

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

November 1938

Vol. LX, No. 2



CEASE YE! O CEASE YE!

GEORGE S. ARUNDALE

"POUR PENSER IL FAUT ETRE"

"ANKH"

NEW HORIZONS IN SCIENCE

CORONA G. TREW

H. P. BLAVATSKY'S MAGNUM
OPUS

J.L.D.

THE PHENOMENA OF LIFE

ALEXANDER HORNE

WHERE IS MUSIC GOING?

MARGARET E. COUSINS

THE LADDER OF ARHATSHIP

A. J. HAMERSTER

THE TREATMENT OF CRIME IN
ENGLAND

GRETA EEDLE

THE PRESIDENT REVIEWS HIS 1938 TOUR

SOURCES OF POWER

There is a constant pressure of the Masters' force behind The Society, so that members who will open themselves to it may become channels through which it will flow, enabling them to do in Their Name works greater than their own.

ANNIE BESANT

THE THEOSOPHIST

(Incorporating *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)

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

CONTENTS, NOVEMBER 1938

	PAGE
ON THE WATCH-TOWER. By The Editor	83
CEASE YE! O CEASE YE! By George S. Arundale	93
"POUR PENSER IL FAUT ETRE." By "Ankh"	95
ZAGREB CONGRESS: MANY NATIONALITIES—UNDERLYING UNITY. By A.G.	101
RIGAS—LIBERATOR OF THE BALKANS. By M. Papatirion	104
NEW HORIZONS IN SCIENCE. By Corona G. Trew	106
H. P. BLAVATSKY'S MAGNUM OPUS. By J.L.D.	110
THE PHENOMENA OF LIFE. By Alexander Horne	113
THE LADDER OF ARHATSHIP. By A. J. Hamerster	120
THE DIVINE FORM. By Clara Codd	128
WHERE IS MUSIC GOING? By Margaret E. Cousins	133
PHILOSOPHY IN VERSE. By Peggy Street	138
TECHNOCRACY—A SCIENTIFIC MANIFESTO. By F. Milton Willis	140
THE TREATMENT OF CRIME IN ENGLAND. By Greta Eedle	146
THE PRESIDENT ANSWERS QUESTIONS	151
THE HOMPESCH INCIDENT	152
A PROPHECY ON ABYSSINIA. By Kate Smith	154
LANGUAGES OF THE FUTURE. By "Jason"	155
NOTES AND COMMENTS: THE BROTHERHOOD OF LIFE, ETC.	157
ADYAR PUBLICATIONS	162
WHO'S WHO IN THIS ISSUE	163
THE THEOSOPHICAL SOCIETY	164
SUPPLEMENT, INTERNATIONAL DIRECTORY, Etc.	iii

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE
THEOSOPHIST

THE UNCOMMON SENSE

To all departments of life every Theosophist should be able to bring a virile, dynamic, uncommon sense, all the keener, all the more true, because into its composition enter many elements to which the world as a whole is at present blind. The light of his uncommon sense should reveal the dark places in the common sense of the day.

G.S.A.



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 1938 TOUR REVIEWED

HEAVY pressure of travelling and of the lecturing and other work to which travelling is incidental have prevented me so far from recording my impressions of the long and varied tour. I have my moods for writing as for talking, and it is only with the greatest difficulty that I can dominate any inertia with regard to either. Added to which there is always a considerable fatigue after a long tour is over, however easy it may have been made by the kindly ministrations of friends. This too has kept me from the typewriter. But at last we are for a very short while in the beautiful country home of Mr. and Mrs. John Coats, and for

the first time for many months I am at my typewriter.

*
* *

Through Europe

We started off from India, a happy family party of eight, including my private secretary, Miss Makey; the headmaster of the Besant Memorial School, Mr. K. Sankara Menon; Mr. and Mrs. Coats and their young people; Miss Hunt of New Zealand, and Mr. van de Poll, the honorary manager of our Theosophical Publishing House. Passing through the Suez Canal I had a most interesting talk with the Presidential Agent for Egypt, Monsieur Pérez. He is a particularly eager student of botany and has already done

remarkable work in this field. At Marseilles we were met by my very valued colleague, Monsieur J. Emile Marcault, General Secretary for France, and a large group of French members whom we were very glad indeed to see. We spent a short while in Marseilles, thence travelling to Nice and to Monte Carlo, and here I had the pleasure of seeing again Bishop Hounsfield, who is doing very useful work in southern France. In Paris we attended the Annual Convention of the French Section, from which we received that hearty welcome which always comes to us from the warm hearts of our French brethren. Then a visit to Huizen—a very happy visit to a great spiritual centre manned by a large number of stalwart and devoted friends. And from Huizen to London to attend the English Convention, where again we received the kindest of welcomes from Mrs. Gardner and a large number of members from all over the British Isles.

*
* *

Symbolic Yoga

I should like to say here that both Mrs. Gardner and my dear friend Mynheer Kruisheer, General Secretary of the Netherlands, gave me opportunities to address large gatherings on my researches into Symbolic Yoga. I think these talks were appreciated, and I feel encouraged to start on the heavy preparation of the book which will expand them. But I felt throughout how very amateur I must seem to those real Yogis who do not give lectures nor write books on their marvellous science. Still, it seems wise to have

spoken, even though so superficially; and I did the best I could.

*
* *

The American Tour

From England we went on to the United States, "sailing," if the word may be used, on the giant 80,000-ton "Normandie," which made the crossing in a little over four days. We had the great pleasure of the company of Mr. and Mrs. Arthur Chase, who in fact accompanied us throughout the American tour, to our great comfort. At New York we were met by Mr. Sydney Cook and Miss Etha Snodgrass, General Secretary and Secretary respectively of the American Section—the General Secretary being called President, and Miss Snodgrass National Secretary. It was a great delight to see them once more and also to be welcomed by leading members of the New York Federation, including Mr. John Sellon, the exceedingly able son of our Financial Adviser, Captain Ernest Sellon, and of our ever-dear friend Mrs. Barbara Sellon. Mr. John Sellon and his splendid wife are indeed pillars of support to the birthplace of our Society, as is also Mr. Ross, the present President of the Federation, worthy successor to Mr. de Saas.

*
* *

Planning Study Courses

A series of talks by Rukmini and myself to good audiences, Rukmini giving, as throughout the tour, some really fine lectures on "The Soul of India," began the American tour, but before leaving New York territory we paid a visit to the camp established by Mr. and Mrs. Fritz

Kunz about an hour or two out of the city. A very kindly welcome awaited us from a number of members, and we spent there a very pleasant couple of days. With characteristic generosity, Mr. Kunz promised to cooperate with Mrs. Gardner in the preparation of a study course in Theosophy which we are planning for the use of newly joining members of The Society. There is a great demand for this, and for a further course in meditation. The South African Section during its recent Annual Convention passed a special resolution on the subject of study courses and training for members of The Society.

* * *

The Twin Cities

From New York we moved on to Baltimore, where once more we received a most hearty welcome, and had the special pleasure of seeing again the splendid De Hoff family and Mr. Thomas Pond. We also renewed our old friendship with Mrs. Dekker, who placed her car at our disposal during the visit, and with Miss Larman, whose beautiful house and stately grounds are ever at the disposal of Theosophical workers.

Then to the twin cities—St. Paul and Minneapolis, where we were happy to see more old friends, and to be given a most hearty welcome. The usual lectures and the same kindly hospitality.

* * *

Beautifying Olcott

Then down to Chicago and to the American Headquarters for the beginning of a long Theosophical session to include the Annual Con-

vention and Summer School activities. Installed in the rooms we always occupy when at Olcott, Wheaton, we at once felt at home, and were thankful to be able to work in the restful atmosphere of its grounds. We were surprised at the changes which had taken place since our last visit about four years ago. The magic wand of Mr. Cook had seemed to cause springs to rise up and flow through the grounds, trees to become almost full-grown in an incredibly short space of time, and many other embellishments to appear here and there, including handsome tennis courts.

The brief period before the Convention passed quickly enough in the company of a number of friends who had gathered at Olcott, and then we all moved into the great Stevens Hotel in Chicago, with its 3000 bedrooms and 3000 bathrooms—a veritable city under the most efficient and gracious management. I have been in very many hotels throughout the world, but I can say most sincerely that nowhere have I been treated with such graciousness and indeed generosity as by the management of the Stevens Hotel. I hope this will somehow reach the eyes of those members of the staff who made our stay as their guests so pleasant and easy.

* * *

Chicago Convention—Harmonious and Efficient

The organization of the Convention was an example to all Convention organizers in smooth and unobtrusive efficiency. The great ballroom of the Hotel became an exhibition of Theosophy at Work, with the many booths of the Theosophical

Order of Service and of the various aspects of the work at the American Headquarters. The almost innumerable meetings were held with fine order and precision, both those for members only and those for the general public. A most delightful spirit of harmony prevailed throughout, even though there were one or two matters of controversial importance which had to be brought up—such as, for example, the raising of the membership dues. There was a very noticeable spirit of harmonious difference. Differences there were, but all were subordinated to the common purpose of strengthening The Society and spreading more and more widely our great science of Theosophy.

The wonderful ovation which Mr. Cook received at the close of the Convention was a spontaneous and remarkable tribute to the affectionate esteem in which he is held throughout the American Section. Mr. Cook is a born leader, with a highly trained organizing and business capacity, and I am hoping for the time when he will be free to enter the political life of his country to its very great advantage. America, like all other countries, needs Theosophical politicians. Mr. Cook has in him the power to be a statesman, and I hope the American Section will some day have the proud privilege of releasing Mr. Cook for a great national career.

*
* *

Great Citizenship

The Convention over, during which I gave two lectures on Symbolic Yoga and Rukmini spoke fiercely on "The Soul of India," we returned to Olcott, where was held

a most impressive Summer School, the highlights of which were Rukmini's beautiful illustrated lecture on Indian dancing and the composition of a very remarkable Pledge of good American citizenship. It has already been published with appreciative references in many American newspapers, and as far as I can judge expresses finely that spirit of true citizenship which was the subject of a remarkable address by Pythagoras to the citizens of Naxos in Sicily.

The New Citizen Pledge was reproduced in the October Watch-Tower, pp. 1-2.

I am writing this as Mr. Neville Chamberlain, the British Prime Minister, is visiting Herr Hitler in the endeavour to avert a world-wide war—an unprecedented action of great nobility, but I cannot help thinking of the urgent need each country has of good citizens and great leadership. Not a country but sadly lacks both. Perhaps this Pledge of Good Citizenship will help America out of her troubles by establishing a body of men and women, young and old, who will rise above all party utilities, remember with reverence America's great traditions and splendid exemplars of them in human form, and will see into the future for inspiration to build upon such traditions a superstructure which shall be a great monument to the western branch of the Aryan tree.

*
* *

Delightful Travelling

During the course of the Summer School I gave a number of talks on

Symbolic Yoga which I think were appreciated, and I may repeat what I said as the School drew to its close—that it was one of the very best we have ever had, and we have indeed had many very good Summer Schools at Olcott.

Then came one of the most delightful modes of travelling that I have so far experienced, again a conjuring by the magic wand of Mr. Cook. He had gathered together a number of enthusiastic American workers to make part of our tour with us, so it became possible to arrange for a private saloon to take us from Chicago through our various halting places right to San Francisco. I believe we have to thank the authorities of the Baltimore and Ohio Railway for the saloon and for all the excellent arrangements made *en route*, and I do thank them most heartily for their courtesy in doing everything possible, and sometimes more than seemed possible, to make us feel their honoured guests.

Our party consisted of Rukmini and myself, Mr. Cook and Miss Snodgrass, Miss Poutz the ever-young, Miss Maquillet, Mr. and Mrs. Staggs, Miss Norma Makey, Mr. Warren Watters, Mr. van de Poll, Mrs. Gray, Miss O'Connell, Mr. and Mrs. Chase and Mr. Donald Chase. Our carriage was air-conditioned, and many of us had individual bedrooms. In addition there was a kind of parlour for sitting comfortably during the day.

* *

Warm Welcomes Everywhere

On the way we had the pleasure of receiving railway station visits from members of isolated lodges, and we happily rose at all kinds of

unconscionable hours to greet them. H.P.B.'s ring, which as President I have the privilege of wearing, was the subject of eager interest, and of course most of those who came to see us were seeing for the first time both their General Secretary and their President.

Finally, after about three days travelling, we reached Seattle, our first port of call on the western coast. The same warm welcome—America is a land of warm welcomes—awaited us here, and we had a very happy though strenuous two or three days. We had here the pleasure of seeing again Bishop and Mrs. Wardall, and many other old friends, including that indefatigable worker Mrs. Durham, and her fine son Nelson. But I have not the space to enumerate the many old friends whose hands we were happy to clasp in unceasing friendship, nor the generous arrangements made for our work and comforts. I think I gave at Seattle my best address to members—The Masters and The Theosophical Society.

But the highlight of Seattle was the unexpected but delightful visit from a large group of members of the Canadian Federation of our Society. I was more happy than I can say both to see them and to have a little talk with them. Indeed I do not think I enjoyed anything more during our couple of months stay in America than this short glimpse of these Canadian brethren, all the more so as I had found it impossible to pay them a visit. They were all very gracious, and impressed upon Rukmini and myself the urgent importance of a visit to Canada in the near future. I know Mr. Smythe will welcome us too, so

I do hope that the fates which rule our visitings will point to us the way to a little tour of Canada.

Old Friends at Hollywood

The Seattle visit being over, our saloon was ready to take us on to San Francisco. Again the warm welcome. Again the renewal of old friendships. Again the happy contacts with our fellow members. We were very specially glad to see again Mr. and Mrs. George Friend, who had been such delightful hosts to us on the occasion of our last visit.

Then to Los Angeles and Hollywood, surrounded once more by warm friendship and gracious hospitality. In Hollywood we stayed again with our two dear friends Mr. and Mrs. Hotchener, in their beautiful home overlooking the city with its myriad lights of many colours. Here again numbers of old friends to greet us, including some whom we had known in the Australian days when Bishop Leadbeater was the head of The Manor at Mosman near Sydney. Mr. and Mrs. Tettermer, Mr. and Mrs. Erling Roberts, Mr. and Mrs. Walter Hassall, were among these. And then there were Mrs. Rogers and her son Stanley, and the American Section's grand old man, Mr. L. W. Rogers, in great form and the proud President of a new Lodge—the Chela Lodge—with a number of new members whom his fire and compelling exposition of Theosophy had brought into our Society. He was good enough to attend a number of our meetings, and I was very proud to meet him again and to derive encouragement from his faithfulness.

* * *

Mr. Warrington

Perhaps one of the highlights here was the very gracious presence of our former Vice-President, Mr. Warrington, with Mrs. Warrington, at many of our gatherings in Hollywood. Although he is still far from well, and walks with difficulty, he came down from Ojai to be with us during some portion of our stay in Hollywood and Los Angeles. I was very happy indeed to see him and Mrs. Warrington, for there are specially close links between us.

We were also glad to see two comparatively new stalwarts in Mr. and Mrs. Wix, Mr. Wix being the President of the Southern California Federation. He is indeed a tower of strength both to Southern California and to the whole of the American Section, as well as being a lawyer of eminence in Los Angeles.

We had hoped to have one week's activity and then a week of comparative leisure. But it was decreed otherwise, and we found the second week as strenuous as the first. But it was all very happy, for we were at all times surrounded by most kind friends.

* * *

Virility at St. Louis

Our last place of call was St. Louis, where we were met by those tireless and competent workers, Mr. and Mrs. Charles Luntz, and were once more provided with kindly hospitality, enhanced by the provision of an air-cooled suite of rooms, for the temperature of St. Louis was supposed to be well into the three figures. As a matter of fact, the temperature was so charming as to bow before us, and kept within a

discreet two-figure limit. What fine premises the St. Louis lodge has, with its excellent house and really beautiful hall, erected in memory of Mr. Hudson, to whom St. Louis owes so much.

There is no doubt as to the virility of St. Louis, largely, of course, because Mr. and Mrs. Luntz mean business and stir their fellow-members to mean business too. There was a sense of constant activity and of ceaseless endeavour to bring people to Theosophy along the line of least resistance—their particular interest whatever it may happen to be. I was specially interested to learn of Bible study classes, so that the great Christian Scripture may be studied in the light of Theosophy.

I do not think I have come across this activity elsewhere in America, though it is obviously so important. It is a sign of the alertness of the St. Louis lodge to its obligations towards the general public.

I was also interested to know that Mr. Rogers had transferred his little journal, *Eternal Wisdom*, to the capable hands of Mr. Luntz. I believe it has a large circulation, as well it may have since it is full of all kinds of good things. So was it that our final visit left a very pleasant impression upon us. Many lodges might, I am sure, send a worker or two to study the technique of the St. Louis lodge.

*
* *

Au Revoir, America!

Back once more to New York, but with a very delightful surprise in seeing upon the platform of one of the stations through which we passed the tall slim figure of Mr.

Cook. When we rushed out to see him he calmly informed us he also was travelling by the same train to New York and that Miss Snodgrass was already in her compartment. You can imagine how happy we were to receive this further act of loving graciousness, the very keystone to an arch of graciousness which was over us throughout our sojourn in the United States. He and Miss Snodgrass stayed with us during the few days we were in New York, as well as my dear young private secretary, Miss Makey, who had already been with us everywhere on our tour, but whom we had regretfully to leave behind awhile in America so that she might be some time with her mother.

Au revoir, dear America! Thank you for all you give to us, and may we see each other again soon!

*
* *

Publishing Houses' Policy

Once again in London, after a most comfortable voyage in the "Normandie" once more, in the company of Mr. van de Poll, he going on to Le Havre and we disembarking at Southampton, to be met by Mr. and Mrs. Coats and Mr. K. Sankara Menon, the headmaster of the Besant Memorial School, who had stayed behind in Europe to make a round of visits to some of Europe's leading educational institutions.

I must mention here the great value of Mr. van de Poll's visit both to Europe and America. There have been, in connection with our determination to develop the publicity work of our Adyar Publishing House, a number of matters which

needed the cooperation of the many Publishing Houses in all parts of the world, and specially of London, Amsterdam, Paris and America. I am very glad to say that from each House Mr. van de Poll received the most generous and understanding help, and it has been possible to draw up a number of agreements embodying a policy congenial to each House, and particularly to America and to London. I feel sure that through the understanding thus reached, our publishing work will go forward rapidly, and I thank most heartily all who have met us so generously and with so broad-minded a conception of the unity of the whole work. Mr. van de Poll has been both indefatigable and appreciative of the problems which confront individual Houses, and this has done much to help.

*
* *
*

International Elements at Zagreb

I was very happy to have a fleeting glimpse of Madame Lefevre, our Portuguese General Secretary, who came to see us off on our visit to Zagreb.

Then to Zagreb for the fifteenth European Congress of the European Sections. It was a most valuable gathering, though in a way clouded over by the passing of the Secretary of the Federation, Mynheer Cochius. We all have known him well, and have both loved him and deeply respected his ability and loyalty to The Society. On all sides in Zagreb we were constantly hearing of the many ways in which he had endeared himself to all the European members and had helped them in

all their difficulties. He had, of course, a perfect genius for organizing Congresses, born, doubtless, of his remarkable work in his glass factory at Leerdam, in which most beautiful glass was produced and the workpeople cared for in a truly fatherly manner. We missed him sorely at Zagreb, and our hearts went out to his family in deep affection and sympathy.

I do not think I have attended, I do not think there has been, a more representative gathering than this one. There were twelve General Secretaries present in person, and representatives of several Sections whose officers could not be present, as Denmark, Poland and Czechoslovakia. It was wonderful and inspiring to see on the platform the General Secretaries of Greece, Bulgaria, Rumania, Norway, Holland, Scotland, England, Yugoslavia, Italy, Belgium, Russia (outside Russia) and Wales. And no less wonderful and inspiring to see before one as one spoke a uniquely international audience.

We were all very happy together, all intent on peace and friendship, all looking for the good in one another. I had the pleasure of conversations with Signor Castellani and the Italian brethren who came with him, and while we were unable to agree as to the nature of my Presidential duties, our mutual respect and affection became intensified, for each of us spoke as truly as he could. He is writing, at my special request, to every member of the General Council setting forth the views he expressed to me at Zagreb, so that the responsible authorities of The Society may be

fully aware of his point of view. He does not think it would serve any useful purpose for these views to be published in *THE THEOSOPHIST* since they have reference to our own internal affairs.

* * *

Regal Courtesies

The authorities of Yugoslavia gave us a very generous welcome, a representative of the Government being present at the opening session, which Rukmini and I were unfortunately unable to attend as we had to be a day or two in London after returning from America. A very gracious reply was also received from the Prince-Regent to our telegram of homage to His Majesty King Peter. So we felt ourselves very much at home, the more so as there was on duty a body of Yugoslavian scouts and guides who acquitted themselves in the true scout fashion. I was very happy to be honoured by investiture as an honorary member of three of their troops, being presented with three scout scarves. I shall treasure these and show them proudly wherever I go. The Young Theosophists, too, were much in evidence and had several meetings to discuss business and to have addresses. Very special thanks are due to Monsieur Prikril, who was a tower of strength to the Congress and who helped our unity by his accurate translations of the various foreign tongues. It must have been very tiring work, but he was never at a loss and translated with equal effect both humour and seriousness.

The time passed all too quickly, thanks to the brotherly care be-

stowed upon us by our Yugoslavian brethren, with picnics, excursions, national music and dancing, and even a military band. Two Austrian friends contributed some really beautiful music to the various meetings, and I for one wish it could have taken the place of my lectures. Indeed there was much musical talent available to make the various meetings more palatable!

I am glad Mr. van Dissel was able to take up the duties of General Secretary of the European Federation in place of Mr. Cochius. He is a splendid worker, endowed both with wise devotion and unusual business ability. Mr. Labberton was also fortunately available for the onerous office of Treasurer, which reminds me that financially the Congress was a success.

* * *

Congresses to Come

The next Congress, in 1939, is probably to be held in France, and will take the form of a Summer Camp or School somewhere in the north of France, in beautiful Normandy or Brittany.

And while I am on the subject of Congresses, let me say that I have received an official report from Mr. Jinarajadasa, my travelling Presidential Agent, that there will be no possibility of holding the next World Congress (1942) in South America. There are too many difficulties in the way. I have received a very warm invitation from the American Section to make America the venue of this important Congress. The question will, of course, be laid before the General Council at its next meeting.

* * *

Concentration on Peace

And now we are in England again for much business of various kinds before we return to Holland for a week's concentration on peace, with what I hope will be an international gathering of members of The Theosophical Society. Much depends upon the international situation, which for the moment seems dark, though I have always said that I do not see war as likely this year. I am addressing our London members on September 25th for the last time before we leave England, and the Dutch members a Sunday or two later. And then to Switzerland for a brief relaxation before embarking on the P. and O. liner Strathaird on October 27th at Marseilles for Bombay.

*
* *
*

Greater Understanding Achieved

Summing up my tour, let me say at once that the President of The Theosophical Society has received on this occasion, as he always does, from one and all the warmest of welcomes. He is always *persona grata* wherever he goes, whatever may be the individual member's opinions about him. I have been vividly conscious of drawing nearer to every Section, to every General Secretary, and to every member of each Section, as I have travelled about; and this has made me very happy. There is far more understanding between my fellow-members and myself as a result of this tour than ever before. There may not be more agreement. Why should there be? But there is more understanding. And where there is real

understanding there is safety and power in difference of opinion.

*
* *
*

Greater Solidarity Needed

But I have noticed also that there is not nearly enough solidarity among the membership in the various localities. The sharp differences that sometimes exist tend to a destructive lack of cooperation, which, of course, makes the work far more difficult. Sometimes there is a very influential member who dominates the whole of the Theosophical activity in his locality. Sometimes, when there are two or three lodges, they are at variance one with another. Sometimes a little group of members controls the policy, so that those who differ from the policy are regarded as disloyal or obstructive. I think that in every lodge there should be much more tolerance of difference of opinion, much more room for difference of opinion, for the expression in all courtesy of such difference. I think that where there are more than one or two lodges, there should be very close cooperation, each helping the other, all together dividing between them the work of presenting Theosophy to the public from different angles. And when a national or an international lecturer comes, there should be very close combination to make his visit as fruitful as possible.

