attracts readily the attention of a corresponding number of people out of the body. There seemed to me to be as many so-called dead people as living, and the concentrated thought and emotional feeling of the crowd gave them easy access to the celebration, so that telepathically and by strong identification of feeling they were able to participate in the physical plane experience much more easily than is usual. Many of the "dead" people mingled with the "living" crowd, though the greater number seemed to prefer to station themselves above it, and they were all as animated and interested as those using physical bodies.

Another point of interest was this, that the crowd-aura steadily grew in volume and density, the colours all the while becoming more intense and vivid, so that by the time the living and dead people had joined forces, the appearance, as viewed from the emotional level, was that of a wide sea of subtle material, ebbing and flowing just like an ocean of tossing water. Every small diverting incident, such as the passing of a squad of soldiers with a band, or a police car, or any small happening that amused or interested the crowd, reacted instantaneously on the expanse of mento-emotional material and caused waves of brilliant colouring to sweep through it, so that it tossed and billowed like actual water. Sometimes, in moments of vivid excitement the spurts of crowd-feeling threw up masses of the general aura into formations like waterspouts or fountains, which rose to a great height, and sprayed out in all directions.

Devas and Nature Spirits

Mingling with the concourse of people were different grades of Devas. The lesser ones, in the form of nature spirits, were in close rapport with the crowds and seemed to be thoroughly enjoying the emotional excitement; and some of the little people were really amusing. They have a remarkable facility for mimicry, and take a special delight in duplicating any kind of unusual garment or piece of equipment which arouses their interest. It was the funniest sight to see an officer walking with drawn sword, and after him a trail of these quaint creatures swaggering along, imitating his gait, and particularly pleased with the copy of the drawn sword which they had fashioned for themselves out of etheric material.

A marked characteristic of these lesser nature spirits is that they are unable to sustain any effort of concentration, or even hold their attention in any direction for more than a few moments, so the etheric replicas of accoutrements were grotesque, in fact quite ludicrous, and were apt suddenly to fade into thin air, while the small creatures darted off on some new investigation.

From these tiny folk the nature spirits rose in grades, through the many forms of Devas who co-operate with humanity, to the National Devas, and the still greater ones, who seemed to be in charge of various departments.

It can easily be imagined how these different factors contributed a continuous series of auric emanations which united into one vast magnetic field. Within this area much activity appeared to take

place under the responsibility of numbers of Devas whose work seemed to be that of utilizing the forces generated by human beings, and giving in return certain other forms of energy.

No task is more difficult than that of an observer who tries to record, even roughly, these subtle processes. No words can convey adequately a true picture, and at the best one is able to give only an impressionistic idea.

It is quite evident that the devic world takes advantage of great gatherings of people to store mento-emotional energy for purposes of its own, and this work is probably directed from the buddhic level, the method being apparently that of magnetic attraction.

Vortices of Force—

By mid-day the immense aura over London had become a seething sea of coloured mist, and within this there began to form scarcely discernible vortices, like gigantic bubbles. At first they were so tenuous as to appear almost colourless, just faintly shaded like far-off reflections of colour in the atmosphere. Gradually these sphere-like formations became more apparent, and within them a rhythmic movement began to take place, like that of fine trembling waves, and as these gathered velocity they began to move upward in spiral fashion, drawing the luminous bubbles into formations which rotated with increasing speed. In a surprisingly short time enormous vortices were whirling at terrific speed, and sweeping great charges of mento-emotional energy into their centre by a process of magnetic suction.

—Used by the Devas

At this point I realized that a great number of Devas, at a much more interior level—again probably buddhic—were working hard in connection with these whirling vortices, and were not only responsible for forming them, but were gathering the currents of energy upward into their own world, and there directing its flow as they wished. The devic world seems only too eager to utilize the dynamic forces which are generated by the accumulation of large masses of thought and emotion, and wherever huge gatherings of people are drawn together for a special purpose, the Devas who work with, and for, humanity, appear to take every advantage of the vast stores of mento-emotional energy collected and liberated by crowd-feeling.

It is quite impossible to convey in words the changes that gradually take place in the appearance of these vortices; but some time after the whirling spheres have become stabilized, in the sense of becoming mechanisms for the transforming of energy, the spiral shapes look like huge funnels, the narrow end being suspended at the lower mental level, just dipping as it were into the emotional world and widening upwards into the higher mental worlds. The forces ascend in steady streams through these funnel-like formations and are stored in the inner worlds in some quite incomprehensible way; but as the charges of energy rush up the channels, they break into immense showers of radiantly golden spray from the flower-like mouth of the funnel, and discharge themselves into the inner worlds.

The Inner Abbey

I would like to attempt a rough description of part of the ceremony going on within Westminster Abbey, but must again emphasize the impossibility of clothing interior experience with the inadequate garments of ordinary words.

Mental clairvoyance is not at all dependent upon spatial environment, so that it needed only a reasonable amount of quiet and a spot to sit without the risk of sudden physical shock, to steady one's vision and focus it within the Abbey itself. By this time all the preparatory stages were over, and the ceremony was nearing its central point—the crowning of Their Majesties The King and Queen.

It is well known what a gorgeous and brilliant sight the interior of the building and the audience within the Abbey presented, but no power can convey the splendour of its invisible side. The Abbey in the inner worlds seemed to be built of a luminescent material that caught and reflected, not only all manner of glinting lights, but every sweeping wave of thought and emotion that was passing in quick succession through both visible and invisible audiences. This play of mind and emotion produced the loveliest effects. At one moment a soft pink flush glowed throughout the building, deepening into clouds of blazing royal scarlet, then rapidly dying down into the faded tints of the after-glow of a marvellous sunset. At another moment a lambent flame would race across the whole place, shutting everything out except its own eclipsing beauty. Suddenly the light would split up into a thousand rays of exquisite colour,

shooting out beams that rose to a great height and falling again with startling suddenness into showers of sparkling light.

A Devaraja's Blessing

The inner Abbey was thus changing in appearance all the time, and this was enhanced by the play of devic life that was also within its walls. Just as on the physical plane people were grouped according to rank and position, so there were numerous grades of Devas and people out of the body who were correspondingly grouped and were evidently representative of an Inner Hierarchy. They all contributed distinct qualities to the ceremony and helped in controlling and directing the accumulated energy which swiftly grew in volume as the ceremony proceeded.

The most impressive moment of the ceremony was the actual crowning of the King. As the stately ritual moved with dignity and power towards this culminating point, the strength of the interior worlds was evoked with increasing depth and beauty. It was somewhat like watching a magnificent sunset slowly blazing into superb splendour and arousing in one's consciousness the same sense of awe and reverence that one feels when gazing at any glorious panorama of nature.

At each stage of the consecration of the King, a Deva-representative flashed into sight, his office obviously in connection with the special part of the ceremony then being performed. But at the actual moment of lifting the crown and placing it upon the head of His Majesty, there was an intense glow

of golden light as dazzling and bewildering in its splendour as a meteor flashing in space. A great Devaraja bearing the insignia of kingship of the Inner Hierarchy enveloped the King for an instant, bathing the whole building and far beyond it in a flood of beneficent power. This great Angel then shed some of his lustre, and he set his seal upon the Queen at the moment of Her Majesty's crowning, but did not envelop her in the same complete way.

The Seal of the Hierarchy

With the Devaraja was a retinue of Devas, who acted as a guard and who formed a group behind the Devaraja as he remained suspended above the King. As the procession reformed for the return journey, over every contingent of foreign or overseas soldiers and sailors there was a corresponding contingent of unseen beings, ranging from people out of the body to various kinds of National Devas.

While the cheering was thundering on all sides of the passing procession, there was an inner stillness behind the immense noise, and one of the vivid recollections of

practically everyone who watched the Coronation processions was the curious intentness of the crowds, a solemnity of atmosphere that seemed to be partially conscious of a strange and hidden glory as the Royal Coach passed by. This may have been due to the fact that the glittering retinue of the Devaraja still swung in mid-air over the Royal Coach as it carried Their Majesties back through the crowds to Buckingham Palace after the ceremony.

It seemed to me that the Devaraja, in bearing the seal of the Inner Hierarchy of the world, and so attaching himself to our King and Queen, is continuously in touch with humanity through the royal link thus formed; and in England, where a monarchy is revered and respected, we are thus unconsciously connected with the Inner Powers of World Government.

It certainly was as though a deep and blessed outpouring of love pervaded London that day, spreading far and wide, and through every heart and mind there seemed to filter the ideal of a common bond which expressed itself in loyalty and devotion to the newly crowned King and Queen.

A SPIRITUAL REALITY

One who becomes a King even if only in the outer world is received into his Kingship by the ONE who is the KING of all, by Him who is known in Eastern Scripture under the name of SANAT KUMARA. The earthly King is received into the line of Kings by the Divine KING, and the kingly vows are in truth offered to the KING of all Kings.—G.S.A.

H. P. Blavatsky

BY C. W. LEADBEATER

This realistic talk, containing the famous message from H. P. Blavatsky, was given by Bishop Leadbeater to the Sydney Lodge on the 8th of May 1917. Many Theosophists have never read it. It makes an impressive prelude to White Lotus Day twenty-one years later.

H.P.B.'s New Body

YOU are rather fortunate people, brothers. I shall be able to open with something which you certainly do not expect. As I was on my way across to you,¹ Madame Blavatsky herself gave me a message to you. Now I am quite sure you did not expect that—at least, I did not. I tried the best I could to get it down, but I am a little doubtful about the exact wording in some places still.

Of course, you know that Madame Blavatsky lives now in a masculine body which she took directly she left the other one. When she left that body, of which you have a very inadequate portrait over there, she stepped into the body of an Indian boy, then about fourteen years old. It was a misfit for Madame. Her previous one was; *all* must have been. She was not like anyone else—she was absolutely unlike. Mr. Sinnett, who knew her well, and despaired of doing practical work with her, said that she was so unlike other human beings that he was quite sure she must have arrived on this system on a

comet from some other system. I knew perfectly well what he meant. I even sympathized with him silently, and I quite understood the difficulties.

I am told that the parents of that boy were immensely surprised at the change in him. He fell into a river and got his body drowned, and then when they carried him home and were preparing to burn the remains, the remains revived; but they always said they did not recognize their son in the least. He had been a good, quiet, docile boy up to that period, but after that time he was no longer at all the same gentle and meek entity. The Indian boy is usually a meek entity, poor thing, because he is forced into it. But this was not the kind of person who could be forced into anything whatever. Far from it.

She has held that body ever since. She did make a tentative effort once at occupying another just for a few hours occasionally, but she dropped it. She found that that was a misfit; but all bodies would be, more or less, I think. The ego and its vehicle have come to some sort of an understanding, and they pull along very well, so far as I can see;

¹ On the ferry from Neutral Bay, crossing Sydney Harbour.

so she is now an Indian with rather an ascetic-looking face—a very strong face, of course, otherwise it would not be Madame Blavatsky; and so far in this life she has not come down among us or taken any direct share in the work of The Society, though she has often given us her advice, I am glad to say, and has also dictated to us or written for us various teachings on different points. But at the present moment this is what she has to say to *you*. So far as I know, you are the only people in the world who are getting a message from her; you may naturally feel yourselves honoured. She says:

THE MESSAGE

“ I greet you well, you who meet to celebrate my birthday in my present body.

“ Mine was the rough pioneer work. I bore the brunt of the storm. Yours is the smoother sailing of the entrance into port. Yet both were needed, and but for that clearing of the ground you could not sow your seed so easily, you could not gather in your crops.

“ Now you have many lines along which you can choose your work, but none of them would have been possible unless the parent Society had first been firmly established. More than once I have had to shake and to sift its members before they were ready to follow where the Bodhisattva wished to lead them, before they had conquered all their ancient, time-honoured, moss-grown prejudices, and were prepared to open their minds to comprehend the wide ocean of His all-embracing love.

“ You who live here, in the metropolis of the Southern Hemisphere, you have a grand opportunity before you. See that you take it, that your part of this new Sub-Race may not disappoint Him when He comes to rouse it and to lead it. I watch you, as I watch my own Society. You have my earnest goodwill and the Great Masters' blessing in all your lines of work. Go on and prosper, but remember that only by utter self-forgetfulness can success be obtained.”

There are two or three points there quite new to me, and therefore probably new to you too. You see, she speaks of what some people call death as her “ birthday ” into her present body. That is because she stepped straight from one to the other. I remember the other side of that, of course. She had been ill. She had been suffering from influenza, but she was recovering. She was very distinctly getting better; there was nothing whatever to cause the least anxiety to her friends, and suddenly she died. Then we did not quite understand. Now we know that it was because the boy chose that particular moment, or somebody chose it for him, to get drowned.

So she had to rush off and take that body, because if she had left it too long it would have been impossible to take it. There are certain rules governing that sort of thing. That is one point.

Shaking The Society

Then I notice that she says, "I have had to shake and to sift my Society." Of course, she refers to the different troubles through which The Society has passed, but you will note she speaks as though she had engineered those things. We may be sure that she does not speak lightly or without adequate reason. But I never suspected her hand in that particular thing before. I suppose she must have engineered the Coulomb business, through which I went with her, but one certainly would not have thought it by the way she talked of it.

Also she must have been responsible for the Judge business—not responsible in the sense that she caused it to happen; but I suppose she took advantage of it to sift out those who were not strong enough to bear that which lay in front of them.

Of course we have been widened out. Of course our views on many points have been modified as the years rolled on. I must say I had not myself thought of Madame Blavatsky as intentionally, calculatingly taking a hand in all that. I do see now—it is always the case—that I need not be at all surprised at it. She widened *me* out, painfully, in exactly the same kind of way—changed the whole current and style of my life and thought in the short space of six

weeks. I suppose she has been applying the same general plan to The Society as a whole. In the case of The Society (it not being a coherent whole that just *had* to stand it) it sifted some of the people out. Let us hope that those who remain are strong enough to bear the obloquy which necessarily associates itself with new movements and unpopular causes generally.

Metropolis of the Southern Hemisphere

Then I note that she calls Sydney "the metropolis of the Southern Hemisphere," which I take as a compliment—not undeserved, however, in many ways. I know, I think, all the cities in the Southern Hemisphere from having visited them in this incarnation, and I should say that Rio Janeiro runs you close in some ways, but it has not quite the beauty, and it has not the future, of course. *You* are the Sixth Sub-Race, not South America. Still, I should think in its way the remark is distinctly a compliment, and Madame Blavatsky rarely pays compliments, so you may take the flattering unction to your souls that if *you* do not deserve it, at least your city possibly does.

You see, also, that she speaks of our part of the Sub-Race not disappointing Him when He comes to rouse it and to lead it. That is the first definite promise I have had that the World-Teacher will visit Australia. I know that He must do so, because of things that have been said of His going all through the world, but that is the first direct reference to this country.

Also you see that she gives you her goodwill and the Great Masters' blessings, and she ends with a warning which she often gave us during that other life, that we must forget ourselves, or we cannot do His work. That is something new and special for yourselves.

Those Accusations!

Now, what am I to say about her, on this her birthday into her new body? I thought it best to come down and speak to you, because I suppose there are hardly any among us here who saw her; none, I take it, who knew her at all well. I had that great privilege—that very great privilege—and therefore I think that it is right that I should come and bear testimony to what I know with regard to her. You know she is still often attacked. People say all kinds of weird and really insane things about her. They accuse her of immoral life, of being a Russian spy, of being a charlatan, of having cheated and deceived people in all sorts of ways. Now, the people who talk in that way about her are not the people who knew her, and I think you should bear that in mind if you hear people saying, "Madame Blavatsky? Of course she was a charlatan." You could say, "Indeed, did you know Madame Blavatsky?" "Oh, no, of course I did not." Well, I did. I can give you first-hand evidence. I saw quite a good deal of her at different times. Furthermore, I travelled with her, and in travelling with a person in many cases one gets to know more about him than by living next door to him for twenty years.

The Russian Spy Story

There was the theory of the Russian spy. I am very sure that Madame Blavatsky was not a spy of any kind. She was not fitted by nature for that work. She was so exceedingly outspoken that she was perpetually saying things that we wished she would not say. She certainly could not have carried on anything in the nature of conspiracy. The last person in the world! She would have given herself away in the first ten minutes. She never betrayed the great occult secrets, it is true, but that is rather a different matter. Most assuredly she would not have been any of these things. Nor could she have been one who deceived others by means of a widely spread conspiracy with many confederates, which is what has been charged against her by different people at various times. First of all, I know she could not have been that, because I knew her nature, and knew that she was incapable of carrying out anything systematized. There was no system in her. That is what made it so difficult for us to learn, because there was no system in her teaching even; furthermore, she would not be bothered with business details of any sort.

When I came to her first I was a young curate—belonging to a profession, you see, which she might well have supposed to be prejudiced against her, as indeed many of the clergy certainly were, and are. Nevertheless, as soon as I attached myself to her, one of the first things she did with me was to turn over the whole of her correspondence to me. She would not open her letters. She would

not look at them. She would give no directions as a general rule as to how they should be answered. She simply threw the whole thing over to me with the instruction, "Do what you like; say anything you choose; get rid of the people somehow." That was rather unsatisfactory for some of the people, but at least I should venture to submit that it was not the kind of thing a spy or the head of a great conspiracy would do. She had her own means of knowing me, otherwise, I have no doubt, but it was hardly the action of such a person as they have tried to image her.

Phenomena

She was accused of much fraud in connection with what were called her "phenomena"—the curious little things she used to do, apparently with the idea of convincing people that there were forces outside the physical plane. I have seen her do quite a number of those things. It did seem to me that she did not know how to do them effectively at all. She performed the phenomena by all kinds of unusual occult means, but she knew so little about the *modus operandi* that she used to make them look like conjuring tricks. She did not take the obvious precautions that an impostor would have taken. She constantly did things so that they could be explained away. She really *did* the things occultly, I know, because I have myself since learnt how those things are done. At the time I did not know at all, but at that time the situation was different. Letters used to be received from the Masters, not written directly by

Them but under Their general instruction by some of Their pupils; that was quite a feature of that early system of propaganda. The Masters Themselves not infrequently materialized and showed Themselves among us. I have seen, I think, nearly all of Them in that way in the earlier days.

