

An Interview with Dr. Annie Besant
Edward Halton James

America's Great Mission
Dr. George S. Arundale

The True Socialism Joseph Bibby

Memories of Adyar and Benares
H. S. Albarus, B.A.

The Law of Hierarchies
H. T. Edge, M.A., D.Litt.

July, 1931

Our Policy

World Theosophy is an unsectarian publication dedicated to the art of living, to world Brotherhood, and to the dissemination of truth.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor. (See page ii.)

Contributors are earnestly requested to remember that harmony, understanding, and cooperation are vital essentials of practical brotherhood, and are impeded by controversial opinions of a critical, personal nature.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."



World Theosophy

A Journal Devoted to the Art of Living

Marie R. Hotchener

Editor

(Formerly Co-Editor of The Theosophist)

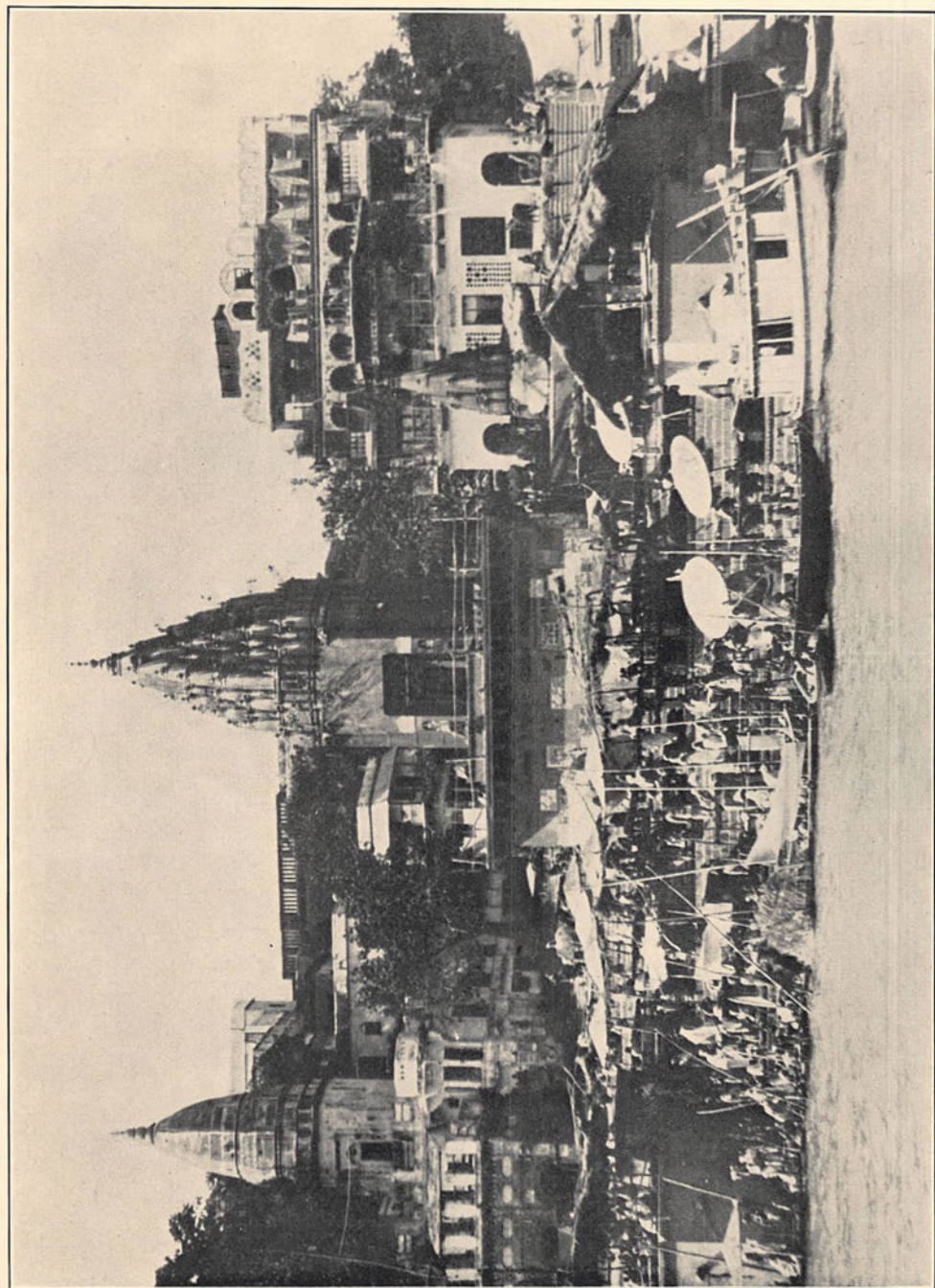
Vol. 1, No. 7

July, 1931

CONTENTS

BENARES FROM THE SACRED RIVER GANGES—Frontispiece	494
OVER THE WIDE WORLD	The Editor 495
AN INTERVIEW WITH DR. ANNIE BESANT	Edward Halton James 502
AMERICA'S GREAT MISSION	Dr. George S. Arundale 505
THE TRUE SOCIALISM	Joseph Bibby 507
THE BEGINNING	Peter Gray Wolf 512
VISION	Geoffrey Hodson 513
ET INCARNATUS	Marsyas 517
MEMORIES OF ADYAR AND BENARES	H. S. Albarus, B.A. 518
THE LINK	Rev. F. H. Aldhouse 524
THE LAW OF HIERARCHIES	H. T. Edge, M.A., D.Litt 525
A PRAYER	Lillian Candler 528
"WE THROW IT INTO THE STREETS"	Gail Wilson 529
THE TEACHER	C. F. 531
KARMA	Sir Edwin Arnold 532
AN AWAKENING EXPERIENCE	Marie R. Hotchener 533
THE SPIRITUAL REVOLUTION	Rev. Edmund Sheehan 537
WHY NOT "PRESENCE OF MIND"?	Hamilton Stark 539
THE INNOCENT CHERUBIM	E. Norman Pearson 542
FATE AND FREEWILL	Leonard Bosman 543
THE CHANGING MESSAGE OF THEOSOPHY	T. A. Hawliczek 547
AIRPLANE AGE VS. OX-CART BRAIN	W. Harry Spears 552
FUNDAMENTALS OF PRACTICAL PSYCHOLOGY	George B. Lake, M.D. 553
EDUCATION	
CHILD EDUCATION IN THE HOME	E. Christine Lauder 556
THE LIBRARY	
PHANTOM WALLS—Review by H. St. C. B.	562
THE INVERT AND HIS SOCIAL ADJUSTMENT—Review by Clara M. Codd	563
CORRESPONDENCE	565
OUT OF THE EVERYWHERE	
NATIONALISM AND THEOSOPHISTS	568
A PSYCHIC INVESTIGATION	569
A GOODWILL MESSAGE FROM JAPAN	570
A CONSPIRACY OF SILENCE	570
NEW ATLANTIS DATA	571
THE NEW BELIEVERS	571

Published monthly at 6137 Temple Hill Drive, Hollywood, Los Angeles, California, U. S. A. Send all articles, communications, and subscriptions to this address. Subscription price, \$3.50 in U. S. A.; \$4.00 in other countries. See rear page ii for further details. (Entered as Second Class Matter January 14, 1931, at the Post Office of Los Angeles, California, Under the Act of March 3rd, 1879.) Copyrighted 1931.



See page 518

Benares from the Sacred River Ganges



Over the Wide World

Union and Coöperation Are Indispensable—K. H.

We hear on all sides, and read from many letters, of the general satisfaction that is felt about the proclamation of Dr. Besant for the Executive Committee of the General Council that there should be a general festival-celebration of H.P.B.'s centenary in Lodges everywhere. No doubt they are planning to do so. It is of special significance that the suggestion is made that at these festivals Lodges of the Society should collaborate, if there is the opportunity of doing so, "with other Theosophical organizations which differ from the policies of the Society but are nevertheless deep in their attachment to H.P.B." This ought to give great impetus to the movement for fraternization.

Members will regret that distance prevents their attending the celebration at Adyar on the 11th and 12th of August. And it is a great disappointment, especially to members in California, that circumstances prevent Dr. Besant's

fulfilling her promise to attend the Point Loma celebration. Mr. Jinarajadasa writes me that her health will not permit her to leave Adyar this year. We are profoundly sorry, and our sympathy streams to her in full measure.

▲ ▲ ▲

We are pleased to hear of a recent fraternization event at Chicago. During Dr. de Purucker's visit there Mr. Cook, President of the American Section, Mr. Rogers and other members of the Adyar Society were invited to be present at his lecture, and they accepted the invitation. Quite a delegation attended, and there was much enthusiastic applause when Mr. Rogers and Dr. de Purucker clasped hands.

We have also received reports of a fraternization meeting at Minneapolis during Dr. de Purucker's visit there. There were a lecture and a reception in which the Adyar Lodges co-

operated with the Point Loma Lodge. Mr. Lauder of the Minneapolis (Adyar) Lodge gave an excellent talk expressing his whole-hearted sympathy with the fraternization movement. Mr. Boxell of the St. Paul (Adyar) Lodge spoke most animatedly and approvingly for unity amongst Theosophists. A feeling of complete amity and harmony prevailed.

In New York City a similar spirit of friendliness was shown, and at the suggestion of Mrs. Sellon the Lodges of the Adyar Society postponed meetings that would have prevented their members from attending Dr. de Purucker's lecture.

It is exceedingly gratifying to feel that the "Brotherhood and Sisterhood" urged by H.P.B. is gradually being reestablished amongst Theosophists belonging to different Societies. So *mote* it be!



Dr. Arundale, in the *Australian Theosophist*, expressed glowingly his ideas of what this H.P.B. centenary year should mean to all, and we heartily concur in his suggestions:

Let me express the hope that this H.P.B. year will be a year of Theosophical achievement. I expect we shall find much power along Theosophical lines released for the service of the world. This H.P.B. year is not merely a year to be celebrated in the ordinary way by talking about H.P.B. and by referring to her achievements and to the wondrous gifts she has made to the Society in particular and the world in general. That is not the only way we must recognize this year. We must realize that on such an oc-

casional as this there must inevitably be released from that living channel—which is H.P.B.—added power for the Theosophizing (if I may use the word) of the world in every department of life. Those of us who are attuned to the spirit of H.P.B., those of us who believe that the Theosophical Society has a great mission to fulfill, and those of us who believe that in particular there is a splendid year of work for our Australian Section to do for Australia—those of us thus happily circumstanced will utilize that power, will look for it and looking for it will perceive it, will realize it and feel it flowing into them and feel themselves capable for a very long time to give Theosophy to Australia.

We must whole-heartedly celebrate this year. We must make this year worthy of H.P.B., for the spirit of H.P.B. broods over us in very special measure in 1931, and I hope every Lodge and every Center will take full advantage of that fact.