Sometimes very earnest members seek to create Theosophy in the images of their own philosophies, forgetting that Theosophy is the property of all, is the science of the life of everyone. Thus is it that orthodoxies arise, to the dangerous devitalization of our movement.

Cease Ye!

O Cease Ye!

BY GEORGE S. ARUNDALE

I WILL send forth my voice among the people of this land :
I will call unto them in the cities of degradation :
I will seek them out in the wildernesses of desolation.
In all their dwelling places will I find them,
And I will speak unto them all with my voice, which shall be as the
Voice of God calling them to desist with haste from their un-
godly ways.
And my voice, which shall be the Voice of God, shall be as the
voice of all who are oppressed, calling for deliverance from
their darkness.

In the name of all the unhappy and miserable, of all the unfortunate
and sorrowful, in the name of all dumb creatures, will I send
forth my voice, and it shall be their voice.
It shall be the voice of the helpless children of God which are being
cast down into misery by the iniquitous.
And I shall say unto those who cast them down :
Cease ye, O cease ye, to oppress the children of God.
Cease ye to torture them, for in no wise shall ye draw even one
single drop of contentment out of the ocean of their agonies,

O ye mockers of God !
O ye mockers of yourselves !
Vain deluders of yourselves that through the pain of the helpless ye
shall derive a single moment of comfort.
O ye blasphemers of the Christs, They that are anointed of Mercy :
Cease the delusion that out of wrongdoing shall come good. ;
Verily, verily, inasmuch as ye do wrong to one of the least of the
children of God ye come within the justice of God who work-
eth His law of Adjustment unto its perfect fulfilment.
Have ye not yet learned of the wisdom that God is Love, and that
there is no other Godliness but Love ?
Have ye not yet learned of the wisdom that God is the Father of
all, and that there is no other godliness than brotherhood ?

O ye unfortunate whose civilization is built upon the sands of the
unreal !

O ye unfortunate whose minds are sunken in the dark miasmas of ignorance !

Cease ye, O cease ye, to boast of the splendour of your God-flouting monster-forms, and seek to rise in faithfulness unto the Love of God.

Cease ye, O cease ye, to oppress the children of God !

Cease ye, O cease ye, to sacrifice them upon the bloody altars of your self-seeking !

O ye mockers of God !

Know that the body and blood of each of God's creatures is verily the body and blood of their Father who has begotten them.

Know that as ye trample underfoot in selfishness the life that God has given unto them ye are laughing at God who is your Father and theirs.

O ye unfortunate and deluded !

As ye eat the pain-ridden flesh of the helpless, and adorn your desecrated bodies with the agonies of their martyrdom, ye doom yourselves to share with them the hells into which ye have cast them, and to obtain no deliverance until the last prisoner is freed.

Ye are not accursed of God, for He loveth and cherisheth you.

But ye are accursed of yourselves and shall dwell in the hells of your creation until your repentance is accomplished and ye go forth no more into the ways of darkness.

Ye condemn others for that they are not as ye are, for that their ways are not as are yours, for that their civilizations are not as are your civilizations.

I say unto you : Judge not others whom ye know not. Rather judge yourselves, lest ye come under the chastening whereby alone ye shall be redeemed.

Seek ye first the Kingdom of Righteousness which is within you.

Assail it no more with your lawlessness and mockeries of brotherhood.

Divide it no more with your tyrannies and quarrellings, so that it standeth not as the rock of your safeguarding.

Bless all creatures with the power and grace of your understanding, and shelter them within the love of your hearts.

Lift them up into your brotherhood which is the Glory of God.

Thus will I send forth my voice among the people of this land !

So will I call unto them in the cities of degradation.

Thus will I seek them out in the wildernesses of desolation.

In all their dwelling places will I find them.

And my voice shall be as the Voice of God, for it shall be the very Voice of all who are oppressed, that they may be delivered out of their darkness.

"Pour penser il faut être"

BY "ANKH"

Commending the President's "splendid and courageous appeal" for world peace in his recent correspondence with the Italian General Secretary, the writer of this article demonstrates philosophically the rightness of the President's point of view, and strives to elevate the discussion to a level beyond dispute and to facilitate mutual understanding.

Two Methods of Thinking

IF the issues of THE THEOSOPHIST for August and December 1937 are compared, it appears that between the thoughts of the President of The Theosophical Society and the thoughts of the General Secretary for Italy on the same question, viz. World Peace, exists a most marked, and perhaps even irreconcilable clash, notwithstanding the fact that both have pledged themselves to the principle of Brotherhood, which as seen from their published private correspondence, neither of them as yet has openly violated.

This might seem very strange to everybody; however not to a Theosophist, who knows that there are not one, but two quite distinct methods of thinking: the kama-manas, analytical thinking, exclusively applied by European science until now, and buddhi-manas, or synthetic cogitation, which only now is beginning to develop in Europe.

Both methods, being different in essence, naturally lead to different results. Because there cannot be the least doubt that both authors, though perhaps not on the same level, have expressed their best

thoughts, their sincerest aims and the fruit of their highest inspiration.

Descartes' System

But for us, who are asked to put these thoughts into action, arises the question: What shall I, the reader, do? Because nobody can tread simultaneously two paths leading in opposite directions. To facilitate the task of answering the above question the following article is written, showing that the rightness of the point of view of the President

1. can be demonstrated mathematically: i.e. **beyond dispute**;

2. that it has been demonstrated philosophically these three hundred years past by the famous philosopher René Descartes in his very brief, but immortal treatise: *Discours de la Méthode*, published at Leyden in 1637 and now translated into all languages;

3. that it has been tested by clash of arms during the long era of the Thirty Years' War (1618-1648), which annihilated two thirds of the population of Central Europe and was ended by the Westphalian Peace, signed by the disciple of this same philosopher Descartes, namely

Christina, daughter of Gustav Adolf and Queen of Sweden and Estonia (1632-1654).

René Descartes (1596-1650), the father of the European so-called New Philosophy, which superseded the Scholasticism of the Middle Ages, not only invented analytical geometry, to this day the basis of the mighty structure of modern higher mathematics; he not only invented barometrical levelling, without which even today there could be no navigation of the air, but on his proposition contained in the quoted treatise, shortly after his death, Francis Bacon, Robert Boyle and the Bishop of Chester founded the Royal Society (London 1662), and the experimental method of research introduced by him has in the brief space of three centuries conquered the entire world.

His Profound Influence

From this it may be seen that the influence of Descartes' lifelong work has been profound, commanding and universal, and just therefore it is strange that his system of philosophy, the basis of all these great achievements, has proved to be not final and not conclusive. Contrarily, it has been the first of a whole series of very ingenious endeavours to bring into prominence other properties of the human mind.

The first of these was the so-called occasionalism of Arnold Geulinx (1625-1669), which disputed the autonomy of the individual in the realm of thought, and soon afterwards the system of Gottfried Wilhelm Leibniz (1645-1716), who in spite of the fact that nearly all his works were written in French, is held to be the father of German philos-

ophy. Not being able to realize the categorical difference between spirit and matter, he postulated, instead of the might of the human intellect, his so-called "la force primitive," comprehending under this term a power which, being outside of man's spiritual entity, rules over him and over the entire world.

In such circumstances and being convinced that the system of Descartes, like every other philosophical system, cannot be absolute and binding to everybody, which very forcibly is asserted by himself in this very easily readable treatise, it is necessary to decide, whether his system indeed is based on an unshakable foundation, and whether we, the readers of his book, can identify ourselves with his philosophy.

A Basic Axiom

It is generally known that to a certain extent every science, and in the first place the only absolute and truly incontestable science, mathematics, is based on one or more uncontradictable assertions, the so-called axioms, the rejection of one of which is equal to the negation of the whole structure resting on them. Contrarily, if these axioms once are acknowledged to be true, all that follows from them is beyond dispute. Now the basic axiom of the whole philosophy of Descartes says: *Pour penser il faut être*, i.e. **to be able to think, you must exist**, because never has he said, as is often asserted, *cogito, ergo sum*; but what he did say was: *Ego cogito—ego sum (je pense, donc je suis)*.

Certainly the quoted sentence is true for its author, for the reader of his book, who has been following his argumentation up to this point,

and for the writer of this article. But it is not true for a great many people, because there exists the possibility of an opposite axiom, viz.: you can exist not being able to think. In this way evidently the two conceptions: to exist and to think, can be united in two different ways:

First truth: To be able to think you must exist.

Second truth: You can exist not being able to think.

Opposing Philosophies

It seems that under such conditions every one of us must choose with which of these two axioms he will identify himself. However, quite unexpectedly, it appears that this is not only not necessary but even impossible. This follows from the fact that both truths are not equivalent, because the first, even not being valid everywhere, nevertheless where it is valid is so for ever, whereas the second, even where it is valid, has only a passing, i.e., temporal validity. We are human beings! No child is born possessing the faculty of independent thinking, but no man dies not having achieved at least something of this faculty, be it even as primitive as possible.

This means that whether we like it or not, life itself relentlessly compels us to begin to think independently, and what pertains to every individual is also true with respect to all nations. Having spent long centuries, at last to everyone of them certainly comes the time when the second of the above stated truths is dismissed and there begins a general process of thinking.

But now in this process of thinking already participate large masses

of the entire nation, and not any more only some few specially gifted individuals. And what is going on in Russia, Italy, Germany and maybe even in Spain and perhaps in Japan is nothing else, notwithstanding the very great difference in the events themselves, their character, the methods employed in their States and their aim; notwithstanding even the great antagonism between many of them; all this is nothing else than the solemn declaration of the truth: ***you can exist not being able to think, but not for long.***

Indeed the philosophy of Descartes is not at all addressed to everybody, but only to those adult persons who either possess or wish to acquire the very great, difficult and noble art of independent thinking, and to this end are determined to identify themselves with the axiom: to be able to think you must exist. Because this formula contains yet something more, not evident to everybody at first sight.

Certainly there can be no doubt about the fact that to be able to exist there must be at least one property, because the absence of all properties of course would be equal to the absence of existence itself. Therefore the systematic criticism of Descartes, though in itself a negative phenomenon, must lead, being inherently constructive, to a positive assertion, which we indeed do find in the three following paragraphs of the fourth part of the quoted treatise.

Philosophy of Force

It may be formulated thus: ***I am not yet sufficiently perfect.*** That is the conviction of one of the

acutest minds of his generation. But also to it may be opposed another axiom: I am not yet sufficiently strong! And this has been done and is at present done, alas, by very many people. These are the same who in ancient times worshipped great and powerful animals; who afterwards idolized Heroes and Caesars, and who in our days are so very enthusiastic devotees of their dictators.

These are the same people who have accepted the second of the two truths stated above, and thereby having confined their being exclusively to material existence, indeed and according to the deepest and sincerest demands of their own conscience, do need a powerful authority to rule over them, because they do not know, and cannot know, what is right and what is wrong. And therefore, as Descartes affirms, these people never can hope to attain the position of "lords and rulers of Nature."

A protagonist of this view was the abovementioned Arnold Geulincx, who as the foundation stone of his philosophy put the axiom: *ubi nihil vales, ibi nihil velis*; i.e. where you cannot command, there you must not demand, which is equivalent to the complete negation of the rights of any minority. Of the same opinion was also Leibniz, who declared himself unable to live without an almighty and all-embracing power, which rules over the entire world and also over him.

Such a power, so very dear to these people, here on this earth, in fact has been the mediaeval Roman Catholic Church. By auricular confession she delivered the faithful from the pangs of their conscience,

and by sacerdotal remission of sins she bestowed on them that peace of mind, which without this help they were absolutely unable to achieve. And only in the interests of the congregation has this church, in olden times, put forth the claim to be the single power on this earth and has demanded absolute submission from every sovereign and from all States.

Democratic Philosophy

In spite of this, however: you can exist not being able to think, **but not for long**. To the division of humanity, in force at his time, into the Mighty and the Weak, Descartes opposed his deeply and truly democratic axiom: ***I am not yet sufficiently perfect***. And this assertion had not been the result of a passing pessimistic mood of mind, but was the fruit of seventeen years of extensive experience and of incessant and prolonged study. Indeed, by this sentence Descartes affirms that his spiritual ego stands in the middle between absolute nothingness, i.e. a state where the faculty of thinking and therefore the thinker's existence has not yet come into being, and Absolute Perfection, which he already dimly conceives and to get nearer to which is his constant highest aim.

To this Absolute Perfection Descartes gave the appellation God. Evidently he could not act otherwise. It is expressly stated in the treatise under consideration that he did not wish to be either a revolutionary or an agitator, therefore he selected a symbol familiar to his readers, but to the anthropomorphic god of the uneducated masses he

did not oppose a likewise anthropomorphic devil in whom the church at that time believed. By this act he purified his ideal from the heavy weight and from the weaknesses of the terrestrial globe.

On that account, however, Descartes, as also Galileo Galilei, some years earlier (1633), had to suffer from the punishing hand of the church, firstly through an atrocious attack against his classic work: *Meditationes de prima philosophia*, by the jesuit Bourdin, professor of mathematics of the University of Clermont, and later, after his death, by the inclusion of it into the *Index Librorum Prohibitorum* (1663). However, in spite of all these prosecutions, the Thirty Years' War (1618-1648) had brought about already a profound change in the European mind, and notwithstanding its awful devastations had established the conviction of the necessity of freedom of thought, independent thinking and personal responsibility.

Mutual Understanding

From the foregoing it follows **beyond dispute** that the philosophy of Descartes is based on an unshakable foundation and is acceptable to all those who agree to his two axioms :

1. **To be able to think, there must be something which thinks**, i.e. a free, independent and responsible entity, in other words a human I.

2. **This human I is not yet sufficiently perfect**, i. e. not being able to embrace and still less able to penetrate the All, it divides the world into friends and foes and is

afraid, and therefore angry, if it encounters opposition.

But from the above there still follows something more, which is very important with respect to the Mutual Understanding so forcibly advocated by the President, viz :

Those who do not accept the above two truths, i. e. the remainder of the entire party interested in the present discussion are obliged to affirm the opposite two axioms, viz :

1. **It is impossible and therefore useless to think.**

2. **To the end of being perfect it is necessary to be strong**, because also they, as explained above, are not at all opposed to Absolute Perfection and naturally are very angry and extremely eloquent if they feel that somebody is supposing that they are. Force is the only way for them to reach Perfection, and therefore they much more than their opponents need a Supreme Power, if it only would agree to rule over them. Because in their sincerest thoughts Might is equal to Right, and being themselves unable to decide what just is right, they will gladly bow to any decree of a Federation of Free Nations ; if this latter is only able not hypothetically, i.e. in a not-existing-for-them Realm of Thought, but here on this earth by force of arms, i.e. by **their ultima ratio**, to demonstrate that it is absolutely unassertable and in the position to withstand every future attempt to question its authority.

Precisely in this way Roman Law has come into existence ; only in this way, even before the Christian era, law has been established and enforced in every and all of the incredibly different and absolutely disconnected countries of the Great Roman

Empire, and only in this way Law and Order are reigning today in every modern State without exception. And just those who at present most vehemently attack the League of Nations, will most energetically support this new Order, if the Federation indeed is able to convince everybody that the same Institution which is entrusted with the

administration of the law, is also in a position to enforce what is Right. And certainly will come the time when this Institution will not be needed any longer, because

***"You can exist not being
able to think,
But Not For Long."***

THE PERFECT BOY

Lives in a Wood, is a Vegetarian

Doctors have discovered the Perfect Boy. He lives in a wood; eats neither meat, fish, eggs nor bread; takes a cold bath every morning and an air bath out of doors.

Nine years old, this boy weighs 4st. 3lb., is 4ft. 4in. in height, and has a remarkable power of chest expansion and abdominal retraction. His parents—people of culture—are also strict and ardent vegetarians. Their woodland home is two miles from a shop.

Sir Leonard Hill, the physiologist, giving details in the *British Medical Journal* of the boy's life, adds that he underwent tests at St. Thomas's Hospital, London, which proved him to be in a remarkable condition of physical fitness.

Sir Leonard provides a striking contrast to this boy's diet which, he says comes to 100 calories a day, by giving details of the dietary of chimpanzees at the Zoo. Their daily meals are said to represent 4,800 calories.

A typical day's diet for the boy is as follows:

Breakfast (after walking five miles to church and back).—One fairly thick

slice of pineapple, weighing about 6 oz.

Luncheon.—Baked spinach and onion pie, with a very thin crust made of wholemeal flour, cheese and milk, about 10 oz. in all.

Tea.—Two apples, one orange, two small tomatoes, in all about 12 oz., including the skin of the orange. One small ice.

His school is two and a half miles away—he can easily walk ten miles a day—and when he is there he has vegetables for dinner, with some fruit.

The boy is bright and intelligent, has a clear skin and eyes. Says his father: "He is full of life and energy, and getting stronger and tougher rapidly. Anybody who likes could come and observe. There is no deception; only the workings of God's laws of nature in a clean young organism."

Although the boy has no bread at home, he is allowed to eat bread and butter and cake when he goes out to tea, about once a week. And when the Perfect Boy does get mildly out of sorts, "it is only due to too many tea parties, and consequent starch and sugar consumption."

Zagreb Congress

MANY NATIONALITIES: UNDERLYING UNITY

From a Correspondent

THE Congress at Zagreb, August 25-30—the fifteenth Congress of the European Federation—met at a very critical time when the problem of Czechoslovakia overhung all Europe. In spite of passport difficulties and vague apprehensions 350 members of The Theosophical Society enrolled, twenty-two countries were represented, and twelve General Secretaries were present, a larger group than has gathered since the World Congress at Geneva.

At the first meeting in the absence of the President, who could not arrive until later, Mr. J. E. van Dissel presided over the Congress and a few moments were given to recognition of the splendid work done by the former General Secretary, Mr. P. M. Cochius.

On this opening evening a representative of the King of Yugoslavia was present in the chair, and a Bishop of the Roman Catholic Church, as well as other public dignitaries. Apparently this courtesy is extended to all international gatherings in Zagreb, but it added colour and importance to the occasion. The General Secretaries of the four Balkan States, or their representatives, acted as hosts to the Congress, and gave short speeches.

The usual greetings were given by the other General Secretaries and representatives, and one felt

the solidarity of our Society in the face of the disharmony of the world at large.

The meetings were held in the Croatian Music School, and some of the music was given by professors or pupils of that school who are friendly to our movement. The hall was spacious, the entrances good, and there was ample accommodation for committee meetings, buffet, etc.

The town of Zagreb is the usual combination of old and new: the old city on the hill with promenades where old ramparts stood, and the new, rather modern, town at the foot of the hill running down to the river. The town is pleasant and spaciouly planned, and the streets have many trees and open spaces. The restaurants catered admirably for vegetarians, and one favourite restaurant, where most of the café is in the open air, ran a special Congress menu.

In addition to Congress meetings and lectures, there were also meetings of the European Federation Council and an informal gathering of the General Council. Mr. J. E. van Dissel (Holland) was elected General Secretary of the Federation, with Mr. D. van H. Labberton as Treasurer, and a new Executive Committee. The chief work otherwise was the organization of activities in Europe.

The Federation hopes to be able to supply lecturers to countries which are not usually reached by outside visitors, and also to assist the smaller Sections in other ways.

Enter—The President

When the President arrived on Saturday, the 27th, the Congress was well established, and his coming brought immense vitality and vigour to the whole gathering. His lectures on "Symbolic Yoga" were translated sentence by sentence, and made a great impression. Saturday was Balkan Day, and there were talks about the four Balkan countries by their representatives, with the national anthems. This programme was broadcast. There was a social gathering in the afternoon, and in the evening Mr. John Coats showed his Adyar films.

On the 28th the young people held their meetings, and on the 30th two lectures were given under the Theosophical Order of Service.

Meanwhile other lectures and discussions were taking place which contributed greatly to a deeper understanding of our work. Dr. and Mrs. Arundale spoke on Sunday evening to a large gathering. The President's title was "The Fundamental Teachings of Theosophy," and Shrimati Rukmini Devi's "The Soul of India."

A list of these lectures does nothing to convey the quality of life which was the important keynote of the Congress. In the gatherings that continually occurred on the stairs, over mealtimes and during the excursions, all nationalities mingled with friendship and goodwill. There was happiness and interchange of ideas. National barriers melted,

national problems seemed less important. The preparation for the Congress by the local committee led up to the international work, which was superimposed upon that of the local Sections, and as the life of the European Federation began to flow through the organization, the greater life of our Society swept in and for the time of the Congress we all lived as a universal brotherhood. To many who attend these Congresses from year to year the life pouring out seems a unique contribution which The Theosophical Society makes to the life of Europe. There are other international groups which meet for special purposes—to talk of peace, to coordinate labour, to discuss diet or esperanto. The Theosophical Society meets to discuss life, to accept life as it is, and to fulfil whatever obligations life may demand from it. The awakening of a certain universality in consciousness amongst the members present is part of the interior work of such a meeting. Faces light up, difficulties disappear, and things "feel differently."

In the closing talk, given by the President, when he spoke so quietly and with such a deep sincerity that the hall became intimately still, he described the work of the Regent of Europe and of His contact with the different countries and their needs, stressing that today it is urgently necessary for all members to think more of what is wanted for their country by the Great Ones and less of what the country wants for itself.

For some of us the curtain of doubt and insecurity which screens the future lifted for a moment, and

we could feel the calm detachment with which our Elder Brothers continue their unremitting efforts to awaken the latent spiritual consciousness that sleeps in all men, even here and now, in Europe. Renewed with hope and enthusiasm,

we return to our National Sections, having lived for a little in a world where nationality was indeed recognized, but was clearly seen to be secondary to basic spiritual unity which underlies all variations in national feeling and behaviour.—A.G.

WHAT CAN WE BEST DO FOR PEACE ?

From Dr. Arundale's closing address at Zagreb, August 30 :

By standing strongly and WILL-fully for peace. *There is no need for war.* We have to say there shall be no war. It is less important to speak about it and more important to WILL. If all nations in Europe can stand strongly for peace there is no need for war. But we must also stand for justice. We ought to be able to cure injustice without having need for war. Be very impersonal. Try to look at the situation from the standpoint of the Masters. What do you think They want? You may be quite wrong, but it is good to try to see what They wish the nations to become. See where there are dangers. Put the force of your will to peace in the midst of these dangers.

When ugliness ceases to flow through us, then I trust wars will cease. We have not finished with war because we are at war within ourselves and on all sides. Therefore it is all the more important to work for peace *everywhere* and especially peace between the kingdoms of nature.

Never turn away your understanding from any person or any group of people. Try to have a

capacity for understanding which is unlimited by frontiers—to help all, wherever you are.

My experience is that throughout the world the people of every nation are very fine, but the governments leave much to be desired. I wonder if we shall ever have such wonderful governments as will represent the wonderful nature of the people.

In the darkness in which the world is today, one still sees the promise of the light that is to come.

We always have to realize one thing—all that takes place in the world takes place within the love of God. However we may have to war against injustice, whatever comes is within the love, the mercy, the understanding of the Divine Life.

Please don't hate—try to understand and be friends with those with whose opinions you emphatically disagree. We are all children of God, the persecutors and the persecuted, the righteous and those we call evil-doers.

From this Congress go forth in strength to help your Motherlands, support the good wherever you can, stand fearlessly against that you feel to be wrong—but never fail in friendship, and may the real right triumph out of the friction.

Rigas—Liberator of the Balkans

BY M. PAPASOTIRION

Balkan Day, August 27, fell in the midst of the European Congress at Zagreb, and the day was given over to the national festivities of our Theosophical international gathering. This address on the hero of the Balkan Federation was followed by talks on Yugoslavia, Rumania, Bulgaria and Greece, who were the hosts of the Congress, each representative in his own language, and the whole symposium was broadcast.

THERE are some names in history to which human thought turns with emotion, admiring alike the enlightened intelligence and the generous heart. In this Balkan Congress it is natural, particularly for each Greek, to remember the man who first, 150 years ago, conceived the idea of a Balkan Federation, although those States did not yet exist and the Balkan peoples were then under the empire of Turkey. That man was Rigas.