That time has entirely passed. We do not now accept letters for the Masters. They do not materialize Themselves among us. Instead, They communicate, when They wish to do so, through Their pupils, and very rarely, except with those who are already pupils of Theirs. They rarely send messages for outer people. At the same time, I think it is well you should know that the Masters are taking just now a hitherto unparalleled amount of direct interest in our work. Several of the Great Ones (and most of all the Great World-Teacher whose coming we await) have recently condescended to give specific directions as to certain things that They want done—have indicated avenues of work which They see opening before us, those things to which Madame Blavatsky referred in what she said; and the lead of that Great One, the World-Teacher Himself, has been followed by others of the Masters. Many of them have given much more detailed instruction during the last year than They have been doing since the time, thirty years ago and more, when They moved comparatively freely among us.

So that you see that you are entering on another era of The Society's work. For forty years it has been making its way intellectually, and, of course, it will still continue

to try to do that, but also new lines are opening up, and the Masters who have left us to so large an extent to go on our own way during the last thirty years of those forty, are now again giving more direct instructions. That is a very significant fact, to me, at least, who remember that old time, and have gone through all the intermediate period into which most of you came.

The Masters Directing

We are going back, under different conditions, to that older position. I congratulate you on it; but it will mean a great deal harder work. It will mean the bustling about of the quiet and easy-going Theosophist in a way to which he has not been accustomed for a good many years; for I remember that old time, when we never knew five minutes before what was going to happen, except that it would be something we did not expect. It will not do us any harm to be enlivened a little, but under these new conditions you will have to work. You had better make up your minds that work is going to be the order of the day. There will be a great deal more to be done than has been done in the past. Madame Blavatsky seems to recognize that, you see, and if she is going to take an active interest in that work, none will welcome her more warmly than I myself, and your great President,¹ who is especially her pupil, and speaks of her always with the greatest love and reverence.

Reactions

Now, supposing you had met Madame Blavatsky, as I did, away

¹ Dr. Besant.

in 1884, how, I wonder, would she have impressed you? Well, either you would have liked her immensely or you would have disliked her intensely. You would not, I think, have been indifferent. I do not think I ever saw anybody who was indifferent to Madame Blavatsky. Some loved her with a really grand devotion. I did myself, the President, Mr. Mead, the Oakleys—all these people loved her intensely. Other people hated her just as vigorously, but she was not one to encourage any lukewarmness of feeling; one way or the other people had to find themselves in her presence, and to express themselves too, more or less.

I think most of all you would have been impressed with the tremendous power that radiated from her. You would have felt that those pale blue eyes were looking straight through you, boring holes in the back of your head—a kind of feeling which, of course, some people did not like. It depends rather on what they happen to be trying to hide, and I think most people felt that in her presence the hiding was a very unsuccessful business.

Aristocratic

She was so many-sided that any attempt to describe her is foredoomed to failure. She was of noble birth. She sometimes used to make a special parade of being violently anti-aristocratic in her ways and manners—rather went out of her way to shock people whom she thought were very proper and prudish, but at the same time no one could act as the grand lady better than Madame Blavatsky

when she chose. I have seen her take the part that was her own—that of a Russian noblewoman. It could not have been better done. She was regal then as a queen in her gesture, her manner and her speech. But on other occasions she ran very much into the opposite extreme.

She was the most brilliant conversationalist that I ever knew—and I have heard Gladstone speak, and several others who are supposed to excel in that way—but I never heard anyone who could be as witty and display as much out-of-the-way knowledge as Madame Blavatsky. She always seemed to know, to have a fund of information about all sorts of unusual things. She seems to have read voluminously, encyclopedically, and yet I know that sometimes she seized upon the passages that she needed from books without toiling all through the intermediate padding. I have known her to do that on certain occasions. Whether it was in that way that she acquired all her knowledge I do not know, but certainly that power she had, and we saw a good deal of it at different times.

Accomplished

She had evidently been a very accomplished woman of the world before she adopted this strange, almost yogi-like life of hers. She could play the piano most brilliantly, but she never would. I have caught her doing it on board ship in the music-room, when all the other people were safely down at dinner, but normally she would say she could not play at all, she did not do that sort of thing.

She was a wonderfully many-sided person, and she trained us in a way that you would not have liked at all, but it was effective. We were all told much about the culture of character, how we can slowly build it up. I hope most of us are trying to do so. We change our characters but slowly, and bit by bit. Now, she had the faculty of changing her pupils' characters very rapidly. As I tell you, she turned me clear round in six weeks. I did not like it at all, and felt very miserable under the process, but I am bound to admit it was effective. The thing was really done. It was not any kind of outside or superficial change; it was an absolutely fundamental change of character clear way down, but oh dear me, it hurt.

Temperamental

Of course, one is prepared to stand a good deal for such a cause, and one is thankful after it is done, but I must say that thankfulness is not the predominant feeling at the time. Only several of us had made up our minds that whatever she did or said, we intended to stand by her and to learn what she had to teach. She could not rebuff us, however much she tried. We absolutely refused to take offence. I am bound to say that if any other lady anywhere else had behaved in the same way, we should have bowed politely and retired from her presence, and not come back; but in her case we knew that she had something to give, and I at least very soon grasped that she did nothing without a purpose.

She would sometimes fly apparently into a wild rage about nothing

in particular, and the average critical person would plume his ruffled feathers and say: "Dear me, how can a spiritual teacher lose her temper like that?" He put himself into the attitude of criticising the teacher, and that was the end of him usually. He did not get any further, naturally enough. But if, instead of setting oneself to criticise, one took the trouble to try to understand, one then suddenly discovered there was reason in all this, and that each particular thing was done for some purpose. Whether it always was, I do not know; but I know it was in many cases, because I have been able to see the purpose. I daresay there were many others where I did not see it.

Nervous Strain

She had a terrible body. I suppose there was hardly an hour when she was free from great pain. She used to deaden its nerves by tobacco. She smoked cigarettes constantly—not a very good example to set, perhaps, to young people round her—but once when she was communicative (there were occasions, but they were very rare) I said to her, "Madame, is it necessary on the occult path to smoke so much?" I forget what uncomplimentary epithet she gave me; but the answer was: "Don't you see I have this old body? I must keep it going somehow, otherwise it would break down into hysterics. I have to keep it together. I want to finish certain books, I want to do certain work, so I do these things."

I had a theory then—I am not sure about it—that when she let off steam by a violent explosion which looked like temper, she was relieving

the nervous strain. It does work off a nervous strain to break out and make remarks. It is much easier than bottling a thing up, as we know we ought. Our strain is not so great, but I can quite imagine that where a strain is a hundred times greater, it is perhaps the easiest way. And I made a discovery one day which opened my eyes. If in the midst of one of those tremendous tirades—generally because the coffee was cold or some trifle like that—we suddenly asked some deep philosophical or metaphysical question, the whole thing was cut off as though with a knife, and she was absolutely a reasonable being once more, and proceeded to answer the question. Of course we began to think up questions and get them ready, and saved ourselves a certain amount of humiliation and trouble thereby.

A Poser!

She was never, so far as I saw, at a loss to answer a question. Well, yes, once—not at a loss even then, exactly, but she did not give much of an answer. She was sitting writing, and a certain American lady was sitting on the floor (it was a way they had) and leaning up against her knee. Suddenly after a period of reading on the part of the lady and industrious writing on the part of Madame Blavatsky, the lady ejaculated: "Oh, H.P.B., why did Parabrahman manifest Himself?" Madame Blavatsky turned and replied: "Good gracious! ask Parabrahman; I don't know!" She does not seem to have been ready for *that* question, but generally she answered them very well. I took

a lesson from her in that way, and have tried in my feeble way to copy her method. Even where the question was not a promising one, she would contrive to give it a little twist so as to bring something useful out of it.

She saw straight through people, and if they were a little scoffing, a little—not exactly impertinent, but rather tending towards that frame of mind, she sometimes put them down in the most unpleasant ways by asking unfortunate questions, or bringing out fragments of their private history. Some people do not like that. She hated people who posed. She used to prick bubbles of that kind, and the bubble that was pricked never forgave her, of course; but other people wickedly enjoyed it.

Tireless Worker

She was an indefatigable worker. She got up at six in the morning. It is colder in England than it is here, and in some of the winter mornings one does not feel like turning out at six. That would not have mattered if she had not worked on till two in the morning. Many and many a time her secretaries have taken out a heap of letters at three in the morning to catch the early post, and have been expected to be on deck at six all the same. There never was such a worker as she was, so constantly under stress. I believe now that the reason was that she never quite knew how long she could depend on that unfortunate body, and she wanted to make sure of getting things done. I know that she took it intentionally, quite knowing what she was doing—took it again when it was worn out

and diseased and suffering to the last degree; for I was present in India when her Master came in a materialized physical body and passed through the ante-room where Damodar and Mrs. Cooper-Oakley and I were, into the inner room where Madame Blavatsky was supposed to be at the point of death. He asked her, so she told us afterwards, whether she would keep that body, or whether she would give it up then. She chose to keep it at the cost of tremendous suffering; but it was after that that she wrote *The Secret Doctrine*; so you see we owe her very much for the suffering which she endured—endured really on our behalf; for it would have been far easier for her to take the freedom which she had so dearly earned.

The Mahatma Letters

She was often accused of fraud with regard to those letters from the Masters. It was supposed that she might have written them. The Psychological Research Society put the letters and her hand-writing before some of the great hand-writing experts. The chief English expert decided that she might have written them; the chief expert in America decided that she could not possibly have written them. There you have the two opinions. I know, as a matter of fact, that she did *not* write them, because I have myself received such letters in India when she was seven thousand miles away in England. I have seen one of those materialize in a drawing-room; I have also seen one materialize in a railway-train, so I know that Madame Blavatsky did not write them.

As to the phenomena, I know quite well now how all those were done. There was no deception about it in any way; only a little quite elementary knowledge of occult forces.

So when you hear it said, as sometimes you may, that she was in many ways a fraud or a charlatan, you may say in reply that you have yourself heard direct testimony, from one who knew her well and intimately, that most assuredly she was not either of those things; that she was a very great teacher working under appalling difficulties; that those who knew her best loved her most. Most of all, perhaps, your great President loved her, and loves her still, and where she loves and reverences, assuredly you will not be wrong if you place your love and reverence also. If Mrs. Besant knows Madame Blavatsky to have been genuine, I think most of us who know Mrs. Besant would be disposed to rank her opinion very far higher than that of those various outsiders who did not know Madame Blavatsky.

We Will Remember Her

So let us thank her each year on this day. Let us remember her with love and with reverence, realizing what she herself has to some extent said in her message, that but for her and the suffering which she bore in order to teach, and the hard pioneer work which she did, we should not be able to do what we are doing today, be that little or much.

In her name and in her memory let us go on, and try to carry on her work. Let it not be said that she, the great pioneer, was not duly, nobly, faithfully followed. Let us remember her, and with her remember her great colleague, Colonel Olcott, who managed the administrative side of affairs, while she did the teaching. Let us remember them always with the honour which is their due, and I am quite sure that both of them would tell us that the best way to keep their memory green is to carry on the Masters' work, to which they devoted their lives.—*Theosophy in Australia*, September 1917.

JOY

Not one holy day but seven,
 Worshipping not at the call of a bell,
 But at the call of my soul.
 Singing, not at the baton's sway,
 But to the rhythm in my heart.
 Loving because I must.
 Giving because I cannot keep.
 Doing for the joy of it.

MURIEL STODE

The Passing of H. P. B.

THE PRESIDENT-FOUNDER'S PREMONITION

Colonel Olcott's adventures in Australia, on two different voyages, are voluminously recounted in *Old Diary Leaves*, but he has not incorporated the following interview which he gave to a Sydney newspaper on Madame Blavatsky's death. The Colonel was on his first visit to Australia in 1891, when he made his memorable settlement of the Hartmann legacy. The cablegram announcing H.P.B.'s passing was handed to him immediately after he had finished addressing a public meeting in Sydney.

Telepathic Messages

THE President-Founder writes: "My first intimation of H.P.B.'s death was received by me 'telepathically' from herself, and this was followed by a second similar message. The third I got from one of the reporters present at my closing lecture in Sydney, who told me, as I was about leaving the platform, that a press message had come from London announcing her decease. In my Diary entry for 9th May 1891 I say: 'Had an uneasy foreboding of H.P.B.'s death.' In that of the following day it is written: 'This morning I feel that H.P.B. is dead: the third warning.' The last entry for that day says: 'Cablegram, H.P.B. dead.' Only those who saw us together, and knew of the close mystical tie between us, can understand the sense of bereavement that came over me upon receipt of the direful news."—(*Old Diary Leaves*, IV, 289-290).

A Remarkable Personage

Next morning appeared the following item in the Press:

THE LATE MADAME BLAVATSKY

In the course of a conversation with a representative of the Sydney *Daily Telegraph* Colonel Olcott gave the following interesting particulars of the career of Madame Blavatsky, whose death in London has been reported by cable:—"I met her," said the Colonel, "in the course of my investigations into the Eddy homestead spiritual phenomena in America, in 1874. She then opened to me the knowledge of the Hindu philosophy and the principles of Eastern occult science, and brought me into connection with her teachers, the Indian Adepts, whom I saw personally and know to be living men, despite all testimony and malicious assertion to the contrary.

"I found her to be in every way the most remarkable personage I

had ever met in the course of a busy public life. Her brain seemed to be a mine of queer erudition. I assisted her in the writing of her first great work, *Isis Unveiled*, which occupied her for two years, and which all will concede to be amongst the most remarkable literary monuments of our generation, whatever people may think of the ideas taught. Madame Blavatsky had no literary training. In fact, her aunt, of whom I asked information in this respect, wrote me that when she last saw her niece, about five years before, she had displayed not even a tittle of learning upon the different subjects which I reported to her that her niece was then engaged upon. Her aunt could offer no theory about it, except that in some unaccountable way her niece had become, so to speak, inspired, like the Apostles.

An Enormous Output

“However, I can testify that I saw her working on this book for two years, giving hundreds of quotations and footnote references to authorities, and she had only a working library of some twenty or thirty books, almost without exception my own property. That brain-power has been increasingly manifested ever since, and notwithstanding extreme bad health during a great part of the time. In 1885 she was thought to be at the point of death, and her physicians at Madras warned me that if I did not send her out of the tropics I might expect to see her drop dead any day. Twice or three times since then she has been at the last extreme, but has marvellously recovered. But although during the past two or

three years in London she has been too ill to get about, she has passed twelve hours a day at her desk.

“Since 1885 she has produced *The Secret Doctrine*, in two volumes, about 1500 pages, treating upon the most abstruse questions in philosophy and metaphysics; also *The Key to Theosophy*, in question and answer form; *Gems from the East*, a collection of ethical aphorisms; *The Voice of the Silence*, a very remarkable little work of the same character. She founded and has been editing *Lucifer*, a monthly magazine, has been editing a French review published at Paris, and has likewise been an extensive contributor to a leading Russian review. In addition she has just completed a glossary of Sanskrit and other Eastern terms for the use of Theosophical students. At the time of her death she was engaged upon the third and fourth volumes of *The Secret Doctrine*, and was preparing a compendium edition in one volume of *Isis Unveiled*.

Personal Influence

“Now, it should be known that her work has been of an unselfish character. She has given the profits of her publications towards the support of The Society, and, of course, like myself, has worked without any salary or emolument of any kind whatever. She was one of those persons who make bitter enemies and devoted friends. Most disgusting attacks have been made upon her character from time to time, among other charges being that of immorality. In point of fact, she was absolutely devoid of the feeling of sex, and no one who ever lived with her for twenty-four hours

would ever dream of suspecting the purity of her life and motive.

"Madame Blavatsky was not always accurate or methodical in her writing or thinking. Her brain was a sort of perpetual seething volcano of ideas, and when she started upon a topic it seemed as though there were a rush of other ideas from all sides that had been evoked by the original thought, and which she tried, as it were, to grasp and to weave into her paragraphs. The result is that her works will always stand out rather as disjointed and fragmentary encyclopedias, as it were, than anything else. Her works, however, embody immense power. She was a most brilliant writer in three languages. You know what she can do in English; well, in French and Russian she was even more brilliant.

"To give you an idea of her personal influence, I may say that within the membership of The Society there are included a large number of persons of a decidedly mystical turn of mind, who wanted personal teaching or guidance. Now, my function in The Society is that of organizer, practical director, and I have not the time, even if I had the capacity, to undertake the role of a teacher. But my colleague, despite the crushing nature of her current duties, consented to take up this fresh labour, and as I gave my official consent an Esoteric Section was formed of would-be pupils, who pledged themselves as such to Madame Blavatsky, and they have received instruction from time to time. This body numbers over 1000, and these are persons in most instances of high educational attainments, and among them there

are many professional men, such as physicians, who consulted her in regard to obscure problems of human life.

Psychic Powers

"Though as dissimilar as possible in temperaments and bent of mind, yet Madame Blavatsky and I always worked together in perfect good understanding. Long before we left America she had given me a thousand and one proofs of her possession of a profound knowledge of the psychical powers in man and his control over nature's finer forces. Long before the wretched Coulombs appeared upon the scene I had not only seen her produce phenomena, but had personally met and talked with those Asiatics from whom she herself had learned the occult science. That is why I have not taken the smallest notice of the Indian missionary conspiracy of 1884 against her, nor its sequel, the attack by the Society for Psychical Research. And the fact that many other living persons can bear like testimony to the genuineness of her powers explains the failure of these several attacks upon her to do her or her cause the least permanent injury.

