

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely insectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. 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 the unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand for election 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.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

The Theosophical Society is responsible only for its Official Notices appearing in "The Supplement".

THE work of the Society in Europe is being developed satisfactorily, as seen by the following schedule

The Work in Europe of summer meetings arranged for the year 1951 :

July 1—August 15: Various Sessions; Gammel Praestegaard, Denmark. June 30—July 8: Swedish Summer School; near Stockholm, Sweden. July 12—19: Finnish Summer School; near Helsinki, Finland. July 14—21: German Summer School; Rendsburg, Germany. July 17—24: French-speaking Regional Summer School; Nice, France. July 27—August 2: EUROPEAN COUNCIL MEETING, Camberley, Surrey, England. July 29—end of August: Various meetings at Theosophical Centre, Huizen, Holland. August 5—15: Norwegian Summer School near Trondheim, Norway. August 11—25: English Summer School; High Leigh, Hoddesden, England.

The Federation of National Societies in Europe owes a great deal to Mr. J. E. van Dissel for his devoted labours in doing everything possible for the various countries. Before the second World War he was already the Federation

General Secretary and worked in spite of all kinds of difficulties, doing what he could, though he was isolated in England by the War when he had gone over to attend the English Convention, and two days afterwards his country of Holland was invaded by the Germans. As soon as possible, even before the War was concluded, Mr. van Dissel threw himself heart and soul into the work. He cannot be an all-time worker, as he has to devote much of his time and labour to managing a high-class linen factory.

* * * *

One of the outstanding events at the 50th Anniversary Convention at Adyar was the institution of the Prayers of the Religions, when short prayers of all the religions, repeated by members of the Society belonging to each faith, were the first event of each day's proceeding of the Convention. This institution has been equally welcomed by all Theosophists in India, and every Federation meeting begins with the Prayers.

Since 1925, other organizations have also instituted the repetition of prayers, and these organizations often call themselves "Fellowship of Faiths". A very significant event concerning the religions has just taken place in England in connection with the Festival of Britain. On Sunday, June 17th, at Essex Church, Palace Gardens Terrace, London, W. 8, a service was held for "men of all faiths". The three eastern religions, Hinduism, Buddhism and Islam, were represented by readings from the *Bhagavad Gītā*, the Discourse of the Lord Buddha on "The Greatest Blessing," and from the *Holy Quran*. The Buddhist "Beatitudes" was read by the Venerable Bhikkhu U. Thittila, who lived for two years at the Theosophical Headquarters at Adyar. In addition, there were three Christian hymns, a reading from a Psalm, and also one from the New Testament,

The following is one verse of a hymn by Longfellow :

“ Lord that word abideth ever
 Revelation is not sealed :
 Answering unto man's endeavour
 Truth and Right are still revealed.
 That which came to ancient sages
 Greek, Barbarian, Roman, Jew.
 Written in the heart's deep pages
 Shines today, forever new.”

This, of course, implies the idea that Christianity is the summation of all the faiths that have gone before. But far more beautiful is the well-known hymn, “Gather Us In,” of the Rev. George Matheson, D. D., the blind Scots clergyman, in which the various religions are mentioned, but no thought of the superiority of Christianity is intended. The last verse of that hymn, as added by Bishop Leadbeater, in many ways completes the thought in the previous verses, and particularly alludes to the teaching of Shri Krishna in the *Bhagavad Gītā*: “However men approach Me, even so I accept them, for the paths men take from every side are Mine.” The added verse, which appears in the hymnal of the Liberal Catholic Church, reads :

“ O glorious Triune God, embracing all,
 By many paths do men approach Thy throne ;
 All Paths are Thine ; Thou hearest every call ;
 Each earnest seeker has Thee for his own.”

* * * *

One deplorable element which characterizes the general trend of the Trade Union movement in many countries is that it cares little for the interests of the State. Indeed, the sense of responsibility to the State, which is implied in the word “patriotism,” is mostly absent. It is true that at the time of war, as in the first Great War, and before conscription came in thousands of wage-earners sprang forward as volunteers.

**The Individual and
 the State**

Whether this was really in defence of the Right, or merely in a spirit of adventure, it is difficult to say. But surveying the many countries, the most important thing in a man's life, the service of the community which is his nation, seems to be somewhat receding under the pressure of the economic upheaval.

That these observations of mine are not exaggerated is shown by what happened yesterday (June 28, 1951) in Sydney. The leader of the State Opposition, Mr. V. H. Treatt, in addressing the opening session of the annual convention of the New South Wales Division of the Liberal Party, is reported as follows :

“The appalling ‘don't-give-a-damn’ attitude towards the need for greater production is the most tragic factor in the Australian scene. This attitude is endangering the whole economic structure and can smash Australia. I will never believe wage-earners don't care about the fate of their country, or of their families. The attitude must, therefore, be caused by lack of understanding and ignorance of the problem.”

The problem of the relation of the individual to the State was most strikingly enunciated by the great teacher Pythagoras. The incident of the transcription of his teaching is worth putting on record. During Dr. Besant's visit to Taormina in Sicily in 1912, one day she climbed the hill above the Greek amphitheatre, where are the ruins of an ancient Greek temple. Using her clairvoyant faculties, she noted that Pythagoras had been at the temple, and had one day delivered a discourse. Naturally, he spoke in Greek, but Dr. Besant, using her occult powers and acting on the mental plane, listened to the discourse, and translated it into English, as follows:

“Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the mother and father of all, is the wife of

the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian¹ and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."

On this matter of the relation of the individual to humanity as a whole, we have in Letter VIII of *The Mahatma Letters to A. P. Sinnett* the striking phrase used by the Mahatma K. H., describing humanity as "the great Orphan". In this *Letter*, which was one of the earliest received, the Master says:

" . . . human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one—Love, an Immense Love for Humanity—as a *Whole!* For it is 'Humanity' which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse, to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members: here too, each

¹ *I.e.*, foreigners who are not Greeks, whose language sounds "barbar".—C. J.

limb of this huge 'Orphan'—fatherless and motherless—selfishly cares but for itself. *The* body uncared for suffers eternally, whether the limbs are at war or at rest. Its suffering and agony never cease . . . And who can blame it—as your materialistic philosophers do—if, in this everlasting isolation and neglect it has evolved gods, unto whom 'it ever cries for help but is not heard!'"

Further on, when A. O. Hume, with his intellectual pride, declared that he was not a "patriot," the Master replied:

"You pride yourself upon *not* being a 'patriot'—*I do not*; for, in learning to love one's country one but learns to love humanity the more."

Since all the Adepts are beyond human limitations and predilections, it seems somewhat strange that they nevertheless should have an attachment to the country of their last physical birth. Thus, again, the Adept in Letter VIII says:

"Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted toward *some* men more than toward others, and philanthropy as preached by our Great Patron—'the Saviour of the World—the Teacher of Nirvana and the Law. . . ' has never killed in me either individual preferences of friendship, love—for my next of kin, or the ardent feeling of patriotism for the country—in which I was last materially individualized."

* * * *

At the moment of writing, one important event in connection with the U. N. is the presentation by England of a case to the International High Court in connection with the dispute with the Persian Government over the oilfields, since Britain as a Government

Arbitration

holds shares with a controlling interest in the Anglo-Iranian Oil Company. A judgment has been given by the Court that both sides shall refrain from doing anything to intensify the issue. Persia has rejected this judgment of the Court though, as a member of the U. N., Persia is bound to accept the judgment of this International Court.

About two years ago a similar situation arose between Britain and Albania, with Britain claiming for a judgment against Albania for sinking through mines laid outside Albania's territorial water, one of her men-of-war, when she was in the high seas outside the territorial waters of Albania, and killing a certain number of sailors. Britain asked for compensation for the ship lost and for the support of the families who were bereft of their bread-winners. Much against her will Albania finally presented her case at the International Court; when judgment was given against her and she was mulcted in, for Albania, a large sum, Albania accepted the decision, and paid. The rejection by Persia is likely to be brought before the Security Council of the U. N., as its final directing body.

Arbitration, as a method of settling disputes, is very old in principle and is accepted in old Roman Law. But for an arbitration to be effective, the two sides to a dispute, who select an arbitrator, must give an undertaking that they will accept the decision, whether favourable to them or unfavourable. During the last hundred years, in 1843, when England and France had a dispute concerning what were known as "the Portendic Claims," the King of Prussia acted as arbitrator. A most dramatic instance of arbitration happened in 1872 between the United States of America and Britain, in the famous *Alabama* dispute.

"The Alabama Question was a dispute which nearly led to war between Great Britain and the United States. The ship *Alabama* left Birkenhead in July 1862, when the

American Civil War was in progress. She was commanded by a southerner, but she cleared from a British port; she did great damage to the shipping of the Northern States, who blamed Great Britain for allowing her to leave, the more so as her real aim as a raider was known in Britain to those concerned. After the war, and after a long dispute, the matter was referred to arbitration. Both sides agreed to five arbitrators; they were named by England, the United States, the Swiss Republic, the King of Italy, and the Emperor of Brazil. The award was given in 1872 in favour of the United States of America, only the English member of the Court dissenting; the judgment was that Great Britain should pay £3,230,000 for damages done by the *Alabama*."

When I was last in Costa Rica, in 1939, a dispute arose for the *third* time between Panama and Costa Rica regarding a strip of territory which adjoins both Republics. When the Republic of Panama had been created, as the result of American capitalistic manipulation to get rights to create the Panama Canal, by a revolution which separated Panama from the Republic of Colombia, the boundary line between Panama and Costa Rica was not clearly marked in certain places. The result was the rise of constant clashes of citizens of both countries each invading its neighbour for land grabbing, till the trouble became so acute that both countries finally agreed to arbitrate. But when the arbitrator gave his decision, as it was in favour of one country, the other country refused to accept the decision. The result was that the whole wrangle continued, with continued periodical border troubles. Once again, after a lapse of time, a second arbitration was decided upon, and in this case it was the United States who acted as arbitrator. This time the decision given favoured the country that had felt injured in the first decision! But, as before, the decision was rejected by the first country, who claimed that proper justice had not been done to her rights. Once again the

whole dispute was resumed, and when I was in Costa Rica, border fighting had begun again. But I have not followed what happened since then.

It is obvious that arbitration can only be considered a satisfactory way of settling disputes only if the two sides honourably accept whatever decision is given. But all throughout, the crux of the problem has been, How is the decision of the arbitrator to be *enforced*? In the *Alabama* case, had Britain refused to accept the decision and refused the payment of the large sum that was necessary to compensate the United States, what would have happened? Only a continuation of bitter enmity between the two countries, though it would not have gone to the arbitrament of war.

There has never been anything like a "sanction" behind the principle of arbitration. In Australia and New Zealand, for several decades each country has established Arbitration Courts to deal with industrial disputes as between masters and men, that is, employers of labour, and the men of the Trade Unions employed. For facilitating the settlement of disputes, the Arbitration Court "registers" the various Unions, thus giving them a legal status to present their cases to the Court. Similarly is it with regard to the employers of labour. The judge is the arbitrator. In Australia it is the Arbitration Court in each State which decides on the minimum wage for each industry and occupation, as also the hours of labour and many such details, continually varying their "awards" according to costs of living, etc.

When in 1922 I had the opportunity to talk with a judge of an Arbitration Court in Western Australia, I put to him the question, "What happens if a Trade Union rejects your award?" The judge told me that the only action possible then was to "de-register" the Trade Union, which meant that the Union would no longer have any

legal status before the judge. This has just happened in New Zealand, when the wharf labourers' Trade Union was de-registered. This action of the Government has enabled the creation of a new Union, which has been "registered" in place of the Union de-registered. In the meantime the men who struck find their places occupied by new men.

This whole problem of the want of means of enforcement of the decisions of a Court has just been taken up by the Government of Australia, in amendment to an Anti-Strike Bill. This amendment affects all Trade Unions, as well as all employers' organizations. It provides that a Court may fine a guilty organization £500, and an individual member £200 or imprisonment for twelve months, for refusing to abide by the decision of an Arbitration Court. Here at last is a means of enforcing the judgments of an Arbitration Court.