He was born in 1757 in a village in Greece, Valestino ou Feras, whence he received the name of Valestini ou Feraios. After primary instruction from a priest in the village, he went to Ambelakia, where he finished his education and became a tutor. When twenty years old he was sent to Constantinople with letters of recommendation to the Russian Ambassador, Prince Ypsilautis, also a Greek, and there he learned French and German. Some years later he became Secretary to the Hegemonies of Moldavia and Wallachia. It is in those lands of the Danube that the true work of Rigas began. There first he conceived the idea of an *Entente*

of all the Balkan nations as a general revolution against Turkey, with a view to liberation, and the formation of a Balkan Federation. He was then 30 years old.

His inborn love of liberty interested him in the French Revolution in 1789; he followed with lively interest the progress of the change that took place in France, and decided to settle at Vienna to put into action his plans for the liberation of the Balkans. There he found many rich Greek merchants who gave financial help. In a Greek printing press in Vienna there were printed at night thousands of revolutionary proclamations for distribution to the Greeks, and the other Balkan peoples.

Rigas had not only ardent feelings; he had also an athletic physical body, a healthy and practical intelligence, and a courageous soul. He formed contacts with the Greek merchants established at Constantinople and Smyrna and other towns, made propaganda for his revolutionary ideas, and published proclamations and articles.

As prologue to one of his books he wrote the following phrase: "The

holy love of one's country has the heart for its nest, and the heart does not grow old." He drew up a proclamation, with the French law of 1793 as the basis, which bore the title: "New Political Government for the inhabitants of Rumelia, Asia Minor, the Mediterranean Isles and Bogdania Wallachia, for Country and Law: Liberty, Equality, Fraternity."

His project was to commence the revolution in the Peloponnesus, to liberate all the peninsula, and then to proceed towards the North, with Epirus, Albania, Macedonia, and all the lands that desired their liberty, marking no difference in religion or nationality.

In one of this poems he writes: "Each one who is free in his beliefs, lives freely."

Rigas wrote to Bonaparte who was then in Italy, and begged him to help the Greeks in their historic struggle. On Bonaparte's invitation, he went from Vienna via Trieste to Venice. At Trieste he was taken by the Austrian police and sent back to Vienna. The Austrian Government made inquiries with great zeal, for on the one hand it feared that liberal French ideas

might influence its subjects; and on the other hand it wished to remain on good terms with Turkey, in order to obtain in exchange diplomatic and commercial concessions. By continued inquiries all his plans were ascertained.

The Government then accused him of preparing a revolution against Turkey, the friend and ally of Austria. The pamphlets and proclamations were destroyed. Rigas and seven of his collaborators were surrendered to the Pasha of Belgrade and strangled in their prisons without any legal form on the 11th or 12th of June 1798. And in the country of his birth they slew his sister, his brother-in-law and their child.

Such was the tragic end of the first herald of the Balkan Federation, and legend relates that on his last day he said: "I have sown seed enough, the hour will come when it will germinate, and my descendants will harvest the sweet fruit."

And today we see one of these fruits in this Congress of all the Balkan peoples, gathered here in an *Entente* founded on friendship, fraternity and love.

GREATNESS FOR ALL

Greatness is not a quality reserved for the few, but is a quality intended for the many—intended for all. So that it becomes but a matter of time for us all; you and I shall some day achieve the greatness which we may happen to admire in others.—G.S.A.

New Horizons in Science

BY CORONA G. TREW

Science is finding its concept of a "hard-outline" world inadequate, and envisaging a world in which uncertainties and probabilities abound, a world more consonant with spiritual growth. A world, moreover, in which there is room for bringing science to bear on social and international relationships.

A Scientific Conscience Awake

THE meeting of the British Association for the Advancement of Science held at Cambridge in August of this year is important for the further steps that have been taken to show the increasing interest of scientists in the social and international consequences of their discoveries. For some years past there has been a growing sense of the urgency of this problem and a recognition of the need for men of science to extend their researches and interest to the human applications of science. In fact, a scientific conscience has been awakening.

As early as 1933 the then President, Sir Gowland Hopkins, warned his hearers that the bearing of science on public welfare must begin to occupy their attention. At the 1936 meeting¹ a strong lead was given by its president, Sir Josiah Stamp, who pointed out the increasing need for research and study of the social and international consequences of scientific discovery. In April of this year a discussion in *Nature*, the foremost British scientific journal, showed that the scientific world was

¹ See THE THEOSOPHIST, Jan. 1937, p. 353, "Science and Society."

fully awake to the great discrepancy existing between the discoveries of natural science and the social and moral education of mankind. This discrepancy prevents human beings from making the correct use of discoveries and may indeed lead to disaster for western civilization if it is not speedily remedied.

The outcome of this discussion was a suggestion that the British Association should be invited to consider the whole problem, and at the Cambridge meeting the idea took concrete shape in the formation of a new division of the Association "to consider the social and international relations of science by means of inquiry, publication, and the holding of meetings not necessarily confined to the annual meetings of the Association." The stress on the international aspect is in part due to a resolution from the American Association for the Advancement of Science, the kindred body in the United States of America, to the British Association, inviting them to cooperate closely in the study of international relations.² The welding of a closer link between these two Associations has also been

² THE THEOSOPHIST, June 1938, p. 265.

a marked feature of the Cambridge meeting.

Science and Goodwill

The Theosophical student may welcome this concrete attempt to form a body which will introduce the spirit of scientific dispassion and unbiassed search for truth into this difficult field of human relationships. Dr. Arundale has stressed in *THE THEOSOPHIST*¹ the need for the formation of an International Council of Goodwill to work independently of parties, faiths and nationality, and it may be that a nucleus of such a body will be found in this new division of the British Association, with its well established international contacts. Such a move as this, which brings the scientific spirit to bear on international and social affairs, is new in the West, where the research worker has up to now been chiefly concerned with his individual work in the fields of pure science. The sciences of humanity, psychology, sociology, and economics, are among the youngest sciences, and it is still somewhat of a novelty to find men of science prepared to study questions of ethics and values as a part of their scientific field. The ordinary scientist of the last generation considered that social behaviour, national and international values and ethics, did not come within the range of scientific treatment. Such subjects, except where they were studied as academic philosophy, lay in a field untouched by the scientific spirit. In the world as a whole, however, this attempt to bring the scientific spirit and an impersonal

and dispassionate approach to the search for the truths underlying a stable and happy society, whether national or international, is no new one. In the East the science of social organization has long been understood as the crown of the scientific structure.

Open Minds

The auspices for the success of the new experiment are the more favourable in that the recent meeting of the British Association is marked by a spirit of intellectual open-mindedness and perception which has been a growing feature of scientific thought in recent years. The old rigidities and prejudices for which Madame Blavatsky indited the science of her day have passed away, and in every field we find a spirit of willingness to scrap rigid formulae and frameworks and a progressive growth towards new ideas. In one section after another at the Cambridge meeting the sectional President showed that old views of the rigid mechanical kind have been found inadequate and new ways of approach of a more vital kind are needed.

This is most marked in the address of Professor C. G. Darwin, President of Section A, Mathematical and Physical Sciences. His address was devoted to showing the need for reform in our western education, both at school and at the university, so far as our methods of thinking and reasoning are concerned. Prof. Darwin considered that in the West we have stressed too much the kind of thinking which is based upon formal logic and rigid proof, so that our minds have taken on rigid lines. We have tried to

¹ "The Future of Europe," *THE THEOSOPHIST*, Jan. 1937.

construct an exact and mechanical picture of the world with everything marked in clear and close-knit outline. He says: "There is a notable contrast between the way we think about things and the way we think we ought to think about them. We have set up as an ideal form of reasoning the formal logic which has held the field since the days of Aristotle." He goes on to show that all our daily experience denies this formal logic, so that in practice we live on a basis of approximations, averages, probabilities and uncertainties. While in our living we are forced to accept these as a normal part of daily experience, our education tends to make us reject them, as not correctly fitting into the formal and logical scheme.

A More Flexible Cosmos

From this Prof. Darwin developed the idea that the great contribution of modern mathematical and physical science has been to show the complete inadequacy of our concept of a "hard-outline" world. The new physics now includes the study of probabilities, the laws of statistics, and an understanding of uncertainty as fundamental constituents of the relative world in which we live. "For more than a century there has been growing up the recognition that probability plays a part in much reasoning, and that there must exist a wider system of logic which has probability as one of its features." It is our *feeling* which makes us long for the comfortable security of the old rigid forms. "Like everyone else I *feel* the compelling power of the old logic . . . on the other hand I *know* of a case where

the result is undoubtedly wrong." Whereas modern theory shows that we must accept chance as an integral part of our world picture we feel that "ignorance is a confession of incompetence, and so we regard the existence of chance as a blemish in our otherwise admirable characters. This feeling goes very deep, since we are prevented by it from having the complete control of our surroundings that we somehow think should be our due. We start prejudiced against probability and in favour of causality." Our present system of mathematical education with its stress on axioms and proofs bolsters up this feeling so that we are inadequately equipped to face the world as it really is.

In this conclusion Prof. Darwin pictures a generation taught to accept the "fuzziness" of the world with its relativities, uncertainties, and probabilities as part of its essential features. As a result they will have a "facility that few of us at present possess in thinking about the world in the way which the quantum theory has shown to be the true one. . . Inaccuracy in the world will not be associated with inaccuracy of thought, and the result will be not only a more sensible view about the things of ordinary life, but ultimately, as I hope, a fuller and better understanding of the basis of natural philosophy."

Professor Darwin's penetrating perception of the defects in our mental education, with his suggestions for changes in the curriculum, shows what happens when the physicist turns psychologist! A generation trained as he suggests would be more fitted to live in the world as

“whole individuals,” growing and changing as a part of the world in which they lived. They would expect the world to be as it is, and even while they worked to assist its progress to another condition, they would be equipped to realize what are the invariant fundamental laws of our universe upon which they might securely rest, and where to expect that change and disintegration and often “volcanic eruption” which is inevitable in any system capable of spiritual growth.

New Vision

While the above address of Professor Darwin represents the most startling contribution in this field, others followed along similar lines. Thus in Section J, Psychology, we find the President, Dr. Thouless, in dealing with the theory of vision,

showing, with a mass of experimental evidence in support, that the old mechanical theory of vision based somewhat on the idea of an automatic telephone exchange, was inadequate and that a new picture of this sensory mechanism is needed, one which will include the function of mind as active in visual perception. This is of importance, since it is an instance of the breakdown of the purely mechanical picture, which has up to now been universally accepted. It illustrates the appreciation by specialists, in at least one field of scientific thought, of the need to create a new view of physical mechanisms which will include the behaviour of mind (consciousness as we might term it) as a real factor in human sense perceptions.

THE PASSING SHOW

Out of the Past, from darkening ages growing
 Into the light that marks th' Eternal Day,
 Forth from the mist that veils the Self's true knowing,
 Hides the bright soul beneath a mask of clay—
 Out of this Past, with swiftest feet we're springing
 To a sure foothold on the Perfect Way,
 Comrades of past lives joy and comfort bringing,
 Speeding beside us to the Golden Day.

(Author unknown)

H. P. Blavatsky's Magnum Opus

"The Adyar edition of The Secret Doctrine is ready for dispatch to several hundred subscribers"—T.P.H.

THE republication of *The Secret Doctrine*—fifty years after its first appearance in 1888—at Adyar is occasion for rejoicing in the Theosophical world, maybe in other worlds too, for the telling reason that every new edition means a renaissance of Theosophy.

The President took into consideration a number of important factors in undertaking the editing of the 1938 publication at Adyar. In the first place, not only has it needed the expert care of an editorial staff well versed in Theosophy and in the history of The Theosophical Society, but even more the opportunity constantly to consult The Society's Archives, where alone exists the original material necessary for the checking of the text with the written manuscripts and letters, and for ensuring the production of an edition "as conformable as possible to H. P. Blavatsky's original intentions."

Another important fact was the presence of Mrs. Ransom at Adyar, a deep student and authority on *The Secret Doctrine*. "But for her," the President says, "the new edition could not have appeared. At every stage she has most carefully examined the smallest details so that every word on every page shall be as true as possible to its great author."

While preparing *The Secret Doctrine*, Mrs. Ransom has also done an immense amount of research, some of the fruit of which our readers have read in "New Light on H. P. Blavatsky" and "How *The Secret Doctrine* Was Written," which have appeared in THE THEOSOPHIST and are now incorporated in the Adyar edition, the former series in brief, entitled "H. P. Blavatsky: A Sketch of Her Life," and the latter in full.

Fortunately in the Archives there is much original material which the editorial staff were able to examine, including the material of the original draft of *The Secret Doctrine*, written in a book purchased in Wurzburg (where H.P.B. wrote the early chapters) and most of it in the handwriting of Countess Wachtmeister. Some of this original material was published in the Third Volume, 1897, so that the Third Volume is, in parts, that which formed the earliest extant rough draft of the whole work.

The earliest plan was to make *The Secret Doctrine* a revised and annotated version of *Isis Unveiled*, to be brought out in monthly parts; then H.P.B. conceived the idea of bringing out the material in four volumes. Only two volumes were published in her lifetime, and a mass of manuscript remained over.

Mr. Bertram Keightley relates that: "She put this left-over matter in one of the drawers of her desk and said that 'some day' she would make a third Volume out of it. But this she never did, and after H.P.B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed—without complete and extensive revision and re-writing—as part of Volume III in the revised edition."¹

H.P.B. had planned the fourth volume to deal with the lives of great occultists of the past. It is the world's loss that this was never published. In fact little of it was written, but some of the articles in her *Theosophical Glossary*, such for example as that of the Count de Germain, gave us a taste of the brilliant sketches which she would have produced. Further, not all the material of the early draft went into *The Secret Doctrine* of 1888. One section called "Star Angel Worship" was published by H.P.B. in *Lucifer*, June 1888, with annotations by herself.

In the 1938 edition the Editor has followed the much criticised edition of 1893, prepared by Dr. Besant and Mr. Mead. They made numerous alterations in the 1888 edition, mostly "improvements in grammar, punctuation, etc., and only very rarely any serious alteration in the text."² Where any word in the 1888 edition seems better, it has been used, for example in the "Stanzas of Dzyan" (VII, 2), a footnote to the word "Beads"—"the Life-

Ray, the One, like a thread through many Beads"—refers us back to "Pearls" in the 1886 MS. and "Jewels" in the 1888 edition.

It is true that by blending into one the 1888 and 1893 editions, nothing whatever is lost from the 1888 edition, while the conveniences for reading which constitute the main difference between the two editions, such as changes in grammar and type-arrangements, are faithfully embodied in the Adyar edition.

Five volumes are devoted to the text, and the sixth to a revised and enlarged Index, a comprehensive and original Glossary, and a list of books quoted. The glossary is a most valuable vade-mecum to *The Secret Doctrine*, as every word not defined in the text is traced back to its root as determined by the best modern philologists. A lecturer will find that certain key-words—"Atlantis," "Mother," "Sevens," etc.—correlate all possible references to their subject.

In addition to these special sections, every volume is furnished with a bibliography, and with students' notes. The student is recommended to read the notes before studying the text, as they throw much light on the preceding pages—these additional notes were purposely not incorporated in the text in order to keep H.P.B.'s notes intact.

We cannot praise too highly the format of the Adyar 1938 edition—the fresh type (Granby), the more convenient size, the new binding—all these give the books not only a pleasing appearance, but a "nice feel"—they are nice books to handle.

¹ *Reminiscences of H. P. Blavatsky*, p. 15.

² *The Theosophical World*, Feb. 1938, p. 44.

The many workers are duly and individually thanked by the President in his Introduction. Of the work itself Dr. Arundale writes :

“ Thus have we begun at the Headquarters of The Theosophical Society, the very home itself of H. P. Blavatsky, still fragrant with the potent atmosphere she created and with so very much of the actual material of her work, a reincarnation of that mighty spiritual outpouring which was the creative activity of the two Inner Founders of The Theosophical Society and of Their principal agent in the outer world, and which took shape in 1888 in *The Secret Doctrine*. In the spirit of the Second Logos

They created in 1875 the form—The Theosophical Society. In the spirit of the Third Logos they gave in 1888 the life—*The Secret Doctrine*.

“ In 1893 this life was renewed. In 1938 it is renewed once more.

“ So does H. P. Blavatsky remain for ever the original giver, under the Inner Founders, of the life which one day shall make the new world whole.

“ In the spirit of her messenger-ship she has been persecuted and reviled. But the day will come when she shall be known for what she really was—Light-Bringer of the new age.”

The Secret Doctrine, Adyar 1938 edition, in six vols. Price, Rs. 12. Theosophical Publishing House, Adyar ; Theosophical Publishing House, London ; Theosophical Press, Wheaton.

AT ADYAR

I saw a Mighty Being of majestic grace,
Of beauty indescribable, and radiant face,
Appear thro' space, enveil'd in glory as a cloud,
Enwrapping Nature in a shining golden shroud ;
In clear compelling tones I heard His vibrant Call :
“ Leave Earth's allurements, worldly pleasures, rend'ring all
To Me ; fame, riches, hopes, desires,—fling all these toys aside,
Then with a cleanséd heart, humbled and reft of pride,
Take in thy hand this sword, fear not its piercing pain,
Cleave from thy shrinking soul all thought of self,—remain
True unto Me, true to the vision of the Goal,
Draw near to consecrate thy dedicated soul ;—
Lo, I baptize thee with the sacrificial Flame,
I sign within thine heart the Ever-Sacred Name ! ”

Thus spoke the Mighty Being of majestic grace,
Of beauty indescribable, and radiant face,—
Then with Compassion's tender smile, and scarce-breath'd sigh,
He vanish'd in the glory of the ev'ning sky !

The Phenomena of Life¹

BY ALEXANDER HORNE

A discussion of the Radio-Electric Theory of Life and its occult correlations.

THIS important work,¹ by a leading medical scientist of America, deserves careful study by Theosophical students and investigators interested in the scientific aspect of life. It is an elaboration of the author's earlier work, *A Bi-polar Theory of Living Processes* (1926), and is of such scope as to pry into the basic phenomena of biology, and even attempts to take in the psychological and cultural activity of man as well. In addition, it contains implications of great interest for the occult student, in that it corroborates some important occult observations. The argument is supported at many points by laboratory and clinical data; numerous illustrations show the body as it behaves in health and disease, and under the influence of various forces and circumstances. But extensive as these data are, they are unfortunately far outrun by the author's speculative tendencies in many directions.

The primary question Dr. Crile asks himself is: What is the fundamental nature of the life-force in its physiological aspect? What is it that the living body has, that the dead body does not have? The

answer to this basic question of life and death took Dr. Crile and his associates through ten years of intensive research, across a field strewn with the sufferings of numerous patients (including, one is sorry to read, twenty-five hundred animals). Their reactions in health and under injury from a multitude of causes led the author to the formulation of the Radio-Electric Theory of Life.

The Radio-Electric Theory of Life

The theory, briefly and very inadequately, is this:

As is well known, the fundamental unit of the physical organism, whether of plant or animal, is the cell. Dr. Crile's Bi-polar Theory—an aspect of his basic theory—is that this cell is essentially an electro-chemical mechanism, analogous to an electric battery. An electric potential (experimentally demonstrable) exists between its poles, and it is this voltage that supplies the driving energy of life, and which, by its intensity, indicates the degree of health of the organism.

During physiological activity, electric discharges take place, and the microscopic battery-cells as a result "run down." If allowed to run down continually without pause, their driving power would become completely depleted and death

¹ *The Phenomena of Life: A Radio-Electric Interpretation*, by Dr. George Crile, ed. by Amy Rowland. W. W. Norton & Co., New York. \$3.50.

would eventually ensue. Nature, however, provides for periods of inactivity or sleep during which the battery-cells become recharged and the original electric potential is regained. Where waking activity is abnormally prolonged, the electric system does in fact run down to the point where the organism can no longer function, and death does finally supervene. In death through every other cause, we find instrumentally this same depression of the electric potential. Drugs, poisons, narcotics, and anaesthetics—all have their effect on this all-important electric phenomenon. The inescapable conclusion is therefore reached that life is a function of electricity.

Now the organic cell, true to the battery-analogy, is not an electric generator: it is an accumulator only.¹ Some mechanism has to be found to *generate* the energy that the cells accumulate and discharge over the nervous network. That function Dr. Crile ascribes to his "radiogen"—a theoretical ultra-microscopic unit, built, along the lines of the solar system, a molecule of iron being the central "sun." The oxidation of this iron molecule generates the energy which becomes dissipated as radiation, gives rise to the phenomena of heat, and is the source of the short-wave radiations which operate protoplasm, producing bodily as well as mental activity. The solar radiation ab-

¹ In the earlier work, above-cited, the author compares the organic cell to an electrolytic condenser rather than to a battery. The battery analogy, it must be admitted, is a distinct improvement, as it presents more analogous features than does the condenser; in neither case, however, is the analogy a perfect one, from the electrical standpoint.

sorbed originally by the plant, and absorbed in turn by the animal in the form of food, in this way becomes the prime source of radiation in animal protoplasm.

Such, in short, is the Radio-Electric Theory: all life a radio-electric phenomenon, not only in its physiological aspect, but also in its mental, aesthetic, religious, and cultural aspects. Protoplasmic radiation is life, as well as all the driving energies of man: love and lust, fear, greed, and ambition, self-abnegation and self-immolation.

Criticisms

Now, too many well authenticated facts support the electric conception of life to warrant its hasty dismissal. The issue must be met on its own grounds: that of a scientific approach to the phenomena of life. Dr. Crile's work, however, has been received with polite disapproval in some quarters, and even open derision, as in William Maria Malisoff's review in the *New York Times*. His materialistic conclusions have been especially frowned upon. While his skill as a brilliant surgeon and the contributions he has made to medicine are everywhere duly recognized, current reviewers of his work almost unanimously agree that many of his mechanistic views are not justified by such facts as are beyond dispute.

H. M. Parshley, Professor of Zoology at Smith College, writing in the *New York Herald Tribune*, for instance, brings out the significant fact that while Dr. Crile demonstrates how solar radiation is caught up and employed by living matter to effect life's processes, "he does not tell us just how the leaf makes

starch, nor just why Shakespeare could write Shakespeare's plays. . . ." The point certainly is well taken, and while this may be only an example of what Joseph McCabe disparagingly calls plying the discredited trade of pointing out residual obscurities, it may on the other hand indicate that the difficulty perhaps lies, not in a mere deficiency in the necessary data (which, it might be hoped, time would supply), but in an altogether wrong method of approach. There are in fact biologists and philosophers—J. S. Haldane, Thomson, Driesch, Bergson, Rignano, Whitehead, Overstreet, and others—who insist that the materialistic approach does not possess the possibility of coming to grips with the fundamental facts of "life itself," since the essence of life is not material.

Other critics point out the insecure scientific basis on which Dr. Crile rests his exposition of the nature of man. At this point, writes Harold Ward in *The New Republic*, "the scientist is overcome by the mechanist—whose typical view of man-the-machine is subject, today more than ever, to deceptively easy generalizations." Homer W. Smith, Professor of Physiology at the New York University College of Medicine, writing in the *Saturday Review of Literature*, criticizes especially Crile's "attempt to analyze the complex problems of pathology, physiology, endocrinology, and psychology by measuring potential differences between one organ and another. It would be more sensible," he remarks caustically, "to analyze banking, economics, and politics by measuring the potential differences

between gold and silver metal, between hogs and potatoes."

It is perhaps significant that all the former-mentioned reviews are to be found in literary, not scientific, periodicals. A glance through some forty current medical journals finds not a single reference to this work, while the only scientific periodical that I have so far found to give it some notice displays a ridiculing familiarity.

"It seems to us unlikely," says the *Quarterly Review of Biology*, "that any professional biologist will regard the evidence presented as establishing the conclusions reached. In fact this book considerably increases the conviction, engendered by the author's earlier excursions into the realm of theoretical biology, that as a biologist dear Dr. Crile is a great surgeon."