"Madame Blavatsky's death is, of course, irreparable, for no one possesses her peculiar knowledge of Oriental occultism—except, of course, her own teachers, who are not accessible to the general public. But this Society will not be shaken in the least by her decease nor would it be by mine. It has gained a position, and is now an entity, with a strong indwelling vitality."—*The Daily Telegraph* (Sydney), 11th May 1891.

Industrial Unrest in the United States

A STUDY IN UNDERSTANDING

BY L. DAVID HOUSER

Analysis of the conflict between employers and employees in America shows that disagreement is due to misunderstanding of each other's motives. Employers are represented as being actuated alone by the desire for profits, and employees as being interested only in wages. The opportunity for genuine co-operation lies in the objectification of service, with management and men uniting in constant improvement of service as a goal.

The Industrial Scene

THE history of the relations between employers and employees has been a sad history, and in the United States there is no sorer chapter than that written in the year 1937. That workers shall have unrestricted opportunity to unionize has been made a matter of law, whereas before it was merely a privilege not forbidden. The resentment of employers, springing from an instinctive fear of loss of power and control, has in many cases resulted in such strenuous opposition to the new condition that open violence has been rife, and a substantial number of deaths have in fact occurred.

The American public, long used to industrial unrest and to occasional outbursts of conflict, is aghast at the saturnalia of violence which has been lately witnessed, and particularly at its threatened continuance. The phenomenon so seriously

menaces social stability that conservatives become strenuous in insisting upon their interpretations of causes and meanings. And radicals, interpreting the aspects as irrefutable proof that there can be no common interests between ownership, management and workers, preach their gospels with vastly renewed vigour. And so overwhelming is the phenomenon, so insistently does it demand interpretation, that it seems that the great majority of the public are being rapidly forced into one of these two camps, each characterized by bitterness and condemnation—separativeness to an extreme degree.

The conservative attacks the radicals (and the union labour "agitators") because they menace his security, his power or his vested interest in things as they are. But he does not realize, or refuses to recognize, that the radical impulse, for the most part, has been one of

human sympathy, and that many modern radicals are selfless to a degree. And the conservative's attack is barren of any answer to the human problem involved. He believes that the supreme, if not the sole, motive of workers is wages.

But the radical also errs seriously. He over-simplifies the situation. Burning with a zeal to do away with abuses, he attacks indiscriminately. He does not realize, or refuses to recognize, the profound truth of individual differences. Thus he asserts that *all* employers act from motives of profits alone. He constructs the fantasy of an owning class engaged in a conscious conspiracy to keep wages at a purely subsistence level. Neither his philosophy nor his psychology is realistic. His world is entirely one of blacks and whites instead of the varying shades of grey which it is objectively.

The Impasse

Anyone who knows the American industrial scene at all intimately, and whose reasoning does not consist of generalizations based on hostile feelings, is forced to admit that the attitudes and practices of employers run a wide gamut indeed. He knows that at one end of the scale there are some individuals who are extremely indifferent to their employees, even brutal. But he knows also that at the other end there is a group doubtless equal in number, greatly sympathetic with workers and eager to do anything to enhance their best interests. He knows of millions of dollars spent in "welfare" activities, of far-reaching plans for systematic personnel and industrial relations

activity, of rank-and-file employees placed on boards of directors, of some businesses given outright to employees, and of others with dividends limited to a small return to capital, the remainder paid to employees.

The truth would seem to be that American employers are moved, not primarily by the "profit motive," but by what western psychologists have called the uncurbed "ego motive." Obviously this is using the word "ego" in a narrower sense than that employed in Theosophy. The scientists refer to the inward-looking tendency to narrow self-immersion and self-centredness. At the same time they would emphasize the fact that what they call the "ego," properly motivated, can express a quite different tendency.

Thoughtful and discriminating observations in industry reveal many actions by executives obviously dominated by an impulse more fundamental than the mere desire for money. They reveal case after case of policies and practices which gratify pride and vanity irrespective of the financial costs involved or of the profit or loss which results. The temptation is strong to say that a truly intelligent profit motive would be superior, in many cases, to the motives which seem to govern.

The same self-centredness operates at each level of the business organization. The minor executive spends his days engrossed in his own purposes with his subordinates as mere means to his ends. And the rank-and-file employee treats fellow-workers whom he serves—and patrons—with similar lack of consideration.

This self-immersion is the basic cause of resentment between employers and workers in American business, as well as of the hostile attitude of the public and consumers toward industry. Wage dissatisfactions and ever-recurring demands for wage increases can be shown to be, to a large extent, *symbols* of this resentment rather than expressions of desires dynamic in themselves. If the employee is not given a reasonable share in the psychological satisfactions of the enterprise of which he is a member, if his deep needs for personal significance are continuously frustrated, he will continue to demand a greater financial return as compensation for his frustration.

Philosophical Fallacies

A very large part of the function of the labour union is to capitalize these resentments and to express this compensatory demand.

Liberal thought and pronouncements in the United States are going no further than to espouse collective bargaining between employers and organized labour as the last word—the final solution of the impasse to which business relations in industry have become.

The growth of the union movements has, of course, meant much for workers, and one fairly shudders to think of what their condition might be today had it not been for this protective force. But unionization merely establishes a condition of armed truce between two hostile camps kept from open warfare through opportunity for formal bargaining over respective shares of the financial returns of industry. To assume that such a

device enhances democratic values would seem entirely to misinterpret democracy. And to assume that this condition of armed truce is the *summum bonum* in a democratic society is to hold little hope indeed for the future.

In interpreting industrial relations, both the radical and the conservative philosophies err greatly in their fallacy of over-simplification; and the essence of this error is in falsely attributing a supremacy of economic motives to men—the assumption by the radical that employers are moved alone by the desire for profits, and by the conservative that workers are interested alone in wages. This mistake is the root cause of the industrial strife which is so serious a threat. As long as it governs thinking and feeling, there is no hope of mutual understanding or of co-operation.

Knowledge of the truth opposed to this fallacy is as old as the inspired assertion that man cannot live by bread alone. But the lack of proof that emotional and spiritual values are of vastly greater influence as human motives than are economic or physical ones has permitted and encouraged materialistic interpretations which, if they prevail, threaten the direst consequences.

However, developments in psychological research methods have now made possible an approach which reveals with authority truths which could heretofore only be asserted for recognition by a sound intuition. In this method, workers are called together in groups and given printed questionnaires to answer. The questionnaires cover all

aspects of the working relationship ; attitudes toward supervisors, treatment of grievances, pay, promotion, and working conditions. Complete anonymity, and therefore frankness, is assured by requiring no signatures. By this approach it is possible to obtain employees' attitudes toward their working relationships directly from employees themselves. The answers are treated statistically by a method which reveals, not only the percentages of people who are satisfied or dissatisfied with each aspect of the working relationship, but also the *relative significance* of each attitude for over-all morale on job satisfaction. The logic is unassailable, and the techniques and results receive ready acceptance. Space prevents us from elaborating this statement or presenting more than the largest generalizations, but the results so far have been of the greatest meaning.

The Workers' Attitude

By themselves, amounts of pay have been shown to be of much less significance than other desires. Psychological rather than economic satisfactions have been conclusively demonstrated to be the important mainsprings of men and women at work. Pay dissatisfactions have stood out as symbols of *resentment* against causes which stifle and stultify rather than as desires dynamic in themselves.

Among all the attitudes which workers have toward their working relationships, the attitudes which have to do with performance of work have much greater significance for morale than have those concerned with selfish, personal

interests of pay and promotion. In other words, those things which prevent the worker from doing a better job hurt his morale more than grievances which concern his own getting.

Employees are everywhere judged by the *amount* of work which they produce—by quantity—whereas their deep craving is for judgment by *quality*. And, in the last analysis, "quality" means the human service which their product supplies. The imperative need is to set this service up as an objective aim for both management and men ; and this approach provides that opportunity. When this is done, it will no longer be necessary to concentrate on financial returns ; they will take care of themselves and abundantly : " All these things shall be added unto you."

The all-inclusive, fundamental craving of workers is for growth, for individual development. The need for satisfaction of this craving is the central tenet of democracy, as it is of religion itself. And certainly this research finding bears out the definition in Theosophy of the real man and of his supremacy over the personality.

The Goal of Service

The very heart of this problem of industrial unrest, which so seriously menaces social stability in the United States, is the need for mutual understanding. The primary obligation is obviously upon employers to understand workers' needs, desires and motives. This is a matter of *noblesse oblige*.

Western psychology is more and more deserving the name of science as it adopts methods of objective

treatment of its materials. And as it does so, it provides the means of *agreement* to supplant that disagreement which is inevitable when the subject is a matter of mere opinion based on feelings.

The quintessence of the conflict in American industry is the disagreement, expressed or implied, between employers and employees over each other's motives. Naïve assumptions that economic motives are supreme in the minds and hearts of the opposing group—that desires for the physical, the concrete are all-important—are the dynamic factors of a separativeness that is nothing short of pathetic.

Everywhere in American industry the appeal to financial motives alone has failed to produce results even in restricted terms of business effectiveness. And their glorification is the root cause of the present intense conflict.

Psychological research has shown that a much more intense desire of the employee is to realize his individual significance in terms of the acceptability of his service. The American worker is literally hungry for judgment of his work, and so of himself, in terms of his service to others. And the opportunity for genuine industrial co-operation lies in the objectification of service, with management and men uniting in constant improvement of this service as a goal. Pursuit of money alone will only separate; and it will, moreover, defeat its own ends.

Democracy and Christianity alike emphasize individual values, the sacredness of human personality. It is to be hoped that this new development in psychological research may provide a *technique* of understanding and therefore of emphasizing the truths of the Ancient Wisdom.

THE NOBLEST EXAMPLE

We need urgently in America a band of young men and women who will from now on devote most of their leisure, and may perhaps later on, if opportunity offers, give the whole of their time, first and foremost to a study of the whence, how and whither of the American people, and as they find their civic feet, to a splendid exhortation to their fellow-citizens, strongly fortified by noble example, to restore to America that wonderful spirit which animated the fathers of the American Race and which has entered into the lives of a few of their successors, supremely of course in Abraham Lincoln.—G. S. A. (1931).

What Is Understanding ?

BY J. KRUISHEER

What truth is there in the phrase "the understanding heart"? More than most people are given to realize, as our author psychologizes.

What Is It That Understands ?

THE first requisite to understanding is correct observation. Having observed correctly, the next step is to take good care that a correct interpretation or conclusion is drawn from the facts observed. Epictetus gives a very clear example: "If someone very rarely takes a bath, do not say that he is wrong, but that he very rarely takes a bath. If a person drinks much wine, do not say that he is wrong, but that he drinks much wine. If you do not know his principles, you cannot judge whether he does wrong. By keeping this in mind, you will avoid judging otherwise than by observation." We—all of us—are too ready with our judgments, which too soon become condemnation.

Without right observation it is impossible to understand and to arrive at right conclusions. The source of understanding is right knowledge. "Ignorance (*Avidya*) is the cause and origin of all human misery," said the Lord Buddha. However, is this knowledge here meant mere mind-knowledge, the doctrine of the eye, or is it heart-knowledge, the doctrine of the heart? In other words: Is understanding a function of the mind

only? What is it that understands? Who is it that understands? Certainly not the brain or the mind.

Says Prof. Henri Bergson: "The mind is characterized by a natural inability to understand life." "Mind is no means for knowledge of the totality of reality."¹ And he recognizes intuition to be the better medium. Indeed, the comparatively heavy matter in which mind works is a much less flexible vehicle than that of the higher synthetic mind, while the buddhic matter of intuition is still more flexible and subtle, being so much nearer to that "totality of reality" of which Prof. Bergson speaks.

The Living Atma Understands

However, intuition is but a function of that reality of life and consciousness; and in saying that it is intuition only that is able to understand life completely, we must remember that it is not, and cannot be, the function which observes and understands, but that it is Life or Being which understands, or tries to do so, by means of its different instruments, on different planes, as Theosophy maintains.

There is a unit of consciousness which is the real man, the Monad

¹ *Evolution Creatrice*, p. 215.

or Jivatma. It is that living Atma which alone is able to understand, and this Self or Atma "works" or "acts" on different planes in different gradations of matter, thus causing the different functions of conscious living. When this Atma directs its attention outwards, becoming conscious of an outer world, we call that outwardly directed consciousness "Life"; and when that same life is drawn in, is inwardly directed, returning to the Atma, we call that "Consciousness."

The first and greatest characteristic of this Atmic Monad on its reawakening out of every pralaya or state of unconsciousness is the "will to live," mentioned by Schopenhauer. And Dr. Besant says: "It is the will to live, to know, and this outgoing will is the urge to manifestation."¹ The Self or Atma abides in every vehicle or body as "will to live." Every endeavour, every action, every manifestation of life, all functions or modifications of consciousness are the result of this "will to live."

The Functions of the Self

We may tabulate some of the most important functions of the Self as follows: the primal function is Will, working first of all on its own akashic (nirvanic or atmic) plane; but being the cause of all the other functions, it is in a way also present in them all. Next follow love and intuition, being the Self functioning on the buddhic plane. Then follows wisdom, reason, the functioning of the Self on the higher part of the mental

plane, with, on the lower part of that selfsame plane, the function wherein the Self expresses itself in forms, in mind-forms. Here we find one of the most important of functions: Ahamkara, the I-principle. When the Self acts in the astral body we call that function desire, and finally it acts on the physical plane. All these functions are modifications of Life or consciousness, and each of them is the life of the principle or vehicle of the Self next below.

In Hindu teachings there are five main modifications of Logoic Consciousness called Tanmatras. Each Tanmatra attracts atomic matter of the plane on which it works, and thus a Tattva is formed; again the higher Tattva, with its indwelling Tanmatra, is the life of the one following below it. These five modifications of divine Consciousness build the atomic matter of the five planes of being or worlds—the five Tattvas. If it is true that "the universe is made of Tattva, is maintained by Tattva and disappears in Tattva," then it must also be true that the whole manifestation is primarily an act of Logoic Consciousness. Consequently our own microcosmic being also manifests by means of such an act of our consciousness. As above, so below.

We have in the twelve Nidanas of Buddhism an instructive illustration of this reaching-down of life becoming consciousness. They are described as *Sankara*, the chain of cause and effect. *Avidya*, unwisdom, the will to know, which causes an inclination to reincarnate, *Samskara*. This inclination becomes self-conscious desire (*Vijnana*). From

¹ Dr. Annie Besant: *A Study in Consciousness*.

How "The Secret Doctrine" Was Written

COMPILED BY JOSEPHINE RANSOM

This monograph, which will appear as an integral part of the Adyar Edition of *The Secret Doctrine*, is given here so that it may have immediately a wide circle of readers. It shows who are the real Authors of the book, the difficulties which beset its production, and the self-sacrificing heroism of H. P. Blavatsky. It disposes once for all of the fiction that the third volume of *The Secret Doctrine* is not an authentic portion of the work, in fact proves overwhelmingly its very definite authenticity.

Planning the Book

1879. H. P. BLAVATSKY first "broke ground for her new book" on Friday, 23 May 1879.¹ Col. Olcott "Gave H.P.B. skeleton for book containing such crude ideas as suggested themselves to one not intending to be the writer."² On 25 May he "Helped H.P.B. on Preface of her new book";³ and on Wednesday, 4 June, he "Helped H.P.B. finish Preface. . . ."⁴ For several years nothing more was done, as H.P.B. and Col. Olcott were far too heavily engaged in establishing The Theosophical Society by personal activity in India, in the editing of THE THEOSOPHIST, and by a voluminous correspondence.

1884. In THE THEOSOPHIST, January Supplement, 1884, appeared an advertisement of

¹ Col. Olcott's *Diary*.

² *Ibid.*, 24 May.

³ *Ibid.*

⁴ *Ibid.* See also *Old Diary Leaves*, II, 90.

THE SECRET DOCTRINE

A NEW VERSION OF "ISIS
UNVEILED"

The advertisement said :

Numerous and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to

group together as closely as possible the materials relating to any given subject. . . . Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared in the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. . . . It is intended that each Part shall comprise seventy-seven pages in Royal 8vo (or twenty-five pages more than every 24th part of the original work), . . . to be completed in about two years.

The first part was to be "issued March 15th."

A Colossal Task

Madame Blavatsky wrote to Mr. A. P. Sinnett early in this year (1884) that while he had, in *Esoteric Buddhism* (1883), given "to the world crumbs of genuine occult doctrines," yet they were but "fragments" and not to be taken as the whole. Though so ill, she was now "to sit up nights again and rewrite the whole of *Isis Unveiled*, calling it *The Secret Doctrine* and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations."¹

The next advertisement appeared in THE THEOSOPHIST, April Supplement, p. 68, as follows:

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, edited by A. T. Barker, p. 64. (1925)

THE SECRET DOCTRINE

A NEW VERSION OF "ISIS UNVEILED"

With a new arrangement of the matter, large and important additions, and copious Notes and Commentaries, by H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. Assisted by T. Subba Row Garu, B.A., B.L., F.T.S., Councillor of the Theosophical Society . . .

The first part was to be "issued on June 15th." The advertisement was repeated, but in June, p. 92, the date of issue was put forward to August 15th, then to September 15th—then no further advertisements.