Naturally enough, there is deep resentment on the part of Trade Unions. While at last a means has been found to enforce the decision of a Court, this is not the end of the whole troublesome problem. Any enforcement by law does not fundamentally remove the cause of the irritation that caused the dispute. As was said by the Lord Buddha, "Hatred does not cease by hatred; hatred ceases only by love". In what manner to bring about a friendly attitude as between contending parties, however acute may be their differences, is the real problem before civilization. So long as mere force is applied, even in the name of law, there will be a continual recurrence of enmity and there will be a recrudescence, in one form or another, of acrimonious disputes one after another. Law is only a half-way house to a solution.

C. JINARĀJADĀSA

THE PERFUME OF THEOSOPHY

By C. JINARĀJADĀSA

*(A message to the Council of the European Federation
of the Theosophical Society, July 27—August 2, 1951)*

WITH Theosophy we must be careful not to limit our conception of the Divine Wisdom. We study much, but what we discover is mostly what I shall call the "form side" of Theosophy. There is also a "life side" of the Wisdom. H.P.B. refers to the two aspects in the phrase "the eye doctrine" and "the heart doctrine," as contrasted attitudes to the problem of life. I will not deal, for the moment, on what constitutes the "life side" of Theosophy, but I want to refer to something equally fundamental.

Of course, in an organization like ours, much business has to be transacted. But when there is a gathering of devoted Theosophists, they should remember they will miss much of the important gathering if they spend all their time in the transaction of business. In reality they meet to understand more fully the Theosophy which is in each member present, for since the Divine Nature is in us all, the Divine Wisdom is also there. The manner in which we should react to each other in such a gathering has been well described by the Mahātma Morya in a *Letter* which He once wrote to Dr. Franz Hartmann. These are the words of the Master :

"In such a great work as this movement no one should expect to find his associates all congenial,

intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression, when one shows that he expects others to like what he likes and act as he acts."

I desire particularly to draw your attention to the fact that there exists what I shall term the "Perfume of Theosophy". What do I mean by this phrase? I mean the realization by us that the Divine Wisdom must ever accompany us, not merely as an intellectual philosophy, but in several other forms, particularly those which have the mould of Art. A good many years ago a lady in Brazil, who was a musician, composed a very striking "Hymn to Blavatsky". It begins with a very brilliant march, played twice, and then comes a brief anthem in praise of H.P.B., sung by a soprano voice to the accompaniment of violin, 'cello and piano. The composition ends with the brilliant march once again. This "Perfume of Theosophy" is now played at every Convention in South American countries.

In Costa Rica a member, who was a distinguished poet, wrote four verses of "The Hymn to Theosophy". This has been set to music for voices and is often sung and gives the public a different conception of what Theosophy is, apart from the intellectual presentation in lectures.

There is somewhere in each one of us the nature of Art, and we should try to develop it. Not many of us are musicians, but if there is one, he ought to be able to create some melody which reflects something of the "Perfume of Theosophy" which he has sensed in the course of his studies. Perhaps poetry is the easiest form for many of us. For the last forty years, on and off, I have written many verses, some serious, but equally, some with an

attempt at humour, but all round Theosophical themes. Very few of them have been published, but after I am "off the scene" my executor will select the best and publish them. There are about a hundred and fifty, but most of them are far too intimate in nature and I cannot publish them so long as I am on the physical plane. In one of them I have tried to state in terms of poetry what is my eternal Dharma as a server of Humanity.

Each one of us should attempt to state for himself in some form of Art what is the "Perfume of Theosophy," as I have termed it. It does not follow that he should share that with others as that is a difficult task, but it will help him to make his ideals more clear if he will attempt what I am suggesting. Some years ago as a result of my speaking on this subject, the magazine of the American Section devoted one page to poetry written by members. It is still continued every quarter.

Theosophy is not merely a philosophy of life, but is something exquisitely beautiful which can be stated in terms of Art. The time will come when we shall have great artists, musicians, and poets especially, who are so steeped in Theosophy that they are impelled to create and state to the world the new embodiments of the Divine Wisdom. The world will then know what is the Perfume of Theosophy.

C. JINARĀJADĀSA

The first and most important step in Occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

H. P. B.

AN INDIAN PATRIOT'S PRAYER

By S. J. PADSHAH

(Reprinted from THE THEOSOPHIST of February 1880)

Oh that mine eyes might see the day when men
Of various races, creeds, complexions, views,
Who live beneath the golden light of sun
That brightly beams upon the land of Ind,
Would congregate in amity around this best,
Most glorious standard of ALL-BROTHERHOOD ;
—Blessed by thee, great Power benign !
To chaos may our party feelings fly,
And with them take the darkness from our land.
May our ancestral feuds be rooted up ;
May love rule in, and peace brood over, Aryan homes ;
May fructifying heat, and dews, and the moist wind,
Circling from land to land and o'er the main,
Assist us sons of Ind, and Aryavart enrich ;
Send forth, thou Solar King, thy magic rays
To picture on the page of History scenes
Of glorious enterprise, and deeds heroic
Done by generations sprung from Bhārat's land.

The West calls to the East, "Up, brothers,
Up, and join us." MOTHER, awake; thine hour is
come !

FEELINGS IN ROCKS

BY C. W. LEADBEATER

(The following is the report of an address by C. W. Leadbeater at a picnic party at Manly, Sydney, Australia, in April 1925.—C. J.)

QUESTION: Where does karma begin?

C.W.L.: Karma begins lower down than we think. After you have been working at occultism you get beyond being surprised at anything, because you learn to expect to meet with anything. So long as you think you know everything, you think you know what to expect, but when you realize that you do not know anything at all, the function of being surprised atrophies to some extent. It is a fine thing to find out that you do not know anything. It would be especially useful to theologians and also for some scientific men. I do not know where karma begins, but there is that sort of urge at the back of the elemental essence which is probably the will of the Logos pressing it, but when it begins to have any other motive I do not know. That motive is usually love; it sounds odd to talk about a rock falling in love, but I do not know how else to describe the process. It gets to like a certain person; its liking is a vague general sort of feeling—I do not know how to put it in other words. If you feel sort of vaguely, generally, rather happy because it is a fine morning or something like that, that is about the kind of feeling

that would compare with the affection of a rock. He glows faintly. You know how a cat looks when he is purring very much. You will realize that he is generally happy. It may be because of the warmth of the fire; anyhow it is a sense of general wellbeing and there comes welling out of him a sort of crimson mist that gets larger and larger. It is something like that, but it is at a much lower level. But a rock is a faithful creature. There is a certain rock at National Park. It became very fond of one of our boys. He used to sit upon it and the rock sort of stretched itself out (the spirit of the rock could not leave the body, but it could reach out towards him, keeping a sort of toe within its physical body). I remember how it reached out towards us when we were passing in a boat. It could see so far away as that, and it knew somehow when we were a good deal further away than that even, and got ready to receive us. It was always immensely pleased when this boy could come. Then this boy went away so I was not able to take him. Next time I was down there it reached out to me in a feeble sort of way. The rock was evidently expecting him and it really loved in its rocky way. I had another boy with me, about the same height and dressed in the same way, and I said to him, "See if you can console it"; but it was entirely unresponsive at first. He persevered, however, and got it quite friendly before we left, but to this day that rock is still looking out for the other fellow. It is several years ago, so its affections are not fickle.

This rock was so friendly and so nice and affectionate we thought we would try other rocks and see if this was the habit of the race. But the next rock did not like us in the least. The feeling was: "Go away and mind your own business; I don't want you here." Then we discovered that they had made a path close by and had cut part of

him in two to make this path. So this particular rock did not like human beings. Then we tried another rock. It was on a point overlooking the valley. We followed his consciousness and we found he had a story to tell. He was just as full of it as a man at the club might be. He unfolded the scenes before us. He had had one dramatic thing happen to him in all his life, and he had got this in his rocky mind so that he could not get it out, and if he had been a man he would have been always boasting about it. He had a recess in him, a little higher than a man's head. It was a recess which went into the rock almost as though a great piece had been cut out. Perhaps it had been washed out by water long ago when he was at the level of the water. Anyhow, here was this recess and turning round a little like the mouth of a curve. But in the roof of this recess there was a hole about the size of a man's waist, going into the body of the rock. The story was this: That a certain aboriginal, a savage, was being pursued by his enemies round the rock. He was climbing desperately, trying to get away, and he came round the corner and seeing the cavity he jumped into it. The obvious thing to do would have been to go down it, which was very deep. But instead of that, this man seeing the hole above his head, caught hold of the edge of it with his hands and pulled himself through it. Then he lay flat, as it were, on one side inside that hole. The other fellows came dashing round; they saw the cave and examined it, and not finding him they decided he must have jumped over the rock. But he lay quiet, and after they had gone on, he escaped. This was the one thing which had happened to that rock, and he wanted to impress it upon anybody and everybody, because no one could understand him. That showed certain things. We have all read that impressions are made somehow on the astral light, but

impressions are made of everything that is striking or that can make a strong impression. Psychometry shows that. You pick up a stone and in a hundred years' time a psychometrist could reconstruct this scene. It is impressed in some way upon everything within reach, but no one knows exactly how. Here seemed to be a case where the consciousness of the rock was responding to this impression, and we tried to find out what else he knew. We could discover one or two points, but he was so full of his own tale that you could not get anything else out of him or a word in edgewise. But we knew that he was aware that there had been certain changes in the valley; we looked back and came to a time when the course of the river had been different, and he also knew vaguely that a certain building had been erected, and somehow in his weird hundredth part of a consciousness he knew that; knew that things changed and that this building had been put up.

QUESTION: Are there nature-spirits here?

C. W. L.: This is a place which is very much frequented, so they are more up in that direction than actually down here. They are very curious creatures, I mean full of curiosity. They are rather like deer. You know if you go into a forest where there are deer they will come round and sniff at you and poke you to see if you are alive. Nature-spirits are like that; they also want to see what you are. They dislike man very much because he does make himself such a nuisance to them. They love very much the spirits of the trees, and the flowers and the birds, and those things are to them a very great joy, and they much delight in them. Then man comes along; he cuts down the trees and he destroys the birds and picks the flowers, all of which they don't at all understand, and they think that he is horribly cruel, that he is a kind of d^ẽmon. Then he comes and poisons the beautiful air with tobacco and

alcohol and he puts up hideous houses which they do not admire. So in every way they regard him as a kind of horror, a dreadful beast. That being their general opinion of humanity, it takes time to show them that some people are not like that. Looking over from that hill they would see a group of us. They would soon see that the sort of aura and general appearance of this group was different, and some of the bolder nature-spirits would come to see what we look like. They have got as far as that bush, but they have a sort of general idea that we might turn on them and try to catch them; they don't quite trust us. They drink in some of the vibrations and sort of nod to each other in approval.

QUESTION: Is the ensoulment of a rock definite?

C. W. L.: The ensoulment of a rock is much more definite than anything I had supposed. I thought the life of all rocks in general was about the same life, but I find they have distinct differences. This rock on which we are sitting is not merely part of the hill-side, but he has a kind of elementary beginnings of consciousness of himself as a separate rock, separate from that over there. At National Park, there were two quite near together, and I was stepping from one to the other to investigate the second one; the first rock thought that I was going to leave him and he did not like it at all.

QUESTION: What would be the effect of human association upon the rock?

C. W. L.: It would give it more rapid and more decided vibrations. It would bring it nearer to the stage where it was able to ensoul something better than a rock. It would get nearer to that than it had been before. It would shorten its existence in a rock body and get it on towards the higher things.

(To be concluded)

RADIESTHESIA AND TRANSUBSTANTIATION

BY VICTOR NOALL

Member, British Society of Dowzers

IN an article in *THE THEOSOPHIST* for July 1949 I gave a general account of the subject of Radiesthesia or modern scientific divining. Here I wish to show what light this science throws on the vexed problem of transubstantiation. Of course, most Theosophists realize that clairvoyant investigation records a psychic change in the wafer at the moment of consecration, but it is interesting and instructive to note how this change can be detected by modern scientific methods, and how the difference in wavelength between the wafer before and after consecration can be recorded. In order to show how this is done some explanation of the forces concerned is necessary.

At the outset, to show how the scientific nature of radiesthesia has received official recognition I quote the following incident reported in the *Bulletin of the Confederation Française de la Radiesthesie*. A widely known magnetic healer in France was prosecuted for the illegal practice of medicine, but, after a brilliant speech by her lawyer, she was acquitted in the following words: “. . . whereas the witness Givelet, a well-known man of science, has measured the fluid of the accused with a purely physical apparatus and whereas under these circumstances

there can be no question of charlatanism . . . I hereby acquit the accused and condemn the plaintiffs to pay the costs". The radiesthetist has also been upheld in English law.