Psychological Implications

It is, however, in the psychological conclusions that Dr. Crile draws that we find the greatest weakness of the scheme as a whole. Numerous examples are given, for instance, to show the very intimate connection that undoubtedly does exist between the physiological state of the body and the accompanying state of the mind—the old "theory of parallelism," rejuvenated by a shot from Dr. Crile's galvanic battery. One would think that Bergson had been dead and forgotten a thousand years for all the notice Dr. Crile takes of him, yet Bergson many years ago successfully laid to rest this ghost of a psycho-physical parallelism. Hans Driesch, the father of modern vitalism, has in addition brought to our attention numerous familiar mental

phenomena for which a mechanical equivalent is inconceivable.

Of course the word "mental" itself is anathema to a good many modern psychologists whose lead Dr. Crile does not hesitate to follow. To him also, "mind" merely connotes the work of the protoplasm of the brain, and it would be more simple, he thinks, to dispense entirely with such words as "mind" or "psyche" and use only the physical terms involved. Well, simple it certainly might be, but whether the procedure would be more illuminating is another matter. Many, in fact, find physical terms entirely inadequate to plumb the depths of human achievement in the realms of art, philosophy, religion, and social service. As a result, if the *Encyclopedia Britannica* can be accepted as correctly indicating the modern trend, we find that "everywhere in psychology the main drift appears to be away from atomistic and mechanical types of explanation." This, however, troubles our author but little. The energy that operates the brain in fabricating memory, reason, imagination, and in expressing the emotions, is nothing more, he insists, than the physical radiation produced by brain-cell activity. He has, however, been taken to task by other critics for identifying, as one and the same thing, two merely *associated* types of phenomena.

His views on education are equally mechanistic. "There is no fundamental difference," he claims, "between muscular action . . . and the learning by the child that two and two equal four"—both are purely physical processes. In this connection it is worthy of remark that Dr. J. S. Haldane, the English physiol-

ogist, asserts that a satisfactory, purely physico-chemical explanation of even muscular action has not so far made its appearance. In other respects as well, Dr. Crile's argument at many points lacks conviction; and even if the numerous detailed facts that he marshals are each individually correct, the attempted synthesis into one all-inclusive theory somehow does not hang together.

The Bi-polar Theory, in short, may be suggestive to physiologists, and clinically useful in medicine and surgery. It may even help biology towards an understanding of the bio-chemical phenomena *associated* (not identical) with the life process. But that it can explain the subtle, web-weaving faculty of the imaginative artist, the creative activity of the inventor, the self-annihilating urge of the mystic, or the pioneering spirit of the adventurer, will be denied by those who realize to the full the psychological implications of these aspects of human consciousness. (I say nothing of the spiritual implications, as that might be described as begging the question). The electro-mechanical view of cerebral activity will no doubt appeal to Behaviourists and others who view the word "introspection" with abhorrence, and to whom the behaviour of an organism is its only scientifically discernible reality. But such investigators conveniently sidestep the elementary psychological fact that in the very process of observing external behaviour, and in reflecting, recognizing relationships, and drawing conclusions, they are performing operations that are in themselves discernible only to the introspective eye.

Occult Correlations

Curiously enough, despite the many questionable elements in Dr. Crile's work, it presents data of peculiar interest to the occultist. The radio-electric picture that the author paints for us of the physical organism in health and in disease is a case in point. Inhalation anaesthesia, he shows, is analogous to death itself, the principal difference being one of intensity. Now, according to occult investigation, the administration of an anaesthetic drives the etheric body out of the gross physical body, similarly to the separation that normally takes place at death, except that the "silver cord" connecting the two in one case, is completely severed in the other. Thus, in occult science also, is there an analogy between anaesthesia and death. Can it be that the etheric body of the occultist bears some relation to the maintenance of electric potential in the various tissues of the body? If this were so, the extrusion of the etheric from the lower-physical might very well result in a lowering of the body's potential. Similarly, the reduction of this potential to zero would be the natural result of a complete separation between the two, just as when an electric mechanism is cut off from its energizing power supply.

Still other considerations bear out the suggestion that the etheric body might be electrical in character or activity. The very picture of the etheric body as seen by clairvoyants is significant¹: striations radiating out on all sides in even, parallel lines when the body is in good health;

¹ See Plates XXIV and XXV in Leadbeater's *Man, Visible and Invisible*.

drooping when in ill-health. All this is very suggestive of an electrified body, when alternately charged and discharged. The radiation of vital force seen by the occultist may in fact be identical with the short-wave radiation described by Dr. Crile. These radiations (produced, according to Dr. Crile, within the physical organism itself) are originally obtained from solar radiation, in his theory; the "vital force" of the occultist is similarly believed by the latter to be absorbed from the sun. Leadbeater's picture of this transformed solar vitality coursing over the nervous system with the brain as centre—and Dr. Crile's picture of the brain cells as the principal centre of the body's co-ordinating energy, transmitted over the nervous system—form another suggestive parallel.

To the occultist, "the Sun is the storehouse of Vital Force, which is the Noumenon of Electricity."² From that storehouse it circulates over all creation. Electricity and Life in fact find a close correlation in occult science, as the numerous references in *The Secret Doctrine* testify.³ Here, however, it is Life or Vital Force (Fohat), that is the primary reality, and Electricity is only one manifested aspect of it. This Life (spelled appropriately with a capital L) is a positive principle, comparable, at one end of the scale, to the "entelechy" of Hans Driesch. It is suggestive also of the view of Dr. J. S. Haldane, who looks on Life as an entirely separate category from the category of Matter. In Dr. Crile's theory, however—as in all non-vitalistic theories—life

² *The Secret Doctrine*, I, 579.

³ See, for instance, I, 136.

is not a thing-in-itself, but merely an expression for a physico-chemical process of a particular kind. Disease is accordingly an expression for the breakdown in that process. Thus, in the Radio-Electric Theory, disease or injury is indicated by a depletion in the electric-battery potential of the organism. Recharging the run-down batteries brings about recovery and health. Now the occult theory postulates that many cases of occult healing can be accounted for on the ground of magnetic energy passing from the healer (here seen as one super-charged with the magnetic power) to the patient, thus apparently recharging the latter's depleted electric system to a condition of health, in a more direct way than by the restorative methods more familiar to medicine.

Chemical Reactions

A further point brought out which may have some significance for the occultist is in connection with the radiation observed experimentally to emerge from various animal tissues. Determinations made by Dr. Crile on various tissues—muscle, liver, stomach, kidney, brain, heart, lung, spleen—show that muscle tissue, under suitable conditions, manifests the brightest “chemiluminescence,” as it is called, while the spleen shows the least amount of radiation (about one-twentieth of that produced by muscle tissue). Now Leadbeater states that it is the spleen's etheric counterpart that absorbs vitality from the sun and transforms it into bodily vitality. Can there possibly be a connection between these two sets of facts? If so, it is conceivable that the organ responsible for the absorption of

solar vitality would also be the one that would radiate the least, just as black objects, which absorb the most light, reflect the least.

The chapter on “Radiation from Animal Tissues” will also be of great interest to occult investigators interested in the observation of auric phenomena. (One is here impressed with the immeasurable advantage that physical scientists possess in being able to substantiate every step of their reasoning by the production of evidence in the shape of accurately-observed data. It is unfortunate that in the case of occult investigation, such a painstaking accumulation of data is not always evident, which somewhat lessens its scientific value).

Dr. Crile also brings out the fact that electricity applied externally to the brain has the same effect as the electricity generated in the brain itself. Thus, “when an electric current is directed through the brain in such a way as to pass through the fundus of the eye, light is seen.” The same with sound. The brain, in other words, cannot distinguish between one source of electricity and another, either kind being productive of sensation. This suggests an explanation for the “objectivity” of hallucinatory visions and auditions. In fact, Hereward Carrington, in one of his works (*Psychic Phenomena*, I believe) shows diagrammatically by this method just how in his opinion hallucinations do take place. The rationale of telepathy may similarly be established on the basis of the Radio-Electric Theory. Thus, if consciousness is a radio-electric phenomenon (and it may well be that at the periphery, whatever more it may be

at the very core), then the corresponding radio-electric explanation of telepathy is almost too obvious to need belabouring.

As to this identity between externally-applied electricity and that produced internally by the organism itself (the brain being the central power-house), it is interesting to recollect a sentence interjected by H. P. Blavatsky in a discussion of certain spiritistic phenomena and their possible electrical explanation. Referring to the familiar forms of electricity, she adds: "But there evidently exists a corresponding electricity produced by the cerebral pile¹ of man: this *soul-electricity* . . . has to be studied before it is admitted by science, which, having no idea of it, will never know anything of the great phenomenon of life until she does."² It would seem that Dr. Crile has come upon a fundamental secret of nature in his Radio-Electric Theory of Life, even though he fails to appreciate anything more than its purely material significance, and totally misconstrues its meaning in other than the physiological field.

As to his reference in his earlier work to "the vibrant energy of light which obviously is the ultimate

¹ A "voltaic pile" is any arrangement of chemical or organic elements capable of producing an electric current.

² *Isis Unveiled*, (1877), I, 322, 1910 ed.

source of life," it is interesting to remark that, according to the concepts of modern physics, Matter also is seen as a condensation of radiant energy. This leads Jeans to the statement that the whole story of the world's creation "can be told with perfect accuracy and completeness in the six words: 'God said, Let there be light'."

One final point of interest for the occult student has to do with the question of longevity and the "elixir of life." The thyroid secretion, we are told, governs oxidation, and thus its energy factor—its capacity for work. When the thyroid is completely removed, the electric potential finally reaches zero, and death ensues. When it merely loses its efficiency, as in old age and senility, "there is a lowering of the oxidation, radiation, and electric potential of the organism," says Dr. Crile; "therefore it would be reasonable to expect that . . . the thyroid hormone, if administered in suitable cases would tend to ameliorate the feebleness and inertia of declining years." While this may be only a shot in the dark, may it not be that the abnormal longevity of certain "wise men of the East" is due to their ability to control the functioning of the thyroid gland, possibly through the direct instrumentality of its associated *chakram*?

KURUKSHETRA

The wise man never fights misfortune in advance.

—THE MASTER K.H.

The Ladder of Arhatship

BY A. J. HAMERSTER

Linking *The Secret Doctrine* with the Adepts, its real Authors, and tracing the rungs of the ladder on which They climb to the highest level of attainment in the Hierarchy, beyond which is only "the inscrutable glory of its Root-Base"—the RULER OF THE WORLD.

The Ancient-Wisdom Doctrine

IN the changing world of today, where nothing remains unchallenged, and only few things hold out, we find Theosophy not exempt from the general trial. And if some say that it is losing its grip on modern youth, or that the structure erected for it in the world is crumbling down in places, we should not lightly disregard such observations, but carefully examine how we have built in the past. Perhaps too cumbersomely, or too airily? For I hold that the foundations are all right, if we still build upon the Brotherhood of men; and the building material I think is of the best, if we still cut it from out the bedrock of "the ancient wisdom-doctrine."¹

To this bedrock H. P. Blavatsky has in modern times again carved the way for us, dug out of its depths some massive blocks of knowledge, and brought them forth into the light of day. Those of us who come after her must continue her work, lay bare yet undiscovered veins, add new blocks to our old stock, and shape and fit them to the needs of the world of today and the future.

But our first duty to the past is to guard against the dust of our

own labours gathering in layer after layer upon the work of her who was once our chief "foreman"; against that dust altogether burying the stones borne forth by her, and closing up the passages hewn out by her exertions. And it is to this humbler duty that, forced by my natural limitations, I shall here restrict myself. Chief part of the task I have set myself in these pages is therefore to blow off the dust from a few of the old blocks, exposing them to view again as shaped by H. P. Blavatsky, in other words to make a study of early Theosophy as expounded in her books, and in books of some of her contemporaries. But later Theosophy will not be entirely neglected. On the contrary, it will always be present in the background of our minds, for purposes of comparison. And we shall see how closely on the whole both agree.

The Brothers

One of the first things to put right is the fallacy that we could do without the Masters, that Theosophy stands on its own merits, and has no need of mysterious Adepts, known or unknown, from whom to derive it, or to seek support for it. We must realize from the outset

¹ *Isis Unveiled* (1877), II, 99.

that we cannot have or think of Theosophy without the Brothers, or of the Brothers without Theosophy. Either is an anomaly, which would impair the progress of the Theosophical movement. The Brotherhood of Adepts is the *conditio sine qua non*, the source from which Theosophy and the Theosophical movement spring. The Adepts are the authors, the custodians, and the dispensators of that science of life which we have come to call Theosophy. Neither H. P. Blavatsky, nor any other, greater or lesser, light in Theosophy is to be taken for the sun, a self-luminous body, but only for a planet, reflecting in a mellow glow the lustre received from the star round which it revolves. The stars are the Brothers, and Theosophy therefore is primarily *Theirs*, just as the rays of the Moon are in reality not hers, but the Sun's.

We should, however, equally guard against the other extreme, of erecting the Masters into fetishes. They themselves have, on more than one occasion, warned us not to place the Brothers before Theosophy. They thought it was one of the failings of many who joined the Theosophical movement, that "they preach too much 'the Brothers' and too little if at all *Brotherhood*."¹ The "living" of Theosophy is more important than its "preaching," nay the strongest way of preaching it. So is the living of Brotherhood the best way of preaching the Brothers. But in order to live Theosophy, we must learn to know it; and in order to live Brotherhood, we must learn to know

those who are the true Brothers. *Their* Great Brotherhood, then, shall be the subject of our study in these papers.

The Adepts' Book

There are in *The Secret Doctrine* two or three principal passages, which still remain the fundamental texts for a study of that great Brotherhood of Adepts, in whose strong and wise and kind hands are placed the reins of the Inner Government of the world. We shall take those texts for the basis of our argument, which will be more or less in the form of a commentary on them. As such, these papers may incidentally give an example of what in my opinion, when studying *The Secret Doctrine*, our attitude should be. Though guided by reverence for what in that book is delivered to us, we should nevertheless not receive a single item of its contents without extreme caution, redeemed by our readiness to take infinite pains to ascertain its meaning. The task of interpreting such a book ought not to be lightly undertaken. I have never been able to conform myself to the tendency of late years to subject *The Secret Doctrine* at ordinary study classes to a general discussion and consequent distortion of its teachings by all and sundry. That is an improper treatment of a work which is very much more than a mere handbook of Theosophy. *It is the Adepts' Book*. On the authority of the Master K. H., commenting on H. P. Blavatsky's work, we are to rest "assured that what she has not *annotated* from scientific and other works, we [the Adepts] have given or *suggested* to

¹ *The Mahatma Letters*, 2nd edition (1926), p. 252.

her."¹ Therefore let us endeavour to study it, not in the darkness of human ignorance, but *sub specie aeternitatis*, in the light of the eternal, as Spinoza would have us contemplate divine things.

The Texts

Saith the seventh verse of Stanza VI from the *Book of Dzyan*, commented on in the first volume of *The Secret Doctrine* :

Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see [O Lanoo].

H. P. Blavatsky's comment on this verse consists of three parts, each of which we shall take up in separate articles, headed respectively :

1. "The Ladder of Arhatship."
2. "The Root-Base of the Hierarchy."
3. "The Origins of the Brotherhood."

The first part of her commentary, which forms the subject of our immediate scrutiny, runs as follows :

"There are four grades of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srōtāpanna, Sakridāgāmin, Anāgāmin, and Arhan; the Four Paths to Nirvana, in this our Fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes Chelā (Pupil) to a higher Initiate. Three higher grades have

still to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed, in the average ascetic, only at the end of this Root-Race, and in the Sixth and Seventh. Thus, there will always be Initiates and the profane till the end of this minor Manvantara, the present Life-Cycle. The Arhats of the 'Fire-Mist' of the Seventh Rung are but one remove from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain. This 'Root-Base' has a name which can only be translated into English by several compound words—'the Ever-Living-Human-Banyan.'²"

Life a Graded Process

Since Darwin's illuminating researches and daring hypotheses, the West has slowly become evolution-conscious, regaining the knowledge, once intuitively possessed by ancient Greece, and still an integral part of Eastern wisdom, that life is a graded process, an ascending causeway leading through the bogs and mires of this world towards higher ground; that it is not one monotonous desert-plane, changeless and directionless. There is a goal, and a way to it, and different stages on the way, each further one higher than the preceding. It is this idea which is expressed in the verse quoted above from the Stanzas of Dzyan. The goal is Nirvana, and there is *one* path leading towards it. . . .

¹ *Letters from the Masters of Wisdom*, (1919), p. 54.

² *The Secret Doctrine*, I, 225-6 (1893).

But the Stanza speaks of *four* paths! True, these "four" are a well known division in Buddhist spiritual discipline. They must, however, not be considered as *separate* ways, running parallel to each other, or branching out from one point. They are *one* continuous pathway consisting of four sections. Rather than four paths, therefore, they are four stages on one and the selfsame path, or "four grades of initiation," as H. P. Blavatsky describes them.

There is another possibility for misconception in the verse from the Stanza. The "Fourth Fruit of the Fourth Path" does not mean that there are four fruits to be obtained on the fourth path. Each path yields one fruit only. Each grade or stage is subdivided into two steps. The lower is called the *mārga* or way; the higher, the *phala*, i.e. the result or fruition.¹ The expression used in the Stanza is therefore a pleonasm. The "fourth fruit" would have sufficed to indicate the fruit of the fourth section of the path. This fourth stage is the *Arhatva-mārga*, the way of an Arhat, and the fruit an Arhat reaps, the *Arhatva-phala*, is Nirvana.²

¹ Cf. H. Kern, *Manual of Indian Buddhism*, 1896, p. 52. I refer to this somewhat old book of a one-time Benares (1863) and Leyden (1865) Professor of Sanskrit, rather than to a more recent work, because it is a most scholarly production, while at the same time of a handy size (150 pages). The amount of detailed information it offers in a very condensed form, with an abundance of Sanskrit and Pali terms duly explained, is extraordinary, and a joy for the student who has not the leisure to wade through bulky volumes.

² The subdividing of each of the four stages into two steps belongs to the exoteric works. C. W. Leadbeater distin-

I need not digress here on the maltreatment the word *Nirvāna* has suffered from the hands of western scholars, as well as in some eastern schools of thought. The Stanza strongly opposes the notion that the word in any sense signifies the annihilation of all that we understand by consciousness. On the contrary, Nirvana means that state in which perfect comprehension and perfect vision are realized. Reach it, O Lanoo, the pupil is exhorted, "and thou shalt comprehend, for thou shalt see." Let us hope that the misconception as to Nirvana belongs entirely to the past, for it is detrimental to spiritual progress. The negative nature of its ideal—the consequence of a deeply pessimistic view of the world—strives after killing or rooting out rather than tending man's powers to fuller growth.

The Aryan Root-Language

We now turn to H. P. Blavatsky's comments: "There are four grades

guishes two further steps on each stage—the *bhavagga* or consummation, and the *gotrabhū* or threshold, leading to the next stage. See *Invisible Helpers*, ch. xvi, and *The Masters and the Path*, pp. 296-7. According to Kern the *gotrabhū* is one "who, without having entered the first stage, is in possession of those conditions upon which the commencement of sanctification immediately ensues," a definition which, when applied to any of the four stages, tallies fairly well with C. W. Leadbeater's description of the *gotrabhū* as "the man who is ready for any one of the Initiations, who has all the qualities and only awaits permission [from the Initiator] to present himself." It is one more proof of C. W. Leadbeater's vast erudition. See *Talks on the Path of Occultism* (1926), p. 511. For the rendering of *gotrabhū* by "threshold," see Kern's *Geschiedenis van het Buddhisme in Indië*, 1882, I, 388.

of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srotāpanna, Sakridāgāmin, Anāgāmin, and Arhat; the four paths to Nirvāna, in this our Fourth Round, bearing the same appellations." It is doubtful what exactly she wanted to say in the last part of the sentence. It cannot be, of course, that the same Sanskrit words were in use during the whole of the Fourth Round, to indicate the four stages on the path.

Race succeeds race. The Lemurian and Atlantean races, each with its own characteristic "root-language," have gone before our Fifth Race. Sanskrit, as taught by Pānini, Kātyāyana, Patanjali, and other famous Indian grammarians, is not even the root-language of the Aryan race. Only for its first sub-race can it have the significance of the "perfect language." It was India's genius which developed it from older roots, as every new language can but grow from an older stock.

That older stock, the "Mother-Sanskrit" so to say, or better perhaps the "root-language" of the Aryan race, from which have also sprung the more modern stems, dead and living, on the European continent—Greek and Latin, French and German, etc.—was brought to the Earth, we are told, from the planet Venus by the Lords of the Flame.¹ We shall return to this fascinating problem more fully in a separate article. What has been said here may suffice to make it clear that the most H. P. Blavatsky can have meant is that, not the letter, but the significance of the

¹ *Man: Whence, How and Whither*, p. 258.

Sanskrit words for the four initiations has ever been the same during the whole of the Fourth Round, and possibly even throughout the life-period of the planetary Chain.

The Four Initiations

Translated into English, the Initiates of the four degrees have therefore ever been called:

1. The Stream-winner;
2. The Once-returner;
3. The Not-returner;
4. The Noble, Venerable.

The names for the first three stages are to be explained as follows. The first is of course metaphorical. "Stream-winner," or "he who gains the stream," is the literal translation of *srotāpanna*. The common rendering, "he who enters the stream," may give rise to a misconception. It calls up the image of a man who, on reaching a river, wades bodily into the water. It is better to picture him as launching on the stream in a boat.² As such, "he who has gained the stream" has set out on a course that differs materially, in two important respects, from the way followed by his fellow-pilgrims, who have not yet adventured upon the water as he has. In the first place, he is now following a definite course with a definite goal before him, whereas his wayfaring before was but a directionless meandering. In the second place, he is advancing much faster than his one-time companions, who still loiter along the riverbanks. In gaining the stream, then, life for him has gained in direction and speed.

² Cf. Mrs. Rhys Davids, *A Manual of Buddhism*, p. 137; F. L. Woodward, *Some Sayings of the Buddha*, p. 55.

It is the second factor, the increase in speed, which reappears in the names of the second and third stages of the path. Countless lives, a weary procession of continuous births and deaths, fall to the lot of those who know yet of no goal, to whom life has not yet revealed its purpose, from whom the path yet lies hidden from view. But for the man who has found that path, "who has gained the stream," the end is in view. It has been sung of him that only seven more lives, seven more births and deaths, await him before he enters Nirvana.

They who by their own knowledge can the Aryan truths discern—
The Aryan truths so well proclaimed by Him of wisdom deep—
Though they be swayed to sluggishness by worldly things, yet these
After the seventh birth from now shall come to birth no more.¹

As he advances on the Path, though still within its first section, he gains new titles, amongst which is for example that of *kolankola*, "he who will be reborn but two or three times more."² Then, when he reaches the second stage, his name will be that of a "Once-returned," and at the third stage a "Not-returned." The former has only one more life on earth to run, the latter but one more death to face, not followed by other births and deaths.

Yet has the "Not-returned" still one more stage to conquer, that of the *Arhat*, before he can reach the final goal and reap the fruit of Nirvana. How is this "seeming dis-

crepancy" explained? By the fact that, when the "Once-returned" comes to earth for the last time, he will normally master, or at least is expected to gain, the last two stages of the Path in that one life which remains to him.³

Arhat and Aryan are practically the same word. "The Arhat is the *Ārya par excellence*."⁴ Both words are derived from the same root, *arya*, that is noble, worthy, reverend, and therefore mean a nobleman, in a spiritual sense for the Arhat, as being of a noble mind; in a material sense for the Aryan, as being descended from a noble race. But may we, in our pride of race, beware of decrying others as of an ignoble or inferior race, to be treated differently from our own kindred. The spirit is more than the body, and Theosophy teaches us, if not the blood-unity of all races,⁵ then at least, what is of greater importance, the spiritual equality of all men.⁶

³ Cf. *The Masters and the Path*, p. 313.

⁴ Kern, p. 61.

⁵ On man's "polygenetic origin" see *The Secret Doctrine*, II, 1, 77, 168.