Dr. A. Keightley said the first news he had of *The Secret Doctrine* was the advertisement in THE THEOSOPHIST: "I was told in 1884 that Madame Blavatsky was engaged in writing a book . . . to be called *The Secret Doctrine*, that various people had been consulted as to its construction, and that all the moot points of Hindu Philosophy had been submitted to . . . T. Subba Row, who had also made various suggestions as to its construction. Afterwards I found that he had done so, sketching out very roughly an outline, but this was not followed."²

"Master's Orders"

When H.P.B. went to Europe, she took the MSS. with her and worked at them in every spare moment. When in Paris, April to June, she wrote to Mr. Sinnett that "one of the reasons he [Mohini M. Chatterji] has come for is to help me on

² *Reminiscences of H. P. Blavatsky and the "Secret Doctrine,"* by Countess C. Wachtmeister and others (1893).

the Sanskrit portion of the Secret Doctrine . . . I thank you for *the intention* you had of writing the Preface for *Secret Doctrine*—I did not ask you to do it, but the Mahatmas and Mohini here, and Subba Row *there*, are quite sufficient for the task of helping me. If you *do not* think that 'the scheme is feasible as announced' I am sorry for you and your intuition. Since the Guru thinks it otherwise I will take my chance of following rather his order and advice than yours. . . . To say that I 'would do wisely to direct the repayment of subscriptions and withdraw announcement' is to talk sheer flapdoodle. I did not undertake to rewrite and bother myself with that infernal book for my own sweet pleasure. . . . But my own predilections or wishes have naught to do with my duty. MASTER orders and wills it be written and rewrite it I *will*; so much the better for those who will help me on the tedious task, and *so much the worse for those* who do not and will not. Who knows but with God's blessing and help the thing may turn out 'a splendid piece of work' anyhow. Nor will I ever . . . agree with you that 'it is madness to try and write such a book for monthly parts' *once that the Guru so ordains it*. . . . One chapter at any rate on the Gods and Pitris, the Devas and the Daimonia, Elementaries and Elementals, and other like 'spooks' is finished. I have found and followed a very easy method given me, and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not 'look like a mere reprint of Isis' is

nowhere in the face of the announcement (which please see in the THEOSOPHIST last page). Since it promises only 'to bring the matter contained in Isis' within reach of all; and to explain and show that the 'later revelations' i.e. *Esot. Buddhism* for one, and other things in the THEOSOPHIST are not contradictory to the outlines of the doctrine given—however *hazy* the latter is in *Isis*; and to give in the *Secret Doctrine* all that is *important* in "Isis" grouping together the materials relating to any given subject instead of leaving them scattered throughout the 2 vols. as they are now—then it follows that I am bound to give *whole pages* from *Isis*" only amplifying and giving additional information. And unless I do give numerous reprints from *Isis*, it will become Isis or Horus—never what it was originally promised in the 'Publishers Notice' which—please read."¹

Mr. W. Q. Judge, who was also in Paris (March and April) at this time, was, like everyone else whom H. P. B. thought might help, drawn into the work. At the country house of the Count and Countess d'Adhemar, H.P.B. asked him "to go carefully through the pages of *Isis Unveiled* for the purpose of noting on the margins what subjects were treated . . . and . . . they were of the greatest use to her."² The accumulation of material for the book went on.

The Real Authors

1885. In his *Diary*, 9 January, Col. Olcott makes the entry—

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 87-9.

² *Reminiscences*, p. 102.

"H.P.B. got from the [Master M.]¹ the plan for her 'Secret Doctrine.' It is excellent. Oakley and I had tried our hands on it last night, but this is much better."²

The Coulomb attack caused H.P.B. to leave Adyar for Europe in March. She carried with her the precious MSS. "When preparing to go on the steamer, Subba Row told me to write the Secret Doctrine and send to him through you every week what I had written. I promised this to him and will do so . . . as he is going to make notes and commentaries, and then the T.S. will publish it."³

It was in this year that the Master K.H. wrote:⁴ "*The Secret Doctrine* when ready, will be the triple production of M., Upasika and [Himself]."⁵

After working in loneliness for some months in Wurzburg, Countess Constance Wachtmeister was "sent" to help H.P.B., who told her that the work would consist, when complete, of four volumes, and that "it would give out to the world as much of the esoteric doctrine as was possible at the present stage of human evolution." H.P.B. said that it "will not be until the next century, when men will begin to understand and discuss this book intelligently."⁶ The Countess "was entrusted with

the task of making fair copies of H.P.B.'s manuscript" (p. 24).⁷ She describes how deeply H.P.B. was wounded by the Report of the Society for Psychical Research, and how it affected her work, compelling her to write out twelve times a page that she could not manage to write down correctly, because of the disturbed state of her mind.⁸

H.P.B. Reads the Akashic Records

The Countess relates that the circumstance which most attracted her attention and excited her wonder was the poverty of H.P.B.'s "traveling library." Yet her "manuscripts were full to overflowing with references, quotations, allusions, from a mass of rare and recondite works on subjects of the most varied kind." Some of these works or documents were to be found only in the Vatican or in the British Museum. "Yet it was only verification she needed." The Countess was able to obtain, through friends, verification of passages "that H.P.B. had seen in the Astral Light, with the title of the book, the chapter, page and figures all correctly noted" — once in the Bodleian Library, Oxford, the second time in a manuscript in the Vatican.⁹

Several times requests were made to H.P.B. to instruct others as she had instructed Col. Olcott and Mr. Judge, but she said if she had to be bothered with teachings she must give up *The Secret Doctrine*.¹⁰

⁷ "She copies all," wrote H.P.B. to H.S.O., 6 Jan. 1886.

⁸ *Reminiscences*, p. 33.

⁹ *Reminiscences*, p. 35. See also *Lucifer*, p. 355 (1888).

¹⁰ *Ibid.*, p. 41.

¹ His cryptogram only in the Diary.

² Oakley was Mr. A. J. Cooper-Oakley. See also *Old Diary Leaves*, III. 199-200.

³ THE THEOSOPHIST, March 1925, p. 784.

⁴ *Letters from the Masters of Wisdom* (Second Series). Transcribed and annotated by C. Jinarajadasa, p. 126 (1925).

⁵ "Master and Kashmiri dictating in turn." H.P.B. to H.S.O., 6 Jan. 1886.

⁶ *Reminiscences*, p. 23

She was tempted with the offer of a large salary if she would write for the Russian papers, on any subject she pleased. She refused, for "to write such a work as the *Secret Doctrine* I must have all my thoughts turned in the direction of that current."¹ "Day after day she would sit there writing through all the long hours . . ."²

To Col. Olcott, H.P.B. expressed her willingness to send the three finished chapters to him for Subba Row to look over and "correct them, or add, or take out . . . But you shall have to go over the *Introduction*. Sinnett . . . is all the time offering and I cannot consent only for the sake of the more elegant English and good ideas for mechanical arrangement, literary not metaphysical . . ."³

Effect of the S. P. R. Report

1886. In her letter, 6 Jan. 1886,⁴ to Col. Olcott it is apparent that H.P.B. had abandoned the idea that the new book was to be a revision of *Isis Unveiled*. He had sent her some *Preface* for a revised *Isis*, which she promptly burnt, and recommended him to take out of the two volumes of *Isis* all he wanted and issue it in parts and keep the money for The Society. This was no doubt to appease subscribers who had been promised *The Secret Doctrine* in monthly parts. So far as she was concerned, she had to hurry on with *The Secret Doctrine*, for it was to be her

"vindication." She had "this Secret Doctrine to show whether Masters were or were not" in reply to the Society for Psychical Research, whose Report, branding her as an impostor, was still fresh in the public mind.

Again she urged Col. Olcott to secure the help of Subba Row for all points concerned with Advaitism and the occultism of the old Aryan Religion. She wanted his help with old quotations and occult meanings added to her own. *The Secret Doctrine* was to be twenty times as erudite, occult and explanatory as *Isis*. She said she would send him two or three chapters, otherwise she would begin publishing at once.

All Very Complicated!

On 3 March H.P.B. wrote to Mr. Sinnett that with regard to *The Secret Doctrine* there was "a new development and scenery, every morning. I *live two lives again*. Master finds it too difficult for me to be looking consciously into the astral light for my S.D. and so . . . I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given me to see—parallel with the Rishis; and in the middle between them, the meaning of their symbols—or personifications. Seth standing with Brighu for first sub-race of the Root race, for inst: meaning, *anthropologically*—first *speaking* human sub-race of the 3rd Race; and *astronomically*—(his years 912 y.) meaning at one and same time the length of the

¹ *Ibid.*, p. 48.

² *Ibid.*, p. 55.

³ *Letter of H.P.B. to H.S.O.*, 25 Nov. 1885 (Archives).

⁴ Printed in *THE THEOSOPHIST*, August 1931, pp. 664-8.

solar year in that period, the duration of his race and many other things. Enoch finally, meaning the solar year when our present duration was settled, 365 days—(God took him when he was 365 years old) and so on. It is very complicated but I hope to explain it sufficiently clear. I have finished an enormous Introductory Chapter, or *Preamble*, Prologue, call it what you will; just to show the reader that the text as it goes, every Section beginning with a page of translation from the Book of *Dzyan* and the Secret Book of 'Maytreya Buddha' . . . are no fiction. I was ordered to do so, to make a rapid sketch of what was known historically and in literature, in classics and in profane and sacred histories—during the 500 years that preceded the Christian period and the 500 y. that followed it: of *magic*, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen and others, who had been initiated themselves. Also to describe the Mysteries and some rites; and I can assure you that most extraordinary things are given out now, the whole story of the Crucifixion, etc., being shown to be based on a rite as old as the world—the Crucifixion on the *Lathe* of the Candidate—trials, going down to Hell, etc., all Aryan. The whole story hitherto unnoticed by Orientalists is found even exoterically, in the Purānas and *Brāhmanas*, and then explained and supplemented with what the *Esoteric* explanations give . . . I have *facts* for 20 Vol. like *Isis*; it is the

language, the cleverness for compiling them, that I lack. Well you will soon [see] this Prologue, the *short* survey of the forthcoming Mysteries in the text—which covers 300 pages of foolscap.”¹

“Such pictures, panoramas, scenes, *antediluvian* dramas with all that.”²

Writing 12 March from Wurzburg to Mr. Sinnett, Countess Wachtmeister said that she had become “so confused over the ‘Stanzas’ and the ‘Commentaries’ that I could make nothing of them. Madame then wrote the former in *red ink*, the latter in *black ink*, and now they are far easier to comprehend as confusion of ideas is avoided . . .”³

Manuscripts Come to Adyar

H. P. B. decided to spend the summer of 1886 at Ostend. She carried *The Secret Doctrine* MS. with her. There were delays on the way, but she finally arrived on 8 July and found suitable rooms, where she settled down, and where the Countess was to join her again in a few months. She wrote on 14 July⁴ to Col. Olcott that she was sending to Adyar the MS. and it must not be kept more than a month, and the issue in parts must be begun this autumn, and people would pay beforehand only for that which was in the hands of the publishers. It was to come out simultaneously with Redway in England,⁵ and Bouton (publisher

¹ *Letters of H.P.B. to A.P.S.*, pp. 194-5.

² *Ibid.*, p. 244.

³ *Letters of H.P.B. to A.P.S.*, p. 294.

⁴ H.P.B. to H.S.O., printed in *THE THEOSOPHIST*, May 1908, p. 756.

⁵ George Redway, publishers, London.

of *Isis*¹ in America. She would send to him "the 'Preface to the Reader' and the 1st chapter of the *The Secret Doctrine* proper. There are 600 pages and more of foolscap as an Introductory Preliminary Book." She repeats what she had already written to Mr. Sinnett about the nature of what was to be found in this draft. This she would send if Subba Row approved of Chapter I, which consisted of "Seven Stanzas taken from the Book of Dzan (or Dzyan) . . ." and would comment upon it. She could not part with this as she had no copy, and no one to do any copying.

But apparently the Countess returned in time to copy the bulk, if not all, of what H.P.B. had finished. H.P.B. wrote both to Mr. Sinnett, 21 Sept.,² and Col. Olcott, 23 Sept.,³ saying she had dispatched Vol. I of *The Secret Doctrine*, to Adyar, and was now working on the Archaic Volume. She advises him that there are "in the 1st *Introductory* Volume, Seven Sections (or Chapters) and 27 Appendices, several Appendices attached to every section from 1 to 6, etc. Now all this will make either more or at any rate one Volume and it is not the S. D. but a preface to it. It is an absolutely necessary one, otherwise if they begin reading the Archaic Volume the public would get crazy before reading from pages too metaphysical. . . ."

¹ Mr. Judge advised H.P.B. to protect her *Secret Doctrine* in the United States; as she was an American citizen, that could be done. (She was naturalized in 1879).—*Letters of H.P.B. to A.P.S.*, p. 244.

² *Letters of H.P.B. to A.P.S.*, p. 222.

³ THE THEOSOPHIST, March 1909, p. 588: "Echoes from the Past."

H. P. B. allowed him a certain liberty of arrangement, but begged him not to lose a page or allow the MSS. to be mutilated. . . . "Remember this is my last *great work*, and I could not rewrite it if lost, to save my life or that of the Society, which is more. . . ." "The whole almost is given by the 'old gentleman' and Master."⁴

These MSS. were received on 10 December⁵ by Col. Olcott, who said in his Annual Address⁶: "The MS. of the first Volume has been sent me, and is undergoing revision," adding that this first or Introductory Volume would soon be published in London and New York. But Subba Row refused to do more than read it, because it was so full of mistakes that he would have to rewrite it altogether.⁷

The Original Draft

The 1886 MSS. are extraordinarily interesting documents. They are in the handwriting of Countess Wachtmeister and others, and some of the Stanzas are written in red ink, as was suggested. They open with a section headed "To the Readers." The first paragraph begins: "Error runs down on an inclined plane, while Truth has to laboriously climb its way up hill."⁸ The *Introductory* section of the published work was considerably

⁴ "Old Gentleman" was the Master Jupiter, the Rishi Agastya. Letter from H.P.B. to H.S.O., 21 Oct. 1886.

⁵ *Diary*.

⁶ *General Report*, 1886, p. 9.

⁷ *Old Diary Leaves*, III, 385.

⁸ 1888 edition, p. XVII; 1893 edition, p.1. See THE THEOSOPHIST, August 1931, pp. 601-7, for a reprint of this part of the early draft.

expanded. In it was included the part beginning: "Volume I of 'Isis' begins with a reference to an old book;"¹ which was Section I of Chap. 1 in the MSS., though used only in part and altered. It dealt with the promised Hermetic and other Books of Antiquity. Section II, on "White and Black Magic in Theory and Practice," was published, with additions and variations in the Third Volume, 1897, and is essentially, mostly verbally, the same. Section III, on Transcendental Algebra, and "God-revealed" characters in mystic Names, is Section X, Volume III, with subsection 1, Mathematics and Geometry—the Keys to Universal Problems; while subsection 2 in the MSS. becomes Section XI—the Hexagon with the central point, etc., in Vol. III. In the MSS. this begins—"Arguing upon the virtue in names (Baalshem), Molitor thinks," etc. Section IV, with subsection 1, "Who was the Adept of Tyana?" which begins—"Like most of the historical heroes of hoary antiquity . . ." is in Vol. III, p. 130. Subsection 2, "The Roman Church dreads the publication of the Real Life of Apollonius" is unfinished in the MS., stopping at the words "or Alexander Severus . . ." p. 136, Vol. III.

Section V. "The Kabeiri or Mystery Gods"—What the ancient classics said of them," is given in Vol. III, p. 315, under the title of "Symbolism of Sun and Stars," and begins in the same way with the quotation from Hermes. In Appendix I, in the MS., on "The Star Angel Worship in the Roman Church, its re-establishment, growth

¹ 1888 ed., p. XLII; 1893 ed., p. 25.

and history," H. P. B. starts by saying that it "is compiled from several sources—documents in the Archives of the Vatican." It begins, "In the middle of the VIIIth Cent. A.D. the Archbishop Adalbert of Magdeburg. . . ." This Appendix was printed in *Lucifer*, July 1888, pp. 355-65. H. P. B. enlarged it and added more notes.

Enough has been given for readers to realize that Vol. III, published in 1897, was H. P. B.'s authentic material.

A Monument of Scholarship

In connection with H. P. B.'s Centenary, 1931, The Theosophical Publishing House, Adyar, thought it would publish for the first time this early draft of Vol. I of *The Secret Doctrine*, as completed by H. P. B. in 1886 and sent to Col. Olcott for T. Subba Row's endorsement. This plan was abandoned, owing to the very great difficulty in getting the MS. ready for the press, and correcting it page by page to make it as near the original as possible, the absence of method in the MS., in the use of quotation marks, hyphens, etc., and the great difficulty in deciphering whether commas meant dashes, or vice versa.²

The second part of the 1886 MS. is headed:

THE SECRET DOCTRINE

PART I, ARCHAIC PERIOD

Chapter I. A Glimpse into Eternity.
Cosmic Evolution in Seven Stages.

Section One is entitled "Pages from a Prehistoric Period," and

² THE THEOSOPHIST, July 1931, p. 429. A further series was published in THE THEOSOPHIST, Vol. LIV, Part I (1932-33), pp. 27, 140, 265, 397, 538, 623.

opens with the words: "An Archaic Manuscript, a collection of palm leaves made impermeable to water, fire and air, by some specific unknown process—is before the eye of the writer." It then goes on immediately to the circle with the point in the centre, but does not mention the immaculate white disk. After twenty-four pages the first Stanza is given, and a general glossary is promised for each chapter of an attached Appendix. The Notes on each Stanza are put as footnotes, not in the text, as in the 1888 edition. The Commentary on this Stanza opens: "The Secret Doctrine postulates three fundamental propositions": These will be found in the Proem, p. 14, of the 1888 edition, and p. 42 of the 1893 edition. Then follow what become the Commentaries in the published volume, and *all* the notes on each Stanza are given sequentially and not shloka by shloka.