Now to study the forces involved. We all know that the earth is surrounded by a magnetic force, or, as it is termed, a magnetic field, and also that magnets are attracted towards the earth's poles. Also, if one places two compasses near each other the positive pole of one is attracted towards the negative pole of the other. The world is filled with magnetic force and there must be some external force of nature responsible. An electric current flowing along a wire creates a magnetic field around that wire. The numerous coils of a galvanometer multiply the influence of such a current, and the magnetic field resulting gives science a means of measuring such electric current. Therefore, a magnetic field filling space around a conductor and the electric current are associated. A radiesthetist can detect the passage of an electric current, and also the qualities of a magnetic field, whether caused by an electric current or by the constant force of nature acting all the time as upon a compass magnet. Around a straight magnet a radiesthetist can detect different phases or forms or parts of the field, and he finds around a magnet's north-seeking pole a positive polarity reaction, and around its south-seeking pole a negative polarity reaction, and also over the centre of the compass a dual reaction called radio-magnetic. All three such reactions are the evidence of a force called the Horizontal Type Force which extends to approximately eight inches above the surface of the tested article. These reactions come to the researcher by induction across space and therefore the force which must be influencing and passing through magnets must also be passing through all matter of which this earth and its inhabitants are composed.

There is also the energy or force giving penetrating vertical waves, called the Vertical Type Force, having the three forms of positive and negative polarity and the dual reaction called radio-active, similar to that of the Horizontal Type Force. This Vertical Type Force extends beyond the eight inches previously mentioned, to possibly the limits of our earth's magnetic field, and as an illustration of distance, underground water has been detected by means of this Vertical Type Force, from an aeroplane a thousand feet above the earth's surface.

The radiesthetist is enabled by scientific training to suppress undesired forces at will, and we find he can detect another force in the total of terrestrial energy, which is classified as the East-West type of influence or force, because it causes the pendulum to oscillate from east to west. It is worthy of note that after twenty years of experiment Dr. Abrams (of Abrams' Electronic Reactions) secured his first reaction only when he stood his patient facing west.

Substances tested can be grouped under the orthodox classifications of (1) organic or biologically alive substances, (2) lifeless substances, such as non-radio-active minerals, and (3) radio-active substances, such as radium. In the case of the first group the influence detected would be the field or energy coming from units of life energy; in the case of the second group the influence or field detected would be occasioned by the impingement of surrounding universal forces upon the test substance (as is shown in the action of a compass), for in such lifeless substances their electrical energy is kept within themselves in a condition of equilibrium and the influence detected would be due to the loss of free electrons brought about by the above-mentioned impingement; and in the third group the influence detected would be orthodox radio-activity, as they are without biological life and emit their electrons

spontaneously. Also we find that all such influences or forces or fields can be measured, and as our measurements differ with different substances, so must the internal properties of such substances differ.

Further, we find that in addition to the orthodoxly recognized gamma radiation and alpha and beta particles there is another influence radiesthetically detectable, called the influence of Disintegration. A thing which has been proved by many persons hundreds of times becomes an acceptable fact, and this force of Disintegration has been detected many thousands of times, as hundreds of people can testify. It therefore becomes an acceptable fact. One finds, for example, that the action of the sun's rays stimulates molecular or organic cell vibrations, thus creating induced vertical waves of atomic electricity called Disintegration. By measurement it is found that the wave-length of Disintegration is 8 metres, the wave-length of biological life, whereas the wave-length of ordinary electricity is 7.5 metres. It is also possible to amplify the influence of Disintegration whilst such amplifying agent has the effect of stifling the influence of electricity. Also in a Faraday cage the waves of electricity are stopped from passing through, but the vertical waves of Disintegration can be freely detected passing through. There are many other effects of the influence of Disintegration, but the above characteristics are sufficient to show that it is an energy quite apart and distinct from any electro-magnetic influences.

The radiesthetist finds that the true colours of the spectrum have a penetrating Vertical Type wave which can be measured on a linear rule up to the mark 80 of violet, and physical matter has its groupings corresponding to the colour measurement (*vide* THE THEOSOPHIST, July 1949, "Radiesthesia"), and the writer finds that the wave-length of the Consecrated Wafer, or the Host, or the Blessed

Sacrament, whichever term is used, is approximately 10 metres, which one finds is beyond the wave-length of organic biological life, and Disintegration, and in fact is the same as that of pure white light. Professor Albert Einstein has recorded that he finds the only stable factor in the universe is light, a fact of profound significance, when one realizes something of the implications of the forces used to consecrate, and radiating from the Blessed Sacrament. The writer finds that the unconsecrated wafer has a wave-length of 7.4 metres.

There is also the phenomenon of impregnation which shows that one object touching or close to another will impart temporarily to its neighbour its own influence or wave-length, so that both the immediate and outer containers of the Host tested emit and retain the characteristic influence of the Blessed Sacrament giving a wave-length of approximately ten metres. Further, the stifling agent used in the case of the Host being investigated was a piece of black velvet, the stifler being the colour black which has a wave-length which does not extend beyond zero.

The radiesthetist analysing physical matter is enabled to tabulate the ninety-two basic elements on a linear rule, finding that each element always reacts at its own special point on the rule—thus, for instance, hydrogen responds to 1, phosphorus to 15, arsenic to 33, mercury to 80, uranium to 92, and beyond 92 there are the markings for those unknown elements whose existence in some instances has been postulated by official science, and whose place and polarity have been determined by radiesthesia, until we come to point 124, known as vacuum, because at that point there occurs a vacuum or oscillation of the pendulum, but beyond that point there is no reaction, or, in other words, the human ionometer, or radiesthetist, can pick up no influence which causes a pendular reaction.

To put the writer's radiesthetic findings in a simple formula :

The *unconsecrated wafer* shows :

Vibration number among the basic elements of 1.

Horizontal Type Force—positive polarity and $52\frac{1}{2}$ wave-length in linear measurement.

Vertical Type Force—positive polarity and 7.4 metres wave-length in linear measurement.

Whereas the *Consecrated Wafer* shows :

Vibration number among the 92 basic elements of 124.

Horizontal Type Force—positive and negative polarity and dual reaction called radio-magnetic, and beyond the 80 mark of violet at the end of the spectrum in wave-length in linear measurement.

Vertical Type Force—positive and negative polarity and dual reaction called radio-active, and 10.24 metres wave-length in linear measurement.

The conclusion is obvious. Transubstantiation is thus clearly proved by a method which has the recognition of official science—the radiesthetic method—wherein the neuromuscular reactions of the diviner and radiesthetist have been investigated to the satisfaction of scientists, as has been presented in the article "Radiesthesia" in the July 1949 THEOSOPHIST. Also diviners' findings have been upheld in Courts of Law as shown at the beginning of this article. A careful perusal of this article will show the differentiated types of matter and the differentiated types of force or energy playing upon, through and from those types, and therefore, the Blessed Sacrament then is the focus and radiating point of forces which partake of the nature of cosmic forces beyond man's normal powers either to impart or fully understand.

VICTOR NOALL

THE KATHA-UPANISHAD AS A BOOK OF INITIATION

By A. J. H. VAN LEEUWEN

“He truly has attained Supreme Wisdom,
who sees himself in All.”

THE *Katha* ranges as one of the principal Upanishads and it certainly is one of the most beautifully worded and deepest in thought, overflowing with most precious truths. As is the case with practically all Holy Scriptures we miss the real teachings if we read or listen to the words and take in their superficial meaning only and do not see them as symbols of spiritual and therefore mystical experiences. In my opinion, the *Katha* must be interpreted in this symbolic way, then in the light of Theosophy it will reveal to us many occult facts and wonderful truths.

The *Katha-Upanishad* begins with the narrative of a young boy, Nachiketas, who is to be sacrificed by his father, a Brahmin priest, Vājashravasa. In proceeding to the temple, he asks his father to which of the eternal Gods he will be dedicated and sacrificed; and he has to put his question thrice, before the answer comes:

“To Mrityu I will give thee.”

Mrityu Vaivasvata is Yama, the God of the deceased, King of the abode of the dead, and the meaning of this answer usually understood is that the boy will be put to death as a human sacrifice (Valli I, shlokas 1-4). But what is the hidden meaning in this introduction?

In all Scriptures we read of similar human sacrifices, inspired by unswerving faith and pious devotion. The patriarch Abraham was instructed in a dream to sacrifice his only son Isaac and was about to do so, when God interfered. But this Old Testament myth is now frequently interpreted as a foreshadowing of the Supreme Sacrifice by God Himself of his only-begotten Son, the Christ, which forms the mystical background of the Gospel of Christ's coming on Earth.

In several religions, as also the Roman Catholic, there is a pious custom among orthodox families that one of the sons has to be offered to become a monk or a priest. Because all ties of worldly affection and relationship are thereby severed, this also is seen symbolically as if the boy is dedicated to death and enters the abode of the deceased, to be reborn into the Regions of Spiritual and Eternal Life.

In the case of Nachiketas, it is conceivable that the (spiritual) father is an exalted Sādhu, who is conducting his beloved disciple ("Son of the Master") to mystic Initiations, which are as physical death to the uninitiated. There is some inducement for such a supposition in the meaning of the four names, by which the father-priest is indicated in the *Upanishad*. These names are veiled usually in anagrams, or slightly modified mystic titles, which disclose the real meanings. The name Vājashravasa could be read as *Vidya-Shrāvaka* and then its meaning becomes quite clear as "Wisdom-Listener". Names in Holy Scriptures are very often the keys to doors of hidden treasure-houses.

Nachiketas has to put his question three times, because his Gurudeva must be fully convinced that his chela is ready to sacrifice body, soul and spirit and will keep back nothing.

The *Upanishad* continues that Nachiketas, on entering the Abode of Death, does not meet King Yama immediately but has to wait for the Mighty Deva at the threshold of His Heavenly Palace; he refuses the refreshments offered to him by Yama's Queen and servants. He has to wait for Yama during three days and three nights. This incident reminds us directly of the mystic drama of Initiation, where the candidate was entranced for three days, to be raised on the fourth as One who has achieved mastery over Death.

Having subjected Nachiketas to the ordeal of those three days, Yama on re-entering His Palace welcomes the Brahmin boy as an esteemed guest, and offers him three boons to expiate for His seeming incivility and inhospitality (I.9). This is the signal that we read very carefully and attentively in order to discover presently in symbolic language some of the secrets revealed to the candidate for Initiation.

After he has been in trance or semi-death for three consecutive days and withstood the temptation to take the refreshments offered to him by minor entities, Nachiketas the candidate is welcomed by Yama Vaivasvata and honoured as a guest to be revered. It would appear that Nachiketas has passed the first barrier and "entered the Stream" of Spiritual Life; entering Yama's palace in full consciousness, he is welcomed by Mrityu as a *Srotapanni*, one who has entered the Stream. The new faculty he has won is to remain conscious on the other side of death, without being subjected to the usual interruption experienced by all other people. He will be able to proceed continuously on the spiritual Path, whereas the ordinary, uninitiated, incarnate person has only the opportunity to review his own past experiences and turn them into capacities for his ~~next~~ earthly incarnation. A *Srotapanni* is permanently

conscious in after-death life as well as during sleep, and profits from it accordingly.

The first boon asked by Nachiketas is that he may return to his Guru on earth and that the Guru will accept him, happy and content to see his pupil come back. This boon is granted (I. 10-11). We can understand this to be the Second Initiation as a *Sakridāgāmin*; one who has to return to incarnation but once. Nachiketas asks indeed to return to physical life again, but in order to be released from the power of Death. Only an Initiate has the right and capacity to determine beforehand the conditions of a forthcoming incarnation.

The second request put by Nachiketas is to be instructed in the Mysteries of the Sacrificial Yoga Rituals, by which one is able to attain to Heaven. Yama instructs him as if Nachiketas has to build a real sacrificial Altar. The God tells him precisely where the Altar has to be erected, the number of bricks wherewith it has to be built, and the way in which these are to be placed, the threefold kindling of the Primeval Celestial Fire (*Virāt*), which is the first emanation of Brahman, the fount of all creation, which dwells in the innermost and secret cavity of the heart (I. 12-15). Nachiketas carries out all these instructions correctly, which means obviously that he masters the Mysteries of Creation, which are part of the secrets imparted at the Third Initiation, as we are told.