⁶ For a more detailed description of the four stages from the exoteric standpoint, it would be sufficient to refer the reader again to Kern's book, but it seems well to counterbalance the western by an equally eminent eastern scholar. Though the latter is not a Buddhist but a Hindu, his exposition has the further advantage that it serves primarily philosophical interests, instead of religious or purely scientific purposes. I recommend therefore Professor S. Radhakrishnan's *Indian Philosophy* in two volumes, a splendid work. I know no other on the subject by an eastern mind better suited to a western reader. See I, 427. For an esoteric exposition, see C. W. Leadbeater's books.

¹ From the *Khuddaka-Pāṭha*, Woodward, p. 60.

² Kern, p. 52.

Three Higher Stages

Saith H. P. Blavatsky: "The Arhat, though he can see the Past, the Present and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate."

Elsewhere I have already remarked on the free way Madame Blavatsky has of handling some Theosophical terms. "Initiate" evidently indicates any degree, from the lowest to the highest. "Adept" here apparently includes the Arhat. It sounds, moreover, contradictory to hear an Adept called in the same breath a "candidate" or "pupil," however much the latter may be an "initiated" one. In this sense Adept simply means proficient in one or other science or art. Annie Besant was right when she remarked in the third volume of *The Secret Doctrine*: "The word 'Adept' is very loosely used by H. P. B., who often seems to have implied by it no more than the possession of special knowledge of some kind. Here it seems to mean first an uninitiated disciple and then an initiated one."¹

In *The Mahatma Letters* we find the same free use of one term for several meanings or shades of meaning. It seems necessary again and again to draw attention to this fact, in these later years when we are bound by a much more developed and fixed terminology. It may prevent misunderstandings. The terms Arhat and Adept for example in these Letters each comprise several degrees of initiation, which we have since learned to distinguish by different names. So the Master

¹ *The Secret Doctrine* (1897), III, 367.

M. speaks of "my *Arhat* vows," and the Master K. H. of "our Arhat philosophy," while the former describes his Brother as "a *perfect* Yogi-Arhat," though it is well known that these two Masters had then already fared beyond the Arhat stage. H. P. Blavatsky also in our text speaks of "the Arhats . . . of the Seventh Rung" of the ladder of Arhatship. The term Arhat, then, in the early times was a generic name for all the higher degrees.

The same with the term *Adept*. Writing to A. P. Sinnett in July 1881, the Master K. H. says: "As regards the Adept—not one of my kind, good friend, but far higher." And again the next year the Master writes: if "having become a *full Adept* (which unhappily I am not)." Thus he clearly recognizes different degrees of Adeptship. Of these, Buddhahood, the same Master assures us, is "the highest form of Adeptship man can hope for on our planet."

In the following passage, written in the same year, Madame Blavatsky evidently intends to say the same things: A "perfect Adept," she writes, is "one who has successfully passed the highest degree of initiation, beyond which is *perfect* Adi-Buddhaship, than which there is no higher one on this earth."² The sentence is contradictory in itself, for beginning by saying that "beyond" the highest degree of initiation lies perfect Adi-Buddhahood it ends by saying that the latter is the highest "one" (i.e. degree of initiation) on this earth. There can be no doubt that it was her intention to iterate the same ideas as

² THE THEOSOPHIST, September 1882, p. 324.

the Master, namely that the highest stage of human evolution on earth, that is Buddhahood, is only one remove from "perfect Adi-Buddhahood," which is that of the Root-Base of the Hierarchy.

Elsewhere the highest stage of human evolution is said by the Master to be that of "the highest *Chohan*," and the fruit or *phala* it yields is "the *Light of Omniscience* and infallible Prevision on this earth."¹ Again, in another place the same Master speaks of "the Maha-Chohan, to whose insight the future lies like an open page."² When therefore H. P. Blavatsky writes that the Arhat "can see the Past, the Present and the Future," this is not to be taken in an absolute sense, but only in a relative sense. The Arhat's precience does in reality not compare with the insight of the Mahā-Chohan or "the highest Chohan." Even the latter's omniscience must needs appear of a limited nature when laid alongside that of the Root-Base of the Hierarchy. And so on, in grade after grade, till we reach the unconditioned true "omniscience" of the Absolute, if that can still be so called.

¹ *The Mahatma Letters*, pp. 268, 329, 253, 51, 129, 43, 425.

² *Letters from the Masters of the Wisdom*, p. 47.

Query: How many of these higher rungs of the ladder of Arhatship are to be scaled till the "apex" is reached? H.P.B. says: "Three higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship."

We are now able, using no other terms than those we have found hitherto in *The Secret Doctrine* and *The Mahatma Letters*, to distinguish these fifth, sixth, and seventh Initiations by different names, reserving for the time the word *Adept* more especially for the fifth, *Chohan* for the sixth, and *Buddha* for the seventh degree or highest initiate.

Recapitulation

To recapitulate, we have found that the seven rungs of the ladder of Arhatship, from the bottom up to the apex, appear to be:

1. Stream-winner
2. Once-returner
3. Not-returner
4. Arhat
5. Adept
6. Chohan
7. Buddha

And beyond the seventh grade lies the inscrutable glory of the Root-Base of the Hierarchy.

(To be continued)

MYSTERY

To dwell in knowledge is beautiful and helpful, but no less beautiful and helpful is it to dwell in mystery, for in mystery Gods learn to know themselves as God.—G.S.A.

The Divine Form

BY CLARA CODD

A mystical dissertation on the compelling appeal of the Beloved under whatever form, and the utter abandon of the lover, as St. Paul gave himself to the Christ or Annie Besant to her Master.

I HAVE noticed something often missing in our work, something which is at times possessed in overwhelming fervour by representatives of other schools of thought and living with less knowledge of the Ancient Wisdom than we Theosophists possess. And that is the extraordinarily uplifting power of whole-souled devotion to a Divine Ideal. There is nothing in the world so transforming, so ennobling, which so endows a man with dignity and power. During the course of a very varied life I have noticed it on certain rare occasions. For it is rare, although the finest transmuting power in the world. I saw it first on the face of a little Salvation Army captain. He was of working-class birth, and not very well educated. But his face shone with a divine light which refined and ennobled every feature, and lent to his simple words and actions an extraordinary beauty and dignity.

I have seen something similar in the faces of simple Irish nuns. I have seen it in India. I well remember the clever Brahmin judge who showed me as a special confidence the tiny ivory figure of the baby god Krishna lying upon an exquisitely carved leaf. He told me of his devotion to the Lord Shri

Krishna, and as he spoke the tears poured down his face. He apologized for that, and explained to me that to speak of his supreme devotion made his whole body dissolve into blissful tears.

And recently, reading the autobiography of a noted English missionary to India, I found a splendid description of similar mystical realization. Born of saintly parents, religion did not mean much personally to him until one day in his youth the Presence of the Lord Christ suddenly became the universe to him. "I saw no outward form, but I was conscious of an overshadowing presence and an ineffable peace, as though the everlasting arms were upholding me and I was utterly at rest. The radiance was inward, not outward, and it flooded my whole being. It came upon me suddenly, unawares. Then something happened which I cannot well describe. I became lost altogether to time and space and outer things as I passed upward into realms of unimaginable light."

This descent of a Presence, unawares and unexpected, has also been described to me by two faithful Theosophists both now passed into the light beyond. And with them, as with the missionary, hereafter

all burdens became light, of small account. Let me quote the missionary's words yet again: "Whenever, in some silent manner, however insignificant, I was able to do some lowly act in Christ's Name, then at once it seemed to make the pent-up fountain of joy within to overflow, and my intense longing to serve Christ was immediately relieved. I can remember what perfect happiness it gave me merely to carry, at a picnic, the heavy basket of food, thus relieving others of the burden. Now there was a delight even in the strain that came with bearing such a load."

It reminds one of the words of St. Thomas à Kempis: "Love maketh all burdens light." Love to God or love to an ideal, even a human ideal. I remember the confidences which a fine young man in love once gave me. He wrote me: "Nothing now makes me tired, nothing seems hard or difficult. I wake in the morning to pure joy of living, and there is nothing that is too hard or lowly to do. I must serve because I love, because I love her." And did not St. Francis the lovable kiss the sores of lepers just because they were Christ's poor little ones?

There is no fervour in heaven or earth like this, no power to create miracles like it, no other transformer of earth into heaven, and of lowly, even repulsive, duties into flower-scented acts of mercy and peace. I would we all had it. I would that The Theosophical Society were alight with its divine flame of adoration and self-sacrifice from end to end. How we would then shake the world, and win it to loveliness and truth!

What is the secret? Can we find it? Have we not as Theosophists been so often too intellectual, too formalistic? Knowledge is good—we cannot have too much knowledge—but it is useless, sometimes worse than useless, if it stands alone unlit by the fire of love, adoration, devotion, self-sacrifice and self-surrender, which inevitably calls out the spirit of mercy, charity and love to all that lives.

Is it because we have placed in the past almost too much emphasis upon the non-anthropomorphic nature of Deity? "God is a spirit." Yes, but He is only understandable to you and me in terms of a great Personality. Here I shall come up against these good members of The Society who continually argue with me that "principles" alone matter, "personalities" not at all. That is a onesided way of seeing things. *Both* matter. Principles are powerless, without moving power, except as they are embodied in perfect life. The Trimurti of Hinduism are utterly powerless without their "shaktis" or wives. And what are those "shaktis" but the expression of a nameless spirit in form? Thus Brahma, the Divine Mind, is useless without Sarasvati, the goddess of wisdom and speech; Vishnu, the Divine Love, without his expression through Lakshmi, beauty and joy; Shiva, the Destroyer and also the Regenerator, the Great Yogi, the Lord of the Burning Ground, without Parvati, the Daughter of the snowy Himalayas, the goddess of purity and peace. The Shakti is the principle's moving, creative power. One is continual Being; the other eternal Becoming. The moving power is feminine, matter, "form."

But spirit and matter, life and form are an inextricably married pair who cannot be separated during the life of a universe, and in the Great Day of "Be With Us" will become again one.

So form expresses and renders inexpressibly near and dear the hidden life of spirit. What are principles worth that have no living, dear, adorable form in which to rest embodied? Too hard a path for the souls of most men to find. As Dr. R. J. Campbell once phrased it: "Ideas are useless until personality lends them wings."

But what is personality, that mysterious mask, like the *persona*, the Roman actor's mask, through which the sound came, the invisible voice spoke? It is elusive, indescribable, mysterious, yet, to my thinking, the one force which counts in the world. Dean Inge defined it as the unifying power which correlates separate characteristics. This synthesis of all my numerous characteristics is "me." Hence, he argues, the final synthesis of all the universe, its unifying Principle, is Deity.

To the devout Christian the *fer-ou-er* or revealer of God is Christ. *Who is God's revealer to the Theosophist?* I think the answer is clear, *the Master of the Wisdom*. He is the Ancient Wisdom, its love of men and its magnificent purpose, embodied. Therefore the source of divine, creative, motive power lies here for us, in the selfless adoration, love, consecration of ourselves to these great Lovers of God and man. I have met Theosophists to whom the Master as yet means nothing, who sometimes even object to the mention of His being. I would ask

them what would be the Christian religion without the Christ?

Yet here we must be careful. If we would carry into the Theosophical life the creative fervour of the selfless Christian, we must approach the Highest with the same reverence, the same wonder, the same sense of the Holy. Anyone who studies the best mystical literature of the Christian Church will find that the approach is always made by the denial of self, the entire surrender of that self to God. And the ecstasy of the Divine response is not asked for, not even expected. It is awaited in lowly humility, to be endowed when God wills. Always the attitude is "Lord, I am not worthy!"

How opposite is the attitude of certain schools of New Thought mysticism and affirmation. Here God is claimed, even appropriated, and made to serve purely human aims. Such response is of course not purely divine. Let us be wary lest in our thoughts of the Perfect Man, the Master, we try to make Him fit our tiny moulds, to adorn our transient personalities, in place of the expansion of our little selves into Him by self-forgetfulness and perfect love.

When we love, we shall serve. How could we do otherwise? For the lover of God in man seeks such service as does the panting hart the water-brook. And such service is always light, because it is born of love. That is ever to be seen. Only the other day, when complimenting a young girl upon an excellent dinner, she replied to me: "But I love to do it well, because I do it for my husband, and all I can do for him is to me the purest joy."

I wish that spirit would come everywhere into our Theosophical Society. But it cannot be forced at will. It must be lived for, sacrificed for, humbly hoped for. Happy indeed the man in whom its spirit, from whatever cause, is born. It is the result of a personal glimpsing of the Face of God. "To me to live is Christ," said ardent Paul. But that was after the Divine Voice and Face broke into his consciousness upon the road to Damascus. Let us try to find it by meditation, by life, by humble "waiting upon the Lord."

Only the other day a lovely young girl told me how in her meditations a Presence came, a Presence so dear that no earthly friend even was like it, and yet so near that it seemed to be part of her very deepest self. She has found the beginning of the Way. It is always through the heart. "It is the emotions alone which admit you to the citadel of the soul; it is through the heart only that you can reach yourself. Those who are without heart are also without soul."

"Lord, show us the Father and it sufficeth us," said the disciple Philip. And our Lord replied: "Hast thou been so long with and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; how sayest thou, show us the Father?"

Let me quote here again the aforementioned missionary's words: "It is said in ancient Sanskrit that God in His Infinitude has no form by which we may comprehend Him. The word used for 'form' is *rupam*. But the Formless is ever seeking to take form, the Infinite to become finite. Now, just at this point, in the direct religious experience which I have re-

counted, the vital meaning of Christ to the human soul appears to be represented. Through Him all that was vague to me in God became definite, all that was impersonal became intimately personal; all that was infinite became finite. Thus Christ became to me truly God's *rupam*, God's word, articulate and intelligible to my heart; God's symbol, making visible the invisible God."

From such realization merciful and righteous action must needs flow. Such an enduring atmosphere is called by St. Clement of Alexandria "the perpetual springtime of the soul." Its evidence in the outer world is charity and service, joyous love and service, for such a one is delivered for evermore from the motives of self. "To me to live is Christ. So now also shall Christ be magnified in my body, whether it be by life, or by death."

This was the secret of Annie Besant's power. In THE THEOSOPHIST some years ago Mr. Jinarajadasa published the account of an experience out of the body she had recorded privately. The Master had asked her to take on yet another responsibility, asking her in spite of her age, to bear yet a little more for Him, and reminding her of the promise of the world's KING of His unfailing help.

"I threw myself at His Feet," she wrote, "for it seemed almost like a reproach: 'My Lord, my King, I want none but you; even His power is dearer to me when it comes through you. I am yours, your servant, body, soul and spirit. You know it.' His voice was infinitely sweet and tender as He raised me to my seat on the floor,

at His feet, where I always sit : 'Yes I know it, child of my heart ; most faithful and loving of my disciples. Is it not because of this that I have been permitted, by our Leader and by our Lord, to choose you to train as my successor, and that you will be with me till this earth shall sink into Pralaya—and afterwards?' "

Annie Besant, great Yogi and great Bhakta. Ah, no wonder she gave of herself utterly ! She was like the "true man" of Carlyle, quoted by the Master K. H. to Bishop Leadbeater, who was not to be seduced by ease—"difficulty, abnegation, martyrdom, death, are the *allurements* that act" upon the heart of a true chela.

"Love maketh all burdens light."
The Saints, for love of God and

man, *sought* martyrdom, *sought* humiliation, *sought* self-sacrifice and self-noughting. "Let me either suffer or die!" cried St. Theresa in the ecstasy of her surrender. And so they became the channels of exceeding blessing to their fellow-men.

Alas for the man who loves mostly himself ! He can never know peace of bliss or power. But he cannot lose himself by will. Only by love can the bonds of his little imprisoning self be loosed, and his mortality begin to put on immortality. The disciples of old said to their Master : "Lord, teach us to pray." But I would rather say : "Lord, teach us to love." For by love alone is man purified, redeemed, set free.

STORMING THE KINGDOM

Every step made by one in our direction will force us to take one towards him.—THE MASTER K.H.

Where Is Music Going?

BY MARGARET E. COUSINS

Mrs. Cousins thinks that the impact upon the world's millions of radio music in every country—"we are living in an ocean of music"—will create subconsciously a basis of unity and understanding which will be an invaluable factor in promoting world friendship.

Millions Listening In

NEVER in the world's history has music been so much in the ears and thoughts of so many people throughout the world as today. Science has made us aware that we are living in an ocean of music; and through its waves, etheric, short, ultra-short or long, we, in this new era of musical influence, are impressed, consciously or unconsciously, for good or evil, by song and instrumental music from all parts of the globe, expressing the emotions of the different races. The gramophone and the radio have brought folk-song, drama songs, dance music, sentimental and sacred songs, and great classical music, not only right into our individual homes, but to the masses in the parks and maidans and on the beaches.

Today science, commerce, and organized social amenities, all internationally "tuned in," are exploiting this new wonderful power of enabling millions of people over thousands of miles to "listen in" to the music they each enjoy, and are giving them the opportunity of hearing music foreign to their ears, music which is the product of systems of sound-production, rhythm and tonality entirely different from their own. In my opinion this im-

pact on us of every kind of music will create subconsciously a basis of unity, mutual appreciation, and sympathetic understanding between peoples, which will be an invaluable factor in the world-friendship which has to be built up in order to prevent civilization from being destroyed by world-wars.

Reaction on Humanity

But will not this interaction of musical system on musical system, such as the Indian, the Chinese, the European, tend to break down the barriers of racial difference in musical systems? Should it do so, would we not be impoverished culturally by the loss, the forgetfulness, of distinctly racial methods of emotional expression? These are some of the deep questions underlying all processes of unification. They affect the profit and loss connected with the necessity or the desirability of a single world-language, a single world musical notation, a universalized art-form. We are groping for the adequate and satisfactory answer to these questions, while the tide of affairs is rushing us into and under influences of cinematograph (sight), broadcasts (hearing), flying (24 hours from Ireland to America)—all unbelievable to earlier peoples

or even a hundred years ago—which means pliability to and receptivity of cultural contacts (touch).

Who amongst us is great enough to fathom what is being done to the child, humanity, by this deluge of new experiences? If it is towards evil, who can stem the tide? It is part of the school of experience into whose classes the human races were admitted when the Lords of Karma caused the flow of mind and human inventiveness to pass through the opening of modern science, powers of steam, petrol, electricity, radium, for the help or hindrance of men and women. We are reduced to faith in the scenario of an Omnipotent, Omnipresent, Omniscient Mind working through its Hierarchical Orders of Executives—Logoi, Masters, Yogis, Geniuses. This Mind is playing out a drama as part of the entertainment of its creative being, all of which is enfolded in love and universal goodwill. It is either this or chaos. The middle term is individual adaptation to necessity under the illumination of the ideal of the highest service to humanity. When all is said and done, one's dharma as a Theosophist is to be true to one's Highest Self, as one knows it, at every moment and in every circumstance of that flowing tide of ever-changing Life.

Interaction Between Musical Systems

After this squaring of our problematical circle we come back to the immediate effect of the causes that are at work around us. In the great mystery of the occult influence of music on the human sound-board, it is inevitable that now and in the

future there will be inter-influence between the various musical systems. It is less than fifty years since European and American musicians woke up to the knowledge that there are systems of musical development as scientific, as self-conscious, as satisfying as their own, and more ancient. Something of each system will impinge on and interflow into the others. Even without the radio the necessary evolution of each system in its own area along indigenous lines would create change within the system. Such change has come about in the music of India throughout the long centuries; so much so, indeed, that Indian books on music written two thousand years ago are almost unintelligible to modern Indian musicians. But so deeply is the love of melody, self-satisfying without harmony, ingrained in the Indian soul, so much does that soul value the opportunity in music of extemporaneous expression by improvisation, that it is highly improbable that these characteristics of lyricism and freedom of individual extemporization will be destroyed. Rather should they be encouraged and fostered in order to keep this spring of music fresh-flowing and pure as the complement of western music, whose characteristic is organization for the exact and constant reproduction of a composition originated by one musician, and thus is creatively static rather than individually dynamic and often ecstatic.

India's Tempo

At this point arises a problem as to the effects on music of commercialized and world radio service. How can improvisation, or any kind

of spontaneous music, function under the limitations of short-time radio broadcasting? It is impossible. Shall only snippets of sound-effects be broadcast East and West? Should a non-oriental restlessness demanding rapid changes of programme be forced on Indian and other oriental audiences whose life-tempo is entirely different from that of Europe and America? If such interference in cultural differentiation is avoided, then the radio service, for instance, newly established in India will become one of the boons of the Gods for the Indian peoples, and will help in educating people generally in the various systems of music and in fostering appreciation of music in an intelligent way.

Another service that wisely adapted broadcasting may render to oriental peoples is that of developing the faculty of "community" singing. It will teach people inspiring songs which the masses will learn to sing together, and thus make song an auxiliary of culture to an extended degree. I think it is very essential that radio programmes for countries with non-western systems of music, such as Iran, India, or China, should be made by their own nationals. Very much of the capital, speculation, adventure, science and energy for developing broadcasting today in the Orient is in English, American and Dutch hands. Such executives, though admirable in their own spheres, can play havoc in the aesthetic sphere, and particularly in music, by a mixture of dissimilars. I shall never forget the shock my whole artistic nature got when, gliding in moonlight down the wide

waters of the Ganges past the ghats of holy Benares, one of my western friends struck up "Way down upon the Swanee river!" Nothing more incongruous, more aesthetically shattering, could be imagined.

A Method of Yoga

Music is not a "pleasant pastime." It is an occult force, a method of yoga, a science of related numbers, an art of fineness of skill in the adjustment of similars and contrasts. A deep psychological truth is imbedded in the saying of the wise Plato that "the introduction of a new kind of music must be shunned as imperilling the whole State; since styles of music are never disturbed without affecting the most important of political institutions."

This is an era of large audiences collected for both public meetings and entertainments. Large cinema halls and stadiums have come into being, and will, I believe, become larger in the future. Music of a magnified kind is therefore essential. No longer will a single instrument or voice fill such a hall or give pleasure to the listeners. The transitional attempt to meet the need for music audible to large audiences is the use of mechanical amplifiers. But these at present are largely vulgarizing music. In India and other oriental countries such amplification is changing the vocal tone into a resemblance of its metallic amplified result. It is even deteriorating the specific types of oriental music. The problem in India will, I believe, be solved by the organization of Indian orchestras in which numbers of musicians, playing in unison, and producing

beautiful effects by skilful alternate groupings of their indigenous instruments giving out varieties of "tone colour" or qualities of sound, will give both novelty, freshness of inspiration, increase in the volume of sound, and pleasure and enjoyment to the musically inclined, which in India means practically the whole people.

A Universal Code

While the Orient moves towards music of increased volume, it is curious that western peoples seem to be growing content with a diminution of the dynamic strength and full tonal effect which is in the power of western orchestras and massed choirs, for no radio or gramophone can give more than a quarter of the full volume of sound of the original orchestra or instrument, and either tends to blot out or destroy the variety of timbre of many instruments. Naturally one does not appreciate the same largeness of tone-power and gradations of expression in a small home-room as in a great concert hall. People risk losing much in music if they become content to substitute listening to mechanized music for attending original performances.

All movements towards concerted music either in voices or instruments demand stabilization in the music performed, as they are controlled by one conductor. I foresee therefore that music in schools will be taught not only by the ear but by the eye, and that there will be the teaching of musical notation. This has already happened outside Asia. I believe a universal code for musical sound language is being evolved by

the coming together of Orient and Occident in a system of symbols independent of written language-scripts, whether Roman or Tamil or Hindustani. While India keeps to melody only, the staff notation can easily be enlarged and amended to cover the needs of Indian "gamakas" and rhythms, and the idioms of other systems, and thus the system of circles, dots, lines and figures will be a musical *lingua franca* throughout the world.