Of Volume or Book II, only a few pages are in the MSS., nineteen in all. They are headed "Archaic

Chronology, Cycles, Anthropology," and are partly the rough cast of the "Preliminary Notes" of the published volumes, and partly a brief indication of the line of the teaching about Chronology and Races with which the Volume is to deal.¹

When Col. Olcott received these MSS. he announced: "Even a cursory reading has satisfied better critics than myself that it will be one of the most important contributions ever made to philosophical and scientific scholarship, a monument of the learned author, and a distinction to the Adyar Library, of which she is one of the founders."²

In his Annual Address he said the work was to extend to about five volumes, the first of which was shortly to be published at London and New York.³

¹ See THE THEOSOPHIST, March 1925, pp. 781-3, where Mr. C. Jinarajadasa cites the contents of the MSS.

² THE THEOSOPHIST, Jan. 1887, Supplement, p. XLVII.

³ *General Report*, 1886.

(To be concluded)

HOW TO RULE THE WORLD

To govern a Kingdom, use righteousness,
 To conduct a war, use strategy,
 To become a world-ruler, be occupied with Inner Life.

LAO TZU

The Scientific Spirit in Theosophy

BY UUNO SAARNIO

“Science gives the necessary nourishment to the seed of Brotherhood”—to such a degree is the spirit of science in harmony with the Theosophic ideal.

All Knowledge Is Science

SCIENCE is regarded by Theosophists in two very different ways. Some consider it as in direct opposition to Theosophy, a matter of materialistic technicalities which must be replaced by Theosophic teachings. Others hail with delight any new findings of Science, especially if they tend to support Theosophical ideas. The relation between the two attitudes is not clearly defined, and it is difficult to say how far a scientific spirit prevails among Theosophists.

Leibnitz has declared that there is only onescience, *Scientia generalis*, and that special sciences are only applications of the one Science, with no fundamental difference in the method of approach.

By Science we understand the totality of all findings which have been proved, and which are not mutually contradictory. The latest findings of any special science are the test of all previous findings.

The connection between the findings of the various special sciences must be in accordance with the formal laws of logic and mathematics, which therefore stand outside the special sciences. They, Theo-

sophically speaking, have no value for proof or disproof of the reality or otherwise of this or other worlds, but are only of importance as establishing relations between proved facts.

The Limits of Observation

In Science, the ultimate step in a reasoned argument should always be a statement of a truth, consequent on, but not necessarily the immediate result of, observation. For instance, it is not possible by direct observation to prove that on our globe the shortest distance between two given points is shorter than the straight line which joins them. This truth is an abstraction which does not result directly from observation. But it is a conclusion drawn from other statements which can be proved by observation. The truth that the straight line is not the shortest, is the logical result of these observed facts.

All scientific truths can be traced back to observed facts, and all logical-mathematical truths should also be so traced. What we need to lay stress on in Theosophy is the fact that our possibilities of

observation are not limited by Science, but only by experience. For example, there is no reason to deny or doubt the possibility of a higher kind of vision than the ordinary. Truths arrived at by the logical-mathematical method, which can only be traced back to observations made by this higher vision, are scientifically true only for those who possess this faculty. For others they can only be regarded as logically true, and may be accepted, if they are not contradictory to known scientific truths. In the interests of truth, Theosophists must never lose sight of this distinction.

Value of Generalizations

The value of Science consists in its ability to make correct generalizations, for only by means of these can the unlimited manifold reality (in which we Theosophists include the higher worlds) be made known to us, and its laws made clear.

The demand which we make of Science is that it should advance continually. The Ptolemaic Solar System is still a scientific truth derived from certain observations. The Copernican System is a further step in the generalization, consequent not merely on further observations, but on a clearer understanding of their relations.

Summation in Theosophy

By these more complete generalizations Copernicus was able to come to a better understanding of the truths and laws of nature. Theosophy is not a special science, not really a science at all; on the contrary it is a school of thought, a way of life. It is the sum total of

man's relation to life and the universe, characterized by its belief in the universal brotherhood of mankind without distinction of creed, race or social position.

Theosophists endeavour to realize mankind as a unity. That is the ideal for which we are working. We conceive that this ideal can at present be realized only on higher planes or at a later stage of development. We need an education by means of which individuals in any place, at any stage of development, and in any social position can be directed towards this great ideal—this universal brotherhood.

An important part of this education is the developing of the ability to appreciate the individuals who have realized this Theosophical ideal and to attempt to follow their example. This is the Theosophical teaching about the Masters, put into ethical and ordinary language. The individual life of the Theosophist must come into touch with the ordinary life of the world, at as many points as possible, but avoiding the use of abstract or specifically Theosophical terms, and by so doing learn to understand the feelings and thoughts of the ordinary man.

Will matters more than scientific accuracy, and in the training of will Theosophists have made good use of Yoga practice. Modern psychology and psychiatry have developed many new methods which are useful in Theosophic training. It is quite in accordance with the ideals of Theosophy that we should on the one hand work for the unity of religions, and on the other hand study the laws of nature in the field of parapsychology. So we

study the development of clairvoyance, and also the theory of divine revelation, not in one religion, but as the basis of all.

Is Theosophy Scientific?

This is a short account of Theosophy as it at present exists. Now we shall discuss its relation to Science; we shall inquire whether Theosophy can be regarded as Science, and how far its methods are scientific. After that we shall consider whether the strictly scientific spirit is in harmony with the ideals and life of Theosophy and whether the scientific spirit and scientific method can help Theosophy.

Theosophy as such is not scientific, for the chief object of Theosophy is, as I have already pointed out, to encourage the development of the sense of unity in the individual, so that the class and group spirit may disappear.

This is what we are working for, because we are inspired with the beauty of this ideal.

But for the development of the individual towards this ideal, many scientific laws are necessary, laws which have been clearly proved to be such. We must know the laws by which the individual has been developed to his present state—laws geographical, historical, biological, and psychological. Without a knowledge of these laws, there can be no recognition of brotherhood, no understanding of the unity underlying outward dissimilarities.

When two individual lives are separated by space and time, it is for the Theosophist to bridge the gulf. His bridges must be long enough to span all the chasms caused by non-essentials, which

ignorance has rendered almost impassable. In order that he may span the chasms, the Theosophist needs to understand the laws governing the relations of space and time, so that he may raise life to a plane where these are no longer barriers. This is the work of civilization—to bring together the widely differing types of life. It is hardly possible for one who knows only his own locality and his own friendly intimates to develop a spirit of brotherhood; how can he without knowing and understanding something of the great distances beyond his own immediate surroundings?

The Occult Method

It is easy to see, therefore, that we need scientific training before we can achieve the ideal that meditation and yoga set before us. Science gives the necessary nourishment to the seed of brotherhood. In order to achieve the unity of religions, for instance, a careful scientific study of comparative religions is necessary.

The great problem—how much of Theosophical teaching is scientific, and how far is the scientific method necessary to Theosophy—has already arisen in the so-called occult or parapsychological field. It is well known that Annie Besant and C. W. Leadbeater claimed to be in possession of a higher kind of sight. How did they work with this sight? They made observations of a field which is unknown to most people. They tested their observations, classified objects according to their similarity and abstracted the essential features. They made many experiments to prove or disprove their hypotheses.

All this is ordinary scientific method. This method was used in writing *Occult Chemistry*, in the preface of which they wrote: "This is an excursion into a hitherto unoccupied field, and is offered merely as a series of careful observations, subject to correction by fuller and repeated investigations."¹

It is distinctly stated here that their experiments can be carried further, and the statements modified by further observation. This is the characteristic of all scientific investigations. Nothing secret or occult exists here any more than in exoteric science. There is no new or so-called Theosophical method, no speculation, no special intuition. Other works besides *Occult Chemistry* show the same scientific treatment: *Thought-Forms*; *Man: Whence, How and Whither*; *Man, Visible and Invisible*, and in part also *The Ancient Wisdom*, and *The Pedigree of Man*. In the last-named Dr. Besant writes: "I have not had the opportunity to consult with any one as to the accuracy of the observations made—hence they are the unverified observations of a single student." This is only an expression of the same cautious scientific spirit.

The Logical Method

It is not my purpose to inquire into the results of this new field of investigation, which can be observed only by the higher sight, nor into the methods used. I wish only to point out the nature of this investigation in order to show the important difference between scientific

knowledge and blind belief. The investigations carried out by Besant and Leadbeater are absolutely scientific in principle, though in a new field. In these investigations we find nothing unscientific or opposed to known scientific facts. We know also that Annie Besant does not demand any belief, or any divine experience of a theological nature as a foundation for the acceptance of her theories. It is merely stated that only those who possess an enlarged power of observation can work in this new field.

This power can be developed by practice, but unfortunately those who have achieved it are very few. People not endowed with this faculty can only judge of the *logical* accuracy of investigations in this field. From the scientific point of view we may note that a person who is not clairvoyant need not be entirely deprived of knowledge in this new field, if only he would deal scientifically with the scientific facts supplied by others.

The discovery of the planet Neptune is an illustration of what can be done in this way. Observations of the orbit of Uranus led to the establishment of logical theories, which referred to some object beyond the reach of ordinary observation, but observable by high-powered telescopes. Those who made the calculations might not have been able to make the necessary astronomical observations; and on the other hand a person making the observations might be unable to make the calculations. The logical-mathematical sciences have been developed so far that similar discoveries might be made by clairvoyants when the approaches had

¹ *Occult Chemistry*, first edition. This foreword was omitted from Mr. Sinnett's revised edition.

been systematically and carefully planned by scientific research. The logical-mathematical method can reveal many other qualities besides merely quantitative ones. The logical method opens to us this new possibility, but all observations should be carefully checked by logical calculations.

Harmony of Science and Theosophy

It is very natural to find among Theosophists much belief in revelation acquired by other than scientific ways, but I am not concerned with any inquiry into such beliefs, they are quite immaterial from the scientific point of view. In investigating the higher worlds there is only one scientific method—that of Besant and Leadbeater. No other method exists. Events in the higher worlds cannot be proved by

reason or experience. Even if belief based on divine revelation has often produced highly ethical results, history proves that the results of scientific investigations are not less valuable. I am sure that the scientific spirit, which, as we have seen, is to be met with in a high degree in Theosophy, gives the best opportunity to the individual to develop easily and successfully, in spite of adverse circumstances, towards the Theosophical ideal. In this way we shall develop real Theosophy.

Theosophists will remember the maxim of Confucius, enunciated by other great teachers also: "Hatred ceaseth not by hatred at any time. Hatred ceaseth by love." The ideal of Theosophy does not conflict with the spirit of Science, but is in harmony with it, and this spirit can render valuable service to the Theosophic ideal.

HAND IN HAND

The idea that beauty and compassion go hand in hand has been given us by the Great Teachers of the world. That idea we can revive—beauty and compassion must come again to our civilization.—RUKMINI DEVI.

Occult Investigations

BY C. JINARAJADASA

The romance of atomic research with high-powered clairvoyant vision is followed up in this article, the third of this series. The investigators named new elements which have not yet been discovered by the chemists.

Discovery of Isotopes

A NOTEWORTHY fact recorded in these investigations was the existence of isotopes. It was in 1913 that isotopes were discovered, and before that there was no thought whatsoever that such duplicates of an element ever existed. But already in 1907, isotopes were recorded, and diagrams given, of all the inert gases, Argon, Neon, Krypton, and Xenon. It was at this time that another inert gas, heavier than krypton, was noted, and I christened it "Kalon," and also drew its isotope. This gas, however, has not yet been discovered. A second variety of Platinum was described; it is probably what was discovered in Canada a few years ago, and labelled Canadium. But it has not yet been officially recognized.

In April 1908, again Bishop Leadbeater noted the possibility of isotopes, for writing to Dr. Besant he said: "It is quite possible that this [Radium] being a heavy element, there may be two or three forms of it differing only by a few atoms in each spike or funnel." He also sensed the possibility, which has later become one of the accepted facts, that the speed of a

particle may change its mass. For in the same letter he writes: "As to the matter of atomic weight, it occurs to me that that may not always depend entirely on the number of ultimate atoms. May it not conceivably be affected by their arrangement and the direction and rapidity of their motion? I do not know enough of mechanics to be sure about this; but it seems to me that two atoms revolving round a common centre of gravity, something like the two balls in the 'governor' of a machine, might exert a pull at right angles to their motion *against* ordinary gravity which would mean a diminution of weight. Besides, we do not yet know that positive and negative atoms are exactly equal in weight."

Today the mass of the proton is known to be far greater than that of the electron. In the investigations of 1909, two isotopes, one of Mercury which is solid, and another of Illinium, were mentioned, and their diagrams filed. Illinium has not yet been officially adopted—it is not in the Atomic Weights Commission's list of 1937—but in 1909 both it and an isotope of it, as also Actinium, then not known, were drawn and filed.

Medical Clairvoyance

Bishop Leadbeater's clairvoyance was objective, not subjective. That is to say, it was not a picture which was formulated in his mind, but rather the sight of a thing external to him, like any other object on the physical plane. Again and again those of us who were close to him had proofs of this. I have a stenographic record of some of the investigations into chemical compounds in 1922, and the reader can there note how he is trying to describe what he sees, like anyone who is looking into a microscope is watching, noting and describing. He would look into a man's inside, and if there was any obstruction, point out the particular spot in the intestines which was the root of the trouble. His physical eyes were open. When however a detailed examination was necessary, he would close his eyes, for if they were open, the mental concentration affected the optic nerve and created a strain.

During the period of his illness, when he suffered greatly from heart trouble, casually I once asked Bishop Leadbeater what his heart looked like. He was lying down, and he glanced down at his heart and said, "It looks like a boiled tomato." Any doctor would understand, for it meant that the heart, instead of being springy and solid, had the quality of collapse of a boiled tomato.

In the year 1906 I was much interested in the mystery of cancer, and when I met him at the end of the year on my return from the United States of America, I had provided myself with several microscopic sections of carcinomas and

sarcomas which I wanted him to investigate. I found out afterwards that the slides were useless, because the cells, having become dried, would have collapsed.

One morning as we were walking up and down the deck on our trip to Sicily, I asked him about cancer. He had investigated the cancer cell, so that there was no need for the slides which I had with me. He looked again, and then said that the curious thing about the cancer cell was that it was exactly like the normal cell, except that it was a looking-glass image of it. He used the simile of a right-hand glove which could be turned inside-out to be the left-hand glove. But he did not know what caused this enantiomorphism. Nor did he investigate whether there was any kind of filtre-passing virus. He did, however, wonder how the microscope would ever be able to show such a looking-glass inversion. He was always interested in everything, and I recall once an investigation into epilepsy, a second into incipient paralysis, and a third into a case of slowly increasing paralysis of the legs and arms, which revealed the fact that certain grains of matter within the cells of the spine reacted to electricity, and that in this case the grains which should have reacted failed to do so.

I have recorded elsewhere what he noted concerning the smallpox germ and its work.¹ I had been vaccinated, and on the second day went to him and asked him to see what was happening. He was always ready, when his energies would permit, for any kind of investigation which anyone wanted,

¹ *The Theosophist*, March 1933.

provided it seemed to be for a serious purpose of knowledge.

Historical Research

Bishop Leadbeater, when investigating clairvoyantly, made the fullest use he possibly could of any knowledge he could procure on the physical plane. If he noted something at some period in Chaldea, he would not waste his time to ferret out all the historical details. He would consult some work on Chaldea in his large library which possibly might give him some leading ideas on the matter. He would then follow up and test whether what had already been recorded by historians gave him any real assistance or not. Naturally if someone, who knew that he was investigating a particular topic, found him looking into encyclopedias, he would come to the conclusion that Bishop Leadbeater obtained what he described only from books. Once or twice he had been noted by some of his assistants consulting books, and they had this thought of suspicion. But they did not know that he could see their thought. Sometimes, I would come to know of some of these instances from a casual remark of his.

An instance of these thought-forms which were at once seen by Bishop Leadbeater is given in the book *Thought-Forms* (No. 19). It is a yellow thought-form which has the shape of a corkscrew. I asked him when he saw this, and he replied that it issued from Mr. Sinnett, who tried to "worm" things out of him, when he appeared to be holding back some of the knowledge which Mr. Sinnett wanted.

However, he never minded what anyone thought of him, and he always treated the individual under observation courteously, as if any particular part of his private life were unknown to him. Of course he never entrusted to an assistant capable of such suspicions any of his really intimate knowledge concerning matters of an occult nature.

It is difficult for us to realize how his clairvoyance was not sporadic and intermittent; it was continuous night and day. During the year 1906, when many violent and angry thoughts were sent towards him, he saw them all as they buzzed round him like flies do in Egypt or the Punjab. They were of course a nuisance, as he had to be continually brushing them aside, as has to be done with flies.

A quaint instance of the usefulness of clairvoyant sight happened when in 1894 he was called to assist a friend in Paris who was being persecuted by enemies. In the course of his efforts to assist his friend, he was continually shadowed by a detective. When he went upstairs on a bus, the man would get in downstairs, or when he got into a train, the man would enter into the last carriage at the last moment. The detective appeared in various disguises, but unfortunately for him, while he could disguise himself, he could not disguise his aura, so he was seen at once through all his disguises.

Theosophizing Astrology

I must not forget to mention an unusual investigation which is interesting because it revealed the true spiritual significance of astrology. Most astrologers today look

upon their science from the standpoint of gaining indications of favourable or unfavourable aspects for undertakings. But when the inner meaning of astrology is understood, modern astrology appears very much as a mere bony skeleton compared to the living body. It was through occult investigation that a glimpse was obtained of real astrology.

Among the Theosophists in London were two astrologers, Mr. Alan Leo and Mrs. Bessie Leo. They were both greatly devoted to Dr. Besant, but, as I shall narrate, felt a profound gratitude to Bishop Leadbeater for what he did for them. Mr. Alan Leo had not had the opportunity of much higher education, but he was (possibly for the lack of that) very intuitive. Though Mrs. Leo was also intuitive, he was the more intuitive of the two. He was remarkable for an unusual understanding of the significance of the various indications received from his astrological charts.¹ He felt convinced that modern astrology is only the outer husk of something far grander, and he and his wife asked Bishop Leadbeater if he could not in any way assist them.