Yama is so well pleased with His promising pupil that He confers two extra gifts on him; first, that the threefold Spiritual Fire shall forever bear his name, and second, He adorns Nachiketas with the *Chintāmani*, the garland of multi-coloured jewels (I.16).

What can be the secret meaning of those presents? Nachiketas in formulating his second request has said that whosoever partakes of the knowledge of the Mysteries

of the Celestial Yoga-Fire, thereby becomes a Jāta-Veda, an All-knower, a "Heaven-dweller," and enjoys immortality. We must understand this to be the faculty of the consciousness not to be clouded or veiled anymore by the processes of birth and death. It is therefore *permanent and continuous waking-consciousness*. Now this is precisely the meaning of the Third Initiation; the *Anāgāmin* is not subjected to birth or death anymore. It is he who has overcome *Janma-Mrityu, i.e., Birth and Death*.

Obviously it is not to be understood that the Initiate will never again take a physical body, but that his consciousness has become uninterrupted. Moreover this Yoga-Fire is called, by the Initiator, Yama, by the name of the neophyte himself. This is in perfect accordance with the maxim we read in so many books on occultism, "Thou canst not tread the Path before thou hast become the Path thyself". The Sacrificial Fire, which is nothing else but the Mystical Path, is not only named after the candidate, but Nachiketas is unified with and becomes himself the Fire. A name, in occult symbolism, being power, signifies the thing itself.

This Nachiketas-Fire is threefold :

1. It is the *Prānāyāma-Shakti*, kindled by *Dhāranā* or Concentration. It is the physiological and biological Fire of Life itself and its fuel is the processes of Experiencing, Reasoning and Understanding.

2. It is the *Kundalini-Shakti*, kindled by *Dhyāna* or Meditation. It is the magic psychological Fire of Yoga. The fuel is Sacrifice, Will and Knowledge, or *Kriya, Ichcha* and *Jnāna*.

3. It is the *Sūtrātmā-Shakti*, kindled by *Samādhi* or Unification. It is the Spiritual Fire *leading* to Ultimate Liberation, though it is not yet Liberation itself. The fuel is Be-ness, Consciousness and Bliss, or *Sat, Chit* and *Ānanda*.

These "Fires" are all said to be *Guhyam*, hidden in the mystic caverns of darkness and silence. The roaring of these Sacrificial Fires is a voice known as the Voice of the Silence, which instructs the neophyte how to proceed safely on the Path of Holiness as well as warns him of unexpected dangers.

The necklace of multi-coloured jewels of course is the gift of the Siddhis, which are now handed over to the Initiate. At the Third Initiation the candidate receives all these magic powers, without any exertion on his part. "But rather seek ye the kingdom of God; and all these things shall be added unto you."

Now comes the third and weightiest request of Nachiketas: he asks that the riddle of Death may be revealed to him. Of course it does not mean any lecturing about after-death life, because as a Brahmin priest and a high Initiate he is perfectly well acquainted with all the manifold aspects of that life. What he wants to know is deeper, the most esoteric solution of the eternal problem: *What is the meaning of Death?* It is indeed the self-same problem, only formulated in a different way, which Gautama Siddhartha put to himself, when he meditated under the Bodhi-tree at Gaya: *What is the meaning of Sorrow?* And the answer to this mystery is to be found only in Spiritual Liberation.

King Yama Mrityu Vaivasvata shrinks from answering this supreme question and tries to divert His disciple's ambition by offering him a lot of the most alluring and tempting presents; in fact He offers him all things imaginable from a human point of view. He proposes Nachiketas to accept three other gifts instead, if only he would be willing to leave this deepest Mystery alone. Yama offers him wealth untold, honour, power and endless splendour; but Nachiketas is steadfast in his request. Yama offers

him the supremacy over all the kingdoms on earth ; but Nachiketas waves them away into nothingness. Yama offers him physical immortality, heavenly power, Devas and Ghandarvas as his companions and servants, but it is of no avail. Does this not remind us of the tempting of Jesus by Satan, before Jesus starts on His career as a Teacher of Humanity ? The devil also offered three boons, if Jesus would forsake His mission. " And [Satan] saith unto him, All these things will I give thee, if thou wilt fall down and worship me " (*Matth.*, IV. 9). Obviously there is a parallel and it can be drawn very far even.

What are these temptations ? Are they not the *dwellers on the threshold*, our innermost secret feelings and inner weaknesses, which take form and try to withhold the Initiate from reaching the summit of Liberation ?

Because Nachiketas, as Jesus did ages later, remains steadfast, Yama Vaivasvata decides to reveal the answer to his question. It is quite impossible to couch this Ineffable Mystery into words, and therefore we must not look for any definite or formulated answer or instruction. Yama says this straightforwardly and the second and third chapters of the *Upanishad*, which give Yama's explanation, are so deeply mystical that an ordinary reader will not be able to see any revelation at all. It is as vague and indefinite as the verses of the *Tao Teh King*, or the final adhyayas of the *Bhagavad Gītā*, or the mystical sayings of Zen Buddhism.

If we cannot attune ourselves to the spiritual atmosphere of the *Katha-Upanishad* the reading and study will be of no profit to us. We shall be confused and bewildered only, as most of the learned western translators of this *Upanishad* have been. But if we accept the Yoga-training of our consciousness as Theosophy and the Vedanta give us, and *have a slight experience and understanding of the*

Turiya and Samādhi states of consciousness, then the *Katha-Upanishad* becomes a veritable fountain of light indeed, an inexhaustible mine of the most beautiful gems of Spiritual Wisdom, and an invaluable book of occult instructions.

And so, in my opinion, the *Katha* is perhaps another of the veiled Books of Initiation, like *The Voice of the Silence*, *Light on the Path*, the *Revelation of St. John*, the *Book of Jesaja*, and in a superlative degree the *Bhagavad Gītā*, the "Song of the Lord".

A. J. H. VAN LEEUWEN

MACROCOSM AND MICROCOSM

When Time began and God descended ;
And *Verbum caro factum est*,¹
Who saw in man the God, ascended
By God's own road to God's own rest.

Each day the Holy Mass is spoken
By him who greets in man the God ;
On lowly flesh He stamped his token,
When once the earth as man He trod.

Whoso the sinner swift embraces
And *Hoc est Corpus Meum*² says,
He holds the thread through all life's mazes,
He hails with joy the Word's great ways.

C. J.

¹ The Latin phrase in the Apostles' Creed, "The Word was made flesh," which states the mystery of the Divine Incarnation.

² The Latin words of consecration signifying "This is My Body," used by Jesus Christ when instituting the sacrament of the Holy Eucharist.

THEOSOPHICAL IDEAS IN EUROPEAN PHILOSOPHY

By F. H. DASTUR

THOUGHT is thesis, matter is antithesis, and the union between the two, the marriage of philosophy with science, is synthesis. The examples quoted from several authors in this article may appear to be *disjecta membra*, but on closer examination they will be found to fit into one or the other of the three categories named above.

Nature guards her secrets by throwing a veil over them, or by exposing them boldly to the gaze of all creatures, who, if not ripe enough to be taken into her confidence, cover their eyes deliberately against the dazzling truth. In an aquarium a fish struggles against the transparent glass partition trying to cross over to the neighbouring block, but after several attempts reconciles itself to its own pen, and even though later the partition may be removed it continues to revolve in its own narrow coop. Such is the condition of modern philosophers, who being brought up in the old school for several centuries are unable to pierce through their limitations even when the dividing partition is removed by Theosophy. Reading Paul Brunton's *The Wisdom of the Overself* I could not help exclaiming at the end of almost every chapter, "If only he had studied Theosophy. . . !" He has an open mind, and I hope to see

the influence of Theosophy in his future works—if he reads the several books which he has accepted from me.

There is a distinction between the philosophy of science and the science of philosophy. In the history of the world it has been noted that, before the birth of science, there was philosophy alone in the field, and the best of human brains devoted themselves to the study and to a certain extent the practice of philosophy. Although, comparatively speaking, science is of very recent date, it has advanced with giant strides causing philosophy to recede into the background, and claiming the sole attention of the modern world to its own wonderful achievements. But whenever a scientist has gone very deep into his subject, he has confronted a dead wall beyond which his instruments are unable to take him, and so he enters the realms of philosophy mostly tinged with religion. This we might call the philosophy of science, and its oft-quoted votaries are Crookes, Eddington, Lodge, Jeans, Einstein and a few others. Thus we mark that between science and philosophy, at first philosophy goes ahead, then science in her rapid career completely outstrips philosophy. There is a stage where science and philosophy run neck-to-neck. Take, for instance, Planck's theory of quantum, in which he asserts that energy does not flow like a stream but acts like the hammer-blows of an alarm-clock. Einstein used this theory to explain the facts of photo-electricity. At the present day a modified form of it is of fundamental importance for all theories concerning sub-atomic phenomena and the constitution of atoms. One finds echoes of this theory in strange places. Krishnaji says when action is merely a continuation of thought it is not action. Action is from moment to moment. Also, "It is important to die every moment and to be reborn again." Paul Brunton is more explicit. "Thoughts, whether they be abstract ones

or pictorial images, are emitted from the deeper layer of mind not like a flowing stream of continuous water from a tap, but like a steady series of separate bullets from a machine-gun." Bertrand Russell asserts that what is important to the philosophy in the theory of relativity is the substitution of space-time for space and time. The quantum theory reinforces this conclusion, and it regards physical phenomena as possibly discontinuous. He expects that this theory will prove more revolutionary to the doctrine of space and time than relativity.

Each philosopher weaves a system of his own. Though their theories are stimulating to the mind, none is scientific like Theosophy. Another philosopher will either supplement or more often contradict his predecessor, himself in turn being similarly treated by his successor. Thus European philosophy has not grown from generation to generation so as to achieve what Theosophy has done. Theosophy alone has the stamp of scientific philosophy, and so within three quarters of a century has illumined the human mind on abstruse subjects like death, predestination, the nature of the universe, good and evil, the soul and immortality and many others with scientific accuracy. Take, for instance, the well-known proposition of Berkeley that there is no matter. It has been wittily summed up: "Berkeley says there is no matter. It does not matter what Berkeley says!" For Berkeley came to this conclusion in a philosophic way. But Theosophy shows plane after plane and proves scientifically that ultimately matter is composed of bubbles in the koilon—empty space pregnant with vibrant life.

Many of our Theosophical writers have ably expounded the philosophy of Plato, Apollonius and Schopenhauer in the light of Theosophy, so they are not the subject of treatment in this article. The works of other philosophers like

Plotinus, Paracelsus, St. Thomas Aquinas and our modern Leibnitz teem with Theosophical ideas, but they are so thinly spread and at times so enigmatic that they fail to give that conviction which one gets from a small handbook of modern Theosophy. The philosophy of the Stoics is summed up in the couplet of Pope :

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

Bergson emphasizes the intuition in man. He considers the universe as a moving, growing organism—a work of art; but adds that science cuts a slice out of it, and that slice is the whole universe. It reminds one of the witticism of Bacon that when a buyer of a house asked the seller to give him some idea of the house, the seller took out two or three bricks and sent them for the buyer's inspection. On the subject of intuition Mr. Jinarajādāsa writes in Prof. Kanga's book:¹ “One striking thought in Bacon is that in some mysterious manner the human mind has a quality in it so that it can awaken to the truth, which is outside that mind, by a subtle response *from within the mind.*” True. Our mind is like a dark tunnel through which a train of thoughts is running in a straight line, but at intervals, like the air-and-light holes in a railway tunnel, a side window opens in the mind through which, if we peep out, our mind is diverted from its regular flow of ideas to intuition leading us to the very inwardness of truth and life. Plotinus describes Buddhist consciousness as the realm of light where divine beings are lucid to one another, and each contains all within himself and sees all in every other, so that everywhere there is all, and infinite the glory. Compare this with Dr. Arundale's description: “I remember the wondrous sense of unity with

¹ *Where Theosophy and Science Meet*, edited by D. D. Kanga.

all things, with the trees and the flowers, feeling with them all, growing with them and in them, suffering and rejoicing in and with them."