The Need of the West

I think Indian musicians will develop harmony on India's own lines, just as Indian music, being a true self-conscious science, has developed its tonality and melodic material in an inclusive, logical, mathematical manner. And, whereas European music uses only two combinations of the seven out of the twelve divisions of the octave, thus basing its musical expression for three hundred years on two modes only, India has seventy-two *melakartas* (scales), each richly characteristic and well-explored. Seeing that Europe developed its two scales intensively through the exploration and exploitation of harmony, I expect that a new world-music will be opened up to western musicians when they become accustomed to an increase in their scales, and use all the *melakartas* (scale combinations) as their future sound-material. The West is tired of old forms. Its musicians are seeking freshness—and here it is at hand. It is the same with rhythmical material, in which India and the Orient generally can give the Occident much instruction. Thus a-tonalism will come to rest

in multi-tonalism of a disciplined order.

Similarly a hunger will grow in India for at least a first experimentation in putting sounds of different pitch together. My belief is that India in the near future will find a joy in putting *melodies* together which have been born out of the one *raga* (scale), like members moving together within a joint family system, rather than in developing harmony, as the West did, from a ground bass with a feudal atmosphere. If this happens, both systems, oriental and occidental, will gain new vigour from the new adventure.

A Vehicle of Racial Expression

I see music internationally moving towards a wider range of musical material through which to express the ever-increasing complexity of human emotion, giving and taking as racial musical systems because of the closer linking of means of knowing and appreciating the existent systems, all of which deserve study. But I do not see the loss of any system through this. Diversity is a boon.

Affinities of musical expression are related to unique racial characteristics which cannot be stamped out, characteristics such as the religious attitude and atmosphere which makes the Carnatic music of India and the music of the *Bharata Natya* (Indian classical dance) sacred, not secular. And by these specializations, and by the study also of the psychological and magical influences of musical sound, the joy of concerted music and the richness of the content of the art-consciousness of humanity will be increased.

The Music of Tomorrow

Today we can (at will, but within certain limits) listen-in to the music produced by denizens of any part of this planet. We move towards some tomorrow when we may hear "the music of the spheres," and to a more distant tomorrow when we may hold musical converse with the Spirits of Music, the Gandharvas themselves, in their universe of higher ether intermingled in our mortal air.

Music in the future in the Occident will become more widened in material, deeper in content, more therapeutic, more spiritual. Music in the Orient will be studied more academically and practically in all schools and colleges. It will be regarded educationally as of equal honour with history, science or literature, and be used more widely than today for informed recreation, health, inspiration, discipline, emotional self-expression, and spiritual inspiration.

Music is the common mode of speech of the Deva Kingdom. The greatest musicians are contacting more and more this devic world, and its denizens are imparting to their music-lovers in this world snatches of their conversations in their own realm. We are all children groping in the dark as far as true understanding exists of the Mystery of musical sound. But we march surely in the direction of the elucidation of that Mystery, and we hail and thank the artists of all arts, and of all climes and systems, who have given us whispers and glimpses of the supernal which is both within and without in that ocean of music, that cosmic symphony, in which each of us is one of the inherent melodies and rhythms.

PHILOSOPHY IN VERSE

Here is another sheaf of verse showing the deep insight of some of America's youth into Nature's moods and rhythms. These verses are
by Peggy Street :

ON THE HEIGHTS OF MOUNT PELEVIN

Eternal sunshine brooding in the grass
Covers the flight of Time ; the light hours pass
Like butterflies drowsy with summer heat.
Strange peace is here ; the touch of passing feet
Upon the mountain sward is a caress
Woven in the unearthly happiness.
Like the first whispering note of heav'n's first bird,
Like water human hand has never stirred,
The voice of breezes in the cherry tree
Unfolds a song of Cosmic Mystery.

Far in the distant heights' unmeasured skies
A still gray crag has risen ; there my eyes
Dwell in quiet meditation. Now I cease
To know myself apart ; 'tis strange, pure peace
And liquid, growing sight. . . .

A soft footfall—

I see the grasses and the mountain wall,
The small white path, a peasant going by . . .
Clear with the Vision, brooding stays my eye
Upon a brother ; now his form grows dim,
And, loving one, I love the world through him.

*
* *

COMMUNION

Some thought of mine
Touched the enchantment hid in Nature's mind ;
My heart beat in the breast of the Divine
With conscious knowledge. There I found mankind

In one vast pure communion, like one sweet
 Broad stretch of waters. . . . As the lovely chime
 Of bells breaks forth, like to love's quick heart-beat
 Piercing the thickly woven spell of Time,
 And melts into the soft vibrating air,
 So, in the Mystery, each separate part,
 Each little wave of life proclaimed its share
 Of joy, and laid it back in Nature's heart,
 The wingèd inspiration of a soul.
 And, as I gave, the spirit in me saw
 How giving-out had glorified the whole,
 And giving-back made bliss for evermore.

*
* *

AFTER THE NIGHT

Can all this sadness, all this loving and dreaming
 Lead us homewards peace-enwrapt at last,
 And anxious weaving of a sweet false-seeming
 Make our small boat fast
 In an Eternal Harbour ?
 Dreaming and loving,
 Hoping and losing, knowing not our gains !—
 Were this our heritage, Time were but moving
 As the wind-tossed grains
 Of sand upon the shore that, rising and falling,
 Sink back to place upon the level strand,
 Touched by the wind, deaf to his strong voice calling.
 Hold we not One Hand
 Through Time with strange pure fingers clasping, compelling,
 Drawing us in dreams, in love that brings
 Wonder and grief from out the deep heart welling
 Unto Eternal Things ?
 —Will not all this grief-born, love-burdened dreaming
 Forge a fire-tempered steel that, from our Past
 Rending the sweet sad veil of all false-seeming,
 Reveals Our Home at last ?

PEGGY STREET

Technocracy—A Scientific Manifesto

BY F. MILTON WILLIS

Claiming for Technocracy that it would effect a "veritable renaissance" in the United States of America, Dr. Willis in our October issue traced its origin, its ideals and its proposed practical working. Below he discusses its relation to the democratic method, says in fact it is the "very essence of democracy," and to what extent the Technate might be adapted to other countries.

Leisure Time

NOW as to leisure time: This question must be faced squarely; it is important. Because of the world-wide depression, much thought has already been given to this question. The belief that there is unquestionable virtue in plenty of hard work seems debatable, indeed to have little basis in fact under our present high pressure mode of living. Leisure, when accompanied by an abundance of food and other favourable material conditions, can hardly be said to result in either physical or mental degeneration. Human beings are restless animals, it has been said. If they are not doing one thing, they are doing another.

This is at once our hope and our challenge. The primal urge for activity must be directed into positive and creative channels. Our educational system is the best means at hand through which to accomplish this end, but it will serve our purpose only if there is brought to bear upon it an enlightened public opinion which proclaims that one of the chief functions of the schools is to train the children to make

wholesome use of leisure time. More emphasis upon the purely cultural subjects would contribute toward this end. The highest development comes through giving man leisure in which to follow his bent. Fortunately human beings appear to be able to adjust themselves rather easily to whatever amount of leisure is available, provided that it is not accompanied by lack of food and other necessities of life.

The Price System

Is there room only for engineers in the Technocratic organization, is a question often asked. Not at all. Technically trained men are signally important in our modern power civilization. Regardless of the political superstructure, there is only one group of people who can operate the functional sequences of this country, and that is the kind of group now actually engaged in operating them. To be specific, the only group which can actually operate the physical equipment of the telephone company is the kind of group now operating it. So with the railroads, public health, the educational system, the mines, and

the farms. The function which each individual would perform under Technocracy would be closely related to, and usually identical, with the function which he is performing under the present set-up. And even though the present occupation of any individual happens to be such as is not required under Technocracy, as, for instance, salesmanship, there would be little difficulty in adapting him to some socially useful occupation.

When the price system finally crashes of its own inherent contradictions, and we are faced with the possibility of chaos and violence that usually accompanies a great social change, one cool head at a strategic point in our power system will be of inestimable value; but of importance, too, will be one cool head in the pulpit and in the schoolroom that helps to marshal the forces of public opinion behind the man who is bending every effort to keep the power going over the wires, the transportation lines moving, the bread and milk delivered to our doorstep.

The Democratic Ideal

Does Technocracy believe in the use of democratic methods? Technocracy does not subscribe to the basic tenet of the democratic ideal, namely, that all men are created free and equal. A knowledge of the sum total of facts necessary for an intelligent democratic expression of opinion of the present industrial operation of the continent is far past the scope of the average individual. In our political government, which is the only part of our total social operation maintaining even a pretence of democracy, the theory is that

while the individual may not be able to pass opinion upon the facts involved in the intricate matters of State, he will have sufficient intelligence to elect as his representatives those who do. The fallacy of this assumption and of the idea that democratic methods can be applied to the industrial operation of our country is of course too obvious to warrant further discussion.

Technocracy concerns itself, primarily, with the operation of our functional sequences; that is, those processes which have to do with the production and distribution of goods and with services. Obviously, these are not matters that can properly be decided upon by a vote of the people. Scientific and engineering problems are not solved by vote; they are solved by an intelligent inquiry into the facts. Nor is the choice of the personnel which is to operate our functional sequences a matter which can be left to popular vote. The fallacy of the democratic method is so obvious that no attempt is made to use it.

The operating staff of a telephone company, for instance, is made up of thousands of people with all ranges of training and ability, working together as a unit; totally undemocratic organization, with no elections. Positions are filled through appointment from above by one who is conversant with the requirements of the position and with the qualifications of the appointee. Mistakes made by such a method become immediately obvious through the inability of the incumbent to meet the requirements of the job. Decisions affecting the operation of the equipment itself are made always by those in charge of the particular division

in which the decision is effective. That this undemocratic type of organization is efficient is proved by the fact that the telephone company gives a very creditable performance and that it is not static, but is being continually changed and improved.

Compare the efficiency of this type of organization with that of our political institutions which still attempt to cling to the democratic ideal. If we picture all the functional sequences of the continent, that is, the steel industry, production of food, medicine and public health, etc., organized in a manner similar to the telephone company, we have the basis for the type of social organization contemplated in Technocracy. A continental board of control, made up of representatives selected from the operating staff of each functional sequence, would plan and direct the operation of our industrial equipment as a unit, so that there would be a continuous flow of goods and services such as no haphazard method of a democratic nature could possibly insure. "The principle of democracy," says Harold J. Laski, "is that men and women have an equal claim upon the common good." If this is true, then Technocracy, in its fundamental principle, is the very essence of democracy.

What check would there be against the abuse of power by the engineers? Since, under Technocracy, every individual would have an equal claim upon the productive energy of the country, there could be no power based on the control of material things. Men and women would hold positions of responsibility, not through power inherent

in the control of wealth, but rather on the basis of competence. One of our foremost educators has remarked that the society of the future will have to be run by an engineer with some social idealism and a sense of humour.

Social Administration

What would become of political government under Technocracy? Political government as we know it today has for the most part no vital relationship to the fundamental processes of modern society—the operation of our intricate industrial equipment and the rendering of important services. Even our postal system, our highways, our coast guard could be made much more efficient if divorced from politics. Indeed, our country has been experiencing very serious political interference in its vital processes, and business has been complaining bitterly.

Under Technocracy the social administration of the continental area would be vested in a chief administrative body known as a Continental Control, composed of equal numbers of administrative personnel (executive and technical) from every functional sequence necessary for the production and distribution of all goods and services in the above area. All essential functions would be a part of this all-embracing, non-democratic, non-political organization—the American Technate. The Technate bears no resemblance to a political State; it is a technological control of the continental area, functional in structure, socially integrating and synchronizing all operation on the balanced load basis

necessary for the maintenance of the highest standard of living permissible on that area. Under Technocracy there would be no vested interests either of capital or of labour. The intricate industrial power age in which we are living demands a new type of government.

Technocracy for Other Countries?

Is Technocracy concerned only with America? What about international affairs? The reason why the whole world is not included in the plans of Technocracy is that the whole world is not a geographical and industrial unit, whereas the North American Continent is. While the same technique used in solving the problems on the North American Continent would be applicable elsewhere, the results could not possibly be the same. The example, however, of a happy people living in abundance under Technocracy will be the finest kind of incentive to the peoples of Europe to break down the arbitrary political barriers that separate them and to work out on a continental basis a Technocracy of Europe. Technocracy might conceivably be the practical scientific basis upon which to build that United Europe which has so long been the dream of the socially-minded leaders of the old world. There is little doubt that the scientifically and technically trained men and women of America, when the time comes, would be willing to lend their time and talent to the solution of world problems just as they are now grappling earnestly with those of America.

In travel abroad, what would be used for money? The citizen of

the Technate planning a trip abroad would be granted the equivalent of his domestic income in foreign currency which would have been secured by the Technate through foreign credits. Upon his return, the traveller would relinquish any foreign money that he might have in his possession.

How would we secure from other countries the goods that could not be produced in this continental area? There would be no international trade for private profit, but there would be an exchange of goods on somewhat of a barter basis, or there would be direct sale in some instances in order that the Technate might be provided with foreign currency for the use of its citizens in travel abroad.

A New Economic Order

Technocracy is entirely unrelated to either Socialism or Communism or any other social philosophy. These philosophies are antithetical and opposed to the technology of social mechanics, namely, a Technocracy necessary for the operation of the continental area in a high-energy civilization. Technocracy deems all social philosophies as being totally inadequate to deal with the problem of designing and operating the New America of plenty. Technocracy holds that the technology of the New America will rate the stupid reactionary and the emotional radical as being alike incompetent. Technocracy defines Fascism as a consolidation of all minor rackets into a major monopoly for the preservation of the price system. Fascism is the "last ditch" defence of the price system.

The aim of Technocracy is to replace the dying economic order with a carefully planned society having as its goal the provision of economic security and a very high standard of living to every man, woman and child in the North American Continental Area. Technocracy holds that the technology of the New America will tolerate neither a Marxian insurrection nor a Fascist suppression. All worthwhile social objectives are implied in the one big objective of Technocracy, which is to give to every human being adequate economic security. Technocracy insures to each individual complete freedom of belief and worship, and the greatest amount of personal freedom in matters resulting in no social ill consequences. Technocracy will make it possible for one to be socially honest and to live in accord with religious ideals. There are now numbers of clergymen who see in the promise of Technocracy the fulfilment of all that the greatest religious leaders have worked for from the beginning of time : a life of peace and plenty for all mankind.

Women

Woman, under Technocracy, would occupy a unique position : for the first time in history she would have economic independence in her own right ; for, having an income of her own, equal to that of every other citizen, she would never be under any economic pressure or subject to the whims of a male supporter. For the first time in history, woman is offered the hope of complete emancipation from household drudgery and the release of her energies for creative effort.

War

As to war, Technocracy has no illusions with regard to this. It knows that so long as the price system persists, minority groups will find it profitable to promote war, and men will continue to die to make the world "safe for democracy" or whatever other catch-phrase seems appropriate. With the advent of Technocracy, the causes of war will automatically disappear. Hence many ardent proponents of world peace see in the promise of Technocracy the realization of their dream.

A Challenge

It has been asked many times : "How do the Technocrats propose to come into power?" It is the policy of the leaders of Technocracy not to discuss tactics, because it is impossible to say definitely just exactly what would be done in a situation that is still some distance in the future and in which so much would depend upon the attitude and actions of others.

All we can say is that as scientifically trained men and women the Technocrats would weigh the facts and act upon them as intelligently as possible when the time comes. For the present, they know that they must educate and organize, not to foment a revolution, but to be prepared to keep our industrial mechanism operating when the price system can no longer function. This must be done in two ways : first, by building up a closely-knit organization of technically trained men and women in strategic positions in industry ; secondly, by developing a new attitude of mind among the intelligent minority to support the first group when the crisis comes.

One thing is certain : given a strong sentiment on the part of this sufficiently large intelligent minority in favour of having those men and women operate our functional sequences who are capable of so doing, and the Technate will come into being, for, as Howard Scott says significantly, " Even the Supreme Court knows how to bow to *force majeure* when it becomes necessary."

One wonders what is to be the greatest obstacle to the advent of Technocracy. The Technocrats say that in American life there are three groups which conceivably might be expected to oppose it : first, the corporate owners of wealth, who find their prestige and power threatened ; second, the irrational radicals who feel that any change in our social system must come exactly according to the specifications laid down by their leaders ; third, and this is a class not so easily defined and from which only a passive sort of resistance may be expected—the so-called liberal, who is an interested spectator of the forces at work in our social mechanism, but can never quite come to a decision as to whether he should ally himself with the forces of progress or remain politely passive in the face of reaction. He is always in a state of suspended judgment with scarcely enough conviction to carry him to the end of the day, believing that somehow, without any expenditure of effort on his part, we shall muddle through.

Technocracy believes that it is working in harmony with the evolutionary forces in the economic sphere ; that its diagnosis is scientific, its design the most probable ;

that in presenting this programme—the goal of the New America—it offers to intelligent, socially-minded people the greatest challenge of the age.

Evolutionary Progress

It will have been noticed that whereas the general belief is that an amelioration of social conditions is dependent primarily upon changes for the better in individual citizens, Technocracy holds very logically that the vast improvement in living conditions it proposes will immeasurably enhance the good qualities of the citizens, increase happiness and contentment, reduce crime to the veriest minimum, afford unlimited opportunity for individual growth in all cultural lines, and set free to a greater extent than ever before the human creative faculties. The former belief predicates a very long period before social conditions can be noticeably improved ; the latter but a short period, perhaps less than a decade. That this is coming soon is evidenced by the fact that marvellous automatic machines are so rapidly displacing men and women that unemployment and lack of purchasing power will in even two or three years reach so desperate a state here in America that Technocracy is likely to be swept suddenly into power by the embattled millions of victims of the price and profit system, an anachronism in this power age. When it comes, we shall see in this continent the reign of practical brotherhood, so dear to the hearts of all right-thinking people ; and there is little doubt that the States of Europe will deem it wise to follow in our steps.

The Treatment of Crime in England

BY GRETA EEDLE

Ardent penal reformers in England are welcoming practically every pronouncement made in Parliament on behalf of the Home Office, because the Minister shows a deep sense of understanding of the problem of reforming the criminal and a determination to improve the whole prison system.

IT is of great significance to the Theosophist to observe how the stream of thought set in motion by those who understand brotherhood as a reality influences national and world thought, and how that thought works itself into everyday life and legislation. The effect is manifest at this moment in England.

Saving the Child

Psychology has rendered an immense service to brotherhood by showing that the criminal is an unhappy person who has not adapted himself properly to his circumstances, and more particularly that the delinquent child is an unhappy child. That fact is now officially admitted in England.

The Fifth Report of the Home Office on the work of the Children's Branch, published on the 27th January 1938, contains not only statistics but an account of the reasons why children come before the Courts. Now that the law is more humane in its treatment of children, far more prosecutions are made because people know that the child

will be trained and given a proper start in life, whereas formerly he was only punished and mostly became a hardened criminal. Hence the statistical rise in juvenile crime in England, which does not represent a real increase.

It has been found that the "broken home" is the biggest single factor in juvenile delinquency. The newspapers report again and again in child cases such conditions as illegitimacy, drunken or insane parents, desertion of the family by father or mother, immorality in the home, criminal family, etc. Consistent quarrelling of the parents is considered just as bad as a broken home in its deteriorating effect on the child. The absence of a religious background in the home, with a consequent lack of ethical training, is also an important factor.

Bearing these facts in mind, what is being done with the child who is brought before the courts? The answer is difficult to give shortly, for treatment is by no means uniform, and often the very reverse of enlightened, depending on individual magistrates, and not on the more

recent recommendations of the Home Office. Thus we find that in 1936 there were still 165 birchings, but that this figure had dropped from more than 2000 in 1912; and that in the same year 1237 boys and 77 girls between 14 and 18 years were committed to prison. However, the Courts are making more and more use of approved schools, where children are not only removed from their unfortunate surroundings but are also trained to re-enter normal life.

Normalizing Treatment

The writer visited a few months ago, one such school conducted by a voluntary organization caring for children, and was immediately struck by the happy atmosphere prevailing—far happier than that ruling in many homes. The boys were all mentally and physically backward and had nearly all been convicted as thieves. The thieving tendency entirely evaporates in most cases when children are well fed and made to feel loved and wanted. Regularity, sufficient sleep, and responsibility for their own property are regarded as important factors in the normalizing process. The children were working in a large garden under a matron on communal lines, and pointed with great pride to their flowers. The art and handcraft work (often done jointly) showed much talent and originality. Part of the normalizing treatment consists of educational games and visits to scout clubs, schools and kindred organizations where the offenders mix freely with normal children.

Other forms of treatment are to leave the children in their own homes,

if these are good, and send them to special schools, or alternatively to place them in other homes, either institutional or with foster parents and send them to ordinary schools. Efforts are made to distinguish between children who lapse as a protest against society as they see it, and those who do so in a spirit of adventure owing to a monotonous life. Often magistrates impose no punishment, but seek to impress the parents, especially the father, with a greater sense of their responsibility for guiding the child properly and wisely. Very many are released on probation.

Ninety per cent of the children brought before the Juvenile Courts are dealt with as stated above, and ten per cent are sent to approved schools. Happily England is free of two evils which occur in some other countries among children—banditry and grave sexual depravity. On the degree of success with which juveniles are treated depends the future criminal problem of England.

Reforming the Adult

In the meantime there are many adults who have offended against society and must be dealt with according to the law. Statistics are a little surprising. We find that in 1935 99.1% of the persons found guilty were dealt with by magistrates, and .9% were tried by judge and jury. This is a matter of uneasiness to penal reformers, because however worthy, honest, and respectable individual magistrates may be, they lack legal knowledge and often technical knowledge of the type of case they are considering, and Police Court procedure does not give the accused the same

possibilities of defence as a Criminal Court.

On analysis of the cases, we find that over 50 per cent are for traffic offences, something like 400,000 a year. The large number of juveniles brought before the courts, as mentioned above, accounts for another group of the total, and there were nearly 50,000 convictions for drunkenness.

Barbarous Punishments

What the reader will probably want to know is what happens to the .9 per cent who are tried in a Criminal Court by judge and jury and found guilty. In 1935, 87 persons aged one year or over were murdered. In 41 cases the murderer committed suicide, in 21 other cases the accused was found insane and sent to a criminal lunatic asylum. In eight cases the accused was hanged. These figures are fairly similar in other years, the proportion of suicides, insane, and hanged also remaining approximately the same.

Capital punishment is finding increasing opposition throughout England, and we hope that Parliament will again find time to debate this vital question and remove its worst remnant of past legislation based on vengeance.

Another blot on English justice is corporal punishment for cases of assault with violence, when the person found guilty is physically fit enough to endure strokes by the "cat o' nine tails." A recent case roused such universal opposition that there is every reason to hope that this practice will soon become obsolete by disuse.

Other offenders are either released on probation (an increasing practice when dealing with first offenders), or sent to prison for varying terms. It is reported that the Lord Chief Justice believes that sentences should either be long enough to benefit the prisoner or they should not be given at all, and this pronouncement is having a certain effect on judges and magistrates.

The prisons of England are old and ugly. They are expressions in stone of the belief that offenders must be punished. To adapt the prisons to the idea that every effort should be made to reform the prisoner is exceedingly difficult, for however much a prison governor may keep the prisoners out of the cells, these cells exist, and the prisoners sleep in them and are locked in them for long hours. Such solitude might be welcomed by the saint or philosopher who wishes to pray and meditate, but the average prisoner has no such longings. Even to the outsider, prison regulations appear stringent and often futile, although many have been relaxed of recent years. Prisoners also complain that the diet, though ample, is monotonous.

Capital and corporal punishment, the high-walled prisons and their regulations represent the past still working in the present.

The Future in the Present

Let us now turn to the future as it is being experimented with in the present, and as the present very soon will be, for many efforts in that direction have been successful.

The Wakefield experiment has aroused most comment in the press,

and we quote from reports given by former prisoners and visitors.

For the first time the effect of a certain kind of treatment on adult prisoners is being studied, as it has been for some years on children and adolescents. The administration now officially recognizes that offenders against the law differ in character, capacity, and possibilities like all other men and women.