There is, of course, much that we can do, and if we will think of H.P.B. as perhaps we are not accustomed to think of her we shall find new opportunities opening out before us. While it must be a year of active Theosophical propaganda, also, if we are to utilize it fully, to take full advantage of it, this year should be a year of meditation, meditation on that living heart of the Society which is H.P.B., and meditation upon Those to whom you and I and many thousands like us throughout the world owe much if not all of our wisdom, much if not all of our peace and much if not all of our great hope for the future. Nowhere should the meditation be deeper, and nowhere should there be greater activity than in such a Lodge as this which has the honor to bear the name of Blavatsky. And so I venture to call upon all of you and upon all our brethren to pay homage to her with all your hearts and all your minds during this coming year, to think constantly of her and to realize how much we all need her splendid spirit, especially in

days perhaps darker than those in which she lived, dark though those were.

I venture also to call upon you to see what you can do to make that Theosophy which she gave to the world active, so that it may help to show the world the way to Light, out of its darkness, in every field—in the political field, in the religious field, in the educational field, in the scientific field, in the industrial field. In every field we have a light to shed, a light released by H.P.B., and if we do not shed it this year, when shall we? I hope our Blavatsky Lodge will grow from strength to strength as the weeks pass and show its worthiness to bear that honored name.

▲ ▲ ▲

Knowing that so many of my readers are interested in helping to abolish the "traffic in drugs," I take this opportunity to call their attention to a very helpful book, *The Recovery of Myself*, by Marian King (Yale University Press, New Haven), a valuable propaganda for reform efforts.

It is the actual experience of a school-girl in her teens. She found that veronal, given her as a prescription by a physician to produce sleep, was a dangerous habit-forming drug. Dr. Adolph Meyer, Professor of Psychiatry in Johns Hopkins University, the physician who was finally able to cure Miss King's addiction, has written a telling foreword to her sad and thought-provoking story.

Not only does Miss King's book warn against taking "harmless" drugs for "simple ailments," but one reacts strongly to her experience where physicians are made to appear culpable, lax, and thoughtless,

in not cautioning their patients that certain drugs, such as veronal, may become pernicious if continued beyond a few doses.

Miss King's first physician did not caution her. She could buy the drug anywhere, merely by signing her name. Her experiences are frankly related, those that clouded her "real self" from the simple beginning, on through the illnesses and morbid conditions that eventuated. Her fits of temper, stubbornness, hate, waywardness, anger, sinister efforts to deceive people, are all carefully detailed. One of the most pitiful conditions was that of fear that she would be interfered with, and she believed that the only way to make her family give way to her desires was to make herself terribly ill with veronal. This she did. Finally she became a slave to its use, almost died, and was only cured after spending a long time in a hospital for mental illnesses, under the care of Dr. Meyer.

The book ought so to arouse public sentiment that the sale of such seemingly "harmless" drugs should be shielded with the same precautions that obtain in reference to the sale or purchase of virulent poisons.

▲ ▲ ▲

In reference to such mental cases and the work of the Society for Mental Hygiene, Dr. Frederick W. Parsons, Commissioner of the New York State Department, spoke over the radio recently. He stressed the dire necessity for emotional control and the elimination of fear.

Among other things he said:

To say that a person is emotional, usually indicates a tearful attitude and a depressed state of mind, but there are many other emotions, and some of them powerfully affect our health.

The milder emotions may influence our actions but have little to do with health; pity, pride, contempt and surprise are emotions, but they are of little consequence in making us sick or well.

It is different with hate and anger; they are harsh and consuming emotions, and much nervous energy is used up which could better be applied to useful ends. Hate and anger bring with them an elevation of blood pressure which is never good and may, if frequently repeated, result in serious disease of the heart and blood vessels, particularly in elderly persons. Death has occurred in fits of rage.

Fear is a most enervating emotion; one who has acquired the habit of being fearful can not make the best use of his opportunities. He becomes doubtful of his own ability and timid in the presence of a situation that is new or different. More often than not, fear is unnecessary; it is a case of crossing the bridge before you reach it.



We are happy to see that Dr. John Haynes Holmes in a recent sermon at Temple Beth-El in New York City named Dr. Besant among those he considered the ten greatest women in the world. The list is given in the *New York Times*:

The list includes five Americans, one English woman, one French woman, one Norwegian, one Russian and one Indian.

Mr. Holmes gave his list alphabetically as follows:

JANE ADDAMS—By universal consent the greatest among modern women—lover of humanity and a social statesman of sanity, saintliness and serene idealism.

ANNIE BESANT—Greatest of women orators—a flaming spirit ever questing with unquenchable ardor after truth—a leader of multitudes in whom at last East and West have met.

CATHERINE BRESHKOVSKY—"Grandmother of the Russian Revolution," most heroic of all living martyrs for mankind.

MME. CURIE—Immortal discoverer of radium—greatest woman scientist of all time.

EMMA GOLDMAN—A social idealist of brilliant intellect and sacrificial courage.

HELEN KELLER — Most pitifully handicapped and most perfectly triumphant of women—her life the proudest personal achievement of modern times.

EDNA ST. VINCENT MILLAY—The chief glory of contemporary American literature—well called "the greatest woman poet since Sappho."

MME. SAROJINI NAIDU—First among Indian women—leader with Gandhi of the Indian Nationalist cause—orator, poet, statesman.

MARGARET SANGER — Indomitable advocate of birth control, the greatest crusade in history for the emancipation of women.

SIGRID UNSET—Author of "Kristin Lavransdatter" — winner of the Nobel Prize for Literature—supreme historical novelist of modern times.

"I think of other great and noble women," said Mr. Holmes: "Such women as Carrie Chapman Catt, Lillian Wald, Maude Royden, Virginia Wolf, Willa Cather, Selma Lagerlof, Rosika Schwimmer, Henrietta Szold, Mme. Schumann-Heink—all notable leaders of their day! But the ten whom I have named seem to me to be supreme.

"I wonder if it is because I am an American that five of my ten greatest women today are themselves Americans. Or is it that American pioneer life early developed a freedom among women that has led, temporarily at least, to a fuller flowering of genius?

"This list of great women must forever end the superstition that women are not the equals of men in genius and power, or cannot excel wherever men can excel. My list includes women great in mind as well as heart. Mme. Curie, for example, ranks any scientist of her day. Sigrid Undset is first among European novelists, and Miss Millay second to no poet writing in any language. Mrs. Besant is supreme among orators today. I would match Jane Addams against any statesman of whom I know. Helen Keller is a miracle of incomparable wonder. And so it goes! There is no sex in genius."

▲ ▲ ▲

We learn that preparations for the Theosophical Society Convention at Chicago (the Adyar Society) and the Summer School at Wheaton are going on enthusiastically. These events are to take place August 16th to 26th. There is also to be held during those days a Centenary Celebration in honor of H.P.B. Mr. A. P. Warrington, International Vice-President of the Society, will give the address on this important occasion.

The editor and the publisher of this magazine are planning to be present at these events.

▲ ▲ ▲

Confirmations of age-old Theosophical teachings have come thick and fast from scientific authorities during recent years. But it is not often that Theosophical terminology as well as Theosophical ideas are adopted. Here, however, we have both employed in describing an opinion from our old progressive friend, Sir Oliver Lodge. The cutting sent by a

subscriber, but without stating its source of publication, follows:

In an interesting address before the International Homeopathic Congress in London, Sir Oliver Lodge stated that—"Our bodies are not composed of matter alone, but the mental and material are united by a mechanism which we may call an *Etheric Body*. This Etheric Body is what is truly *animated*, and it is through this that we act upon and arrange material particles." Nothing new, of course, for students of the Occult, but isn't it encouraging to know that material scientists (although Sir Oliver should no longer be limited by that classification) are at last beginning to emerge from the limited scope of the concrete mind, and to realize and admit that there is something beyond?

Even more strongly confirmative of Theosophical truths is a later interview with that eminent scientist, which appeared in the *New York Times*:

Sir Oliver Lodge, British scientist, who will celebrate his eightieth birthday next Friday (June 12), in an interview today predicted the next revolutionary scientific event will be the discovery of another world.

"It will be a spiritual world which interacts with the material world and yet is not of it," he continued.

"But the discovery will be made that man is not the highest being of which we have cognizance but that there is a multitude of intelligences elsewhere, some far more highly endowed than ourselves."

Sir Oliver said the universe is much bigger and more complete than we have thought.

"We are slowly awakening to the discovery of a new world existence to which our senses give us hardly any clue," he went on.

"The universe is said to be running down. It may be, but I believe at the same time there is something which keeps constantly winding it up. This planet will certainly come to an end

some day as it gets colder and colder.

"Nevertheless, the human race has a long time to go on this planet. The people who are working for the good of the human race have a long time of hope.

"Civilization is in its infancy. Its mistakes are the mistakes of youth. There are plenty of things wrong with the world, but they are not hopelessly wrong. I have seen some things put right already but there are far more waiting."

Sir Oliver believes man should live to be 100 years of age.

"I don't suppose I shall live to be 90, but one never knows," he said. "As long as man can keep well there is plenty to be done in the world, no matter what his age."

▲ ▲ ▲

This reminds the editor to say that she receives very many valuable clippings sent by kind friends. They are often on questions of great interest to our readers, but she is prevented from using them because the senders neglect to give the name of the publication from which they were taken.

▲ ▲ ▲

We get letters from our readers, saying they are troubled by the books which have recently been published criticizing and misjudging some of our Theosophical leaders, dead or living.

As much as we regret the publication of such books, we venture to suggest that readers should remember that these criticisms are levelled only at the private lives of those leaders, not at the humanitarian work which they have done, or at the teachings which they promulgated in behalf of Truth. And, after all, leaders, like all other humans,

may have certain idiosyncrasies and peculiarities, and may have perhaps said and done things which are open to misconstruction by those who are not friendly or who do not understand the occult laws of karma—cause and effect. Such criticisms appeal to mediocre minds, not to serious thinkers.

All these critical books are superficial, all deal with the flotsam and jetsam of personality, and with ephemeral events, some true, some false. What they do not and cannot touch is the abiding undercurrent of philosophy, science, ethics, which constitutes the art of spiritual living which these personalities endeavored to live and to reveal for the benefit of suffering humanity. The vital truths taught by H. P. Blavatsky and her pupils—later leaders and teachers—far from being overthrown or even successfully challenged by such criticisms, have been abundantly proved as practical and workable by many thousands of persons all over the world, and modern Science itself has already accepted as correct many of the statements which she made about the constitution of life and matter and the laws of nature.

Theosophy in its modernized form has therefore stood the test of more than half a century, and it will continue to spread over the civilized world and be gratefully remembered by thousands for many long years after these superficial critical books on personalities have been forgotten.

▲ ▲ ▲

A short while ago we called attention to the fact that my article from *World Theosophy* on the deleterious effects of smoking, entitled "To Smoke or Not to Smoke," had been reprinted in pamphlet form by some T. S. members in the East; and that they were being sold for distribution by Miss Esther Pringle, 6 Arlington Street, Rochester, New York.

I am informed that they are being successfully distributed in universities, colleges, and other important institutions, through the generosity of T. S. members. They cost 6 cents each; five copies, 25 cents; ten copies, 50 cents.

The article "Artificial Happiness, or Alcohol—the Deceiver" is now also available as a pamphlet, to be had for the same price from Miss Pringle.