Leibnitz maintains that a body is composed of many monads, but there is a central monad or queen monad, which keeps in harmony all the other minor monads. Theosophically speaking each cell of the body is a potential monad, and indeed each human being is a cell in the larger body of the Logos. This idea can be extended *ad infinitum*.

The unique position of Theosophy, unlike any other philosophy, is that it has imported science into the realm of philosophy, and describes dream conditions, life after death, karma and other deep problems with scientific precision, and carries conviction into the domain of morality as Carlyle does in the following quotation. "The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Unity divided by zero will give infinity. Make thy claim of wages a zero, then thou hast the world under thy feet."

Thus we have taken a complete round from the philosophy of science to the science of philosophy.

F. H. DASTUR

All men are, I will not say allowed, but obliged, to promote common benefit. And, for this end, what I could not in conscience conceal, that I do and shall publicly declare, maugre all the spleen and raillery of a world which cannot treat me worse than it hath done my betters. Prejudices and partialities against truth may for a time prevail, and keep her at the bottom of her well from whence nevertheless she emergeth sooner or later and striketh the eyes of all those who do not keep them shut.

BISHOP BERKELEY

SPIRITUALITY AND POLITICS

COMMUNISM IN HISTORY

By GIUSEPPE GASCO

THERE are some who think that between spirituality and any ordinary political-socialism there is a contradiction in terms, in so far as the first reflects the laws of the Spirit, excluding any form of political organization whatsoever and having an eternal character, while the political and social systems are always of a fortuitous nature, limited to the organizations of material things which serve to develop and to maintain personality upon the physical plane. But in reality this is not the case, because Man, even when he is immersed in politics, does not cease to be a spiritual being. Therefore his work is directed from "the highest source of Life" that lives within him, and which always, on all great occasions, speaks to the human conscience.

Politics, therefore, cannot be opposed to spirituality, and as they must both live together, on our plane of existence, it is logical to admit that they must harmonize, so that on earth the Will of the Heavenly Father may be done, according to the magic formula of the Lord's Prayer. Further, what do the continual changes which history records as revolutions and wars teach men, if not that the instability of political and social systems is due to their being in contradiction to the laws of spirituality?

A few thinkers have realized this. Tyrants have ignored it, but this or incomprehension cannot prevent the spiritual Laws from operating, and all human works that are in opposition to these Laws are eventually broken up. It is not for nothing that the Christian Evangelist admonishes us that we should not build upon sand, but upon solid rock! This rock is the Moral Law, which Mazzini put forward as the basis of every human activity, whether individual or collective.

But Mazzini was a Mystic, and his detractors, (conservatives, socialists, marxists, anarchists and realist philosophers) sought, in the name of scientific and philosophical preconceptions, to array every sort of material interests, even biological discoveries, to offset the spiritual conceptions of Mazzini, which were put forward for the first time as a basis for political revival, for social reforms, and for individual and collective relationships within the State and internationally. This disassociation of political and social life and institutions and customs from spirituality, which is above all the Moral Law, has provoked in Europe, and throughout the world, the devastating fire of hate and war; the people have been deprived of freedom and security of their persons and possessions, and plunged into the deepest despair, because in their barren hearts there is no longer the light of faith and hope.

Spirituality is not only religious devotion, nor the observance of ritual, nor prayer and meditation. It is that interior attitude which causes us to discover the Divinity in all created things, and makes us feel as brothers and sisters with them in their joys and in their misfortunes; which in the individual and collective life guides our thoughts, our emotions, and our actions; which to the men in power gives a sense of justice and responsibility. Spirituality is the constant perception of the Divine Life

within ourselves; it is the constant vision of life and its problems in the light of the Spirit. All humanitarian doctrines have flowered in such light; and all social reforms, that are in harmony with human nature, and all beauty manifested in all the arts, are expressions of spirituality.

Communism in Greece

The generality of people believe that Communism is a modern ideology, sprung from present-day conditions, and above all from the process of industrialization, effected by means of mechanization, which constitutes the main characteristic of our epoch. This opinion is absolutely wrong and is justified only by general ignorance.

When men of the present civil races were still in *hordes and tribes*, they did not know any other form of ownership than the collective one. The coming into being of private ownership signifies the ratification of human individuality with the concept of individual liberty, which implies also the right to individual property. As evolution proceeds and civilization is established, the collective organization of worldly goods gives way to that of private ownership. Yet even in historic times we find communism in ancient Greece, and in the writings of Plato we find the philosophy of communism.

The laws of the island of Crete, which it is claimed were dictated by Minos (thirteenth century B.C.), present to us the first form of political communism. This communism was based on slavery, as was that of Sparta and Plato's *Republic*. The earth was cultivated by the "Periaeci," (half-way between a slave and a mediaeval servant), who were looked upon as public servants and as the property of the State. The revenue of the State was divided into two parts, one served for the expenses of administration and

for culture, and the other for the feeding of the *free men*, who occupied themselves solely with politics and with warrior-like pastimes. Another feature of the legislation was a pointedly Malthusian attitude to politics. The Communist Order in Crete ended in rebellions and frightful bloodshed.

Spartan Communism, organized in accordance with the laws of Lycurgus, is similar to that of Crete; as there were Periaeci in Crete, so in Sparta there were Helots. State worship, Malthusianism, and a hard militarism are the characteristics of Spartan Communism, which perished without having brought any contribution to civilization.

Plato's Communism is illustrated in *The Republic*. Like all theorists, Plato, in this work, surveys an absolute communism, even to the disappearance of the individual. Women, like goods, are common to all. There are three classes in the Communist Republic of Plato: the wise men, who concern themselves with government; the warriors and mercenaries; and the slaves, on whom falls the burden of production. Politics and education are a single art, and the most perfect government is that of the best people. Marriage is merely a question of transitory pairing, and all unions are dissolved with full justice, after one year. Motherly love for children is socially dangerous, and therefore it has to be suppressed. As soon as the children are born, they are taken away to another room and mixed up, so that they could not again be recognized. Abortion is obligatory for women over forty years of age. Education for the two sexes is equal, as are their rights and duties.

In Judea and Rome and Christianity

The Jews and Romans did not know communism. The Essenes and the Therapeutae were closed sects with

monastic rules and without the power of dispersion. The civil conflicts in Rome were above all political ones. The agrarian laws upheld by the Gracchi were the opposite of communistic, in that these *tried to establish the right of ownership for the many.*

Christianity was wrongly regarded as a doctrine issuing from communist sources, in that it proclaimed that its reign is not of this earth, and in affirming the spiritual equality of men with their Universal Father. Christianity preaches, not rebellion, but subjective spiritual renewal.

The communistic fact in Christianity is independent of every communist doctrine. From the first community of the Apostles to the monastic communism, the characteristic of free will in association is the predominating factor, as is spontaneity in the giving up of earthly goods. The motive then is subjective and religious, and not political or social. Religious communism was the natural outcome of the monastic life, and not of the Christian doctrine. The first Christians were drawn almost exclusively from the outcasts of society—the slaves and servants—and they were Bolshevists in the sense that their universality denied the mother country and rendered them indifferent to the struggles of the concrete political society in which they lived, but which did not offer them any constructive place in it. One can easily understand that the men and women who were placed beyond the human pale by a pagan society, and who had to bear the full burden of production and of public and private service, did not feel any attachment to that society itself, and who, looking to the heavenly world as a means of escape from their earthly prison, aspired to the attainment of those virtues and requirements which were judged indispensable for reaching Heaven. They acquired a new internal bearing and a new nature which practically estranged them from

pagan society, preparing, almost unconsciously, a new beginning for society itself. *These people have learnt for ever the immense value of spiritual freedom and the way to achieve it independently of external conditions of life.*

The Anabaptists and the Utopians

The profound political and religious emotion, which accompanied the "Reformation" of the sixteenth century, could not fail to have repercussions on the political and social character of the time. The "Reformation" was a true and proper revolution in the religious sphere, and, like all revolutions, it had its extremists and its fiery spirits. The Anabaptists were the Bolshevists of the century, and communism was their political creed. Anabaptism was the first heresy of the "Reformation," and Nicholas Storch was the first arch-heretic.

Prominent among Storch's first disciples was Thomas Münzer, who changed Anabaptism to violently radical politics. Thus commenced the famous insurrection of the peasants, characterized by infinite horrors and cruelty. Having possessed himself of the city of Mulhouse, he made it the centre of his brief communist reign, which terminated in 1524 after the battle of Frankenhausen.

A great many of the Anabaptists fled from the slaughter and took refuge, first in Switzerland, and then in Holland, where they created an intense agitation with their ideological ideas, under the leadership of John Bockhold, John Matthias and John of Leyden. Taking advantage of certain unrest in the city of Münster, they took possession of it and instituted a new regime of communism. They imposed their new creed at the point of the sword, and anti-intellectualism was affirmed in the most unbridled manner. But the communist reign only endured for one

year, 1534-1535. Münster was retaken by the Bishop's troops with the support of the German Princes, and the New Jerusalem perished in carnage and flames.

The literature that was defined as "Utopian" is that of this period, and Thomas More and Campanella are the most illustrious Utopians of the modern age, who linked the communist theme, as expressed in Plato's *Republic*, to the Utopians of our epoch. But this does not apply to the French Revolution, as many people foolishly believe, inasmuch as this revolution was essentially bourgeois and anti-feudal, no less than anti-communist. In the immortal declaration of the Rights of Man and of the citizen, it is stated: "Property, being an inviolable and sacred right, no one can be deprived of it, except in the case where public necessity demands this in the most urgent manner, and then, only on the conditions of a justly-estimated indemnity." Therefore history explains, if it does not justify, the tragic fate of Gracchus Babeuf, who, at the height of the Reign of Terror, asserted the communist ideology, demanding the abolition of private ownership and thus clashing with the declaration of the Rights of Man.

The New Utopians

The nineteenth century, the century of the mechanization of the great industries and of working-class agitations, shows a decisive turn in the history of sociological revolution—in the social triumphs of the working classes, as also in Utopian literature, which links the most modern socialist conceptions to the literary and philosophical Utopias of the past centuries, as far back as Plato. Machines have taken the place of the slaves of Plato's *Republic*.

In an age of social justice, it can no longer be tolerated that the machines, those monstrous mechanical slaves

created by human genius and industry, should fulfil the function of creating riches for the sole benefit of a privileged class. The people as a whole must enjoy the great benefits of labour, now standardized and multiplied to an extent which the previous ages neither knew nor dreamt of. An abundance of resources for all finally establishes human dignity, with active and brotherly solidarity as its goal. Joy regarded as an aim in life, inspired a band of noble thinkers, who in the past century formulated doctrines and programmes in a continual stream. In this way the "Integralists" arose, of whom Benedict Malon in France was the most kindly exponent. He regarded humanity under the ethico-moral aspect, addressing himself to all classes, workers, peasants, intellectuals, etc., and seeking to demonstrate to them that collectivization of goods, and the means of production and exchange, would enhance the material and moral interests of every class.

The "Integralists" were looked upon as sentimental by the so-called scientific tendency of the day, which made doctrine and action turn upon material interests, and which, through the medium of class warfare, pointed out a means of obtaining the collectivization of society. Karl Marx, Engel and Lassale, all three Germans, were the greatest exponents of this train of thought, which, except in England, prevailed throughout Europe, and inspired struggles in the political field and the organization of syndicates.

Such tendencies, profoundly materialistic, placed the material interests of the workpeople as the fulcrum of the struggle for social vindication and anchored to it all their aspirations, proclaiming that only through the strength created by the union of all the workers acting together could they overcome bourgeois interests. It is to be noted that the voice of material interests was better understood

than all the other voices of an idealistic nature, which, like Mazzini, proclaimed the Moral Law as the supreme regulator of individual, national and international relationships, which put justice as the reward of duty fulfilled, and which postulated the spirit of sacrifice and co-operation as the basis for a national revival, and for a new Europe. The ideal of freedom that had so fired the patriots of the nineteenth century, and in the name of which unredeemed nations joined in the struggle for deliverance, seemed to lose all its value in face of this new social conception, which turned the people's aspirations towards the conquest of power, so as to carry out social reforms based on the abolition of private ownership.