How Wakefield Does It

At Wakefield the men are allowed to associate with each other, and cells are open from 6.30 a.m. to 8.30 p.m. Meals are taken in messes of ten to twelve men. In all prisons, in common with Wakefield, the men are paid a minimum of twopence per week, and in some workshops up to a maximum of elevenpence per week, with which tobacco, sweets, jam and sugar may be bought. Small as these amounts are, they should be compared with the former absence of all payment and luxuries.

The remarkable feature of the Wakefield experiment is, however, its camp, where forty picked men live and are on their honour not to escape. There are no walls, only white rings round trees marking the boundary. Only a housemaster and three wardens live at the camp, and the prisoners are accommodated in two army huts, which are heated in winter from a central boiler house. Adequate washing-places with baths and hot water are provided, and there is a games hut for relaxation and radio. The huts are surrounded by flower gardens.

The work is heavy, as it consists of forest clearing and ground cultivation, and consequently four meals

a day are provided. In addition to the forty picked residents, thirty men come from the prison by motor lorry every day to work in the camp and are taken back every night. Every inhabitant of the prison gets a chance to go to the camp at one time or another. On Sunday afternoon, talks, debates or sing-songs are held, with which the men are helped by Toc H.

This experiment has been so successful both in its working and results that the Home Office now proposes to transform the entire prison system gradually along "Wakefield" lines. A recent announcement appeared in the press that the Prison Commissioners are searching for a site of 400 acres of rough land in the South of England suitable for reclaiming for agricultural purposes. It is to be used for 100 first offenders and a few young men who have been sentenced before but are regarded as hopeful cases. The living conditions are to be the same as at Wakefield camp, and huts will never be locked. As the ground is reclaimed, it will be planted out in market gardens, with a sports ground for the men.

Administrative Changes

The debate in the House of Commons on 27th July 1938 makes encouraging reading. When a Home Secretary condemns the still prevalent practice of sending young persons to prison, and says that release on probation or a Borstal (*i.e.* a reformatory) sentence would be more appropriate, we feel hopeful that even the most reactionary magistrate will in time stop imposing prison sentences.

Sir Samuel Hoare also said that the new earning system was answering very satisfactorily, and was creating a much better spirit within the prison walls, as it was helping prisoners to maintain their self-respect.

An increased financial grant has been made by the Treasury for improving the prison library service, and in certain prisons for cinema performances. Other changes, particularly with regard to clothing, cell lighting, visitors, are to come into force this autumn, and the most important improvement of all will be the pulling down of the old prison of Pentonville, in the heart of London. The site will be used for a housing scheme. The women at present imprisoned in London are to be moved to a camp prison in the country where they will do farm work.

The Home Secretary visualized these changes as a beginning of a scheme for gradually removing all

the old prisons and establishing up-to-date institutions where prisoners will have a healthy open-air life. To quote part of his speech as reported :

“ These changes in administration, and the prison reforms which I hope to introduce in the autumn, are not being brought forward for merely sentimental reasons, but because the Government feel that they constitute a commonsense plan for dealing with a series of concrete problems connected with the keeping down of crime and preventing those who get into prison coming back to it after release.”

The House of Commons was unanimous in supporting the Home Secretary in these decisions, and another M.P. summed up the opinion of the House by saying :

“ We have come to realize that crime is not, as was once thought, so much an outrage upon society as a reflection upon society.”

MY CREED

Of riches thou canst not divest me, O World,
 For the Gold of the Setting Sun is yet mine.
 From Music thou canst not sever me, O World,
 For the Wind still stirs the Autumn Leaves,
 And the Sea sings on eternally.

Beauty thou canst not conceal from me, O World,
 For the Hills are bathed in Morning Mists.
 Of Love thou shalt not rob me, O World,
 It cannot be shaken nor taken from me,
 For it lies in the Sanctuary of my Soul.

JOAN RODD

The President Answers Questions

ZAGREB, 29 August 1938

Among the answers to questions which the President gave at Zagreb were the following of international import :

How To Help Europe

WE can best help Europe today by standing strongly and wilfully for peace. I know there is no need for war. We have to say : "There *shall* be no war." Speaking about it is less important than *willing* it. If all the nations of Europe can stand steadily for peace, there is no need for war.¹ But there is still need for justice. We should be able to cure injustice by peace and not by war. Be very impersonal, never sound your own personal opinion ; try to look at the situation from the standpoint of the Masters if you can. You may be wrong, but to be sincere is the most important thing. See where the dangers are, and put the force of your will at a point in the midst of those dangers.

Wise Autocracy

I am all in favour of authority. I am not a democrat. The world may need democracy, but I don't need it ; so you may think of me as belonging to the autocratic department of life, though of course it will be wise autocracy. To become

¹The Munich Agreement was signed a month later, and the threatened war was "off."

wise I must practise wisdom. The value of democracy is that in the practice of it we are thrown back on ourselves. But its end is—wise autocracy.

The Jews

It is difficult to explain the karma of the Jewish race, but I am clear that its dharma is not finished, nor is the race to be extinguished. Rather it has the opportunity to become distinguished. One thing we must realize, that however much it may be our duty to object to injustice, let us never forget the love of God surrounds us all. Just as I helped the conscientious objectors during the war, even while I wore uniform, and although I am not a peace-at-any-price man, so will I now work for the Jews, for the freedom of the Indian nation, as I always work for the persecuted, even though they have the dharma of being persecuted. Each of us should do the same according to his conscience ; fulfil the "Golden Stairs" of H. P. Blavatsky according to your conscience.

The particular case of hatred against the Jews is not different from those of other nations. We all generate hatred by doing wrong, and the wrong must return to us.

Experience proves that the people of every nation are fine, but the governments leave much to be desired. Some day we should have such wonderful governments that they express the souls of the peoples.

Work For Peace

Of course the Masters will help to influence the governments of the States. They do as far as possible. Some States, nay, all, are difficult to influence. Governments regarded from inside are hard and rigid. No, unfortunately we have not yet learned the lessons of war. We are fighting all the time, and it may be better to fight each other than to fight those who cannot fight back, as in our perpetual war against the animal kingdom. It is cruelty and custom that makes us fight the

sub-human kingdoms. It is so important to work for peace, but include peace between the kingdoms of nature.

The Slavs

Concerning the future of the Slavonic races, all is known by those who have the power to know. But this race, as all other races, is under the direction of the Lord Vaivasvata Manu. We are not always told His plans; we must find out these things for ourselves. It is not difficult to guess, but it is hard to know the future. Each member of the Slavonic race should express in himself that future as best he may; use your intuition and your intelligence.

(Other answers to questions of domestic Theosophical interest will be found in *The Theosophical World* for November).

The Hompesch Incident

MR. DAVIDGE'S reference in our August issue to the surrender of Malta to Napoleon by the Count Ferdinand de Hompesch, the last of the Knights of St. John, as an agent of the Inner Government, has prompted Mrs. Leslie L. Reed (née Hodgson Smith) to write as follows of this incident. She is living at Valletta:

Malta was given into the charge of the Knights of St. John by the Emperor Charles V in 1530. The last of the Knights who ruled over Malta, Ferdinand de Hompesch (1797), was a native of Austria. He was friendly and affable, and a great favourite with the people. Evidently it was time for the Order

to cease its work in Malta, and Hompesch must have been chosen as the instrument by means of which this could be brought about, otherwise it is difficult to understand the events which followed. He is not popular with the historian, because he deliberately handed over the island to Napoleon without striking a blow in its defence. On the night of June 17th he left Malta for Trieste and died there on 12th May 1805.

The very day after the terms of capitulation were signed, Bonaparte organized the new Government by publishing a series of regulations, virtually placing Malta and Gozo under martial law.

Everything which bore the stamp of nobility, or recalled to mind the military exploits performed by the Knights, was broken and destroyed. The arms of the Order of St. John, together with those of the principal Grand Masters, were effaced. Every record of patrician ancestry was obliterated. Entering the church of St. John, Bonaparte laid his sacrilegious hands on nearly every article of value within its walls, and ordered the treasures to be conveyed on board the *Orient*. These treasures never reached France, however, they were lost in the *Orient*!

Arbitrary as the Knights had been, their rule was mild indeed compared with that of the Republican chief, who, in spite of his tyranny, headed every proclamation with the words: "Liberty, Equality, and Fraternity." Soon the Maltese people rose in revolt against the French and besieged the army in Valletta.

Canon Caruana, who led the Maltese insurgents, was long-sighted, and saw that the only power able to hold Malta against all enemies, to afford protection whilst granting freedom to her people, was England. He therefore suggested to his followers an offer of allegiance to Ferdinand of Naples, who lived under English protection.

Events were moving in Egypt and the Mediterranean, Napoleon had been defeated at Aboukir, and Nelson was cruising off Malta. On his return to Naples, Nelson left Capt. Alex. Ball, commanding the Alexander, in charge of the British squadron, with orders to continue the blockade. After months of suffering and starvation the Maltese people, by the consent of Ferdinand who was then in Palermo, invited

the assistance of Capt. Ball; he landed on the island and took up his residence at the headquarters of the insurgents, and from that moment the power of the French garrison within Valletta began to decline, and prosperity to dawn on Malta and her motley population.

On 7th September 1800 the French garrison surrendered and marched out of Valletta whilst Capt. Ball and Major-General Pigot took possession of the city. At a meeting of the representatives of the Maltese people, Malta with its dependencies was solemnly ceded to Great Britain, and added to the dominions of the British Crown. Since then the Maltese have lived contentedly under the rule of Britain. And in 1814 the possession of Malta by Great Britain was sanctioned by the other powers of Europe.

A picture of Grand Master Hompesch hangs in the hall of the Knights of Malta at Rome; it was identified by Dr. Besant as one of the many phases under which the Master Rakoczi had shown himself. The Master Himself, whom Dr. Besant had first met in London in 1896, told her of its existence and that she would find it. She did find it, in company with Mrs. Cooper-Oakley, and immediately recognized it. Dr. Besant suggests (*THE THEOSOPHIST*, Jan. 1912): "It would seem as though the Comte had substituted himself for Von Hompesch as Grand Master, probably in order to place the island in the power of Napoleon, so that it might, in due course, pass to England and serve as a link in the chain of her stations on her road to the East."—EDS.

A Prophecy on Abyssinia

BY KATE SMITH

I HAVE been amazed to read in Dr. Johnson's *Rasselas*, the following passages foretelling in the eighteenth century air raids on Abyssinia which occurred in the twentieth:

Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope, who expect that age will perform the promises of youth; and that the deficiencies of the present day will be supplied by the morrow, attend to the history of *Rasselas*, Prince of Abissinia.

Rasselas was the fourth son of the mighty emperor, in whose dominions the Father of waters begins his course; whose bounty pours down the streams of plenty, and scatters over half the world the harvests of Egypt. . . The place which the wisdom or policy of antiquity had destined for the residence of the Abissinian princes, was a spacious valley in the kingdom of Amhara. . .¹

"You shall not require me to make wings for any but ourselves."

"Why," said *Rasselas*, "should you envy others so great an advantage? All skill ought to be exerted for universal good; every man has owed much to others, and ought to repay the kindness he has received."

"If men were all virtuous," returned the artist, "I should with great alacrity teach them all to fly. But what would be the security of the good, if

¹ *The History of Rasselas, Prince of Abissinia*, Dr. Johnson, page 1. Dent, London, 1926.

the bad could at pleasure invade them from the sky? Against an army sailing through the clouds, neither walls, nor mountains, nor seas, could afford any security. A flight of northern savages might hover in the wind, and light at once with irresistible violence upon the capital of a fruitful region that was rolling under them. Even this valley, the retreat of princes, the abode of happiness, might be violated by the sudden descent of some of the naked nations that swarm on the coast of the southern sea."²

I cannot help wondering who gave such a vision of Abyssinia to Dr. Johnson. Was he in touch with the "noble foreigners" who were so active in Europe at this period? Maybe a passage in H. P. Blavatsky will throw some light:

The Wisdom of the archaic ages or the "secret doctrine" embodied in the *Oriental Kabala*, of which . . . the Rabbinical is but an abridgment, did not die out with the Philotheans of the last Eclectic School. The *Gnosis* lingers still on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned . . . by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment, had had the story of their lodges, the communities in which they lived, and the wondrous powers

² *ibid.*, page 22.

which they had exercised for many long years, laughed at and denied by unsuspecting sceptics to their very faces. Some of these brothers belong to the small groups of "travellers." Until the close of the happy Louis-Philippian reign, they were pompously termed by the Parisian garçon and trader, the *nobles étrangers*, and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves," who had gathered at the capital of the civilized world to admire its monuments and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93, and the earlier explosion of the South Sea Bubble, soon after the

appearance of "noble foreigners," who had convulsed all Paris for shorter or longer periods, by either their mystical doctrines or "supernatural gifts." The St. Germain and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics nowadays. (*Isis Unveiled*, II, 402-3).

The South Sea Bubble exploded in 1720 and *Rasselas* was written in 1759, midway between the crashing of the South Sea Company and the French Revolution. I recall a phrase in *The Theosophical Glossary* referring to the Count de St. Germain as "prophesying futurity and never making mistakes." Had Dr. Johnson heard of a prophecy concerning Abyssinia? How, otherwise, could he have been so accurate nearly 180 years ago?

Languages of the Future

BY "JASON"

WE who believe in repeated lives in many races, nations, and climes, may quite reasonably concern ourselves in this "day of school" with the needs of future lives. While, in future rounds and perhaps even in future races, we may communicate directly by thought transference, one of the fundamental needs of the present race is to know the languages of our brother Aryans.

In the first or root-sub-race of our Fifth Race, "the language of the Gods," Sanskrit, was spoken. Throughout the whole race, as the

"root-tongue," it will be *the* Aryan language.

The Chaldeo-Arabic tongues were emphasized in the second subrace; and the Sumero-Iranian in the third. The Greek, Latin, and Gaelic tongues are spoken in the fourth subrace; while the Teutonic, i.e. German, Dutch, Flemish, and Scandinavian tongues are dominant in the fifth.

English, a language in which the Latin and Teutonic elements are blended, and which has in a few centuries circled the globe, seems to be the language destined to be

the vehicle of sixth subrace culture. It is, as yet, decidedly not a fixed tongue, as it is rapidly changing in pronunciation and orthography, especially in those countries destined to be the homes of this new subrace, i.e. Australia, New Zealand, and the west coast of North America. That more of the Latin element is bound to be absorbed into English is indicated by the fact that the first colony of the subrace will be in lower or Spanish California, a State which already has the Latin tradition strongly.

It is quite evident from statements made by Theosophical research workers that the home of the seventh subrace is Spanish-Portuguese South and Central America. These two tongues are so similar that a person knowing one can almost read the other at sight, though pronunciation differs somewhat, as two dialects might. Therefore, we can well prophesy that these two languages, or a blend, will assume increasing importance with the years.

Though so near the United States and Canada, Latin America jealously guards her native tongues, and even in Puerto Rico, a United States territory, Spanish is the language spoken. In border territories, one hears more Spanish in the U.S.A. than English in Mexico.

Even today, as rightly said by Sir Malcolm Robertson, with English and Spanish one can circle the globe.

Those who are future-dominated may well give attention, therefore, to the Gaelic revival, for the fourth subrace has yet to fulfil its mission as the spiritual heart of the western world; to the Germanic languages, for the fifth subrace has yet to reach its zenith of glory; to English as vehicle for the sixth subrace¹; to Spanish-Portuguese, the language of the seventh subrace; with always an emphasis on Sanskrit, the Mother Tongue.

¹ Though it might be well to watch the Russian civilization, held in reserve for unforeseen contingencies.

THE FINE ART OF APPRECIATION

Commenting on the Watch-Tower note on "A Constituency for Dumb Animals" in the September THEOSOPHIST, a correspondent writes: "I should like to tell you how greatly I appreciate the compliment you have paid to Mysore when you say that she 'is showing the way to peace, not only peace with the lower orders, but peace to all beings.' What a glorious prospect for Mysore!"

From another reader: "Sorry *Son of England* is finished. It has been a great pleasure to read it."

Notes and Comments

THE BROTHERHOOD OF LIFE

WITH the full approval of the President, the Recording Secretary of The Theosophical Society has dispatched the following letter to President Roosevelt protesting against the importation of monkeys from India into the United States for experimental purposes.

The Theosophical Society,
Adyar, Madras, India

To
The President of the United States of
America,
The White House,
WASHINGTON, D.C.
Dear Sir,

We, the President and chief officers of the worldwide Theosophical Society, with its Headquarters at Adyar, Madras, India, and with a membership of about 30,000 among 45 Sections all over the world, hereby enter our emphatic protest against the importation of monkeys into the United States from India for experimental and vivisectional purposes in connection with President Roosevelt's campaign against poliomyelitis.

We believe that it is an outrage which is inexcusable, unnecessary, and degrading to humanity from humanitarian considerations, and therefore request you to use all your influence to prevent the adoption of any policy degrading to public morals and offensive to other nations.

Yours sincerely,

By Order of the Executive Committee
of The Theosophical Society,

(Sd.) G. SRINIVASA MURTI,
Recording Secretary.

There is a widespread movement among humanitarians to arouse the American consciousness on this question of vivisection of living animals. The Bombay Humanitarian League supplies the information that about 22,500 monkeys are annually exported from India, of which 14,700 are sent to America and there used for experimental purposes, especially in connection with the National Foundation for Infantile Paralysis. A Washington medical man, Dr. Joseph Wall, has frankly stated that the tremendous sum of money collected at presidential balls is being spent on such experimentation. Protests are being organized in India for the most part by the Bombay Humanitarian League, and in America by the International Conference for Investigation of Vivisection.

In addition to the letter above-mentioned the Recording Secretary on behalf of The Theosophical Society has dispatched similar letters to trustees of the National Foundation for Infantile Paralysis (the majority in New York City), and to the editors of leading newspapers in Washington, New York, and Baltimore.

"THE DEVIL IN THE ZODIAC"

From E. F. P.: I have read with interest the article by Mr. Keith Percy entitled "The Devil in the Zodiac" in THE THEOSOPHIST for September. Quite rightly

Mr. Percy suggests that Scorpio is the sign of struggle and only dangerous when undirected and uncontrolled, but I think he has inclined too much to the evil, even though he says "tempt" means to "try" or "test," and foulness exists to throw up the beauty. One does not sense in his article the beauty that can be thrown up in the sign itself.

Scorpio is the sign of generation truly, and on its uncontrolled side is connected with dark and dubious matters probably, but it is the sign of regeneration also; that is why it has two forms of hieroglyph, one with the tail and arrow leading out and down to generation, and a second with the tail and arrow upward-turned to re-generation, and *spiritual* re-generation at that. The Virgo sign which he rightly connects with it is ♍, where the generative force is as yet pure and innocent of experience—inturned on itself.

The Secret Doctrine says that ♁ (M) is the symbol for "water" and "matter" and is connected with generation too. All the words for Mother begin with M, and are derived from Maia; Egyptian *Moot* (*Muth*), Latin *mater*, French *mère*, English *mother*, German *mütter*, etc., and Virgo is the virgin mother-potentiality. But "M" is also androgyne in character, though always connected with water, so we have in Scorpio this dual hieroglyph of a dual force of generation and re-generation.

Re-generation cannot come till after the experience of generation. Scorpio is the sign of death and rebirth, and is sometimes represented by the phoenix. Death can indeed mean death of the lower self and

rebirth of the Higher. Scorpio as a fixed watery sign, to use an astrological phrase, contains many possibilities. "Fixed water" means still water, and hidden in still water under the surface are unknown things—both treasures and mud. Scorpio is both—the warrior-saint as well as the devil.

We remember too that Scorpio is pre-eminently the doctor's or surgeon's sign. Doctors are mostly considered magic healers, not so often devil-doctors!

In his last paragraph Mr. Percy uses the phrase "the accursed sign in the higher aspects of astrology." Subba Row says: "Scorpio is (in Cosmic Astrology) the subjective universe—i.e. the Universe in Conception, a Logos planning it." How then can it be accursed in the higher aspects of astrology? Mr. Percy does not go high enough!

There is *no* Devil in the Zodiac—except that he is *Deus inversus*, not only by throwing into relief the good of other signs, but also that within himself he too is Deus.

The references to the *Secret Doctrine* may be found in I, 412, 413, 426 and II, 68 (Adyar Edition, II, 99, 100, 111; III, 75.)

The Secret Doctrine also throws much light on the real antiquity of the Zodiac, the naming of its signs in different civilizations, and the truly sublime foundations under its Symbology—or perhaps, I should say, *above* its symbology, since all things are spiritual first.

VACCINATION AT BOMBAY

We are interested in an editorial in *The Vaccination Inquirer* (August 1938) because it affects

passengers travelling from India to oversea ports.

The National Anti-Vaccination League, London, having heard complaints that intending passengers from Bombay would not be allowed to board a steamer leaving that port unless they had given evidence of having been successfully vaccinated within three years, the League's Secretary made inquiries of the Peninsular and Oriental Steam Navigation Company, and received in reply a letter written on behalf of the managing director saying "that, as far as this company is concerned, there is no truth in the statement that passengers wishing to travel to England from India have been refused unless they could produce vaccination certificates," and confirming the League Secretary's statement "that the British authorities do not insist upon the vaccination of any person arriving in this country from India."

The Editor of *The Vaccination Inquirer* goes on to say: "The British authorities have never refused admittance to this country to an unvaccinated person, and many contend that unvaccinated persons have a right to transport on the high seas . . . We gather from the reply from the Secretary to the India Office to Mr. Leach [reported in the same issue] that it is merely a matter of convenience for the Indian Health authorities to require passengers to be vaccinated."

The Vaccination Inquirer then proceeds to the effect that if the resistance to vaccination were strongly enough organized, then no country would be able to stand up against the opposition: "We are certain that a vigorous and united

protest would put an end to this intolerable infringement of human rights and liberties. As the steamship company concerned is prepared to carry unvaccinated passengers from India, the Bombay Port Authorities cannot prevent their embarkation. All that is needed is firmness and determination.

"These vaccination regulations are the outcome of conferences of the League of Nations Health Organization. A clique of official doctors, most of them representing vaccine institutes, get together and arrange how they can compel people in every country to submit to vaccination. They draw up Sanitary Conventions and secure the acquiescence of health officials in every country in their proposals. It has become the custom with every Government to accept the demands of the so-called Health Department and to give no consideration whatever to the facts of the case nor to the rights and liberties of their own people. There was a time when the so-called expert simply made the recommendations and the lay heads of the Government made the decision, but nowadays the so-called expert has merely to express an opinion and heads of Department rush to carry out his proposals, refusing to examine them or to ask for evidence as to their wisdom, necessity or justification.

"We are therefore reduced to direct action in these matters. 'Refuse and resist!' should be our watchword. It only needs a sufficient number of resisters and these monstrous regulations would be dropped. The old spirit of determined opposition to tyranny of this kind may seem to be dying out, but

we believe that there are still a large number of courageous men and women in every country, who, if they realized their power to defeat these cliques of self-interested officials, would stand up against what is really a gigantic conspiracy against the freedom of all who dare to think for themselves in these matters."

AS YOUTH SEES IT

Here is a very trenchant statement by an American schoolboy as to the situation in which American youth finds itself at the present time. It is taken from a high school magazine conducted by the students themselves :

Today the youth of America face the task of building their lives under an economic system stagnant because of its own misdeeds and shortcomings, an economic system so paralyzed that it leaves over ten millions of our citizens without the means of obtaining a livelihood, an economic system which, with the greatest supplies of raw materials in all the world in its very hands, fails to supply one-third of a great nation, forty million people, with the necessities of food, clothing and shelter which they so badly need. Today American youth faces a doubtful future completely unafraid but also, we regret to add, completely uninformed. Today America, for all its vaunted system of public schools, turns out upon the world batches of potential voters who, while completely understanding the intricacies of the football system espoused by the school "eleven" and the complex-

ities of a "V-8" engine, do not understand and are not even interested in the workings of political and economic forces in America. After nearly ten years of terrible depression and economic collapse we might expect a little more emphasis on the study of such problems in our public schools. We might expect the high school graduates of a hard-times America to take an active interest in these problems. We might expect to find student discussion groups going full blast and violent debates taking place in all corners. But do we? The answer is a despairing, despondent and depressing "No."