As I have already narrated, the first investigation into past lives began with a life of Mr. John Varley, in which he was a Chaldean priest, and performed a ceremony of invocation of the Star Spirits. Bishop Leadbeater had therefore already a touch with a period of the long past in Chaldea. At that

epoch, Chaldean civilization had a religion which, in its highest aspect, was a worship of the Planetary Logoi and Star Spirits, and in its lower aspect, a system of rules for conduct guided by the position of the planets. The religion was full of gorgeous ceremonial, and little by little he investigated this religion of astrology in ancient Chaldea.

The material thus supplied meant a great revelation to the Leos. It made them more mystical and more full of insight, and was indeed the beginning of the striking contribution to astrology given by both, and particularly by Alan Leo. These investigations were first published in *The Theosophical Review*,² and were later incorporated into *Man: Whence, How and Whither*, Chapter XIII.

Some day in the future, when once again the Third or Astrological Ray will influence mankind, true astrology will be the predominating religion of mankind. But it will be really a religion, that is, a worship, and not this modern timetable astrology beyond which its professors do not seem to be able to pass. True astrology begins when a man knows who is his "Father Star," and reaches out in aspiration towards the Planetary Logos of his Ray, or to some representative of that great Being. While a man will use the forces which the combination of the spheres will give him, to find out the best way to achieve a result, yet his highest life will be in communion with his Father Star. It is this inner vision of astrology which

¹ Dr. Besant told Alan Leo that he had been an astrologer for seven lives in succession. So he informed me in a conversation at Harrogate.—ASSOC. ED.

² *The Theosophical Review*, February, March, April 1900.

was given to Alan Leo and enabled him to theosophize astrology.

The Nature of the Atom

One work of research made by Dr. Besant and Bishop Leadbeater is outstanding. It is the research into the nature of the atom, and the construction of the chemical elements. We know that not even the most powerful ultra-microscope can actually show the atom as it is. All the theories about the atom are built up on photographic records of impacts of the atom on the sensitized plate, as the atom is driven hither and thither, or broken up by powerful currents of electricity or magnetism. But no scientist dreams that it is possible ever to see the atom *in puris naturalibus*. How is such a thing possible? Curiously enough, there has always been a tradition in Indian occultism that it is possible by Yoga to develop a power which is described as making oneself infinitesimally small or as large as the earth.

The rationale of this is fairly clear. Our conception of size depends upon our conception of ourselves. I, who am 5 ft. 3½ inches, naturally consider a man who is 6 ft. as very tall, while one who is six feet would think of another who is 6 feet 4 inches as only slightly taller than himself. Similarly, we say that we put a book *down* on the table, but a cat will say that he has to jump *up* on to the table. Similarly, too, is it with regard to size. It is our standard of measurement which gives the scale of long or short, large or small, light or heavy. Now one of the faculties developed by Yoga is to make oneself as the observer so infinitesi-

mally small that by comparison with him the atom is large. This is the technique of magnification which is adopted in clairvoyance. The object itself is not magnified, but the observer is minimized.

The first investigations into Occult Chemistry were made at the time when there was much talk in the London papers about the discovery of Argon by Lord Rayleigh and Professor Ramsay. There was also much speculation about the gas Helium, which was known to exist in the Sun, but whose presence had not then been detected on the earth.

Methods of Research

Our occult investigators looked at the atmosphere around them and saw various objects by their clairvoyant magnification. Naturally these objects bore no labels, and therefore could not be declared to be Oxygen, Hydrogen or Nitrogen. But a very active element was noted, which answered to the chemical descriptions of Oxygen. Then by counting the units of which Oxygen was composed, two other elements, Hydrogen and Nitrogen, were located by counting their units. Each element was in very rapid movement, and before it could be examined, its movement had to be slowed down by the exercise of will-power. Then a diagram in two dimensions was made of the element.

This investigation involved also the examination of the ultimate indivisible particle, which was then found not to be the chemical atom, but something smaller still. Our investigators saw that the ultimate unit, which they called the "ultimate physical atom," was a very

complex object, not made up of "matter" at all, but composed of a series of forces in a very intricate spiral formation.

The moment they saw this, they were reminded of a drawing of the atom which appeared in *The Principles of Light and Colour*, by E. D. Babbitt, in 1878. I was once informed that this work was the result of spiritualistic communications. If so, it is the first time that a discarnate entity has done something "worthwhile" with regard to science. A picture of the ultimate physical atom is given, but Babbitt says it has only two orders of spirillae, in addition to the primary spiral, whereas our investigators noted spirillae up to the sixth order. There is, however, one radical mistake in Babbitt, and that is when he makes the atoms go one into the other, touching head to tail. According to Chemistry no two atoms can ever really touch, and the distance between any two atoms is considerable, compared to their size. This was found on clairvoyant examination to be perfectly correct. Furthermore, our investigators saw two variants of the atoms, a positive and a negative; each was the looking-glass image of the other, with the spiral and spirillae in reverse direction. Babbitt has no idea of this dual nature of the atom. He makes one end of his atom negative and the other positive. Babbitt's atom also was too elongated.

New Elements Named

After the three gases, Hydrogen, Oxygen and Nitrogen, had been examined, the next work was to find out how they came to be constructed out of the ultimate physical

atoms. This was done by pushing each gas into a higher state, when it was found that the gas disintegrated into smaller units, and then by pushing them still higher and higher till the units were no longer divisible. The last unit is the "ultimate physical atom," lately christened "Anu," the Sanskrit word for the smallest particle of matter. Dr. Besant wrote the description of the work done, and published her article with a diagram in *Lucifer*, November 1895.

I have mentioned that there was much talk at the time about Helium. The atomic weight of Helium had not then been determined. Our investigators saw a very light gas in the air, and a drawing was made of it, but it was not incorporated into the article by Dr. Besant on Hydrogen, Oxygen and Nitrogen, as the investigators were uncertain whether it was Helium or not. Later, when the investigations were resumed in 1907, this unusual gas, whose weight is 3, was further examined. It is curious that this element has not yet been discovered by chemists. When the articles on the second series of investigations were published, I christened the element "Occultum," as two occultists were instrumental in finding it. Similarly, in 1934, there was found in the stratosphere an element with weight 2. As the work was done at Adyar, I christened it "Adyarium," and published its diagram.¹

It is with the second series of investigations into Occult Chemistry that I was closely identified, for I was a kind of "general manager" to arrange the work. A

¹ *The Theosophist*, December 1932.

party consisting of Mrs. Ursula M. Bright and Miss Esther Bright, Mrs. A. van Hook and Hubert van Hook, rented rooms in a house at Weisser Hirsch, near Dresden, for the summer. The plan was that Dr. Besant, Bishop Leadbeater and I should join the party. When the party was complete, every afternoon when the weather was fine our two investigators and their assistants went off into the woods with rugs and cushions. The two investigated, while the others listened or read. It was then that the lives of Arcor and Bee were investigated.

Help from Sir William Crookes

But the most important investigation was to continue the work begun in 1895. We had for our guidance the general conception of the Periodic Law, which Crookes had formulated in his pendulum diagram. Crookes was known to the investigators, as he was a member of the "senior inner group" of the London Lodge of The Theosophical Society. His diagram gave a clear idea of the theory which he propounded of the formation of the chemical elements from an original substance which he termed protyle. Crookes propounded a rhythmical and periodical manner of formation which, to him, explained the various mysteries involved in valency and dia- and para-magnetism, and positivity and negativity of the elements.

Several of the elements in the Table of Elements such as Iron, Sulphur, Carbon, are readily procurable, but there are others which are very rare, or not easily found except in laboratories. Such, for

instance, is Sodium, which, with the combination of Chlorine makes the particle of salt, but pure Sodium is only kept in laboratories. More difficult to obtain was Scandium, and a request was sent to Crookes for this. It was, however, soon found that it was not necessary to have an element in its pure condition. Provided an element was found as a component in a chemical compound, it was possible, by dissociating the bonds which held its radicles in combination with the radicles of other elements, to make its radicles unite again to rebecome the compound by itself alone.

Even then, however, there were certain elements which existed in compounds which were only in rare minerals. My part of the work then was to look up the elements, and where they were to be found in compounds, and to locate these in various minerals in the Dresden Museum. I made a preliminary expedition with lists and located in what cases were the minerals. Then in a second expedition, Bishop Leadbeater came to the Museum and looked at the minerals, and got a fair idea as to what the element which was being hunted was like.

Meticulous Observation

This work of investigation of the elements was done in two departments, and here the differing temperaments of the two investigators came into play. Bishop Leadbeater was extremely scientific and meticulous in observation. He never ventured to form any kind of a hypothesis unless he had examined many instances of one kind, till on the whole there was probably

little liability to error. As an instance of his care in observation, he wrote to Dr. Besant with reference to his striking article on "The Aether of Space," where he described the Anu :

"Yes, I counted all those 1680 turns in the wire of the atom, not once, but many times. I tried altogether 135 different specimens, taken from all sorts of substances, organic and inorganic, because I wanted to be reasonably sure that there were no variations. It was a wearisome task, but it had to be done."

But Dr. Besant was very impatient of this detailed cataloguing work. Knowing that she could rely upon him to attend to that department of the work, she concentrated on splitting up the elements into their component parts upon the etheric, super-etheric and sub-atomic planes. Not only did she do this, but she mapped out the flow of forces within each sub-group. I have greatly regretted that, at the beginning of this work, none of us realized what it would later develop into, and that I did not then have blank diagrams ready, of a sphere, so that Dr. Besant could map the force as it moved in three dimensions. But there was little time to organize details of work; the party was to disperse after a very few weeks, and both the investigators had much other work to do. Her diagrams are drawn on a plane, so that when now we desire to understand in detail whether the forces flowed above the plane of the paper or below, we are left in the dark.

Day after day, each afternoon, the party moved out to the forest,

and there the investigations were done. Fortunately, the weather was mostly fine. Dr. Besant's drawings in pencil are still at Adyar, mounted in a special book. So, too, are what Bishop Leadbeater drew of the elements, with all relevant correspondence. Since each element seemed to follow a certain geometrical construction, according to the system of the Platonic solids, it was not necessary to draw every part of it. The drawing of the centre and of one "funnel" or "spike" was quite enough; we could tell from its place in the Periodic Law, and by noting the number of funnels, that it belonged to such and such a family, and was built in a particular way.

Revelations of Beauty

When Bishop Leadbeater drew the centre and the funnel or spike, and said how many of each of these latter composed the element, he passed the diagram to me, and I did the necessary arithmetic and labelled the element.

After the preliminary drawing of each element by Bishop Leadbeater, my second task began, which was to draw the final diagram. Day by day, and sometimes in the evenings also, I worked at the diagrams, mapping them out as clearly as possible. I had had no experience in geometrical drawing, but managed somehow to make fairly decent drawings, which Dr. Besant used when she published the articles in *THE THEOSOPHIST* January-December 1908.

I recall one interesting incident. If anyone will look at the diagram of the inert gases Helium, Neon and Argon in *Occult Chemistry*, he

will note that Neon is placed unusually in the diagram, squeezed in in a curious way. What happened was that only one variety of Neon was found, while two varieties were discovered of Argon, Krypton, Xenon, and "Kalon." So I drew the diagram, labelling as Neon what is marked in the diagram as Meta-Neon. After the diagram was finished, the true Neon was discovered. There was no time to draw another diagram and place it by the side of its meta variety, as was done with Argon. So, as the Neon diagram was small, I squeezed it into the completed diagram, and changed the old label Neon to Meta-Neon.

The mapping out of each new element was always to me an exciting adventure because of the manner in which the conception of the operation of the Third Logos developed in my mind. It was like the watching by a horticulturist of the opening of some exquisite new flower from the bud, with all the revelation of beauty which it contained.

The investigations at Weisser Hirsch were published by Dr. Besant on her return to India. The drawings of the elements were those which I made, but she found some draftsman in Madras to draw in black and white from her pencilled drawings of the disintegrations. I had by then left for the United States of America, and could not look at the proofs before publication in *THE THEOSOPHIST*. Several errors, therefore, appeared, which could have been avoided with closer supervision than Dr. Besant was able to give at the time. Fifty-six elements and six isotopes were described. A novel idea develops from

an examination of the diagrams of bivalent, trivalent and tetravalent elements, namely that each valency is a duad of two half valencies. Hydrogen can split up its valency into two halves, and even into six of one-sixth each.

Mr. Sinnett and "Occult Chemistry"

While the articles were appearing in *THE THEOSOPHIST*, there was much talk about Radium. It was stated that Radium could be found in pitchblende. I procured pitchblende and some other minerals and sent them to Bishop Leadbeater, who by that time had come to reside again at Adyar. He had, however, seen the Radium atom before my material reached him. He sent me the diagrams, and I drew them for illustration, as before I had done the others, and sent them to Dr. Besant.

In *THE THEOSOPHIST* for July 1909 is a long article of fourteen pages, describing the additional work done on Occult Chemistry. Twenty-six more elements are described, and the type and weight of each is given.

It is a pity that when the second edition of *Occult Chemistry* was issued, under the editorship of Mr. A. P. Sinnett in 1919, this material of July 1909 was not incorporated. I was astonished when Dr. Besant gave Mr. Sinnett, who practically knew nothing about the work done, the preparation of the second edition. As a matter of fact, except for an introductory chapter by Mr. Sinnett, of little value, nothing was added to the book to bring it up to date, nor to correct typographical errors. On my inquiring, Dr. Besant said that Mr. Sinnett, who for

a considerable time had had a grievance against her and her management of The Society, had changed his attitude and become more friendly, and she desired to give him this work to please him, though she knew he was not very competent, as his knowledge was so slight on the details of Occult Chemistry.

(To be concluded)

THE LIVES OF ALCYONE

Mr. B. P. Wadia comments on the inclusion in "Occult Investigations" in our March issue of a passage from his writings, citing evidence from *The Lives of Alcyone* as "a clear and decisive *proof* of Mr. Leadbeater's clairvoyant powers." Mr. Wadia writes:

"Will you in fairness allow space in your next issue for the following:

"In the March 1938 THEOSOPHIST Mr. Jinarajadasa quotes from a Note of mine (see p. 542) about 'Lives of Alcyone,' written in 1910, and which appeared in THE THEOSOPHIST for July 1911. He probably would have saved himself the trouble of quoting me if he had

known what I said about it over a decade ago in the pages of the London *Occult Review*.

"However, allow me to clarify the position: I do not consider that Note accurate because of physical plane knowledge and experience gathered later on. Those who wish to know more about the subject-matter of Mr. Jinarajadasa's article, and cognate matters, can read my statement of resignation from The Society dated 18th July 1922; any one can obtain a copy of it by writing to me at the above address. 'Aryasangha,' 22 Narayan Dabholkar Road, Malabar Hill, Bombay 6, India."

Reason is the clumsy weapon of the scientist, intuition the unerring guide of the seer.—H.P.B.

Drama for the New Age

BY F. KAY POULTON

What Next?

IT was Quiller Couch, in a lecture at Cambridge University, who said: "The orator can yet sway men, the poet ravish them, the dramatist *fill their lungs with salutary laughter or purge their emotions by pity or terror.*" That lovely alliteration defines a function of the drama which has surely in two thousand years and more almost exhausted itself. We have seen its progress in a descending curve from the ancient Greek and Celtic tales of Gods and Heroes, the Christian Mysteries and Moralities, the full-blooded renaissance in Elizabethan drama, rich merging of action and emotion in an age of vital achievement, later becoming degraded in the Rabelaisian humours of Restoration "comedy." Even when the curve begins a slow ascent from the slough of nineteenth century bathos, the pioneers are isolated and at first execrated. Ibsen broke all the existing rules to discuss universal problems of social concern, making the way easy for a Galsworthy to reap the benefit of the blazed trail, and achieve success in his own lifetime. But what next?

Shall we not, under the pressure of universal forces, be driven to advance beyond discussing purely individual and local problems? Everywhere we are being driven to take the *world* view, rather than that of any political party, religious sect, national or even racial group.

Of all members of the community, the artist is *par exemple* the pioneer in expressing new aspects of truth, seen first intuitionally. And where will the artist find a more truly catholic forum than in the theatre? Here all the barriers are down, and the same expression of truth can find some echo in the hearts and minds of men and women of every possible type and stage of development.

Is the Theatre Awake?

There are very few indications that the Theatre is awake to its tremendous possibilities and power, but these few glimmers of new light should encourage us. Only we must hurry to support each smallest effort in the right direction. By our combined thought we can all help to provide a channel for truth at the spiritual level to find expression, even though we ourselves do not write, act or produce plays.

For example, there is in London a new venture—the Sunday Theatre.¹ Its first announcement brought an eager response from many of the foremost actors, who with the organizers of the Society clamour for plays without a sectarian label, free of propagandism, plays containing a spark of the strange new light—plays for the New Age.

¹ Full particulars of this new organization can be obtained from its founder, Miss May Haysac, 39 Fursecroft, Bryanston Sq., London, W. 1.

Such plays are hard to come by, because authors have been for so long discouraged by the commercial theatre manager, who dares not risk radical experiment. But the Sunday Theatre, and other similar societies, can take such risks if the play is first-class of its kind, since they have experienced artists to interpret it, and the nucleus of a sympathetic audience waiting for the inspiration of new ideas.

Changing Forms

In breaking new ground and defying tradition, the dramatist has to consider, as Gilbert Murray so well expresses it, "two quite different webs. There are the accepted conventions of his art, and the accepted beliefs of his intellect, the one set aiming at the production of beauty, the others at the attainment of truth. . . . The seeker for truth can, as far as truth is concerned, reject tradition without a qualm. But with art the case is different. Art has to give a message from one man to another. As you can only speak to a man in a language you both know, so you can only appeal to his artistic side by means of some common tradition." In other words, you may express a familiar traditional thought in a revolutionary form, or a new thought in a traditional form, but you will not reach a large audience and make a universal appeal if you break both traditions simultaneously.