Thinkers and statesmen revolted against the communist conception. At this time, too, the conception of Anarchy arose which not only supported the idea of abolishing individual property, but further called for the abolition of the State, because the State was oppressive and imposed limits on the freedom of the individual. The Church now took action, urging the natural Rights of Man—among which is included the right to property—in the name of religious philosophy, which regarded property not as an inalienable right but as a gift to man from divine sources, a reward as well as a means whereby he could reveal his qualities and fulfil his mission on earth, according to the will of God, expressed through the message of Jesus Christ and the Church.

Mazzini rose up with vehemence against the communist doctrine, and proclaimed the elements of human life to be beyond religion, liberty, association and ownership. He sets forth in his *On the Duties of Man* that "the source and origin of ownership rests within human nature itself and represents the individual's material needs in life, which it is his duty to maintain. Ownership is

the sign and the representation of the fulfilment of the mission of Man and of the amount of work with which the individual has transformed, and developed, and augmented the productive forces of Nature."

IT IS NOT NECESSARY TO ABOLISH OWNERSHIP BECAUSE THIS BELONGS TO THE FEW—IT IS NECESSARY TO OPEN UP THE WAY SO THAT THE MANY MAY ACQUIRE IT.

On such a proposition a fundamental programme turns and is one which the democracies of the whole world have followed, and without actually desiring it or knowing it, in so doing they have agreed with the Church and with those farthest removed from Mazzini-ism, who were preachers of political and economic freedom.

GIUSEPPE GASCO

(To be concluded)

THE ONE GREAT GOD

At the Muezzin's call to prayer
 The kneeling faithful thronged the square ;
 While from a temple's lofty height
 A dark priest chanted Brahma's might.
 Amidst a monastery's weeds
 An old Franciscan told his beads,
 While to a synagogue there came
 A Jew to praise Jehovah's name.
 The One Great God looked down and smiled
 And counted each His loving child,
 For Moslem, Hindu, Monk and Jew
 Had found Him through the Gods he knew.

ANONYMOUS

TWO CHILDREN OF ATHENS

By C. JINARĀJADĀSA

THEY were a boy and a girl about the same age, thirteen. He wore a loose gown held in at the waist, and his arms were bare from the shoulders. His hair was curly. The girl looked very like him, though they were only distantly related. Her hair was long and had a golden tinge about it. The children belonged to two aristocratic families, who claimed to have a god of Olympus in their ancestry.

The first scene is as follows. The boy is standing in a large garden, looking eagerly in front of him, expecting someone. Suddenly, some yards away in front of him, the girl appears from behind a bush. She wears on her head a helmet, such as the statues of the Goddess Pallas Athéné, the patron Goddess of Athens, wear. In her right hand is a short spear, and her left arm is through two loops at the back of a shield. Except for not wearing a breast-plate, she is a child Pallas Athéné.

The girl looks at the boy, with an attempt at a severe glance. But she does not succeed in that, and has to bite her lip to prevent a mischievous smile. The boy sees the beginning of the smile, and holds out his arms towards her in joyous longing.

That instant the girl flings aside both spear and shield and rushes towards the boy with open arms. The two meet with a kiss and cling to each other. The girl then throws the helmet on the ground. The boy now, still

holding her clasped and looking into her face, says, "My Joy, my Joy"; then saying, "My little Pallas," he kisses her on the forehead.

The scene now changes. The boy and the girl are in the great Parthenon, the Temple of Pallas Athéné. They stand in front of the ivory and gold image of the Goddess which Phidias created, a marvel to all Greece for its dignity and spiritual beauty. The statue is so placed on its pedestal that the children have to look up at it. They throw their arms out and up, in Greek fashion when praying, palms upward, and from the hearts and minds of both there pours forth to the Goddess a great worship, blended with love and adoration. The girl stands on the boy's right.

Once again the scene changes. The place now is not the Parthenon. It is at no particular space, though in a sense it is all space. The Goddess, in breast-plate and helmet, with spear and shield, floats in the air above and away from the children. They stand with arms crossed on the breast, looking up at her. She then descends towards them and is seated. The children kneel in front of her. The Goddess holds out her left hand. The children, palms together, place their hands in her hand which clasps them.

Not a word is said. The eyes of the Goddess rest on the boy and the girl. Looking up into her face, there pours forth from the hearts of the two children a wonder of worship and an utter love of her, their All-in-all. More prominent in the children's thought than all else is the sense of an inexpressible Joy in her, that she is what she is—a glory of splendour and beauty. Power and Wisdom are in her also, but the children do not sense that aspect of the Goddess. It is as if, when the sun rose, all flowers that were only buds during the night, opened instantly at the call of the rays. That is the children's response to the Goddess.

The boy and the girl struggle to express what they feel—their love of her, their Queen, their rejoicing in her Beauty and Wonder, all blended in one inexpressible offering of heart, mind and soul. They say to her how throughout the ages they will bring millions to love her and rejoice in her. The children try to express their longing to be with her always, to be some tiny part of the fringe of her mantle, so as to be in her presence night and day.

The Goddess still looks at the children with grave eyes; there is no smile. Then, with her right hand, she brushes softly back the hair from the girl's forehead, and says, "My child". She does the same to the boy, saying, "My child".

The children know that the Goddess is about to leave them, and so they rise and fold their arms on the breast. She rises in the air, and the children throw out their arms towards her, not uttering the words which are in their hearts, "Take us with you, take us with you". The Goddess makes not the slightest gesture, but before she vanishes there is the faintest of smiles, and that smile is to the children as if she whispered in their hearts, "You shall be with me always".

The scene changes again. The boy and the girl are standing in a meadow, with trees and shrubs nearby. They turn to the north, the girl standing on the boy's right. Both raise their right arms, for their aim is to send out a blessing to the world. Something of what they have received from Pallas Athéné they must now share with the world. As they give their blessing, there go out from them to the north wave after wave of light, first rose, then blue, then with a golden gleam. The influence spreads to a great distance.

The children now turn to the east, and send their blessing to the eastern quarter. The same waves of light

ray out from them. Then they turn successively to the southern and western quarters and do the same.

By this time all round them is a hemisphere of light. When the children come to the north again, they turn their arms towards the earth and send their influence downwards. Finally, they raise their arms again and look upwards to the sky and send their influence heavenwards. Now at last they are in the centre of a sphere of light, which in waves of rose and blue and gold emanates from them.

All living things feel that influence. Each blade of grass, each creeping ant, each cricket and bird, each bush and tree, each animal small or large, feels a tinge of happiness, and the rudimentary astral aura of each puts on a rosy hue. For all are glad, each according to his capacity for a larger measure of the sense of life and growth and happiness.

The last scene is when the boy and the girl turn towards each other, and each lays his hands on the other's shoulders. Looking her in the face, the boy says to her, "One World, one Work"; she replies, "One, not two". Then they embrace closely and kiss; the boy again looks her in the face, and with unutterable love says, "My soul's Light, my little Pallas," and kisses her on the forehead.

The words "Little Pallas" are not to him a mere phrase of playful love. To every Athenian, Pallas Athéné signified a Divine Power, charged with Wisdom and Beauty, that *impelled* the soul to high endeavour. The Goddess ever pointed out the road of courage and daring. Though in the semblance of a woman, there was nothing of the feminine about her. For she was essentially the Goddess for heroes, and those who turned to her felt the power of her impelling. To statesmen, artists and lawgivers, to all men capable of self-forgetfulness in the service of an ideal,

she was an ever-watchful Presence, encouraging, impelling, inspiring.

All these things the boy felt about his maid. She enshrined for him the power to inspire him to his utmost. What the great Pallas might be to a great world of heroes, the little Pallas was to his little world of hopes and dreams. She was his soul's Light, for whose sake, even more than for that of the Goddess, he planned to toil and live. When he said to her, "My little Pallas," from her soul came the answer, "For you, with you, always, always".

Each now goes his and her separate way, for each is busy at a work. As they are about to part, and each looks at the other, right hand outstretched holding right hand, loth to part though duty compels, the eyes of each say to the other, "You will be with me wherever I go".

* * * *

So, these two children, two souls welded into one soul through perfect love and offering, and like twin stars circling round a centre, which for them is the Goddess of their adoration, live from age to age as ever-increasing Mirrors of the Light.

C. JINARĀJADĀSA

Spirituality is not dull respectability or pious conformity, but life exquisite, intense, alluring, mysterious, full of romance.

N. S. R.

HAPPINESS IS YOURS—NOW—IF YOU WANT IT

By J. PANG WAY

IN our intricate study of life and its problems, I have always tried to bring the theories down to the utmost simplicity, and the different aspects or systems that deal with life's problems in the abstruse intellectual forms have no appeal to my individual type; although they must be **THE** systems for those who are attracted to them.

Let us say that the centre of the target is our goal of life itself—whatever that may be to our different beliefs does not matter at all. It may be Heaven to some Christians, Perfection to a Theosophist, Truth to some, Happiness to others, and so on. To my mind the rings of the target leading to this goal are in this sequence from the outermost ring—Know Thyself; Karma; Action.

Let me explain. The first of these rings or steps is "Know Thyself". This is the inscription that was carved above temple doors in ancient Greece, since they believed that without an exact knowledge of one's own nature it was impossible to climb high. In our modern age, a study of Theosophy gives a broad and glorious vision of the grand steps of evolution without which one would not have the constant incentive to live for the goal.

The second ring or step is Karma. In studying our own nature, we must know the one law that is part and

parcel of all our actions, feelings and thoughts. This is the great Law of Cause and Effect or Karma. In science it is the law of action and reaction which is equal and opposite. All religions confirm this great Law, and in Christianity it is stated in "As ye sow, so shall ye reap". Although there are many other laws of nature, it is only Karma that will eventually teach all, since it is the key to our joys and happiness, our pains and sorrows. It will ultimately teach every one to create harmony instead of discords, whatever his or her beliefs may be, since our inherent nature yearns for happiness in no uncertain terms.

If this is the only Law that teaches, then by controlling our causes we may control our effects; so the question is when and how do we create causes. Let us say that "A" creates a discord or fails in a duty to "B". By that very act "A" creates a cause. So you see we can create a cause—mentally, emotionally or physically—any time we wish to do so. It may be "B's" karma to reap that discord because of a cause he created in the past, but also by his present reaction to it he creates another cause. If he reacts harmoniously, he creates a harmonious cause; if he reacts discordantly, he creates a discordant cause. Try to be aware that even in criticizing the weather or an inanimate article, one must be creating discords. I am not saying that we should not do these things but that if we create discords, we must eventually expect to reap the effects. The important point to watch is in creating causes; let us be careful as to how we react to any experiences that happen to us, and note that we are free to create harmonious causes any time we want to do so.

Now we come to the final ring or step. We must realize that all true thought must end in Action, and that applies physically, emotionally and mentally. If we only believe that there is a Law of Cause and Effect and do

not put it into action, it will not help us at all. To gain the effect of happiness, we must sow harmonious causes Now.

Since we are living only in the present and not in the past or in the future, our control is essentially for the moment that we are living in. If we could maintain 100 per cent control over each moment of our living then we would have exactly that degree of happiness in life. That degree of control over each moment would infallibly give the complete happiness we desire and assure our progress towards our goal of life.

Let us create harmonious causes each moment as we live our life; then we must ultimately reach our goal—whatever that may be or whatever we believe it to be does not matter in the least.

I can realize now why Krishnamurti stresses awareness and that our beliefs of reincarnation and the other milestones along the path to the goal of life may be brushed aside. If we are deeply aware of this one Great Law and do everything to create harmony in "Living the Moment" then our beliefs do not matter at all. I can also feel now something of the greatness in the Theosophical Society's only belief of Brotherhood. I used to wonder why only Brotherhood was insisted upon, especially when one sensed the other great stages of evolution, but I can realize now that Karma underlies the law of Brotherhood until we advance to the stage when Love takes over. It is natural to try to be brotherly in all our thoughts, feelings and actions when we feel that the reaction must at last be brotherhood. What an entirely different world we would have if all realized the inevitability of this Law. All would try to live as brothers and be humanitarians even if it were for the selfish reason that cruelty must react upon ourselves.

So let us remember our simple steps, "Know Thyself," Karma, Action, and then the Goal of Life. When we are acting Now with completeness, then there can be no thought of other steps. When we are concerned only with the action of the moment what do our beliefs matter at all? Whether or not the goal is Perfection, Truth, Life, Happiness, Heaven or anything else; it matters not in the least. Our only concern is to be fully aware of the Great Law and to Live the Moment fully—thus appreciating, sympathizing and acting kindly.