The one who has charge of reprinting the pamphlets writes: "The Pamphlets ('To Smoke or Not to Smoke') are being ordered by many people, and we are receiving letters of appreciation from universities, schools,

Lodges, and other institutions. It ought to be on the table in every doctor's and dentist's waiting-room. Some leading journals are to reprint it. It should be translated into every language.

"A professor of a university writes me:

'I am mailing Miss Pringle a check for \$10.00 for 200 copies of the Smoke article. I have evidence that with my two Freshman classes a considerable impression has been made, and further, that some of those copies have been circulating in our fraternity quarters. Apart from the testimonial side of the article, the scientific, which is generally agreed upon, I have stressed the psychological technique in the treatment, especially of the "Deeper Phases." I found myself opening up a Socratic discussion of freedom on the logic of those who, in the name of liberty, give themselves over into the hands of desire habits. It is the psychological aspects of these articles that I so much value in Mrs. Hotchener's work.'

"The same is true of the pamphlet 'Alcohol the Deceiver.' The scientific data in these pamphlets are most valuable."

The editor considers this exceedingly encouraging.



An Interview with Dr. Annie Besant

By Edward Halton James

[Mr. James has been contributing a series of articles on India to *Unity* (Chicago). The following is of special interest to Theosophists.]



RS. Annie Besant is the president of the Theosophical Society which has its international headquarters at Adyar, seven miles from Madras. She is a woman who for fifty years has stimulated the thought of thousands of people all over the world. Where is her equal among women in English history? Theosophy has for its motto: "There is no religion higher than truth." The great object of Theosophy is "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color."

A few days ago Mrs. Besant, now in her eighty-fourth year, went to Trichinopoli to preside at the meeting of the Humanitarian Conference, where she said:

"The freedom of India is a work to which I have given some fifty years of my life. May I live until Indians rule India. No nation can hold a high position among the nations of the world until she is free."

I was in Madura when I read those words in the paper, and I headed straight for Trichinopoli in the hope of seeing Mrs. Besant presiding at the Conference. I had seen her only once in life. It was in a sleeping-car going from Kansas City to Denver in 1897. She was traveling west with the Countess Wachtmeister and Miss Willson. I sat, by accident, on the opposite side of the aisle. I was going west in those days as a young man to make my fortune, which I never made.

I reached Trichinopoli at 9 p. m., hoping that I had got there in time to see Mrs. Besant preside at the Conference. As I opened the door of the compartment, to get out, there was standing there before me, waiting for me to get out, so that she could get in, a little old lady with snow-white hair.

It was Mrs. Besant. With her was another lady, helping her to get into the car. It was Miss Willson. It did seem a little "occult."

The third time I saw Mrs. Besant was at Adyar, on the porch, where the cool breeze blows in from the Bay of Bengal and where beyond the palms, the eye, weary of India's waterless, muddy landscape, catches the fresh blue sea and white surf breaking over a bar of yellow sand. There was the spirit of the sea, ever tossing, restless, rebellious, like man's soul, reaching out to all peoples. There was the little old lady with white hair, crowned with the distinction of a life spent in rebelling against wrong, injustice, hypocrisy—a spirit, boundless as the sea, that had reached out to all peoples, a champion of those who are defamed and oppressed, simple, kindly, charming, wanting to talk, leading me about and explaining the pictures hanging on the walls, pointing out the views, giving me the whole story of Adyar from the days of Colonel Olcott down. It was indeed a sacred place and a sacred moment.

I have spoken elsewhere of a certain type of English woman, a kind that travels, explores, pioneers, tries things out, casting aside conventions, clad in an armour of daring, almost masculine, independence. Well, I have met a few of this kind in India. I can count them on the fingers of one hand.

These are the great moments of life when forces like the surge of the sea catch hold of us, lift us from off the earth and make us realize one great dread truth—the Universal Brotherhood of Humanity. That exists, and that alone exists. Everything else is pollution, intrigue, decay and death.

Thinking of the advanced age of the lady of Adyar, I had made a resolve not to stay longer than fifteen minutes.

But it was no use to count the time. Time was abolished. Age was abolished. Everything was abolished except the one blinding, dazzling fact that the nucleus of the Universal Brotherhood is in the world, here and now.

That day in Trichinopoly, I went to the Hindu temple where Mrs. Besant had presided over the Humanitarian Conference. The Conference had adjourned, and the chairs used by the delegates were piled up ready for removal. But something else was left there, a lesson, a sermon. This temple is the largest in India, and the place where I saw the chairs piled up was just in front of what is called the Hall of 1,000 Pillars. It is a dark, cave-like place, a gloomy wilderness of columns, pilasters, monoliths, with weirdly chiseled figures representing animals, gods and men. Any Christian missionary, of three generations back, would have had a cold shudder to look at such a place. He would have called it the home of the devil, the stronghold of "heathenism," the most wicked place on earth. Here, surrounded by all this dim "wickedness" and "heathenism," with painted gods and idols frowning and glowering at her from all sides, the little old English lady with white hair had stood up before her Hindu audience and told them that India must be free.

"You see (said Mrs. Besant to me at Adyar), what I like about Hinduism is its freedom from all heresies. It leaves you free to look for God, explain and understand God in your own way. That is a great help. You don't get that everywhere in England and America. Think of the choice collection of heresies that Christianity has produced. And yet after all it has to be so. Think what a heretic Jesus was. He never persecuted, but was persecuted. And yet Christians ever since have gone on persecuting people who didn't believe just the way they believed. So strange. Nobody in Hinduism cares what you believe or what you think. Isn't it better to draw men together by good-will, by tolerance, by aiming high? Get at every

religion by unveiling its secret. That is all there is in Theosophy.

"I have spent my life along this line. I began young to search. I have been a Theosophist since I was 42 and now I am 83. My brother-in-law, Walter Besant, once told me that I had a 'fatal facility.' It is easy for me to talk, to speak, to write. But I knew the danger of all this facility, the danger of falling into superficiality, and I have always struggled against it.

"I had many changes in my younger days. I couldn't get through the wall of sham and hypocrisy that was surrounding me on all sides in the name of religion. I followed for a time that great man, Charles Bradlaugh. I took up socialism, the kind represented by the Fabian Society. I know the horrors of English poverty. One of the advantages that the poor Indian people have is the blessed warmth of the sun. None of that terrible suffering from the cold that the English poor are exposed to.

"So I turned and turned till I found what I wanted. One day William T. Stead, editor of the *Pall Mall Gazette*, put into my hands Madame Blavatsky's book called *The Secret Doctrine*, and Stead said to me: 'You are mad enough to be able to write a review of that book.' After I read the book I asked for an introduction to Madame Blavatsky. That book made me a Theosophist, and in 1891 I came to India. Your own countryman, Col. Olcott, made and established this institution at Adyar. Didn't you know that he was a builder and architect? From here I have gone back and forward between Europe, America, India. I can't give it up, although I am old. I keep on going.

"And you who are in America, don't you know that Emerson was a Theosophist? He had the first translation of the *Bhagavad-Gita* that ever went into the United States. Bradlaugh once said to me—Bradlaugh and Stead were both Christians: 'If I only had two books in the world, I would choose Emerson's *Essays* and the *Bhagavad-Gita*. Where are you falling to in America, from Emerson's *Essays*

down to such a shameful book as *Mother India?*"

I asked Mrs. Besant if she had any objection to talking about politics.

"Certainly not. Here in India the most amazing thing is the political awakening of the women. There is nothing like it anywhere else in the world. I have the feeling about India that I want to keep all these Indian people together. If Britain could only help! Gandhi is the most profoundly Christian man I know. But I can't understand his doctrine of civil-disobedience. We have to obey some laws. There must be law somewhere. We cannot disobey all laws in general. That would mean mere anarchy. Where is there any sure guidance in this matter? Then, I cannot understand Gandhi's doctrine of non-resistance. I talked it out with him very fully. His theory is that you must lie down and suffer oppression without resisting it by force. I think that a nation has a perfect right to fight for its freedom. But if you go in for force, you must calculate very carefully what your chances are for succeeding. You have no right to engulf poor, helpless, disorganized, disarmed masses in useless bloodshed and death. You may not agree with me on this, I mean on the question of resistance, but you must make some allowance for my Irish blood. My mother, you see was a Morris, belonging to one of the oldest Irish families. I have that feeling in my blood about freedom that is peculiar to the Irish. If England could only make people love her instead of hating her! It is strange that England has such an intense feeling of color-superiority. You hear Englishmen in office in India talking about Indian

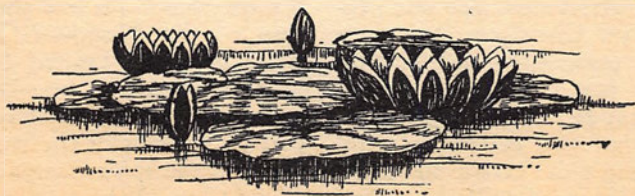
gentlemen as 'niggers.' Very extraordinary. The Englishman thinks that he is God's elect. So sad. I hope that Britain will not do in India what she generally does, put off the right action until it is too late. Britain has been somehow very blind—a great pity. She shows unhappily her worst side in India. So many Indians say that when they go to England they form quite a different opinion of the English character. India changes the Englishman."

The fifteen minutes which I had set myself in the beginning had stretched out into one hour and a half. With an immense effort of will-power I pulled myself to saying good-bye.

"I will come down stairs and take you to the door," she said. I begged her not to do so, but she insisted on coming. We walked down the stairs very slowly. We passed the library where all the priceless manuscripts of Ceylon, Thibet and India are collected, guarded, studied, catalogued, copied. We entered the great hall that Col. Olcott had either built, designed or remodeled. A soft pink light was filtering through a lattice made of tile-work. We lingered there, looking at the walls where each of the great religions of man, living or dead, are symbolized in fresco or bas-relief. That was her work. For fifty years she had been at it. She was still working, going, organizing, keeping her eye on everything.

"Now why don't you walk out through the palms to see our banyan tree, one of the greatest in India? If you keep on walking you will come to the sea. It is not so far."

I went away. I went to the sea. It was indeed a sacred place and a sacred moment.



America's Great Mission*

By Dr. George S. Arundale
(Australia)



IF I were to sum up the results of my impressions of my wonderful American tour, I think I should say in a sentence that the most urgent need for the United States is a body of young men and women preparing themselves most seriously for the work of active leadership of their country in the immediate future, or at least in the not remote future. Politics at present, as in most countries, is the plaything of the many, an exploitation by the few, and a spiritual vocation on the part of just one or two. America needs political leaders of the caliber of those who a century and a half ago laid mightily the foundations of the American nation. At present she lacks them, lacks them woefully, and the present tendency to dishonor law and order is the dangerous result.

The elder citizens must do what they can to remedy this evil, especially all patriotic movements which stand for Brotherhood and for a Great America.

Similar progressive organizations and groups of students should be formed to understand the power and purpose of the American nation and to lead the way to a great American Renaissance for which the time is now ripe. Such leadership must be based upon knowledge, upon a careful study of problems, upon due weight having been given, without fear or favor and without bias or prejudice to various interests and to various needs, and upon an entirely selfless enthusiasm for America and a realization of the great destiny that awaits her.