It would seem that the artist concerned in revolutionizing form will find greatest freedom in radio and screen plays. Such attempts as "The Shape of Things to Come" and "Lost Horizon," and on a more frivolous note, the spiritualist

film comedy, "Topper," could only have come to life on the screen, and in the second instance also on the air, where the rigid limitations of space and time can be overcome.

Occultism on the Stage

In the theatre the possibility of changing form is so restricted that dramatists may well take a hint from Euripides, and in perfecting the existing framework, fill it with vital new thought. For instance, in a conventional setting Susan Glaspell in "Inheritors" breaks through the prejudices of racial intolerance; and in "The Verge" discusses the problem of man's power to create new forms in the plant kingdom. Miles Malleon in a charming little one-act play, "Paddy Pools," explores the idea of man's finding such union with nature that, in the person of an imaginative child, he is the grass, the trees, the sea and the sunset. Recently we have had theories of time and space, reincarnation and karma, discussed in Priestley's "Time and the Conways" and "I Have Been Here Before."

Hitherto it has been a recognized axiom that there can be no drama without conflict, and as all drama deals in psychological issues, this meant a conflict of character. But in real life, outside the theatre, this conflict arises only from insufficient understanding and lack of love. For countless centuries we have been developing self-consciousness, the idea of separateness, and in drama this is enlarged and exaggerated, for all our characteristics are there seen through a magnifying lens lit with powerful arc lamps.

A Symbolic Technique Needed

At this significant turning-point in human evolution, the emphasis must begin to be laid on unity rather than conflict, on a deeper understanding of life itself. We have been so concerned with the outward manifestations, the machinery of life, that we have hardly begun to glimpse the power that keeps it in motion—the transcendent power of a love beyond our utmost conception. And because it cannot be expressed in concrete words, tools of the intellect, we shall have to express it more and more by symbols. Some we have already, universally familiar, but we must gradually coin a symbolic alphabet and build from it a symbolic language to express the inexpressible. We have in ballet the beginnings of a universally understood symbolic language, part movement, part music, and in the new drama these will have their share, not as an extraneous decoration, but as an integral part of the play.

The Compagnie des Quinze illustrated how this could be done in a symbolic war play, in which war and peace, harvest and holocaust, love and hate were illustrated in symbolic characters, movement and suggestive grouping. Denis Johnston experimented in a symbolic technique in his "Bridge for the Unicorn," which probably left most of the audience mystified, so unused are we to anything but the realistic photographic method. In alternate scenes he went from the physical life of the characters to their inward life, in fact from the physical expression of their lives to the astral desire-world. In rather

the same way Eugene O'Neill attempted in "Secret Interlude" to show side by side the expressed and the unspoken thought contrasted. Sean O'Casey in "The Silver Tassie" found himself impelled to employ symbolism when he needed a larger field of expression to capture an aspect of war which could not be enclosed in realistic form. The poets are in the vanguard of the new movement, and in "Murder in the Cathedral" and "The Ascent of F.6" we have suggestive flashes and illuminating headlines, and a new use of the chorus, transformed from the Greek model but serving the same purpose.

The Coming Revolution

The actor must inevitably have a big share in the coming revolution, for it will be up to him to supplement his outward expression, his technique, by thought far transcending the words and actions, by realizing more intuitively the original inspiration which fired the dramatist. Many actors are appreciating this. Only the other day Charles Laughton's wife, writing of his film work, commented on the extraordinary difficulty of trying to convey *from within* the fire of inspiration that set Rembrandt aflame, to show in his face alone, without words or paint, the light of genius at work. Ruth Draper has that rare gift of letting the inward thought shine so clearly that she can dispense with the artificial aids of costume, scenery and even special make-up.

But the Actor of the New Age deserves an article to himself, and meanwhile, "the play's the thing"—the plays not yet written, which

will inspire us to develop our powers, widen our vision, open our hearts to new understanding of each other and our common destiny, our slow and painful journey towards a final perfection.

"Time and the Conways"

(A PLAY IN THREE ACTS BY J. B. PRIESTLEY)¹

This earlier play of Mr. Priestley's should be studied side by side with his later one, "I Have Been Here Before" (reviewed in the January THEOSOPHIST), in order to do full justice to either. In fact, it would almost seem that Mr. Priestley was driven, as a result of this close-up study of karma—in its more superficial personal sense—to take the wider view which forms the theme of "I Have Been Here Before." The first is a fearlessly unsentimental study of a group of lives, all but one of them apparently wrecked; and the second reveals the tremendous change of outlook when it is admitted that many lives may contribute, in a rising spiral of experience and vision, to eventual perfection.

"I want . . . I want . . . I want . . .," the Faun's refrain from Clifford Bax's "Socrates," might be the motto of the Conway family. Mrs. Conway herself, possessively maternal, wanted to hold her children in a tight grasp, regardless of their need of freedom. Kay wanted the luxury of writing to please herself. Madge secretly wanted to be Gerald Thornton's inspiration, and deceived herself into thinking she wanted social

reform and international peace. Hazel, spoiled by her family and proud of her beauty, wanted money in order to escape from her unflattering provincial surroundings. Carol, aflame with sixteen-year-old exuberance, hugged all her adored family to her indiscriminate heart, and then dreamed of a career in which the thrill of acting, painting with only the most flamboyant colours, making the weirdest clothes, climbing mountain summits and indulging in foreign travel, composed a nightmare conglomeration of superlatives.

All these selfish motives bring their own punishment, and Mr. Priestley spares us none of the inevitable tragedy. This is shown to us as a flash into the future, seen through Kay's eyes, during her twenty-first birthday party. She finds herself a cynically successful journalist, writing up an endless succession of monotonously superficial film stars. Madge, soured by her disappointment in losing Gerald, blames her mother, with some justice, and develops into an embittered neurotic. Hazel marries a war-profiteer and lives to fear the man she had first despised. Robin, always taking the line of least resistance, sponges on all of them, until only his indulgent mother has a good word for him. Carol is snatched from too vivid

¹ Played at the Duchess Theatre, London, and published by Messrs. Heinemann, uniform with *I Have Been Here Before*.

life by too sudden death ; and her mother, grasping all, loses the love and respect of all her children but Robin. Alan, alone of the Conways, is desireless, unselfish, aloof from greedy sensation. He moves along a steady path, calm, poised. And it is he who gives Kay a crumb of consolation when she cries out at their futile and wasted lives, which had begun with such promise and enthusiasm :

Now, at this moment, or any moment, we're only a cross-section of our real selves. What we *really* are is the whole stretch of ourselves, all our time, and when we come to the end of this life, all those selves, all our time, will be us—the real you, the real me.

Contrast this limited view with the spiritual inspiration of Dr. Görtler in the later play, when he persuades the grief-tortured Walter Ormund that this life is not all, and that the foolish mistakes and misunderstandings which seem to us beyond repair, can be expiated in other lives, if not in this, and at another turn of the spiral we shall see things in a different and a fuller perspective. If you have first read or seen "I Have Been Here Before," you will almost certainly cry out for Dr. Görtler to make his next experiment on the Conways, for at least Kay and Alan would respond to his ideas. And this is surely a tribute to the reality of Mr. Priestley's characters, that one can picture them crossing from one theatre to the other.

"Time and the Conways" demands great flexibility in the actors, as they move from youth to middle-age and back to youth, finishing

Kay's twenty-first birthday party after our glimpse into the future. The youthful period of 1919 is the more difficult, since the cast must actually be experienced yet seem artless, and because the dress of 1919 is not yet sufficiently "period" to escape some ridicule. Carol (Eileen Erskine) is happiest since she has not to appear in the 1938 scene. Molly Rankin reveals Madge's neurosis with almost intolerable clarity, and her return to youthful enthusiasm and unself-consciousness in the last scene has all the more poignancy. Helen Horsey, as Robin's wife, contrives in the Second Act, with scarcely a word of dialogue, to create a woman whose spirit has been broken, neatly shabby, apologetic, self-effacing, clinging to the poor remaining shreds of self-respect and dignity—a reproach to all the Conways. Kay's inward flashes of thought, as well as the changing ripples on the surface, are conveyed with beautiful integrity by Jean Forbes Robertson, who lifts the play almost to the level of "I Have Been Here Before."

But Alan's character is only a preliminary sketch, bearing the faintest suggestion of Dr. Görtler's fuller portrait in the later play. And there is not one of the Conways who can even remotely compare with the rich vitality and depth of Walter Ormund's character. Surely he and Dr. Görtler must have been thinking of the Conways—vicariously in Mr. Priestley's mind—when they say with such passionate sincerity :

DR. GÖRTLER : . . . you can break the spell and swing out into new life.

ORMUND: New life! I wish I could believe that. They've never told me yet about a God so generous and noble and wise that he won't allow a few decisions that we make in our ignorance, haste and bewilderment to settle our fate for ever. Why should this poor improvisation be our whole

existence? Why should this great theatre of suns and moons and starlight have been created for the first pitiful charade we can contrive?

DR. GÖRTLER: It was not. We must play our parts until the drama is perfect.

F. K. POULTON

THE MESSENGER OF THE GODS

(By George S. Arundale, to American Theosophists, 1934)

Your continent was chosen many centuries ago for the beginning of a new race blended out of some of the finest strains in Europe. Your continent was chosen for the beginning of a new experiment in government, and to be at once a nation and a League of Nations. Your continent was chosen to be the scene of one of the greatest testings through which any nation has ever passed, the outward and invisible sign of which was the Civil War; and in that great messenger of the White Lodge—Abraham Lincoln—was afforded yet another sign of the truth of Washington's declaration that the onward progress of the United States is ever characterized by the intervention of some "providential agency." Says a writer in *The New York Times Magazine*:

"We can understand how it was that after he was gone he seemed to his mourning countrymen to have been an envoy from a higher world, sent to lend a hand in the troubled affairs of mortals."

When some of Lincoln's more cautious friends advised him against committing himself irretrievably on the threshold of the war itself he replied, as all must reply to whom the honour of a mission is entrusted from the very hands themselves of the Inner Government of the world:

"The time has come when these sentiments should be uttered, and if it is decreed that I should go down because of this speech, then let me go down linked to the truth—let me die in the advocacy of what is just and right."

Goodwill Day

A MESSAGE TO THE YOUTH OF THE WORLD

FOR the seventeenth year in succession the youth of Wales are sending to the youth of the world a Message of Goodwill. This year's Message, to be wirelessly on May 18th, reads :

This is Wales calling! The boys and girls of Wales are calling the boys and girls of all the world!

We rejoice to think that, above the tumult, on this one day of the year, we can greet each other as members of one great family, the family of the nations of the future.

The world is full of suffering, cruelty and strife. And we are told that civilization may perish. Let us tell the world that civilization shall not perish.

More than ever the world needs what we alone can give—the confidence and the comradeship of youth.

May we then, on this Goodwill Day, dedicate ourselves afresh to the service of our fellows in ever-widening circles, to the service of our home, of our neighbourhood, of our country, so that our country may better serve the world to which we all belong?

So shall we, millions of us, grow up to be the friends of all and the enemies of none.

A Universal Observance

How many people really know Goodwill Day?

May 18th became known as Goodwill Day in 1922, when the youth of Wales sent out a Message of Goodwill to the youth of every other country. The Message was broadcast by one of the most powerful radio stations in the United Kingdom, and repeated by wireless from the Eiffel Tower Station, Paris. The Movement gained momentum every year, and today Goodwill Messages are exchanged by the youth of seventy countries.

It is an interesting fact that on the 18th May 1899 the first Peace

Conference was held at the Hague, to consider means of settling international differences by peaceful methods.

Three Good Reasons Why

Goodwill Day is coming to be universally observed because :

- (1) It brings no memories of defeat or humiliation in war ;
- (2) It is the only international Peace Day common to East and West ;
- (3) It was officially adopted by the World Federation of Educational Associations in 1923.

The surprising thing about Goodwill Day is its vitality. Evidently

it fills a world need. It has behind it the enthusiasm of the world's youth—the young in heart and mind whatever the age of the physical body. It creates a mental attitude of understanding which youth carries on into mature life. In the United States of America the World Federation of Educational Associations is promoting practical peace education on the ground that the very real problems which face other nations must be seriously considered "if we are to avoid conflagrations whose flying sparks may set fire to our own house."

Goodwill Day strengthens thoughts of friendship and understanding the world over. Imagine the countless thought-forms streaming through the ether from mind to mind, from country to country, on such a day as this, breaking down thoughts of hatred and self-aggrandizement which lead to war. The mass effect of such dynamic thinking must weigh heavily on the side of world peace. Who is able to calculate to what extent? Magnify it 365 times so that we should have a Goodwill Day every day in the year, and understanding would become universal and war inconceivable.

Our Younger Brothers

And while we are thinking of our neighbours, let us not forget goodwill to our younger brothers the animals. We owe a huge debt to the animal kingdom for the cruelty we inflict upon it—killing for sport, for food, for temple sacrifices. For the most part we give brotherhood a lateral exten-

sion among men and nations; let us apply it also vertically, running up into the superhuman and down into the subhuman orders. The animals are part of the unity—science proves the philosophic fact. We are trying to get rid of war, but we shall never have a warless world until we not only cease warring on the animals but positively show them the kindness and respect which are their due as fellow citizens of our respective countries.

How to Organize

Every advantage should be taken by individuals and local bodies everywhere to celebrate Goodwill Day with appropriate gatherings. Organize joint gatherings of welfare bodies and invite public men to speak. Invite teachers to talk about Goodwill to the scholars. Write articles for the Press. Get business men to placard their windows: "This is Goodwill Day, May 18th" and spread the idea among their employees. Ask the clergy to deliver Goodwill addresses on the Sunday before the 18th. Broadcast Goodwill by radio. **THINK, TALK, ACT—GOODWILL!**

Goodwill Day might be linked with the Campaign for Understanding which The Theosophical Society is this year promoting in all countries of the world. The Campaign for Understanding was conceived by Dr. Arundale, who has written a poem and a book on Understanding. This is the place to recall that in 1927 Dr. Arundale introduced Goodwill Day into Australia.

—J.L.D.

Son of England

BY HELEN VEALE

Reproducing the atmosphere of the magnificent Elizabethan period, this fourth instalment carries on the story of Francis Bacon and the faithful heart of Alice Barnham ; it depicts also the origin of the Royal Society of London.

IX. Written this Eleventh Day of June, in the Year 1608 A.D.

THIS year hath gone fast, and brought no great stir, without or within our family circle. Little Dick and Baby Allie grow apace, the boy giving Aunt Prue much trouble by his mischief and daring, but ever easily forgiven as her special darling, while the girl hath more hold on the heart of her grandfather.

I am more at ease now with regard to our neighbour, Mistress Thorne, for my father no longer welcometh her warmly, since he surprised her one day boxing little Dick's ears for tossing his ball over the wall, on to her flower-beds. She tried to make it up later by giving the child barley sugar, but he mistrusteth her still, and so doth my father, who said to me, "On my soul, lass, I have had a narrow escape from that false jade. Who would have thought, with her hearty looks, she had such a shrewish temper!" I agreed demurely, but bethought that I had long since easily guessed it!

A new Mystery hath been meeting of late in the Prince's Room, which I arrange beforehand, setting chairs in special places, and

quaintly carved columns. They call it Solomon's Temple, after that in the chapters on New Atlantis in *The Advancement of Learning*. Prince Henry and certain other young noblemen attend, all three secretaries of Sir Francis, also Tom and some of the more thoughtful of his friends, my father, and a few old men of reverend and scholarly aspect.

Sir Francis telleth me that they discourse on scientific problems, dull matters which could interest me little, but that he would gladly admit me at my wish were it not that he could not then close the doors to other ladies, who had less discretion than I.

"Shall I don doublet and hose?" I asked playfully, "as Rosalind and Viola in the plays, and so present myself as a youth?"

"Soothly, thou wouldst make a comely youth," he smiled in answer. "But thou wouldst have to take a pledge of lealty, and a searching one! I cannot see thee, my dear, taking it in a lying guise!"

"Nay," I said, "I did but jest. Prithee tell me," I went on, to cover my confusion, "if in truth there ever was an isle called Atlantis, and where it was."

"It was once much more than an isle," he answered, "though it had shrunk to that, through many cataclysmic changes, ere it finally sank beneath the Atlantic Ocean. Hast thou not read in thy Greek what Solon had learnt of it from the Egyptians? Those who are the keepers of occult records know much of it, but say little."

"What did cause it to sink?" I asked further.

"The natural cause was periodic changes that take place within the earth's body, for that too is a living organism, though few know it! These alter the inclination of her axis, and break her crust in places, setting up new mountain ranges, and depressing valleys under water. Other causes there were, as the increase of the study of black magic among the people, threatening a race of devils if those bodies were not timely destroyed."

"It is true, then," I said haltingly, "that God judgeth sinners to destroy them."

"It is truer," he answered, "to say that sin destroyeth itself, by natural laws ordained of God and directed by many agents who work out His will in this marvellous universe. But there is no final destruction, Alice. Atlantis must be reborn, as her sinful people have been, to pursue its path to perfection."

"Then by New Atlantis did you mean this island of England?" I asked eagerly.

"I dream of it so," he answered. "This sceptred isle, this seat of kings!" He broke off and turned away, as unwilling to say more, and truly I had enough to think on.

X. Written this Eleventh Day of June, in the Year 1609 A.D.

Since my last writing, I have become a person of far more importance, having been presented at Court. Perhaps it was Sir Francis his suggestion, but the Lord Chamberlain told my father that it was the royal wish. Lady Anne Bacon, who is again a little stronger, though she goeth little to Court, herself offered to present me, and her kindness helped me through the ordeal. My gown was of white satin and cloth of silver, and I had a cloak of pale green, like a sheath to a tall white lily, Sir Francis said. I liked my fine dress well, and enjoyed the occasion, though not so much as I had expected, for it was not to my liking to be stared at by so many with lewd boldness, and some of the ladies eyed me coldly as a merchant's daughter.