Realize that it is only the living moment, the Now, that you are asked to control; hence Happiness is yours Now if you want it—simply by creating harmony Now.

J. PANG WAY

· Beyond the fire-tower and the wave-like but motionless ocean of roofs, on clear days I could see from the lowest step to my verandah the cone of Fujiyama, 60 miles away, exquisite in snow-crowned simplicity. At one sunset, one only, I was transfixed by a shaft of light from the sun as it dropped, with the shape-changings of twilight, right into the crater of the mountain, and laid red areas of reflection on the surface of a pool between my room and the University club, through which the dull shine of eternally moving gold-fish seemed to be weaving fibrous patterns out of the diffuse stuff of light and night.

J. H. C.

THE RITUAL AND RHYTHM OF CREATION

By CLARE MAKIN

FROM labour to a refreshing holiday, that came to me like a bolt out of the blue, and being a great lover of Nature—and alone in this little hut, where peace and serenity prevail—the following is the result.

I think you would have loved this little hut, it is ideally situated, in the east surrounded by range upon range of hills, in the west the great sweep of ocean with Kapiti Island, the Bird Sanctuary, just opposite the beach here.

I have been entranced by the beauty and wonder of the sunsets, and whenever possible, I go for long walks along the beach at eventide alone to watch the great Orb (apparently) slipping into the shining sea, leaving a trail of glory right across the ocean. It is a magnificent sight.

Yesterday had been a glorious day, clear skies, blue as blue, and the ocean trying to outmatch it in colour, the majestic hills all along the coast—one must use the imagination for such a picture.

In the evening the Sun's farewell to the earth seemed in the west like a caress, so gently did the Sun bid good-night, so perfect was the scene. Slowly, very slowly, darkness began to draw in, but one knew that in a little while

there would be great rejoicing, when again the great Orb would rise in the east.

The next day. This morning I rose at 4 a.m. There was that cold chilly atmosphere of death about. The only sound that could be heard was the faint twittering of birds, so I opened the door of the hut to see the dawn just beginning to break, and stayed to watch the Sun rising. The earth must have felt the growing warmth, for in the valley below, a sea of grey mist began slowly to rise all along the foot-hills, with just a few clouds in the sky.

Slowly, very slowly, those clouds began to change to a pale gold. The scene was growing in beauty, and as the Sun was nearing the summit outlined by trees that looked like sentinels, each playing their part in the great unveiling, even the murmur of the tides seemed to herald a greeting.

The clouds quickly changed from sparkling gold to rose as the Sun began to reveal himself above the hills, spreading rays of radiant light, life and warmth to all on earth, and now the great awakening is here—a new birth. I have watched the rising and the setting of the Sun many times but never the two in succession like this. So I was privileged to see the cycle completed. I have watched the birth and death that are the rhythm of ordered creation, end and beginning all over again.

I can see no reason why man can reject the theory of rebirth. Nature had just demonstrated that fact before my eyes and it is photographed there for all time. As before there was that eerie feeling of death, so now there is warmth and inward rejoicing of new birth. This rhythm of Nature and her abundant blessings from darkness to light; the regularity of the ebb and flow of the tides; the changing seasons, each covering the earth with a new mantle . . . if we would only listen to her voice—so mighty and powerful, at other times gentle—and take heed of what she is trying

to teach us . . . her varying moods of storm and tempest when thunder rends and lightning flashes across the heavens, alluring in her beauty, calm and peaceful when no sound breaks the stillness of a perfect day—showing the mighty range of notes that she strikes. She is a whole symphony in herself, complete, a plumbline in the midst of us, and while there is Life behind uniting all things together. In her many coverings which she chooses to adorn herself, she displays grandeur and beauty; on the other hand, chaos and destruction; even these represent day and night, both necessary for evolution if the world and man are to progress, otherwise there would be no need for rebirth, or the dawning of a new era lifting man out of the depths to where he can view the whole and not only a part. Nature reveals her outer covering, but gives no hint of the secret store that is locked up in her bosom. In seeking for the treasures of Nature man, too, finds that within himself there are hidden heights and depths to be plumbed, if he would understand himself.

I, too, am a lover of Nature!

CLARE MAKIN

In the hour of the passing over from night to day
I heard one Voice through myriad voices say :
“Give ear to the silent, as unto that which speaks.
All life with life a rich communion seeks.”

And as this was only saying that life was love,
A thing I had always known, like a mated dove
My heart to the heart of Nature chanted this lay
In the hour of the passing over from night to day.

J. H. COUSINS

REVIEWS

The Atonement—Modern Theories of the Doctrine, by Thomas Hywel Hughes, George Allen and Unwin Ltd., pp. 328, price 15/-

In this work the author presents ideas on the important Church teaching of the Atonement, drawn from the works of over thirty eminent scholars and thinkers. The book therefore makes most interesting reading and undoubtedly is a useful contribution to the study of Christian theology.

The idea of atonement derives from the Jewish background of Christianity, but the Church still presents it as an integral part of its teaching. It is therefore of great interest to read the opinions and views of so many different Christian scholars. In addition, the writer presents a personal interpretation and suggests "that God was somehow involved or implicated in human sin and its consequences; that a certain sense of this was in His moral consciousness; and that His effort at Atonement was an attempt to rectify a situation in which He felt Himself implicated, and so find solace

for His moral sense". The author puts forward the idea with diffidence and says that it must only be expressed with a due sense of reverence and caution, but one feels that his presentation will not find general acceptance. It is nevertheless interesting as a considered view by one who is a student of the subject.

On the question of the Atonement there is no really official Church teaching. Therefore there is no orthodox interpretation and many different ideas are advanced. Moreover the doctrine is one with which the thought of the modern world has difficulty, because many thinkers consider that a scheme of life that is divine in origin and plan, cannot be so defective that it needs appeasement to reconcile man to his Maker. To most occultists the mystery of the atonement seems effective through that great divine sacrifice whereby God's life is limited by incarnation, or crucifixion in nature and in man. In this sense atonement signifies the great purpose of at-one-ment, in which all will

eventually find themselves "lost with Christ in God".

Although the ideas set forth may not meet with acceptance the book should be of value to thinkers and scholars from the theological point of view.

C. D. S.

We Two Together, by James H. Cousins and Margaret E. Cousins, Ganesh & Co. (Madras) Ltd., 1950, pp. 784, price Rs. 20.

This Duography is exalted, sincere, and charmingly written. *We Two Together*, "singing all time, minding no time" through flesh and spirit, here and hereafter, has been the Hindu ideal of marital life from time immemorial. Striving selflessly Mr. and Mrs. Cousins have achieved the ideal. Like the Roerichs they made India their spiritual home, and have sought to understand and imbibe its Vedic culture of oneness behind the diversity of phenomena. *A Study in Synthesis*, the fruit of Dr. Cousins' educational activity, is his *magnum opus*, discussing as it does the various subtle elements that constitute the artistic, the spiritual and the secular genius. His other more popular books are only elaborations of his findings there. Margaret Cousins' *The Music of Orient and Occident*, a comparative study of the eastern and the western systems of music, is

thought-provoking. The renaissance in Indian Art and Literature as well as the Women's Enfranchisement in India and elsewhere are the fruits of their ungrudging exertions. E. B. Havell, Ananda Coomaraswamy, A. N. Tagore, O. C. Gangoly are pioneers in the field of art along with Dr. Cousins. Though more erudite than he, none of them has been more popular or more useful to the Indian artists than Dr. Cousins.

The portrayals of A.E., Yeats, the Roerichs, Shaw, the Stokowskis, Scriabine, Sarojini Devi, Rukmini Devi and Tagore are charming etchings and fine appraisals of their genius. One is disappointed that there is no similar intimate portraying of other Indian artists and poets who are no less divine than Dr. Cousins' own gods, the Tagores and Rukmini Devi, and whom he must have also met.

There is a sort of self-glorification akin to that of Prometheus. There is always a feeling, though latent, that this venerable pair together have brought the torch of wisdom to the moderns in India in all fields of cultural activity, although their appreciation and adoption into their own lives of the wisdom of India are genuine and charmingly expressed. Though not opportunists or snobs or missionaries, Mr. and Mrs. Cousins have never failed to take time by

the forelock and impress themselves on the world.

Like the Letters of Keats and Shelley this Duography throws a flood of light over Dr. Cousins' own poems which would otherwise have remained mystically dark to the common reader. The book is scintillant with many a poetic passage of nature description; and as in the case of Shelley, some of Dr. Cousins' famous poems are transfigurations of these into verse. This Duography is precious for yet another reason. It describes closely the workings of the poetic mind, its travails, its identifications, its abandon, its moments of ecstasy, in fact, the various elements of the poet's lab. that blend finally and issue out in forms of poetic wares for the consumption and edification of the world.

To an idealist the world always "infiltrated through nature and art". "A congenital idealist" as Dr. Cousins calls himself, and in fact has been with a fastidiousness of his own, he had not many hurdles to cross in his spiritual journeying before he could realize himself.

This idealistic pair, though of humble origin, by dint of pure quality have climbed to eminence, what with their natural genius and samadarsana. There is indeed such an identity between them that one is tempted to call it platonic. Their picture (p. 768),

by the Elayaraja of Travancore, reminds one of a famous painting, *Helpmates* by Sarada Charan Ukil.

Let us hope that their "miracle or mystery hunting" is not over with this heavy volume; for their intense search and Galahad-thirst for truth have been too great to be marred by their little egoisms or sarcasms appearing here and there in this Duography. On the other hand, these egoisms make this document the more human and attractive. The price of the volume is quite modest, taking its bulk, its quality, and the paper-distress into consideration. —P. SAMA RAO

A Theosophist's brief review is that this large volume, covering 50 years of joint activities in three continents contains revealing notes on art and artists; impersonal records of personal achievements and triumphs, and how readily good times and rich times, crowded or strenuous times, creative and happy times were accepted and enjoyed; delightful descriptions of lovely places and lovely people—all very ably written and most interesting to read. But this gives only the outer form of the book. The golden thread running within and through it all is that it is a story of Theosophy made a power in their lives, and service in the Theosophical way made the purpose of their lives, by two good Theosophists together. —D. R. D.

How Northern Ireland Is Governed, by Hugh Shearman, published for the Government of Northern Ireland by H. M. Stationery Office, Belfast, price 6d.

This little art-brochure of 36 pages with a few illustrations sets out clearly the constitution and administration of Northern Ireland. In 1921, the southern part of the island elected to be a Free State (Eire) while the northern (Ulster) conceded to remain as part of the United Kingdom. Although Ulster is mainly governed by the British Constitution and Parliament, yet she enjoys a "federal status" and has a good deal of internal autonomy through the facility of "delegated legislation".

Every citizen of every nation ought to have a knowledge, at least in outline, of the government of his own country. This booklet has done well to offer such knowledge. It is also useful for teachers handling citizenship classes, who may welcome similar pamphlets concerning other countries.

M. S.

How to Help Your Growing Child, by Ursula Grahl, New Knowledge Books, pp. 38, price 3/-

In this little book Ursula Grahl gives parents the benefit of her many years of experience in Sunfield Children's Homes. She accepts the mediaeval teaching of the four

humours and their corresponding temperaments and believes that this knowledge is a key to the problem of the child at home and at school. Miss Grahl gives practical suggestions as to how children of each type should be treated. The *sanguine*, restless child needs the external stability of regular routine. To help a *choleric* child we ourselves must practise self-control. The *phlegmatic* child should not be allowed to get too fat and should be roused by suitable games. The *melancholic* child needs warmth, sweetness, love and understanding. She wisely points out that to be "fair" to children does not mean treating them all exactly alike.

E. W. P.

The Feeding of Children, by Dr. Ilse Knauer, New Knowledge Books, pp. 36, price 3/-

This is another book in the same series. Dr. Knauer deals first with the feeding of young children and then suggests suitable diets for the four types.

Her reasons for the diets appear to be based on her theories rather than on the modern knowledge of vitamins and balanced diets. Meat is advised for phlegmatic children "to make them wide-awake". "Tea makes thinking superficial and coffee makes one pedantic."