The elders can do much at once to give America somewhat of the leadership she lacks. But my concern is for the young, for young Americans in whom I have great confidence, righteously impatient as they are of so many of the fetters imprisoning the older generation in so many departments of life. I believe in young America and I ask some of them to follow the example of many of their young brethren in India who have consecrated themselves so nobly to the uplift of their mighty Motherland. If India is well on the road to the renewal of her ancient freedom and splendor, it is in no small measure due to some of the younger generation who have been inspired by the sacrifices and patriotism of some of their elders.

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

I strongly feel that those of us who whole-heartedly love America—and I beg leave to count myself among such—have the urgent duty of helping some among the younger generation to

*When Dr. Arundale was in America in 1929 he expressed these opinions and they were printed in some Theosophical publications. As he is to visit America soon, we are requested to reprint them so that members may recall the ideals and report to him how they have succeeded in promulgating them. They will also be reprinted in pamphlet form and sent to Miss Elizabeth Bergeron, 421 W. Third Street, Duluth, Minnesota, where they can be secured for general distribution. They will cost 6 cents each, or 25 cents for six. Lodges are asked to assist in this work.

achieve this high purpose; and I am very anxious that we should concert ways and means to this end.

I have a vision for the future for a great Academy of Civic Service, of which the professors will be men and women who have deserved well of their country, and of which the students will be young men and women who desire to give some at least of their time, to a wise, to a scientific service of their fellow-men.

The course would be in Civics—the science and the application in the laboratory of the outer world. But we cannot yet come to this point. Leading up to it, however, there must be a gathering of the necessary material and a small beginning, a little seed which some day shall grow into a mighty tree.

To start with, why not the nucleus of a really fine library of works dealing with the growth of man into a social creature? We should naturally draw on all parts of the world for this, dealing with social and national growth everywhere, and we should make a very special feature of the contributions made to the advancement of Brotherhood by the world's great men and women. In fact, a substantial part of the library will be works on really great men and women, works autobiographical and biographical. The history of the growth of freedom, of law, of law and order, of government, especially in America, should find many representative volumes, and the library must be up to date with current authoritative and representative literature on modern problems.

Furthermore, we should embellish our library with facsimiles of the great documents of history, with portraits of the builders of civilization, no matter to what race, faith or nation they belong, and with pictures and scenes of historic interest, both national and international.

Let us make a beginning, and let us consider ways and means of calling, as soon as the necessary arrangements

can be made, a few young people together during a vacation, for the study and discussion of citizenship and leadership—a kind of summer school, to which possibly we might be able to attract some men and women in the outer world who have experiences to relate to us, and uplifting enthusiasm to communicate to us.

To start with, let us have a list of books which *must* be in such a library. Will friends kindly send us lists, American and foreign, dealing with matters coming within the scope above outlined—lists of books which count? Will friends send us contributions wherewith to purchase such books? Will friends send us constructive suggestions to help us on our way? Will friends get publicity for our project and put us into touch with those who will be of assistance to us in the project, with correspondents throughout America and abroad?

Will friends form local groups to take up the work we have outlined above, and to enter upon a study of America in all departments of her life? Will friends put us in touch with movements either having objects similar to the above, or concerned with a special problem with regard to which they could furnish us with valuable information?

Could branches of the movement, as we have roughly conceived it above, be established in the larger centers of American civic life?

The whole object of this idea is to draft into the life of America leaders who have been trained to lead, trained through study, trained through service, trained through contact with greatness, with noble idealism, with examples of consecration and dedication; fired by the fire of ideals, and by the fire of those who have embodied ideals. Members of the older generation will of course be welcome to studentship, provided they have capacity to offer; but our main objective is *youth*, for in *youth* lies the hope of the future.

The True Socialism

By Joseph Bibby

(England)

WHEN Confucius was asked how he would reform the world, he replied, "Call things by their right names." There is certainly much of wisdom in that saying; for is it not one of the weaknesses of the human race to be easily misled by false names and foolish slogans?

It was under the aegis of "Socialism," for example, that the series of strikes arose which culminated in the General Strike four years ago, and today its harvest is too sadly apparent in the prevailing unemployment unparalleled in our national history.

A type of Socialism whose attitude is to try how much can be taken out of life and how little can be put into it cannot surely be described by a word which invites us to think of the public good before personal or sectional interests. The world needs today a Socialism which in its every act answers to the meaning of the word, and not one which grasps more firmly the errors which have produced our present miseries. Nor can a country prosper under a leadership which possesses little vision beyond immediate personal or sectional interests. All activities animated by self-seeking motives are not only destructive of social well-being, but lead in the end to self-destruction, just as a group of cells which sets up a life apart from the organism ends in destroying both.

Nevertheless, in the world today there is a distinct call for true Socialism, one which realizes that we are members one of another, and sees that everything comes about by just and

orderly law. Hence the necessity of recognizing that the true way of attainment is to cultivate the ground, and then put in the seeds which produce the desired result. The silver lining to the cloud lies in the fact that people are at length beginning to realize the truth contained in Emerson's aphorism: "In Nature's Emporium everything is sold at a fair price, and when we are ready to pay the price we can take away the goods."

This viewpoint, however, appealed but little to our Socialist Trade Union Council when they demanded the continuance of boom wage rates after world prices had fallen. Like the German warlords before the war, they believed that they could secure better conditions for themselves by methods which took no account of the interests of others.

The great Seers of the race have taken the opposite view, and what they proclaimed as the true method of attainment is confirmed by all experience. The Man of Galilee in His teaching and in His life always spoke of the spirit of love as being the winning force in human progress, and He taught His disciples to regard the Infinite Intelligence which governs our world, as our Father in Heaven, thus indicating our true relationship to the Supreme Power, and His relation to us as being that of parent and child. The condition which He imposed upon His followers was that they should be willing to deny themselves and take up the Cross.

It is a commonplace to affirm that the happiness and well-being of the

children in a family cannot be achieved where the spirit of fellowship is lacking, and this principle not only applies to family experience, but also to every industrial and national group. If a nation as a whole, or a section of the nation, resolves upon the adoption of methods of attainment by the self-seeking spirit, the reaction set up is much more far-reaching in its ill-effects than any individual could himself produce. Who can then deny the truth of the saying that "With what measure ye mete it is measured to you," and that good or ill results will follow in exact proportion to the volume of the effort? It follows from this that if we desire a better social order all our collective activities must be directed with a view to the common good rather than to sectional advantage.

If the people of Europe had possessed but a slight knowledge of the working of this inviolable law, and had understood something of the purpose of life, they would never have entered upon a world war as a means of achieving a higher level of national well-being. Similarly, if our industrial workers had been better informed they could not have been led into the series of strikes above mentioned, any more than an enlightened husbandman would think of reaping a harvest of wheat where he had sown tares.

The general ignorance of the purpose of life and the laws of well-being which these two examples make manifest, is not confined to any one nation or class. It is a curious fact that while individually no one regards it as honorable to ignore personal agreements and regard them as "scraps of paper," there are to be found corporate groups engaged in large-scale activities who lose sight of the necessity for the like courtesies in their collective activities. This applies to the leaders both in the late war and the labor strikes, and it points to the fact that these movements are inspired by the lower passions of our nature instead of being directed by the higher vision which comes from the true Self.

As a nation we in England have been rather slow in grasping the fact

that beautiful theories and fine names are but poor substitutes for right conduct. This fact makes it all the more necessary to judge of the value of a movement not by its name or title, but by the record of its service to the community as a whole. Nor should it be overlooked that the first step towards individual, social and national prosperity is to direct activity into channels capable of producing peace and harmony, for it is ever true that a house divided against itself cannot stand.

The two principal charges which can be laid at the door of present-day Socialism are, that it relies finally upon compulsive methods for the realization of its ideals; and secondly, it does little or nothing to instil into the minds of its followers that it is the development of the character of its individual units which is the determining factor alike in individual and in industrial prosperity: that, in short, it is ever the inner spirit animating the individual or the group which produces the outer results.

The purpose of the Great Creator was apparently that of evolving a race of men and women who could, of their own free will, choose those methods of attainment whereby His will would finally be done on earth as in Heaven. How can this be fulfilled when we engage in such activities as war and strikes, which inflict untold misery on entirely innocent people? Is it not obvious that new and better methods must be discovered and applied to our everyday activities if we are to recover our lost prosperity?

How, then, is the true Socialism thus indicated to be fostered and developed? The answer is that we must first of all obtain a fuller understanding of the constitution of the human organism, the purpose of life, and the laws which determine human happiness and progress. Let us, then, see what light can be thrown upon the problem by a brief survey of the methods whereby individual well-being and family happiness are determined:

It was nearly 500 years before the Christian era that Socrates, being condemned to death, declared before his judges:

I do nothing but go about the streets of Athens persuading you all, young and old, not to take thought of your persons or your property, but first and chiefly about the greatest improvement of the Soul, for I perceive that all things really good come from the soul.

Here was a man who had the courage of his convictions and declared the truth as he saw it, and, like our Great Master Himself, incurred the loss of his own life as a result. But taking the viewpoint of our present life as being but a day in a larger life, which in time will be followed by other days (lives), it is seen that a life so lived was well spent. From this point of view it is seen that martyrdom in a just cause means later progress to the individual, and finally to the whole human race.

This will be more easily understood if we look upon the present incarnation as merely a day in life's School where certain lessons have to be learned as a necessary preparation for the next stage in evolutionary progress, where still more difficult problems are almost certain to await a settlement. The poet Wordsworth had a true vision of this continuity of life when he wrote:

*Our birth is but a sleep and a forgetting;
Our Soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar.*

This assumption is based on the fact that just as the race has risen from immaturity by slow and orderly processes, so each individual is at the present time in possession of such faculties and powers as he has already won; and that he finds himself where the next stage in evolutionary progress is to be achieved.

From this wider viewpoint it will be seen that each of us is interested not only in gaining temporary progress, but in the infinitely more important task of developing through our everyday activities those qualities of heart and mind which will be ours in lives yet to come.

In the writer's preceding articles attention was drawn to the fact that the human organism is composed of several parts—physical, emotional, mental, and spiritual; and that its health and well-being is determined by the degree of harmony which obtains within the individual organism. To achieve this end it was shown that it was necessary to know something of that mysterious element in the constitution which speaks to us by the "still small voice" of conscience or intuition, which always directs thought and activity into channels which lead to unity and harmony.

Let us see if we cannot advance a little further in the elucidation of this important point by making a brief study of the primary collective group, i.e., the ordinary family. The Infinite Intelligence directing the forces of evolution has, in His infinite wisdom, so ordered matters that the genesis of this primary collective group rests with two persons attracted to each other by the spirit of love, which is ever the unifying force in human relationships.

When later there are given into their charge others through whom the life principle can manifest itself, the same spirit continues to be active, for wherever a new child arrives it finds itself under the painstaking and loving protection of its parents, who are always willing to deny themselves personal comfort if it should conflict with the well-being of their helpless babe. Especially is this true of the mother whose love and care are actuated, not by compulsion from without, but by an inborn instinct which shelters and protects the less advanced members of the family group. In every well-ordered family love is the dominant note, and it has its rise in the spirit which the parents first made manifest in their relationship with each other, and it is caught up by the younger members of the group who develop the like help-each-other spirit in their relationships with each other.