Let us, then, offer two suggestions as at least a partial remedy. First, let the school curriculum be changed to include classes in national affairs. These classes would be offered with the purpose of uncovering for the students the workings of the economic and political worlds. They would not be optional but would be compulsory, for it is absolutely necessary to America that every student should have a grounding in the matters which control our destinies as a people. Second, every student should be inculcated with a desire to know the truth and to search it out by diligent reading and intelligent discussion. The last of these two suggestions is perhaps the harder to get across and yet it is something that must be done. American public schools have fumbled the ball long enough. Our schools must have as their guiding light the search for the truth, for no matter where our investigations may lead, it is imperative that our destination be reached by careful thought and

reflection, and not by the haphazard methods which have been employed in the past.—JOHN HART, in *The Quest*, May 1938.

PRODIGIES

Prodigies are so prolific nowadays that they are becoming much less prodigious. Not only for their frequency, but because the philosophical cause of their occurrence is more commonly known. The latest is a child of four, who recently gave piano recitals of Bach and Tschaikowsky in Melbourne—Moya McCrackett. She is pictured in the press seated on a high chair at the piano, astonishingly alert and self-possessed, and making a masterful gesture of the hands over the keyboard.

We remember another Australian prodigy, Philip Hargrave, who at ten years entertained thousands in the Sydney Town Hall, playing the great masters of music not only with brilliant technique, but with intuition and authority. He read the Shakespeare plays, conversed charmingly, and was perfectly natural, played football and marbles and delighted in a scooter. Yet music was the very soul of him, and he played for hours untiringly. When he was seven he played Beethoven to Backhaus, and Backhaus was amazed and predicted he would do "great things." When last we heard of Philip he was destined for Leipzig, giving promise of

carrying his remarkable talents into maturity.

We rubbed our eyes on reading that a professor of the violin at the New South Wales Conservatorium attempted to account for young Hargrave's genius as being due "maybe . . . to a gland, not yet discovered, or even the thyroid itself." Many intelligent people accept a somewhat less materialistic explanation, that of reincarnation, which makes the prodigy no longer a problem. The world is being driven by irresistible logic to reincarnation for strictly scientific and psychological reasons.

Reincarnation also explains the phenomenon of William Sidis, a child prodigy, who enrolled in Harvard at the age of 12, at which time he addressed learned gatherings on "Four-Dimensional Bodies"—he is now an adding-machine clerk and "the sight of a mathematical formula makes me physically ill," he says. (*Magazine Digest*, Oct. 1937). In many quick reincarnations uncommon ability may manifest early, because the ego is using his old mental and emotional bodies and the prodigy element ends as the physical body matures. But in the case of real genius, the resources of the ego are relatively inexhaustible and manifest more amply as he improves his technique, even though the genius flashes out late as has happened with many men of letters, composers and scientists. A child with a high intelligence quotient is not necessarily a genius.

Adyar Publications

MR. JINARAJADASA'S article in *The Theosophical World* for October under the title "Why I Returned to Brazil" reminds us of the longer story in *The Perfume of Egypt* in which C. W. Leadbeater pictures the same incident at greater length. His story runs into a hundred pages, and narrates how his brother Gerald (C. Jinarajadasa in this life) was killed by Brazillian natives for refusing to abjure his Christian faith. C. W. Leadbeater himself was stirred to determination and strength by a vision of his young brother after he left his body. Hence the title of this story—"Saved by a Ghost." It is worth while to get the book if only for this one tale.

The Perfume of Egypt is a fascinating story from which the book takes its name—mysterious, weird, and full of psychic adventure. One of the most engrossing tales in the book is "A Test of Courage," a narrative of interest to every psychologist and every aspirant to higher service. The scene of the incident is the very room—the octagon on the riverside at Adyar—in which these paragraphs are being written, and the island on which the author met and vanquished a horde of inconceivably loathsome astral creatures is only a hundred yards from the office door. Read the story yourself: it will help to stiffen your own determination to win out, as "C.W.L." did, on the way to Arhatship. Price, Rs. 3.

It is not every Indian Theosophist who is aware that *The Key to Theosophy* is published by the T.P.H. in an Indian edition. This exposition by H. P. Blavatsky has helped more people than perhaps any other book to get information on Theosophy and The Theosophical Society as free as possible from technicalities. H. P. Blavatsky makes some trenchant answers to the spiritualists of her day who were severe critics of Theosophy, "as though the possessors of half a truth felt more antagonism to the possessors of the whole truth." This really is a wonderful book, touching all the fundamentals of

Theosophy and correcting misconceptions about The Theosophical Society. The "question and answer" form is particularly useful to the inquirer. The book would in fact make a very nice Christmas gift. Price, Rs. 4. The Glossary running into fifty pages is itself well worth the money.

Dr. Bhagavan Das's retirement from the Central Legislature, deserting politics in favour of literature, calls to mind his book entitled *Ancient versus Modern Scientific Socialism*, in which he applies Theosophy to practical affairs of government. Every Theosophical writer has his own unique and individual way of applying Theosophy to politics. Dr. Bhagavan Das is an out-and-out socialist of the wise and benevolent variety—in fact, the wise autocrat. He goes back to the Lord Vaivasvata Manu for the fundamentals of statecraft, and though some of his Theosophical brethren do not approve his method, applies the ancient principles to modern conditions, in this way hoping to solve the knotty problems of unemployment, disease, class-struggle, nationalistic warfare, and even to regenerate the world out of chaos into unity. This is a "deep-down," basic book, and is worth all the time that the student chooses to spend on it. And what is more—Dr. Bhagavan Das is never afraid of his Theosophy; it is his only touchstone, and he applies it at every conceivable point and to the whole world problem. The cost of the book is Rs. 2.

On November 1st the T.P.H. puts out the *1939 International Theosophical Year Book*—a book of 80 pages which is actually supplementary to the two Year Books already published. Only essential material appears in this Supplement—Calendars, the moving panorama of the Nations, the progress of The Theosophical Society, International Directories and new biographies in the Who's Who section. This Supplement will keep you abreast of world affairs and well informed in matters Theosophical. Keep it on your desk! Send it to a friend! Price, Re. 1.

Who's Who In This Issue

M. PAPASOTIRION: Represented the General Secretary for Greece at the Zagreb Congress. This delegate delivered a special message of "love and sympathy" to Dr. Arundale, remembering with happy ardour his tour of Athens in 1936.

"A.G." is Adelaide Gardner, General Secretary for England, who has a journalistic flair for summarizing Congress proceedings.

Alexander HORNE: Author of several books in Theosophical science, and a regular contributor to THE THEOSOPHIST.

A. J. HAMERSTER: Joint Director of the Adyar Library and Curator of the Western section. Retired from the colonial service of the Dutch Government.

Clara M. CODD: Lecturer and writer, at present campaigning in South Africa.

Margaret E. COUSINS, Mus. B.: Humanitarian worker in many good causes, latterly the Indian Women's Association. Is a recognized authority on music of both East and West.

Peggy STREET: Young Theosophist of the U.S.A. Has a promising poetic faculty.

F. Milton WILLIS, Brooklyn, New York, is interested in the field of mental therapeutics. Has been president of several Lodges, lectures frequently and contributes to Theosophical journals.

Greta EEDLE: Humanitarian worker in the Theosophical Order of Service, London, specializing in prison work.

Kate SMITH: Student member of The Theosophical Society residing in London.

Leslie M. REED: Member of the Hodgson Smith family, Harrogate, now residing at Valletta.

COMING FEATURES IN THE THEOSOPHIST

THE OCCULT ELEMENT IN POETICAL CREATION. J. H. Cousins.

BEHIND THE BARS: OUR DUTY TOWARDS THE WEAK. Serge Brisy.

THE VITALITY GLOBULES. A. J. Phillips.

THE FUNDAMENTALS OF THEOSOPHY. J. Kruisheer.

AN ODYSSEY FOR WORLD PEACE. K. J. Kabraji.

COSMIC CONSCIOUSNESS. Morley Steynor.

OUTSTANDING ARTICLES IN RECENT ISSUES

SEPTEMBER

THE ADEPTS GUIDE INDIA. J. L. Davidge.

GAUTAMA BUDDHA: HIS LIFE AND TEACHING. K.S. Chandrasekhara Aiyar.

VERSES BY H. S. OLCOTT.

H. P. BLAVATSKY—"PONTIFEX MAXIMUS." C. Jinarajadasa.

A SIMPLE APPROACH TO "THE SECRET DOCTRINE." Josephine Ransom.

ATOMIC EVOLUTION. D. M. Wilson.

THE NEW TREATMENT OF CRIME, Kewal Motwani.

VITAMINS. E. Lester Smith.

THE DEVIL IN THE ZODIAC. Keith Percy.

WELSH WORDS AND DRUIDIC TRADITION. D. Jeffrey Williams.

OCTOBER

THEOSOPHY AND THE MODERN WORLD. Geoffrey Hodson.

HUMAN EVOLUTION—THE SECRET TRADITION. E. L. Gardner.

TECHNOCRACY: A SCIENTIFIC MANIFESTO. F. Milton Willis.

DEATH—OUR FRIEND. George S. Arundale.

AN ASTROLOGER'S VIEW OF NATIONAL PROBLEMS. Esme Swainson.

NATIONAL SURVEY OF AMERICA.

THE CALL DIVINE. Hirendra Nath Datta.

A RADIO TALK ON FAIRIES. Clara Codd.

JUVENILE DELINQUENCY. Kewal Motwani.

THE CHRONOLOGY OF ATLANTIS. E. W. Preston.

THE THEOSOPHIST

THE THEOSOPHIST for June, July, August and September 1938 is out of print. The T.P.H. Adyar will be thankful to receive copies of these issues in exchange for forthcoming issues.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

INTERNATIONAL DIRECTORY

INTERNATIONAL HEADQUARTERS:

Adyar, Madras, India

President: George S. Arundale

Vice-President: Hirendra Nath Datta

Treasurer: N. Sri Ram

Recording Secretary: G. Srinivasa Murti

NATIONAL SOCIETIES

General Secretaries and National Journals:

Argentina: Señor Jose M. Olivares, Sarmiento 2478, Buenos Aires, *Kuntur*.

Australia: Mr. R. G. Litchfield, 29 Bligh Street, Sydney, N.S.W., *Theosophy in Australia*.

Belgium: Miss Serge Brisy—51 Rue du Commerce, Brussels, *L'Action Théosophique*.

Brazil: Señor Aleixo Alves de Souza—Rua de Rosario N. 149, Rio de Janeiro, *O Theosophista*.

Bulgaria: Monsieur Nikola Trifonov—Drin, No. 3 Sofia Cen., *Orfei*.

Burma: Mr. N. A. Naganathan—102, Forty-ninth Street, East Rangoon, *The Message of Theosophy*.

Canada: Mr. Albert E. S. Smythe—33 Forest Avenue, Hamilton, Ontario, *The Canadian Theosophist*.

Central America: Señora Lydia Fernandez Jimenez—P. O. Box 797, San José, Costa Rica, *Virya*.

Ceylon: Dr. T. Nallainathan—81 Madampitya Road, Mutwal, Colombo, *The Ceylon Theosophical News*.

Chile: Señor Santiago Nunez—Casilla 3603, Santiago.

Colombia: Senor Don Guillermo Vengoechea U—Apartado Postal No. 539, Bogota.

Cuba: Coronel Juan Cruz Bastillo—Apartado 365, Habana, *Revista Teosofica Cubana*.

Czechoslovakia: Pan (Mr.) Vaclav Cimr—Praha, Sporilov 1114.

Denmark: Herr Ch. Bonde Jensen—Dharma, Fredensvang pr Aarhus, *Theosophia*.

England: Mrs. Adelaide Gardner—50 Gloucester Place, Portman Square, London, W.1, *Theosophical News and Notes*.

Finland: Herr A. Rankka—Yrjönkatu 1. C., Helsinki, *Teosofi*.

France: Prof. J. Emile Marcault—4 Square Rapp, Paris VII, *Bulletin Théosophique*.

Greece: Monsieur Cimon Prinaris—Homer Street No. 20, Athens, *Theosophikon Deltion*.

Hungary: Miss Flora Selevér—Liphay-utca 9, Budapest II, *Teozófia*.

Iceland: Herr Gretar Fells—Ingolfsstr. 22, Reykjavik, *Gangleri*.

India: Mr. G. N. Gokhale—The Theosophical Society, Benares City, *The Indian Theosophist*.

Ireland: Mr. T. Kennedy—14 South Frederick Street, Dublin, *Theosophy in Ireland*.

Italy: Avv. Tullio Castellani—Cas. Post 1019, Genoa, Italy, *Il Bollettino*.

Mexico: Dr. David R. Cervera—28A Calle Iturbide, Mexico, D.F., *El Mexico Teosofico*.

Netherlands: Den Heer J. Kruisheer—156 Tolstraat, Amsterdam, *Theosophia*.

Netherlands Indies: Den Heer A. J. H. van Leeuwen—Kweekschool Goenoeng Sariè, Lembang, Bandoeng, Java. *Theosofie in Ned.-Indie*.

New Zealand: Mr. William Crawford—371 Queen Street, Auckland, *Theosophy in New Zealand*.

Norway: Fru Dagny Zadig—Bakkegt. 23II, inng. Munkedamsven, Oslo, *Norsk Teosofisk Tidsskrift*.

Philippine Islands: Mr. J. M. Espina—P. O. Box 323, Cebu City, P.I., *The Lotus*.

Poland: Mr. Leocadia Piekarska—Krucza 23, m. 11, Warsaw, *Buletyn Miesieczny Polskiego Towarzystwa Teozoficznego*.

Portugal: Madame J. S. Lefèvre—Rua Passos Manuel, 20, Lisbon, *Osiris*.

Puerto Rico: Señor A. J. Plard—P.O. Box 3, San Juan, *Heraldo Teosofico*.

Rumania: Madame Eugenia Vasilescu—Bd. Elisabeta 91 bis, Bucharest I, *Buletinul Teosofic*.

Russia: Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva, *Vestnik*. (The Lodges are outside Russia).

Scotland: Mrs. Jean Allan—28 Great King Street, Edinburgh, *Theosophical News and Notes*.

South Africa: Dr. W. A. Humphrey—Markham's Buildings, Capetown, *The Link* (Editor, Mrs. E. M. Dougall, Box 47, Pretoria.)

Spain: Señor L. Garcia Lorenzana—Avenida de la Libertad, Conquero, Huelva, *Boletin Mensual*.

Sweden: Miss Eva Franzen, 39 Torsgatan, Stockholm, *Teosofisk Tidsskrift*.

Switzerland: Monsieur Georges Tripet—1 Avenue Théodore Flournoy, Eaux Vives, Geneva, *Bulletin Théosophique Suisse*.

United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois, *The American Theosophist*.

Uruguay: Sra. Julia de La Gamma—Casilla Correo 595, Montevideo, *Boletin de la Sociedad Teosofica en el Uruguay*.

Wales: Mr. Peter Freeman—3 Rectory Road, Penarth, *Theosophical News and Notes*.

Yugoslavia: Gospojica Jelisava Vavra—Mesnicka Ulica 7/III 1, Zagreb, *Teosofija*.

PRESIDENTIAL AGENTS

East Asia (China, Japan and adjacent territories): Mr. A. F. Knudsen—75 Jessfield Road, Shanghai, China.

Egypt: Mr. J. H. Pérèz—P.O. Box 769, Cairo.

Paraguay: Señor William Paats—Casillo de Correo, 693, Asuncion.

Peru: Señor J. F. Aguilar Revoredo—P. O. Box 900, Lima.

Travelling: Mr. C. Jinarajadasa.

NON-SECTIONALIZED LODGES

British East Africa—ZANZIBAR: Krishna Lodge, Secretary, Mr. V. K. Baxi, P.O. Box No. 142, Zanzibar. **TANGANYIKA TERRITORY:** Narayana Lodge, Secretary, Mr. C. D. Upadhyaya, P.O. Box 240, Dar-es-Salaam. **KENYA COLONY:** Nairobi Lodge, Secretary-Treasurer, Mr. Chhotabhai J. Patel, Railway Accounts, P. O. Box 570, Nairobi, Kenya Colony. Mombasa Lodge, Secretary-Treasurer, Mr. H. S. Patel, P. O. Box 274, Mombasa.

British West Indies: Barbados Lodge, President, Mr. P. P. Spencer, Magazine Lane, Bridgetown, Barbados.

Canada: Canadian Federation, Secretary-Treasurer, Mr. H. T. Thorn, 4673 Seventh Ave., Vancouver, B.C.; H.P.B. Lodge, Secretary, Mr. E. W. Hermon, 45 St. Clair E. Ave., Toronto, Ontario.

China: Shanghai Lodge, Secretary, Mrs. M. J. Lebedeff, 75 Jessfield Road, Shanghai; Manuk Lodge, Hong Kong, Secretary, Mr. Y. S. Ung, P.O. Box 632, Hong Kong.

Federated Malay States: Selangor Lodge, Secretary, Mr. K. Kandiah, Mercantile Bank Buildings, Kuala Lumpur.

Japan: Miroku Lodge, Secretary, Miss E. M. Casey, 74 Ryudo-cho, Azabu-ku, Tokyo, Japan.

Straits Settlements: Singapore Lodge, Secretary, Mr. Peter Seng, No. 30, Roberts Lane, Singapore.

OTHER ORGANIZATIONS

Federation of European National Societies: General Secretary, J. E. van Dissel, Voorterweg 40, Eindhoven, Holland.

Federation of South American National Societies: President, Señora de La Gamma, Casilla de Correo 595, Montevideo, Uruguay.

World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta, Adyar, Madras, India.

THE THEOSOPHIST

EDITOR: George S. Arundale; **Associate Editors:** J. L. Davidge and (in America) Marie R. Hotchener.

Editorial Committee for Great Britain and Ireland: The Science Group, The Theosophical Research Centre, London. Communications to Miss E. W. Preston, M.Sc., Stamford House, Wimbledon Common, S.W.19.

International postal coupon should be enclosed to secure return of MSS. not suitable for publication.

Articles complete in a single issue may be translated or reproduced on the sole condition of crediting them to THE THEOSOPHIST; permission should be obtained to reproduce a series of articles.

The half-yearly volumes begin with the October and April numbers, but subscriptions may begin with any issue.

ANNUAL SUBSCRIPTION (POST-FREE)

Strictly payable in advance

	India Ceylon	British Isles	America	Other Countries
Twelve months	Rs. 9	18/-	\$4.50	Rs. 12
Single copies	Re. 1	2/-	\$0.50	Re. 1-8

Indian banks charge 4d. on every cheque or money order sent from the United Kingdom. British subscribers are there-

fore asked to generously add this amount to their remittances, or else to transmit funds by B.P.O., on which the T.P.H. suffers no loss.

Remittances should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewal subscriptions. Please address all communications relating to subscriptions, non-receipt of copies, and changes of address to the Manager, quoting the number printed above the subscriber's name on the wrapper of THE THEOSOPHIST.

ORDER FROM

INDIA: Theosophical Publishing House, Adyar, Madras.

GREAT BRITAIN: Theosophical Publishing House, 68 Great Russell Street, London, W.C.1, England.

AMERICA: Theosophical Press, Wheaton, Illinois, U.S.A.

NETHERLANDS: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

DUTCH EAST INDIES: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java.

The Season for Gifts

HEARTS AND PURSES OPEN AT CHRISTMAS TIME

The Theosophical Publishing House, Adyar

offers a fine range of Books and specialties
for your choice.

THE MASTERS AND THE PATH

This live book makes the Masters real, brings us into Their very presence, gives the rituals of the Great Initiations, and acquaints us with the higher reaches of the Hierarchy.

There is much exclusive material in this volume.

New edition.

Rs.3-0

Cr. 8vo.

Separate copy of the Wesak picture—Re.0-8.

Y O U

(George S. Arundale)

A magnificent modern survey of Theosophy and its incidence on the individual. Specially on youth. Talks on parents, family, education, love, marriage, beauty, peace and war.

Rs.2-8
(reduced price)

ADYAR DIARY 1939

Your daily reminder.

Quotations on every page from the President.

Bound in cloth and gold—green, blue, etc.

Handy for the pocket.

A really nice book.

Re.0-8

INDIA'S LIVING TRADITIONS

India's glorious past is conjured up as we read these splendid passages—from Annie Besant, E. B. Havell, and others—on the traditions which made India mighty. Traditions of kingship, village life, art, government, womanhood. On these traditions too will rise the free India of the future. Hence the value of this book. Read it—and know the real India.

Re.0-8.

T.P.H. Specialties : Photographs of Great Theosophists ; Picture Postcards of Adyar ; Bookmarks—Great Theosophists.

T.P.H. : ADYAR : MADRAS

Theosophical Publishing House, London

Theosophical Press, Wheaton

Christmas Presents

The Facts About Theosophy

Theosophical Year Book 1939

Every Theosophist's Hand-book: International Directories, Who's Who, National Surveys, World Calendars. A most valuable vade-mecum for Theosophists, journalists, public men.

80 pages

Re.1-0

Cr. 8vo

Keep It On Your Desk!

A STUDY IN CONSCIOUS- NESS

(Annie Besant)

A superb contribution to modern psychology. Traces the unfolding of consciousness in every type of being—Gods, Devas, Men.

Limp boards

Re.1-12

Purple & Gold

A beautiful book

PEACE AND WAR

Why we go to war!
How to preserve peace!
Dr. Arundale reviews the forces at work.
Most useful at this critical time.

As.8

THE WARRIOR THEOSOPHIST

A dynamic stimulating book. The President's vision of the evolutionary plan as functioning in terms of Theosophy and The Theosophical Society.

As.8

A Book of Life

The Doctrine of The Heart

"Thoughts that some of us have found helpful and that we wish to share with others." Says Annie Besant, who compiled this priceless book.

"It is the life and not the knowledge, the purified heart, not the well-filled head, that leads us to our Master's feet."

As.12

THE THEOSOPHICAL PUBLISHING HOUSE

Adyar

puts out many such books as these suitable for
CHRISTMAS PRESENTS

K

T. P. H. Adyar

Gifts — Gifts — Gifts
FOR CHRISTMAS

What more acceptable presents than these!

A New Classic

THE NEW HUMANITY OF INTUITION

—C. Jinarajadasa

Only the people who have developed Intuition will find the true ways to human betterment. The whole book reflects the author's mature thought on Art, Destiny, Freemasonry, etc.

Rs.2.

Unique

THE CHAKRAS—C. W. Leadbeater.

Acclaimed as the one authentic book of its kind. Clairvoyant colour pictures of the force centres in the human body. New edition—library size.

Rs.5.

Occult Experience

KUNDALINI—George S. Arundale.

Have you seen Kundalini? Felt it? Heard it sing? Sensed its terrible dangers? Realized what majestic profundities of life it may open up? Here is a personal experience which may help you!

Re.1-12.

Animated Epic

A SHORT HISTORY
OF THE THEOSOPHICAL SOCIETY

—Josephine Ransom.

Surveys its 65 years of life and some prenatal movements. A judicial, well informed, fully documented narrative, fruit of research in Adyar Archives and long personal background of experience. Authentic, accurate, thrilling.

Rs.6.

T.P.H.
Adyar

Christmas
Gifts

T.P.H.
Adyar

For Christmas

Gifts For All Purses

IF H. P. BLAVATSKY CALLED AT YOUR house, willing to stay and explain to you the Ancient Wisdom, would you listen to her?

We think you would. Here is the Wisdom of the ages—her gift to the world—as she would explain it. Read it for yourself! Pass the gift on!

The Secret Doctrine

in

SIX HANDSOME VOLUMES

Adyar Edition 1938—Handy Size—Elegant

Type—Attractive

Binding

Rs.12 the Set

Another Splendid Present

FIRST PRINCIPLES OF THEOSOPHY

Mr. Jinarajadasa's Best Seller, shows the whole range of evolution in all worlds, kingdoms, races.

New blocks and diagrams help you. A decided improvement on former editions.

Cloth and gold

Rs.4-8

Cr. 8vo

THE THEOSOPHICAL PUBLISHING HOUSE

Adyar : Madras : India