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

AUGUST 1951

NEW LODGES

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
British East			
Africa	Mwanza	Mwanza	20-5-1951
England	Kensington	Kensington	1-2-1951
France	Sérénité	Lyon	18-12-1950
	Fraternité et Science	Paris	18-12-1950
	Orion	Dakar	10-1-1951
	Mystica	Casablanca	14-8-1951
	Olcott	Reims	14-4-1951
Iceland	Fjóla (Viola)	Kópavogur	30-12-1950
India	Dehra	Dehra	1-2-1951
	Srinivasa	Chilamathur	1-2-1951
	Narmada	Shuklatirtha	1-2-1951
	Sellappampalayam	Sellappampalayam	17-2-1951
	Vasanta	Peddapudi	17-4-1951
	Tarapur	Tarapur	28-4-1951
Indo-China	Thông-Thiên-Hoc	Longxuyén	20-5-1951
	Longxuyén		
	Duoi Chon Tháy (Aux Pieds du Maître)	Vinblong	24-8-1951
Indonesia	Timur	Malang	22-5-1951
Mexico	Cuauhtemoc	San Luis Potosi	2-1-1950
	Fiat-Lux	Pachuca	7-10-1950
	Alcione	Veracruz	25-2-1951
	Annie Besant	Morelia	18-4-1951
	Héracles	Ciudad Madero	8-5-1951
United States of			
America	T.S. in Fresno	Fresno	8-11-1950
	T.S. in Lakeland	Lakeland	12-12-1950

LODGES DISSOLVED

United States of

America	Glendive	Glendive	12-12-1950
	Lakeland (New Charter issued)	Lakeland	12-12-1950

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The Theosophical Societies in Europe

The General Secretary, Mr. J. E. van Dissel, has sent a list of Summer Schools and gatherings to be held in Europe this Summer. These include sessions at Gammel Praestegaard in Denmark and Summer Schools in Sweden, Finland, Germany, France, Norway and England. In addition there will be meetings at the Centre in Huizen, Holland, and the European Council itself will meet at Camberley in England. These many Summer Schools in various parts of Europe give an indication of the activity that is taking place and the opportunities there are for members to come together to study the teachings of Theosophy.

Ireland

Members of the Irish Section were glad to welcome Mr. and Mrs. Norman Pearson in April.

The Convention of the Section in Ireland took place in June with Mrs. Josephine Ransom as the guest of honour.

Belgium

The Annual Convention of this Section was held in June under the chairmanship of Srimati Rukmini Devi. Mlle. Serge Brisys, who previous to Mons. Urbain Monami held the position of General Secretary, was again elected to that post. Srimati Rukmini Devi has delivered interesting addresses in Bruxelles and Liège. Prof. J. N. van der Ley, General Secretary of the Netherlands Section, also paid a visit to this Section.

Australia

This Section has received the impetus of visits not only from the President but also from Mr. H. H. Banks, previously National Lecturer of the New Zealand Section, and Mr. Geoffrey Hodson,

International Lecturer, who has re-visited the Section after several years in New Zealand. Mr. Hodson has undertaken a very strenuous tour of about seven months and his syllabus for Sydney shows 8 public lectures a week, apart from members' meetings and weekly radio talks. The General Secretary, Mr. J. L. Davidge, reports a big increase in membership as a result of these visits.

Canada

Mr. G. I. Kinman, President of Toronto Lodge, has written in *The Canadian Theosophist* a report of his tour in Western Canada. In addition to the Lodges, members-at-large were contacted and some of those using the Toronto Travelling Library. After completing his tour he commented that he felt that Theosophy has a firm hold in this country.

The General Secretary also reports a visit by Dr. Alvin B. Kuhn to the Lodges in Vancouver where he gave a series of lectures. His visit was much appreciated because of his deep scholarly knowledge.

In February Toronto Lodge celebrated its 60th Anniversary. This Lodge is a large one and carries on very good work.

Canadian Federation

The Secretary-Treasurer, Mr. J. G. Bremner, reports that in

Vancouver and Victoria, B.C., they recently had the pleasure of welcoming Mr. N. Sri Ram, who spoke to audiences of over 850 people in both cities. In every sense his lectures were a great success and his visit an inspiration to all who had the fortune to contact him personally.

In March Hermes Lodge, Vancouver, received Miss Joy Mills, President of the North-West Federation of the American Section, as a guest-speaker. This was followed by a visit by Mr. Seymour Ballard from the American Section Headquarters at Olcott, Wheaton. Mr. Ballard also visited Lotus Lodge in Calgary and Mercury Lodge in Edmonton and his lectures were much appreciated.

France

This Section had a visit from Srimati Rukmini Devi in July. During her stay, at the request of the Director-General of the UNESCO, she gave a demonstration lecture on Indian dance which was very much appreciated.

Argentina

Under the leadership of Señor Juan Miras, a group of Theosophical artists has been formed to produce literature and dramatic works suitable for the spread of Theosophical ideas through the cinema and periodicals.

The Annual Convention of the Argentine Section took place at La Plata at Easter.

Puerto Rico

The Annual Convention of this Section was held on March 25 in San Juan with members present from towns all over the island. The General Secretary, Señora Esperanza C. Hopgood, occupied the chair and the gathering was very successful and happy.

Netherlands

The General Secretary, Prof. J. N. van der Ley, returned early in the year to this Section after his visit to Australia and later to Adyar for the Convention.

Srimati Rukmini Devi has been welcomed at Huizen, the Theosophical Centre of which she is Head. She is making this Centre her headquarters during her stay of several months in Europe. In May she attended the Convention of the Netherlands Section.

Burma

U Po Lat, General Secretary, in his Newsletter to the Section, reports a crowded programme of lectures and engagements during the month of March because of the visit of Mrs. Bhagirathi Sri Ram and Mr. M. Subramaniam from Adyar. Mr. Subramaniam delivered public lectures to packed audiences

and Mrs. Sri Ram presided over the Anniversary of the Burma Humanitarian League and the Annual Prize Distribution of the Burma Educational Trust School.

Two study classes are being conducted in Olcott Lodge in Rangoon. There is a Youth Lodge which continues to do useful work mainly on the social side. It is issuing a typed and illustrated monthly magazine entitled *The Star*.

In Mandalay one of the members has organized study classes and it is hoped that as a result Lotus Lodge in this district may be revived. It is also hoped that steps will soon be taken to revive Blavatsky Lodge in Maymyo.

United States of America

Mr. James S. Perkins has been re-elected National President (General Secretary) of the American Section for a further term of three years.

The new Vice-President of the Section is Mrs. Lois Holmes, who has been elected for the first time. The previous Vice-President, Mr. Norman E. Pearson, did not stand for re-election, having left the United States on his way to Adyar to take part in the work of the School of the Wisdom. At present with Mrs. Pearson he is doing an extensive lecture tour in England.

Mr. N. Sri Ram continues his tour in this Section and his valuable contributions have been much appreciated.

Norway

In May, Norwegian Theosophists held their first Convention in the fine new Headquarters which they owe in large part to the selfless energy and sacrifice of money, time and work of Mr. Erling Havrevold. Mr. Ernst Nielsen was re-elected General Secretary for three years.

Mexico

The General Secretary, Sr. A. Peña Gil, has been touring the country and sends a programme of lectures given in April in Morelia.

Portugal

The Portuguese Convention was held on the 16th March under the presidentship of the newly elected General Secretary, Mme. J. S. Lefèvre.

British East Africa

The National Secretary, Mr. D. O. Acharya, has written an appreciation of the visit of the General Secretary of the Indian Section, Sri Rohit Mehta, and Srimati Sridevi Mehta, who visited 24 places during their recent lecture tour.

The short visit at Nairobi of the Vice-President, Mr. Sidney A. Cook,

and Mrs. Cook in 1950, followed by a longer stay of Mr. N. Sri Ram in the same year, and lastly the two months' tour of Mr. and Mrs. Rohit Mehta have brought the principles and work of Theosophy and the Theosophical Society to the forefront of the people in East Africa and helped greatly in creating better understanding between the three most prominent races—Europeans, Asians and Africans.

Malaya and Singapore

Selangor Lodge in Kuala Lumpur has found new premises and held its first meeting there in May. Seremban Lodge has been doing intensive work in the few months since its inauguration. Its meetings are held once a week with both member and guest speakers.

In common with the large number of other organizations in Singapore and on the suggestion of the Chairman of the Singapore Youth Council, Singapore Lodge celebrated Youth Sunday on May 6. This Lodge had a record attendance in April when Dr. G. P. Malalasekara, President of the World Fellowship of Buddhists, who is a member of the Society, addressed a public meeting at the Lodge.

One of the members, Mr. C. R. Dasaratha Raj, has been elected to the Singapore Legislative Council, and is the first Theosophist to sit in the Council.

India

The General Secretary, Sri Rohit Mehta, and Srimati Sridevi Mehta returned from East Africa on June 6 and were welcomed in Bombay by Blavatsky Lodge.

The Indian Section this year has introduced a Correspondence Course in Theosophy. It has received an enthusiastic response from the members and 982 students have been enrolled from different parts of India as well as from Pakistan. Because of the large response it is now planned to have two courses run simultaneously, one elementary and the other advanced.

A publication scheme for the publication of Theosophical books especially in Hindi has been evolved in which the Indian Section and the East African Section will collaborate. A Hindi Theosophical journal will be published every month and from six to eight books on Theosophy every year. These are the main features of this scheme to which a few members of the Theosophical Society in East Africa have already contributed over Rs. 40,000. It is possible that the scheme may begin to function from the 15th August 1951.

The Lodges of Uttar Pradesh, the biggest State in India, held its First Regional Conference at Kanpur on the 5th and 6th May under the chairmanship of Rai Bahadur

P. L. Vidyarthi. The Conference was very successful and similar ones are being planned for the future.

In March the annual session of the Bihar Theosophical Federation was held under the chairmanship of Sri K. Taimini, about 50 delegates being present.

News from Kashmir tells of activities started by members in Srinagar recently, including the Theosophical Order of Service, the Order of the Round Table, the Golden Chain Movement and the Humanitarian League. The members of Srinagar Lodge are very active in connection with educational work and a number of years ago formed a Women's Welfare Trust which is conducting nine girls' schools in the city, with a total attendance of 1,700.

In Madras a new Lodge was inaugurated at Thyagarayanagar by the Vice-President on July 13.

On 21st and 22nd July a Conference of the South Indian Lodges was held at Adyar convened by Dr. C. R. Kamath. The Vice-President of the Society, Mr. Sidney A. Cook, presided, and Mrs. Jocelyn T. N. Cook gave the public lecture. A symposium was held in which a number of members took part, the title being "The Duty of the Theosophist in the Present State of the World". Over 100 members registered for the Conference.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteidijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Theosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovi Breo, Prov. Cuneo	... <i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... ..
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Revista Teosofica Cubana</i> ; ... <i>Teosofia</i> .
1907	Hungary	...	...	... ..
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1908	Russia	...	...	... ..
1909	Czechoslovakia*	Pan Miloslav Lizicka	Praha VIII—Zastrelnici 633	... ..
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... ..
1910	Scotland	Edward Gal, Esq.	28 Great King Street, Edinburgh	... <i>The Link</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	... <i>Theosophical News and Notes</i> ; ... <i>Ex Oriente Luz</i> .
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles, Belgium	... <i>L'Action Theosophique</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdoka-Barat 17, Djakarta, Java	... ..
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	... ..
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Sbg. 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt	...	...	... ..

* Presidential Agency.

1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130a, Aarhus	...	<i>Theosophy</i> .
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland</i> .
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Riso,	...	Casilla 604, Valparaiso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingólfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	...
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Revista Teosófica Uruguayana.</i>
1925	Rumania	...	...	...	...	...	<i>Heraldo Teosófico.</i>
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon*	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kinon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	...
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion.</i>
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofa.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwarakadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan*	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore*	...	...	...	...	...	...
1949	Northern Ireland*	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1950	Indochina*	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Indochina*	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1950	State of Israel*	...	Dr. I. S. Cohen	...	P. O. Box 2958, Tel Aviv	...	...
1951	Japan*	...	Capt. Carl F. Stillman,	...	Navy Number 3923, Box 1, F.P.O. U.S.N.	...	...
1951	Japan*	...	U.S.N.	...	San Francisco, California, U.S.A.	...	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voorterweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Théosophique; Adyar.*

Canadian Federation

(attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*