It is a fair assumption that this law should be operative in every large collective organization. Here again the conclusion is reached that our present

industrial disabilities are to a large extent attributable to a lack of the spirit of faithful service which alone can bring prosperity to all concerned.

We may be quite certain that these ill happenings do not come about by chance, nor are they the caprice of some overruling power. It may be fairly assumed that everything which comes into the experience of an individual or a nation as the outworking of just and orderly law must be what is due from one cause or another. There is thus seen the vital necessity to human happiness and progress that we should seek a fuller knowledge as to how results come about; for then we can avoid the evil results and choose the material which will produce the harvest we wish to reap.

Our present Poet Laureate gives his explanation in the following words:

All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth and effort in the past.
*My life's a statement of the sum
Of vice indulged or overcome.*

With this hypothesis and an understanding of the fact that the human race has not all started out together into the long evolutionary pilgrimage, any more than the individuals in the family are not all of the same age, we have an explanation which brings all the facts into harmony. All experience proves that we cannot sow the seeds of personal ill-will or collective selfishness without being compelled later on to reap as we have sown. And be it noted the harvest does not arrive on the day the seed is sown. For that reason people sometimes overlook the causes which have produced their ill happenings, and they attribute their ill conditions to the economic system or anything else which occurs to them as a useful scapegoat.

If the present economic system of free exchange of services and commodities has anything to do with the present industrial situation, let us by all means trace the effect to its cause and remove it, but first let us ask if there is any ground for such a conclusion.

If the economic system had been at fault, the highest level of material welfare which any country has yet reached would be found in some nation that had found a new and better method of exchange: the fact is, however, that this particular nation, our England, is animated by the spirit which is known as individual enterprise. If on the other hand the present state of unemployment has anything to do with the economic system, an agricultural nation like France, who suffered grievously during the war, would not now be practically free from unemployment and actually exporting more products of her labors than we are doing—we who must rely for our existence on being able to sell our products on the open markets of the world.

Facts like these indicate that our present disabilities are the natural outcome of a wrong spirit in our industrial life, which has led to an attempt to ignore economic laws in the foolish attempt to stabilize labor costs at a point above what buyers are prepared to pay for the finished product: the fact is ignored that economic laws operate with exactly the same certainty as those of gravitation.

I repeat that the observed facts all point in one direction: Our industries have come under the domination of a spirit which has sought *sectional advantage* by methods which conflict with the general good, and consequently has introduced disorder into our industrial life. We shall have to give more attention to the fact that the same laws which produce happiness and progress in the well-ordered family are equally operative in each industrial group. Those who come into positions of authority arrive thither, in each group, under the operation of the law of nature which brings the more experienced individuals into positions of authority.

It is here where our industrial leadership has been at fault. The privilege of leadership in this group is governed by that most excellent rule, "To whom much is given much is required." It is necessary that both employers and employed should obtain

wisdom from a study of the well-ordered family, for it is in this primary assemblage that we may see at work an organized group constituted on the principle of diversity, but which nevertheless achieves that measure of harmony which is in the permanent interest of each.

As a matter of fact, all social progress advances by means of those of its individuals who are a little in advance of their fellows. How this works may be seen in actual experience if we glance for a moment at the good work which three outstanding industrial leaders have accomplished in our own days. We have in mind, as examples, Marconi, Edison, and Henry Ford.

Little is known of the early life struggles of Marconi, but we are all acquainted with the useful service he has rendered to the human race as a result of his work, and the especially wonderful results achieved in the effort to convey messages through the ether, by means of his wireless inventions. The present and all future generations will owe this great genius a debt of gratitude for his splendid contribution to social progress, by which he has established his right to be regarded as a true Socialist.

Of Edison's early days we know somewhat more; he started life somewhat lacking in physical vigor; he only remained at school for three months, after which his mother, who was an ex-school-teacher, took charge of his education. In spite of his physical drawback, he came into the world endowed with a spirit full of restless desire to know and to achieve. When he was between twelve and thirteen years of age he began work as news-boy on a railway running between Port Huron and Detroit. His main interest lay in the study of chemistry, which led him to establish a small laboratory in the baggage car of the train. The demands of the laboratory soon exceeded his earnings, and as he was in desperate need of books and raw material he fitted up a small printing machine in his baggage car and by this means produced a weekly paper which he sold to the passengers. He

was thus enabled to purchase what he desired in the way of raw material for his studies. His activities on the train, however, finally ended in disaster; for in the process of trying out one of his ideas an explosion occurred which set fire to the car, and at the next station he was summarily dismissed. It took more than an unfortunate happening to deflect him from his chosen career. He was much drawn to the study of that mysterious force on the material plane known as electricity, which, like love in the moral sphere, cannot be understood, but these are known to be two of the most powerful forces at our disposal. The results of his unselfish labors in this one direction of electricity would alone be sufficient to give him a premier position as a true Socialist.

The same may be said of his young friend, Henry Ford, whom he met at a meeting of Engineers in Detroit. Henry at the time was working out the details of an oil-driven engine, and the two had a conversation on the possibility of achieving that end, when Edison, who was further advanced in that line of research, gave his new friend much encouragement, and the world knows how the Ford motor has practically revolutionized transport.

We have drawn attention to the contribution which these three men have made to the material progress of the race, in order that it may be seen that progress has its rise in the growth of individual resourcefulness, and that it proceeds not from mass movements, but from some advanced unity of the race, and from thence passes on to make further social progress possible.

This is not to say that every working man could in the present life increase the sum of human well-being to the like extent, but if the millions of the race were animated by the like spirit, what a much fuller and better life might we not all lead? Talent and capacity for service would be developed all along the line; and this by orderly processes, and without strife or clamor.

No one can envisage the enormous changes for the better which would follow upon the transmutation of the lower passions of our nature, into ac-

tivities capable of promoting the larger good, rather than personal or sectional advantage. Energies thus set free for fuller service would also lead to the development of those qualities in the character which will be necessary if we are finally to reach the goal of the evolutionary movement. The change would not only promote present welfare, individual and social, but the gains to character thus achieved would bring each worker to the next stage in evolutionary unfoldment.

In concluding this brief survey of a very interesting and important subject, we cannot do better than express our entire agreement with the poet, John Liddington Symonds, when he wrote:

These things shall be! a loftier race
Than e'er the world has known shall rise,
With flame of freedom in their Soul
And light of knowledge in their eyes.

This is what will happen when we succeed in establishing the true Socialism!

The Beginning

By Peter Gray Wolf

(California)

I
Drifted with the plangent spheres
When they whirled
And thundered
Down the spiry lanes
In that far beginning;
They cried out to each other,
The young leaping planets;
They sang
Across the voids.

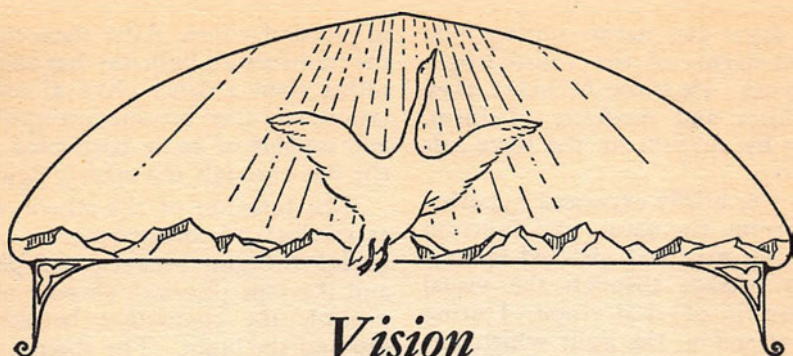
I was watching,
Exultant,
In the huge orbicular medley.

The Builder
Was there—
I saw Him,
Sweaty and huge;
His arms, hairy, colossal;
He was rolling a Sun out of its hangar.

(A giant windy voice bellowing at me)

Then
Plunged out
A thunderous burning globe;
Seraphim-engineers rushed back;
The whirling star
Mounted into space
And then afar
Flung up a flame-gold Voice. . . .

Singing of Mysteries that I have forgotten.
But the memory of what the Star sang is
like a flame in the soul. It is lost in me, and
yet from it springs daily a wonder . . . a
vision . . . a song perhaps . . .



Vision

A Contribution to Contemporary Theosophical Thought

By Geoffrey Hodson

(Author of *The Science of Seership*, etc.)

Theosophy means divine wisdom. The true Theosophist is one whose whole life is guided by divine knowledge, is founded upon divine power, and is irradiated by divine love. The life Theosophical is the perfect life: it demands above all things spiritual vision. These articles are offered as a possible guide to the acquirement of this great gift.

I.

PHYSICAL VISION



THE method of approach to the subject of spiritual vision, chosen for this series of articles, is that of the study, first of physical and then of superphysical vision.

In this first article, the author offers some of the results of recently attempted clairvoyant investigations into the nature of light and the operation of the sense of physical vision. Such investigations would seem to suggest the existence of hitherto unrecognized forces and processes, complementary to and explanatory of those already known, which are admittedly insufficient to explain the phenomenon of sight.

There are two theories before the scientific world concerning the nature of light. One is known as the *corpuscular* and the other as the *vibratory* theory. When the light ray is clairvoyantly examined it is found that both of these theories are needed, for light is seen to consist of particles or "corpuscles" of electro-magnetic energy continually emitted from and return-

ing to the source. The outflowing power forms the sheath, and the returning, the core of the light-ray. This outflowing and inflowing of the light energy from the Sun would seem to be a manifestation of the continuous process of the creation, preservation, and transformation of all worlds. Occultly, light is the ultimate *substans*, and in this fact occult investigation and modern scientific research agree, for both find that all worlds are built of light.

The outflowing and returning motion of the forces which compose the physical light-ray is rhythmical: that is, it has a characteristic wave-length, which includes subsidiary frequencies. This rhythm constitutes the vibratory aspect of light. In the translation of original energy from light to "created" form, differences of rhythm in the outflowing and the returning power of the Logos produce differences in its external, material manifestation. The divine mind is continuously at work, steadily molding all physical forms into a more perfect expression of their archetypes, which are not mere models, but formative modifications of the basic systemic rhythm; this "molding" is largely achieved through certain or-

ders of devas and nature-spirits, who are direct agents of the Third Logos in this work. He is the Architect, they the builders and modelers of form, working by rhythm on the force side of Nature.

From this briefly expressed hypothesis concerning the nature and function of light, we may now proceed to consider its passage through the visual mechanism in physical vision. During the act of seeing, the light which impinges upon the retina, and particularly upon the *macula* or sensitive spot, is seen clairvoyantly to consist of a continuous series of particles of electro-magnetic energy, flowing between the seer and the object at differing frequencies. The retina then appears to act somewhat as an electrical rheostat "transforming" and transmitting into the optic nerve-ending or optic disc, those same electro-magnetic energies specialized or attuned to the vibratory rate of the individual and "transformed" in terms of voltage.