Lady Anne said, "Nay, my dear! They are envying thee rather than despising, for they know thy father and his friends to be the strongest power in England today, perchance in the world tomorrow."

Their Majesties the King and Queen were kind and gracious, and Prince Henry too sought me out in the ante-chamber, lingering as if glad to find a homelier friend amid these courtly splendours. Prince Charles was also in attendance on his parents. He looketh a handsome youth, but cold and proud.

Since then my studies have been much interrupted, for invitations to Court functions cannot be refused, so my father hath to take me, though he grumbleth sorely; nevertheless he hath even entertained here, giving formal banquets on a grand scale, belike for my sake though I tell him

I care not for such. Court gallants, whose names I care not to record, have sought me out, for my jointure seemeth desirable, I doubt not, in their eyes. My brother Tom doth take me to task, as too proud and hard to please. "Take care, sister, that thou end not as a sour old maid! Youth and such good looks as thine last not for ever."

I thank him, and say, "I will not give my hand where my heart cannot accompany it, and am prepared, if need be, to remain a happy votaress of Diana, who hath her own gifts of life to bestow."

He grumbles, "Thou dost read too much for a woman! I am glad Meg is not so learned."

My father would gladly have craved permission to present Margaret with me, but she was unwilling, being in expectation of another babe next month, and beside quite content with a wholly domestic life. I could not, methinks, easily make myself happy in small things as she doth, though Sir Francis saith that happiness lieth in oneself, in integrity of soul, rather than in any outward circumstances. Mayhap that very integrity cannot be gained without some harmony of outward circumstances with inner needs.

XI. Written this Eleventh Day of June, in the Year 1610 A.D.

That gentlest of great dames, the Lady Anne Bacon, is dead, having borne most patiently a long illness. Sir Francis and Sir Anthony will be the poorer for her loss, for they ever cherished her tenderly.

Only a week before she died, she called me to her bedside, having

none else in the room, and spoke slowly, in her feeble voice. "I have long seen into thy heart, Alice, and would fain help thee. Nay, dear, it hath not displeased me, but listen! Sir Francis hath need of no woman, not of faithless Marguerite herself now! He hath great tenderness for thee, and thou couldst bring both joy and easement into his life, but he will not take thy gifts unless he be full sure that thy life's happiness lieth not elsewhere."

"How can I assure him?" I asked, and she answered, "Perchance thou knowest not thyself, till thou hast tested thy heart. I would have thee go right away, Alice, for a year or more, and let thyself be courted, as thou wilt assuredly be, by suitors nearer to thine age. If a natural passion awake in thine heart, thou shouldst not deny it."

I promised her I would think of it, and take an opportunity if one presented itself, and it already hath come, belike by her contriving. Master Wyndham serveth as secretary Sir Henry Wotton, who is His Majesty's ambassador at Venice. Master Wyndham hath been in England on some mission of delicacy, and on returning will take with him his wife and two children. She hath called on me to invite me to accompany her, as I already had some acquaintance with her, and she will need some companion. We should live in the household of Sir Henry Wotton, who is an old friend of my father and of Sir Francis. I think my father will let me go, for I become an embarrassment to him, poor man, by my refusal to wed.

Sir Francis saith that letters of Sir Henry Wotton have told of the discoveries of Signor Galileo in Italy, through the instrument that he hath made, called a telescope. It hath revealed wondrous secrets of the stars and planets, as that Jupiter hath many moons, and that Copernicus was right in saying that the Sun and not the Earth is in the centre of the universe. But I am warned that I must not speak lightly of such matters in Venice, for the Inquisition is strong there, and denounceth such teachings as heresy. It seemeth that to be named a heretic there is as dangerous as to be called a traitor here, and both may come from merely stating a known and provable fact!

My father half fears for my safety, knowing me to be rather given to candour in criticism when asked for an opinion, but Master Wyndham reassures him, that Sir Henry Wotton is quite able to protect me, and moreover to teach me greater tactfulness in speech. I wonder how far tact or diplomacy is to be reconciled with sincerity!

Sir Francis saith that each period and social circle hath its idiom, its small change of currency for fashionable intercourse, and they who use it understand well its meaning and value, so are not deceived. So at one time he also used that extravagant mode of speech called Euphuism, and enjoyed its verbal play as a sharpener of wits, but only in company for which he had little esteem. The nobler uses of language, he saith, are for *real* people, friends or foes, and the greater occasions of life.

XII. Written this Eleventh Day of June, in the Year 1611 A.D.

I did not forget, last September, to bring this book with me, to this city of Venice, that I might today write in it my usual review of the year, a very strange one to me.

'Twas bitter grief to say farewell to my home and family, for the first time in my life. Will little Allie remember me, I wonder, on my return? Certain the babe will not, and my father may well have taken to himself another wife to solace his loneliness. All came to Greenwich, to see me leave on the great ship, named Lord of the Seas, which was to bear us to Venice. Master Wyndham and his wife had a fine cabin, as befitted the King's messenger, and they took with them the younger child, a boy named John. I had a small cabin, to share with Priscilla, a dear little maid of seven years.

Going down the Thames all went well, but once in the Channel the wind strengthened, and sea-sickness gripped us all. If our ship were truly Lord, its liege subjects the waves must have been seething in rebellion, for it was tossed and rocked and subjected to every indignity, though the sailors seemed to make little of it. Mistress Mary and I felt like dying for five dreary days, but then the wind somewhat abated, and I quite recovered, and she also in part, though still having qualms at times, and unable to eat much of the coarse ship fare. Her husband was used to voyaging, and suffered little discomfort.

Their mother being ill, I had the care of the two children, and they left me little time to brood. I took it on me to give them daily

lessons, to their father's great content, writing with chalk on the ship's clean boards. Dick at home had of late been my pupil, so I was not quite without experience, and I was glad to find them eagerly responsive, seldom difficult or unruly unless I myself had less than my usual store of patience, and spoke—or even felt—in irritation.

Sometimes we were close enough to see the coast of France, and then of Spain, very beautiful, with hills, trees and castles perched on rocky steep. The Bay of Biscay again laid me low, but not for long, and I could not give way, for the children needed my help. So we came at length into the Mediterranean, and found calmer seas, and beautiful views, first of the northern shores of Africa, and then of classic Sicily and Italy herself. Just a month after our departure we dropped anchor in Venetian waters, and were fetched off by a boat rowed by swarthy men, with flashing dark eyes and very white teeth.

I had never dreamed of a city so fair as Venice appeared that day, approaching from the sea; her marble palaces and churches, graceful bridges, gay gondolas, intersecting waterways and lagoons, all under a cloudless blue sky. Well is she named Bride of the Sea, for water and land are here so closely in union that canals serve as roads and boats as chariots.

Sir Henry Wotton's house—or rather is it rightly called a palace, with its marble porticos and terraces—is fairly situated on high ground, north-west of the city, with a wonderful view, across gardens and groves, to the blue Adriatic.

Sir Henry have I grown to love as another father. He is an elderly man, of noble carriage and manners, and hath a humorous cast of countenance, as making game of himself with others. He hath great influence, they say, with the Doge, and many gather daily at his board, where Mistress Wyndham acteth as hostess, since he hath no wife.

At first I could enter little into the conversation, for it was mostly in Italian, though some essayed English or French for my sake. But I have diligently studied Italian, and now can understand and talk a little. But I like best the rare days when Sir Henry dineth in private with his household, for then we can talk freely among ourselves, as of Signor Galileo, whom Sir Henry knoweth well, and his wonderful telescope. A few days ago, on such an occasion, Sir Henry said, "It is vain longer for the Holy Office to try to stifle science: her day is come, and we shall see her martyrs vindicated, Roger Bacon in England, Copernicus and Bruno here in Italy!"

I asked, "Will there be a Solomon's Temple in London, where sages gather in conference?"

He gave me a quick look, which told me I had been indiscreet, and said, "Ah, this learned young woman hath read of The New Atlantis, it seems. Well, perchance our dear land will take the lead yet in this dawn of Science, for thought is freer there than here, though truth is sometimes suppressed even in England, is it not, Alice?"

I knew not what to answer, and Sir Henry went on: "Truth is served by all, so long only as it is

not inconvenient, as touching our privileges and prejudices. But I am ill qualified to speak on truth, being an ambassador, that is to say, an honest man, sent to tell lies abroad for the good of his country."

Master Wyndham looked somewhat shocked, methought, and said stiffly that he had never heard Sir Henry say aught but truth, but Sir Henry laughed at him, saying, "Hast not indeed? Then thou hast a pair of discreet ears, man, that hear only what is good for them."

I have much to fill my days, teaching Priscilla and John in the morning, for I have continued that; then having my own music lesson; after lunch riding or driving with Mary, or visiting great ladies of Venice, who expect from us social courtesies; sometimes entertaining them here to a party in the garden; and lastly, in the evening, mingling with Sir Henry's male friends and acquaintances. Certain young men oft join themselves to us as escorts on our drives, or take us in gondolas on the lagoons by moonlight, which is most enjoyable. Mary took me to task for at first speaking too freely with them, and I was hurt at her words, but have since realized that she was right, and been more reserved.

For indeed, one day, a certain Signor Sebastian, whom I looked on as a gentleman and good friend, offered me strange insult, and said, when I rated him, that he thought I had invited loose behaviour! I told Mary of my mortification, but none else, and she explained what puzzled me. She too had found it difficult at first, she said, to keep these young men at a proper dis-

tance, because they were used to having their own ladies in seclusion until marriage, and then strictly guarded by mothers-in-law. They understand not our English freedom, and think our manners bold. But they would respect her that she had a husband to protect her, whereas I should have to be the more circumspect without one.

XIII. Written this Eleventh Day of June, in the Year 1612 A.D.

This anniversary findeth me yet in Venice, but my stay draweth to an end, for in two months' time I hope to start on my return journey with Sir Henry Wotton, who leaveth Master Wyndham to take his place in his absence. The King hath recalled Sir Henry, to answer some accusations that hath been made against him, of indiscreet utterances, and well we know who hath been a zealous reporter of such, with a bias to lend them edge. I feared at first that Sir Henry might suspect me, as I know myself to be still somewhat thoughtless of speech, but he reassured me.

"Nay, Alice! I have long known my secretary to be barely half in my service. But had I dismissed him, I might have had an abler spy set on me, so I let him be. Wyndham is a time-server and a prig, and hath been His Majesty's faithful watch-dog for years; but he hath no great inventive powers, and I doubt not my power to meet any charges that his reports hath fed."

Despatches from England show that Prince Henry is dead of a sudden malignant fever. This must be a grievous sorrow to Sir Francis, who looked to him for so much.

He had just dedicated to the Prince a little volume of essays, on moral and political subjects, and also a History of the Reign of Henry VII, his great grandfather, whose wisdom he might have emulated in much. Sir Francis hath no great hopes, I fear, of Prince Charles, who is now England's heir.

Another news is the death of Sir Robert Cecil, whom few need lament. He, like his greater father, hath ever been an enemy to my dear Sir Francis, as to his true father, the Earl of Leicester, before him.

Lady Anne Bacon did bid me, on her death-bed, test my heart, and I have done so, this being the conclusion I have come to.

On my return to my father's house, where changes await me, of which more anon, I am resolved to bide yet another year to see if Sir Francis will ask me in marriage. I trow well that he knoweth my wish; his penetrating look can make any soul to deliver up its secret! Should he in his wisdom remain silent, I have a good purpose in mind, to which to turn my life and in which I am sure of his friendship and counsel. I would fain open a school for girls of the City of London, like those that have been established for boys, though differing somewhat. 'Twill meet opposition, as it hath not been aforetime; but all institutions must have their beginnings in time, and prove by usefulness their right to survive.

I am now past youth, and know how to fight obstacles, and I feel a vocation to teach, as clear as any here feeleth for the vows of a nun. My only cause of hesitation was

on account of Edmund Thring, for whom in sooth I have a strong regard, and who ever imploreth me to marry him. But I have concluded that it would be a wrong to that faithful and dear friend to take him for husband while another's image is enthroned in my heart, and that will ever be as long as Sir Francis liveth.

Now to write of changes at home. My father, as I half did expect, hath espoused a Mistress Morton, widow of a fellow alderman of London, who bringeth two children to share his affectionate care. Meg writeth well of her, as kind and cheerful, of seemly manners and good house-craft, but Aunt Prue hath withdrawn herself in dudgeon.

I have grown to like the Italians, all but foolish young men like Signor Sebastian. Most of them now look on me as an eccentric English spinster, who careth not to redden her lips and darken her eyes as the ladies do here. The mothers think me no rival to their daughters, so are kind to me, and Sir Henry hath made known to me some of his graver acquaintances, poets, painters and craftsmen of wondrous skill, so that I lack not for interest. Twice hath Sir Toby Mathew, who is Fidus Achates to Sir Francis Bacon, visited Venice during my stay. He acteth, he says, as unaccredited ambassador for England in many lands, for he remains a loyal subject, though in exile. I like well to talk with him and learn of Sir Francis and his great labours, for the friends exchange letters whenever occasion serveth.

(To be continued)

Who's Who In This Issue

Among the contributors to this issue are the following, of whom two at least we present for the first time to our readers.

HOUSER, MR. J. DAVID: This author writes of industrial relations with such simplicity that few would guess that he can be accounted, as the head of the Houser Associates, a foremost authority in this field. His conclusions are based upon the most refined statistical methods. Mr. Houser shows a rare combination in science, hard facts presented by a sensitive mind.

KRUISHEER, MR. JAN: Author of numerous essays on Oriental religion and mysticism. This author has been General Secretary for the Netherlands since 1931, and prior to that was for six years General Secretary for the Netherlands Indies.

SAARNIO, DR. UUNO: A talented young Finnish scientist, who won his Ph.D. degree with an essay on Symbology.

COMING FEATURES IN THE THEOSOPHIST

JUNE: THE MARCH OF SCIENCE

THEOSOPHY AND SCIENCE. By George S. Arundale.

A SYNTHESIS BETWEEN RELIGION AND SCIENCE. By D. D. Kanga.

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1. The Expanding Universe. By W. T. Pugh.
2. Science and the Mahatma Letters, By G. N. Drinkwater, B.Sc.

THE NATURE OF MATTER:

1. A Fourth State of Matter. By Gerard Reilly.
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PROBLEMS OF BIOLOGY:

1. Vitamins. By E. Lester Smith, D.Sc.
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PROBLEMS OF ANTHROPOLOGY:

1. Man's Family Tree: His Relation to the Anthropoids.
2. Modern Races and Their Distribution.
3. The Future of Man: The Problem of Population. By E. W. Preston, M.Sc.

THE FUTURE:

- The Future of Science. By E. Lester Smith, D.Sc.
- Problems of Evolutionary Science. By Corona G. Trew, Ph.D.

SCIENCE AND SOCIETY:

- A Note by E. W. Preston, M.Sc.

OUTSTANDING ARTICLES IN RECENT ISSUES

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THE MASTERS LIVE: LITERARY EVIDENCE. J. L. Davidge.

Visions of the Mystics.

Mysteries in Poetry.

Modern Views of the Superman.

VISTAS OPENING IN THEOSOPHY. George S. Arundale.

H. P. BLAVATSKY AS ORGANIZER. Josephine Ransom.

THE MODERN MIND AND THE THEOSOPHICAL SOCIETY. Adelaide Gardner.

THE APOTHEOSIS OF YOGA. George S. Arundale.

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APRIL

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THE FAITH OF THE ARTIST. J. H. Cousins.

THE BEAUTY OF PLANETARY INFLUENCES. Esmé Swainson.

THE WORLD'S DIRE NEED FOR A SCIENTIST MANIFESTO. Bhagavan Das.

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

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

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

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

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

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

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

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DO YOU KNOW what vivisection is ? It may be described as—Scientific experiments on living animals which involve suffering to those animals.

DO YOU KNOW that the present law of England allows the vivisectors to perpetrate almost unlimited cruelty ? The sinister doings of these scientists are hedged round with great secrecy ; but there are on record, among many others, the following recent cases :

Female dogs had their spleens withdrawn from their bodies and fixed outside the skin. The dogs were afterwards kept alive and conscious (*Journal of Physiology*, Vols. LXVI and LXXVI). Dogs were mutilated and inoculated with a noxious drug, as a result of which procedure they were brought into a shocking state of misery and disease (*Lancet*, July 3, 1926). Monkeys driven mad, so that they "bit themselves severely, two chewing off the end of a finger, and one the whole skin of a forearm" (*Lancet*, September 19, 1931). Animals subjected to poison gas (*Parliamentary Debates*, May 10, 1932).

DO YOU KNOW that under the Act of Parliament of 1876 which authorises vivisection, ONLY THREE Government Inspectors are employed—a number insufficient

to witness more than a small fraction of the hundreds of thousands of experiments which are performed each year in places spread all over the country ? Moreover, DO YOU KNOW that much of the Inspector's time is taken up with purely administrative work, and further, that an Inspector admitted to a Royal Commission that his instructions were that he "was NOT EXPECTED TO ACT AS A DETECTIVE" ?

Do you keep a dog ? If so, YOU DO KNOW that the dog is an animal capable of suffering not only physical but acute mental torture. DO YOU APPROVE of our faithful and affectionate four-footed friend being stretched in the vivisector's trough and terrified and tortured by his natural protector, man ? And DO YOU KNOW that some of the most severe experiments are done on dogs ?

DO YOU THINK that humanity in the long run can possibly be benefited by doing what is morally wrong—namely, by inflicting cruelty on animals ?

DO YOU KNOW that the NATIONAL ANTI-VIVISECTION SOCIETY has a practical policy whereby this abomination may be drastically checked and finally abolished, and needs YOUR active sympathy and support ?

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