From the optic disc, these energies travel along the optic nerves of each eye to meet the optic *chiasma*, which is situated nearly in the middle of the cranium and where a further change of "voltage" occurs. Here the two sets of nerves, one from each eye, meet and some of the fibers cross over, whilst others do not. From the *chiasma* the transformed light-ray is conducted to the visual areas in the occipital region of the head. In these areas of the brain, the electro-magnetic energies of the light-ray are again transformed, their voltage being further changed, so that they can be "picked up" by the intelligence using the brain.

If these observations are correct, it will be seen that in physical vision the light-ray is three times "transformed"; once in the retina, once in the *chiasma*, and again in the visual areas of the brain. These processes change the light-energy from a physical to a more superphysical manifestation, rendering it less material in its expression. Using electrical terms, although perhaps not with strict accuracy, we might say that the physical light-ray is "stepped up"

in physical vision. After these changes, the transformed light-ray has an etheric rather than a dense physical manifestation, and then becomes perceptible to, and capable of being responded to by, the ego through the etheric double.

The function of the etheric double as a vehicle of consciousness is thus to bridge the gap between the physical and the superphysical, thereby making possible the connection between the ego and the brain. The absence of the etheric double as in anesthesia, when it is extruded, produces unconsciousness, the connection between the ego and the brain being temporarily severed at the etheric level.

Since we have now traced the passage of the light-ray from physical to superphysical levels, we must next consider the superphysical processes in physical vision. This demands some knowledge of the method by which the ego is incarnated in his physical vehicle and a digression must now be made in order to give this subject due consideration. If we may postulate egoic consciousness as having a definite anatomical location in the brain, and describe its presence as seen clairvoyantly, as superphysical light, we find it to be situated within the third ventricle of the brain—a cavity in the middle of the head—filled during life with cerebro-spinal fluid. Here is observed an intensely brilliant light, the central glow of which includes the pituitary and pineal glands and is afterwards spread out over the whole brain, diminishing in intensity as its distance from the third ventricle increases. Thus these three areas of the brain are of great importance as parts of the mechanism of consciousness. Theosophically, we know that the ego himself is the true seer and knower and the brain but an instrument; also that only a fragment of egoic consciousness is incarnated in the physical body, which constitutes the ego's sole means of contact with the physical world.

In his pursuit of full understanding of this important subject of the indwelling of the ego, the student is

directed to *The Bhagavad-Gita*, and especially to the thirteenth and fifteenth discourses. The Lord's teaching concerning the manifestation of the Supreme within His universe, is also true of the manifestation of the ego in the physical body. The statement of the Avatar: "Having pervaded this universe with a fragment of Myself, I remain," illustrates this fact, for the ego projects but a fragment of his consciousness into his personality, while beyond and outside all personal realms, he "remains." Again, in the following *slokas*, that which is attributed to the Supreme in manifestation also applies to the ego in his body:

Everywhere THAT hath hands and feet, everywhere eyes, heads, and mouths; all-hearing. He dwelleth in the world, enveloping all;

Shining with all sense-faculties without any senses; unattached, supporting everything; and free from qualities enjoying qualities;

Without and within all beings, immovable and also movable; by reason of His subtlety imperceptible; at hand and far away is THAT.

Not divided amid beings, and yet seated distributively; THAT is to be known as the supporter of all beings; He devours and He generates.

THAT, the Light of all lights, is said to be beyond darkness, Wisdom, the object of wisdom, by Wisdom to be reached, seated in the hearts of all.

A portion of Mine own Self, transformed in the world of life into an immortal Spirit, draweth round itself the senses of which the mind is the sixth, veiled in Matter.

Enshrined in the ear, the eye, the touch, the taste and the smell, and in the mind also, He enjoyeth the objects of the senses.¹

Meditation upon these verses reveals much concerning the mystery both of the incarnation of the Logos in His universe and of the ego in his personality.

The ego obtains his² visual contact with the physical world through the mechanism of vision and his other contacts through the other senses, each with its appropriate external organs, internal areas in the brain, and connecting nerves. One important function of the ego is to synthesize the many different experiences which he

gains through his physical body. He collects all these impressions from the outer world, combines and decodes them from their vibratory condition into terms of knowledge which is then projected into the appropriate area of the brain, via the third ventricle and the two glands.

In the case of physical vision, the ego also fuses or combines the two separate visual impressions, received through the two eyes. Most of this work of synthesizing, fusing and decoding is done by that aspect or fragment of egoic consciousness which, as stated above, is established in the third ventricle of the brain. This activity and this location refer particularly to the intelligence aspect of the ego as manifested in the body. The life-force, which is an entirely different aspect—although the two are complementary and interdependent—is manifested in the physical body chiefly in and through the blood. The life-force is a manifestation of the immanence of the ego—a microcosmic expression of the immanence of the life of the Supreme throughout the universe—and is more universally spread throughout the body, while it would appear that his intelligence aspect is limited to the cerebro-spinal system with its focal point in the third ventricle of the brain. These two, the life-force and the intelligence, are respectively expressions in man of the second and third aspects of the Supreme. The first aspect is not yet actively expressed in Fifth Race man, but is represented by the etheric double and probably will manifest through the *sushumna nadi* in the spinal chord, the throat, and through special brain centers.

Each type of tissue in the body is in its turn ensouled by and corresponds to an aspect of the personal consciousness. The mucous membranes, for example, are ensouled by the feeling or emotional consciousness and an activity change or disorder in the emotional nature will tend to be reflected in the mucous membrane. Similarly, each type of tissue, each of the sets of

¹ *Bhagavad-Gita*, Discourse 13, *slokas* 13, 14, 15, 16, 17. Discourse 15, *slokas* 7, 9. Translation by A. Besant.

² The masculine is used for convenience only, the ego being asexual.

glands and nerve ganglia, as well as each of the orifices and organs of the body, correspond to an aspect of consciousness. (This system of correspondence is partly given in the third volume of *The Secret Doctrine*, diagrams one and five.)

While studying diseases of the eye and the mechanism of vision, it was also found that each part of the visual

mechanism corresponds in its turn to a principle of man. An important field of study awaits us in this connection, for the problem of health and disease can only be fully solved by a complete knowledge of these correspondences.

The following suggest themselves as far as the eye is concerned:

The Capsule of Tenon corresponds to the auric envelope

The Sclerotic and Cornea (4 layers) correspond to the physical body and etheric double respectively (and later in evolution, to *atma* or spiritual will)

The Choroid corresponds to the web of life

The Vitreous body corresponds to the emotional body

The Lens corresponds to the mental body

The Retina corresponds to the causal body

The Canal of Stilling corresponds to *Antakkarana* or the egoic shaft (vide, *The Miracle of Birth*, by the author)

The Optic Disc corresponds to the Monadic Star in the causal body.

The inter-cranial parts of the mechanism of vision also display relationships by correspondence with the subtler bodies. This is not the place to consider this subject in any further detail, reference to it being made here in order to indicate the extremely ordered method whereby the ego becomes incarnate in the flesh, and in the hope that students will enter this field of investigation and prepare complete charts of correspondences.

A third factor must now be considered in the study of the super-physical aspect of sight, for it became clear that *a force was flowing out from the seer to the object seen.*

This outflowing energy is an aspect of the life force of the individual and is the complementary spiritual energy, without which vision by the physical light-ray alone would be impossible. It would appear that we can only see those objects to which we can respond in terms of life-force. Our visual range is limited to objects which are on, or reasonably near to, the vibratory rate of the life-force manifested in earth humanity. For example, we probably have our own sidereal system, which may be quite invisible to those dwelling in a solar system, universe, or cosmos manifesting on a different rate

of vibration; whilst their sidereal system and indeed their solar systems will be invisible to us. In short, we can only see the things with which we can vibrate synchronously, as far as our inner life-essence is concerned. Plotinus in his *Essay on the Beautiful* would seem to confirm this; he there says: "For it is here necessary that the perceiver and the thing perceived should be similar to each other before true vision can exist. Thus the sensitive eye can never be able to survey the orb of the sun unless strongly imbued with fire, and participating largely of the vivid ray."

The outflowing energy in physical vision would seem to be of Buddhic origin and to be clothed in the matter of one of the subplanes of the emotional plane—probably the sixth from below. Whilst it seems impossible for a person to see objects to which he cannot achieve vibrational response in terms of life, there are cases where blind or blindfolded persons have perceived physical objects. Of the two principal energy-factors in physical vision, therefore, the light-ray and the life-force, the latter alone appears to be indispensable.

Summing this up it would appear that in physical vision an interchange

occurs between the seer and the object seen. The seer vibrates synchronously with the life in the object and at the same time receives upon his retina its reflected light-rays.

These are then transmitted via the etheric and subtle bodies and *chakras* to the egoic consciousness seated in the third ventricle, fused and decoded into terms of visual knowledge of the objects from which they were reflected. This knowledge then passes, chiefly via the head *chakrams* in the mental, astral and etheric bodies, the third ventricle and glands, back into the brain to become a part of the waking consciousness.

The author does not pretend to a complete understanding of the occult physiology of the brain, and recognizes the possibility of error as well as of the many gaps in the above description. There are, for example, other ventricles in the brain and other organs which must play important parts in the manifestation of the ego in the body. Opportunity and capacity for further research must be waited upon, before the author can completely expound this subject.

Superphysical vision will be considered in the next article and upon this subject fuller information is available.

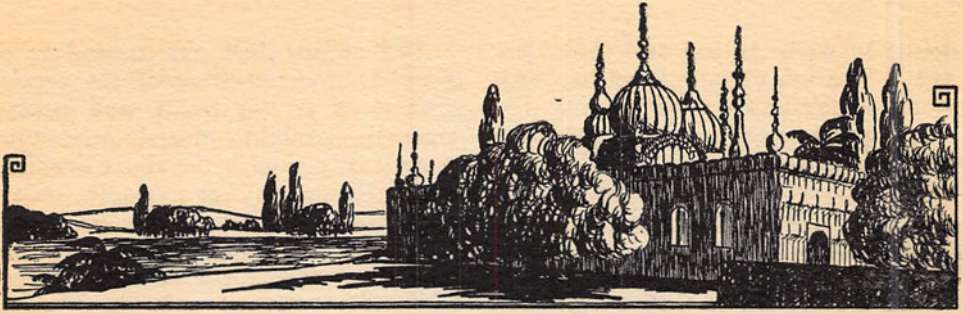
(*To be continued*)

Et Incarnatus

By Marsyas

Namo Narayanaya! Hail to thee,
 Spirit of God, whom henceforth never veil
 Woven of earthly tissue but shall fail
 To hide from these mine eyes. Thick darkness? See—
 As heaven's vault with stars, thus gloriously
 It shineth: thou art there! Pure, perfect, pale,
 Ineffable cloke of light? Shattering its mail
 Flashes thy thousand-shafted radiancy!

Beyond heaven's azure broods thy tenderer blue;
 Neath ocean's note thy fuller chord is heard;
 Soft air thy softer breath steals stilly through;
 Earth's sweet with thee; in thee rock, wood, beast, bird,
 And man their magic evermore renew:
 Hail quickening Spirit! Hail incarnate Word!



Memories of Adyar and Benares

From 1908 to 1911

By H. S. Albarus, B. A.

(India)

ONE privilege of older members of the T. S., even if they have never stood in the front ranks of prominent workers, is, that they are apt to have stored away in their minds a number of pictures showing certain Theosophical centers, such as Adyar and Benares, under circumstances entirely different from those of the present time, and involving reminiscences of our leaders which the younger members of course cannot have, but which are generally admitted to be a source of never-failing interest to all Theosophists, whether young or old.

In the Spring of 1908, when I was filling a temporary position at Mrs. Musaeus-Higgins' School for Buddhist Girls, at Colombo, Mrs. Besant, stopping for a few days at this Theosophical center on her way to Australia, asked me if, after my engagement at Colombo had expired, I wished to take a position in the Central Collegiate School, at Benares, which prepared students for the Central Hindu College. One may imagine that I joyfully accepted such an offer, for this was a chance I had longed for since the Chicago Convention in 1907, when I told Mrs. Besant that I should like to serve in Indian Schools.

In the month of September, as soon as I was free, I left Ceylon for India, it being arranged that I should stop for a day or two at Headquarters, as I was to see Mrs. Besant, before I started for Benares. In due time I arrived at Adyar. Mrs. Russak (now Mrs. Hotchener) received me at the door and led me, through the large Hall, upstairs to H.P.B.'s former drawing-room, the windows of which look upon the river. After having waited here a few minutes, I found myself in the presence of Mrs. Besant who reproved me for not having announced my arrival, then led the way to one of the adjoining bedrooms. "This is your room," she said, "a servant will presently come to make your bed." With these words she walked to a closet, opened it and with her own hands took out of it two sheets, two pillow-cases and a blanket which she laid on the bed. I confess that I was deeply moved by this action of hers. She who was honored by kings and princes, whose eloquence in proclaiming the great truths of Theosophy had held vast audiences spellbound, now provided for my comfort like a good "housewife," in addition to her other great qualities. So I was to sleep at Headquarters! This certainly was an honor which could not be bestowed on such humble members as myself in later years, when the roll of the T. S.

had swelled to such a remarkable extent and great workers came to Adyar from all parts of the world.

In 1908 there was no Leadbeater Chambers, the new building of the Theosophical Publishing House was not yet erected, and there was no Vasantashrama. A small Theosophical family was living at Headquarters, consisting of the President, Dr. and Miss English, Mrs. Russak, Mr. Wadia, Mr. Schwarz (the Treasurer), and Dr. Schrader, the Director of the Sanskrit Library. Most of these I met only at the meals in the common dining-room, because they were much of their time in the immediate surroundings of the President and had the privilege of constant personal intercourse with her, to an extent at which this was later impossible, when the work of the Society had so enormously increased, or they were absent on T. S. business.

Before I started for Benares, Mrs. Besant had written to Miss Francesca Arundale notifying her of my arrival. My journey was not very eventful, except that at Mogul Serai, a junction between Calcutta and Benares, where the train stopped for some time, a lady missionary, walking on the platform with a half-starved Indian child from the famine districts in her arms, came to my window to ask me if I would like to see her other charges whom she was taking from the districts where the rice crop had failed to the mission station to be nursed and cared for. We went to her compartment and found there about eight or nine specimens of child humanity, with emaciated bodies and worn faces, out of which the large dark eyes looked with unnatural brightness. Weak and wretched as these poor children must have felt, as soon as we entered their little folded hands were raised in front of their foreheads and they greeted the stranger with Indian politeness: "Salaam, Memsahib!" They would be well cared for at Calcutta. Then it came home to me that, long before the T. S. was established in India, the mission-

aries in many cases must have done much excellent work there.

Arrived at Benares, I was met at the station by Miss Harrington, who was also a teacher at the Collegiate School. She took me to the European Quarters, where rooms had been prepared for me next to Miss Palmer (well-known for her faithful services in the Girls' School at Benares), after having given me on the way useful information about the habits and customs of the community. Later Miss Francesca Arundale came to call upon me—she who had played such an important part in the early days of Theosophy and who was then a never-failing source of strength and inspiration in College circles as well as in the T. S. Lodge at Benares.

She told me about my work in the Collegiate School, the Principal of which was Mr. Iqbal Narrain Gurtu. I was to teach English Literature and Composition to the Matriculation class and Grammar to a lower form. Supplementing the information Miss Harrington had given me about the College community she told me that the servants in Northern India, contrary to those of the South, did not speak English, so that we all had to learn Hindustani to make ourselves understood to them. I must confess, however, that very few of us ever became proficient in that language.

The ground-floor of the European Quarters was partly occupied by the family of Mr. Jehangir Sorabji, a Parsee gentleman, who was then the General Secretary of the T. S. in India. He was a man who combined great enthusiasm and religious fervor with practical methods of work. Being also the Editor of *Theosophy in India* at that time, he promptly engaged my services for that paper in making me promise to contribute an article for it every month. It was my privilege to do this as long as I stayed in the College community. The other part of the ground-floor was occupied in the following year by Professor Wodehouse, whom many know for the

prominent part he now takes in "Star" work.

Among the Indian professors there looms up in my memory the tall, strong figure of Professor Telang, who was seen much in the company of Mr. Arundale and Prof. Wodehouse, and, like them, was proficient in College games. Then there was Prof. Unwalla, an elderly Parsee gentleman whose sympathy and kindness endeared him to all the boys and who was also a special friend of the ladies! The Principal of the Central Collegiate School, Mr. Iqbal Narrain Gurtu, was a cultured young Brahmin from Kashmir, educated according to Western methods and a close friend of Mr. Arundale. Although he was an Indian, his hair and complexion were of English fairness, and, when he walked arm in arm with the Principal of the Central Hindu College, who was rather dark for an Englishman, a stranger would have taken him for the European and Mr. Arundale for the Indian.

A most interesting figure in the College community who was not on the Staff, but on the Board of Trustees, in my time, was Mr. Bhagavan Das, an eminent scholar, the author of several great philosophic works, like *The Science of the Emotions* and *The Science of Peace*. He was a man of property and high social standing in the Hindu community, not only possessing great intellectual power but also a wonderful charm of manner; he was a splendid companion and an ideal host. Many were the philosophic discussions we had with him, in the College compound, for he was equally well versed in Hindu and in Western philosophy. I have said just now that he was an ideal host, for sometimes he entertained the whole College community in a most liberal style. Once he took us all, professors and teachers, for a sail on the Ganges. We were all seated on the upper deck of a large, fine boat, and as we were sailing up the holy river he called attention to all the points of interest on the banks, to the burning ghats, where the funeral

fires never went out, telling us the history and legends of the places we passed.

After the sail we were invited to dinner in his garden, which was a most interesting function. In the splendor of an Indian sunset we were led by our host to an avenue of orange trees, where square wooden seats had been placed for the guests to sit upon. And there we sat, Brahmans and non-Brahmans, ladies and gentlemen, Indians and Europeans, a cosmopolitan circle, but united in that brotherhood which is the only article of belief in the Theosophical Society. As the dusk was gathering and a bright moon rose in the bright blue sky, there came from the house Mrs. Bhagavan Das (veiled, for the lady "kept purdah"), accompanied by her two stalwart sons, both students in the Central Hindu College, and followed by a trusty servant. Every member of the small party was carrying some shining vessel filled with some delicious food—steaming rice, curry, and other dainties—which the hostess wished to serve us with her own hands, as a mark of special courtesy to her guests. There were metal plates and spoons put before us, and even some large banana leaves served as receptacles of the food. But we could not prevail upon the lady to sit down with us and share our meal, like her husband, for she represented to a certain extent "orthodox Kashi."

As I had arrived in Benares in the beginning of October, it was just the time when the festival of the goddess Kali Durga was celebrated, not only by the orthodox Hindus in "holy Kashi," but also among the Indians of our College community. On my walks in the College compound I came one day to an Indian house, and, finding the doors wide open, I looked in. There in the subdued light of the interior shone the image of the goddess, a gigantic figure made of wood and painted in vivid colors. As the owner of the house was near, he invited me to enter. I then saw an altar with offerings of flowers, fruit and sweet-

meats in front of the image. My kind host explained to me that the goddess Kali Durga, the consort of Shiva, was worshiped in Northern India as a household deity, not in the sterner aspect of Hindu faith which long ago prescribed bloody sacrifices. In the Benares community the goddess was propitiated as stated above, and, when the festival was over all the wooden images were removed from the houses, transferred to the banks of the Ganges and dipped into the holy river with solemn rites. This ceremony I also witnessed a few weeks later.

There were holidays in the Central Hindu College, during the festival of Kali Durga, so I had time to look about and to become acquainted with my neighbors. Hindu ladies in beautiful saris called upon the European teachers and brought us dainty sweetmeats made with their own hands. Hindu Pandits on the College Staff came to welcome me on my verandah and kindly offered to teach me Sanskrit. Some of my future pupils also came to see me, offering to show me the sights of Benares. I gratefully accepted, and it was arranged that we should first go out one afternoon to see a performance of the *Ramayana* in the open air, which usually took place in a field near the College grounds, at that time of the year, and was made possible through the generosity of the Maharaja of Benares. The pathetic story of Rama and Sita was enacted in classical Hindu by professional actors dressed in gorgeous costumes, but "the unity of time and place" according to French standards was certainly not observed, for the actors sometimes played on one and sometimes on the other side of the road which ran through the field; the performance lasted with intervals nearly all day and was continued on the morrow. It took about a week to finish the play.

On another day, rather early in the morning, a small party consisting of two College boys and myself started for Kashi proper. We made our way to the holy river amidst the clanging of the temple bells and, although the

sun was not yet high, we met crowds of people returning from their morning bath, in their picturesque Indian dress, with the shining lotah (brass urn) on their shoulders. The streets of holy Kashi looked as if time had been standing still there for at least two thousand years. No street-cars or 'buses running, no railway whistles or factory signals interrupting the peaceful calm of the place, which was even more accentuated by the monotonous but pleasing sounds of innumerable Temple bells. There we saw the live sacred bulls of Shiva, with their white satinlike skin and their large calm eyes, walking about with an air of proud dignity. They have the freedom of the city, and, although they are regularly fed at certain Temples, they have the privilege of going to any vegetable or fruit stall in the markets and helping themselves to anything to which they take a fancy. The same privilege is extended to the sacred monkeys which we saw coming in large numbers over the wall surrounding the green wilderness of the Maharaja's garden. They came in a long line, the male monkeys climbing over first, then followed the mother monkeys with babies on their backs, and the rear was brought up by some strong young fellows. They finally disappeared in the trees standing around the Temple where they have their home.

We then took a short way to the holy river, for it was arranged that we should pay our respects to a "holy man" who had his abode there. The boys told me that he had formerly been rich, but having found no satisfaction in the worldly life, and after having provided for his family, he had given away all his wealth for charitable purposes and retired to the banks of the holy river, where he had taken up his abode in a cabin on four poles, just large enough to hold him. Here he had lived for many years, descending to the Ganges every morning for his daily bath and spending his days in prayer and meditation. He had moreover taken the vow of silence,

and although he had the reputation of being a man of great knowledge and wisdom, nobody had ever heard him speak since he had lived the hermit's life. He depended for his food, which he only took once a day, on the charity of the people who were attracted by his reputation of holiness. But my companions told me that he by no means accepted all the gifts of food offered to him. If he did not like either the appearance or the magnetism of the donor, he refused the rice, the chapatti, the fruit. We thought, however, that we would run the risk of having our offerings rejected by him, and, after having bought a nice supply of fruit, we repaired to his cabin. We found him sitting there entirely naked, but for a loin cloth, a man with an ascetic face and large searching eyes. We saluted him in the Indian fashion and I said that we, having heard of his life of sacrifice and devotion, had come to pay our respects to him and that we should be glad if he would kindly accept the fruit we had brought. I spoke in English, although I was by no means sure that he understood that language. He listened with close attention and then without a word or sign took the bananas, pomegranates, and pineapples we were holding out to him. The boys afterwards said that they were sure he had understood me, for he was said to possess the faculty of understanding by intuition any language in which he was addressed.

We then walked down to the bathing ghat and looked at the scene around us. There sat on a small square platform in the shade of a huge umbrella, a stately Brahman, like a statue of bronze, in deep meditation. There was lying in the sun a Sanyasi, naked, begrimed, the ashes of Shiva on his forehead, his long, unkempt hair faintly suggesting the unshorn locks of Samson. Some women in their red saris were descending the steps leading to the water, others in their wet clinging garments were washing yesterday's linen. Brown naked children were lying in the sand or splashing in the

water, while in the recesses, farther up the bank, silent, immovable figures were seated apparently in a state of *Samadhi*, (deep meditation) insensible to the world around them. As the sun was rising in the sky and the heat was getting stronger, we made our way homewards again, to the cool shade of the College quarters.

The keynote of the College life was brotherly service, in which the Principal, Mr. Arundale, set us such a noble example. He never spared himself, nor seemed to think of his own ease, from morning to night. Every day, about 7 A. M., before he had taken his breakfast, a number of boys could be seen near "Shanti Kunja" waiting for Mr. Arundale to admit them in turn to a short interview in his private room, where each boy was allowed to state his troubles, spiritual or otherwise, and where he received the comfort, spiritual advice and even material help of the generous Principal. After having spent his day in lecturing during College hours, playing games with the boys in the afternoon, giving a Theosophical lecture in the evening or holding a meeting at "Shanti Kunja," at which work was discussed or planned, he would never retire for the night without having gone the round of the College dormitories, where he often stopped at the beds of the boys, to see that all was well with them, or to give them a good thought for the night.

Being thoroughly devoted to his work, he expected, of course, the same of his assistants, never thinking for a moment that any of us would ever miss an opportunity of service. He would send around a circular to all professors and teachers, asking them to put down on it the titles of the lectures they were going to give in the T. S. Lodge during the session, simply taking it for granted that we *would* lecture! But all of us had caught some of his enthusiasm, and so most of us complied with this request according to our ability, while some took up other kinds of extra work.

The Principal was most ably assisted by Miss Francesca Arundale, his aunt, the personification of duty and self-forgetfulness. Besides acting as the Principal of the Girls' School, she also taught a class of boys in the Central Collegiate School, gave many an eloquent address in the T. S. Lodge, and conducted Theosophical study classes. She certainly lived the Theosophical life, but in addition to that she was a most lucid and able exponent of great Theosophical truths.

Sometimes Mrs. Besant would come from Adyar to Benares and stay with us for six weeks at a time. She then occupied one half of "Shanti Kunja," while Mr. and Miss Arundale lived in the other half of the bungalow. She was present every morning in the large College Hall, where we used to assemble for the opening exercises, and, after the speeches and recitations of the Pandits in Sanskrit and the announcements of Mr. Arundale in English, our President would address the students and the staff in her usual eloquent and impressive way, holding up before us the great ideal of service joyfully rendered, thus giving us a good start for the day.

In the afternoon we sometimes had the privilege of being invited by her to afternoon tea; and, as the staff of professors and teachers was rather large, we were asked in groups of three and four, it being understood that we should always bring our own cups, saucers, and spoons. On those occasions we could admire other aspects of her many-sided nature: the friendly interest she took in our personal lives, her humor, wit and kindly chaff. She liked to see happy faces at her table, and once she bantered me for my seriousness. At other times she would invite the whole College community to an "ice-cream feast," in the grounds before "Shanti Kunja." She would then walk about and talk to the people in a simple, kindly fashion, and I do not think anybody ever left her presence without loving her more for her humanity and admiring her more for her greatness.

On several occasions the Central Hindu College was visited by personages of rank: the present King and Queen (then the Prince and Princess of Wales), as well as several Indian rajahs, came there to show their appreciation for the work that was done by that institution. During my stay at the College it was visited by Lord and Lady Minto, who were then the Viceroy and Vicereine of India. The College presented a gay picture at that time: the Indian Pandits and the members of the Board of Trustees in their splendid native garb, and the students dressed in the smart uniform of an Indian body-guard, drawn up in line on both sides of the road leading from the entrance where the carriages of the visitors were to stop at the decorated Hall; here we were all assembled for the reception.

When the representatives of royalty, escorted by the members of the College Board, and Mrs. Besant had arrived at the Hall, and the former had taken their seats on the platform under the canopy, the latter stepped forward, in her white dress, and, after having welcomed the viceregal pair to the Central Hindu College, presented to them an illuminated address, in which the history of that institution was sketched. In this particular stress was laid on two facts: that the College owed its existence to the sacrifice of the Indian people, and that its aim was to train Indian boys for the service of the Mother-country, by bringing them up in the religion of their fathers and pointing out to them the greatness of India's past.

The Viceroy in his answer said he rejoiced to hear that so much stress was laid in the College on educating the students for good citizenship and useful service, complimenting Mrs. Besant and the Board on their methods and ideals, as well as on the splendid appearance of the institution.

Although we all fully realized that it was a great privilege to be associated in the work of the Central Hindu College, the life there was by no means easy for a person of average spiritual

development. Perhaps the location of the place had something to do with this. Our community was situated near "holy Kashi," the town dedicated to Shiva, to whom the thoughts of many millions of Hindus go out in adoration and worship, day after day. It would seem that the influence of the great "destroyer of evil," the searcher of hearts, was felt preëminently there, and that it sometimes produced the alchemical effect of bringing all one's faults of character to the surface so that they might be overcome. I heard it said by several permanent European workers there that it was at first most difficult for them to keep the even tenor of their ways. But there were other circumstances which made it rather difficult for people of certain temperaments to live there. The ideal of the community was so unusually high, that it was nothing short of all work actually being done as an offering to the Master, and we had constantly before our eyes the example of complete self-forgetfulness and devoted service in the persons of Mr. and Miss Arundale. The work was of all-absorbing interest, plans for the physical, mental, and spiritual well-being of the students were constantly discussed at the frequent informal meetings at "Shanti Kunja," where any of the workers might drop in of an evening; but the discussion of personal affairs or harmless social gossip was of course never invited or encouraged at such times. And yet!—such is unregenerate human

nature that it sometimes longs for a little sympathy in the ordinary affairs of daily life, but this was difficult to get at our community, there being no center where the workers could meet for social intercourse, no common dining-room as at Adyar, where we could take our meals and get to know each other better. I soon learned that for financial reasons a common European dining-room could not be thought of at the College, and so we all lived by ourselves, at the European Quarters, each having one large or two small rooms and a bath-room, and keeping a native servant (who only spoke Hindustani) to tidy up our dens, run errands, and cook our meals. I confess that I sometimes felt rather lonely at these solitary meals, and that I wished for companions, although I fully realized the truth of Mrs. Besant's statement that friendship is a boon we must have earned, that it is frequently a reassertion of relationships formed in past lives. It is true there were teachers and other servers at the College who were so absorbed in the work that they did not miss companionship at all, and there were others who had the boon of friendship without seeking it, having probably found some relatives or fellow-workers from a former life. I belonged to neither of these classes. Still the work was most congenial to me, and the time I spent at the Central Hindu College at Benares belongs to one of the busiest and happiest periods of my life.

The Link

By Rev. F. H. Aldhouse
(Ireland)

Though death must come, as night must fall,
He cannot sever Love's old chain.
United will the links remain,
For Life is Love, and Love is all.



The Law of Hierarchies

By H. T. Edge, M. A., D. Litt.

(Point Loma)

THE title of this article appears at first sight rather abstruse, and might perhaps deter some people from further inquiry. But we hope to be able to show that it stands for a quite simple matter, such as can readily be grasped by anyone. The word, as ordinarily used, has an ecclesiastical sound, but its applications to angels is only a special use; and here we shall use it in its wider sense.

A hierarchy, in general, is an assemblage of units, comprising a whole, and arranged in ranks or orders. The word may be used abstractly or concretely: in the abstract sense, it might be illustrated by the classification of animals used in zoölogy—orders, families, genera, species. In the concrete sense we can use the analogy of a body politic, consisting of a sovereign, with ministers and nobility, and various subordinate ranks, down to the common people; or of a president, congress, federal government, state governments, and governments of county, city, township, down to the humble village official rat-catcher.

A hierarchy is, in fact, an organism or organization; and our chief point is that this plan of organization is characteristic of the entire universe. This is tantamount to saying that the universe is organized throughout. But, you may say, I knew that; what's the use of telling me that? To which we reply, Very good, but what are you going to do about it? Is our doctrine

too true to be good? Is the truth so obvious that no regard need be taken of it?

The point, as regards your own individual life and conduct is this: that no unit of any kind in the whole universe, be it atom or cell or microbe or animal or man or planet, can live for itself alone, but is dependent for its very existence upon other units, of equal rank, or of inferior or superior rank. This is one of the laws of the universe; and, unless we can get outside the universe and make another universe of our own, then each one of us, as being a part of that universe, will have to conform to the law.

A most useful and familiar example of an organism, constructed on this principle, is the human body, an article which even the most matter-of-fact individual possesses and can examine at his leisure. A physiological unit of this body is the cell, which is found to be a little living being with a life of its own, and particular functions which it performs. But it lives not for itself alone—whatever it may think. Its importance lies in its contribution to the collective work of the great multitude of cells in general. For by this work the body is built and maintained and its functions performed. These small units go to make up larger units, such as tissues of numerous kinds; and these again make up organs; and the various organs form essential components of the entire body. This then is a hierarchy, an organism. It comprises unity in

multiplicity, and reconciles freedom with corporate duty. It is conceivable that the individual cells know naught of their importance in the corporate structure, and imagine that they are living their own separate lives. It is well known that sometimes the cells pursue this separate life in defiance of the interests of the corporate body, and that then disease results. This disease is inimical and perhaps fatal to the body, and ends by being fatal to the individuals themselves.

Now, taking this instance as typical of a general and universal law, we would point out that there is not an individual in the entire universe which can live for itself alone, and whose life is not inextricably bound up with the lives of other individuals and with those greater lives which the individuals compose. And bear in mind that the whole universe consists of living beings and of nothing else; there is no such thing as dead matter.

It will be evident that we are here formulating a great scientific generalization, and that our method is eminently scientific. For is it not the aim of science to formulate great general laws or principles by bringing together and examining the facts of observation? Our method, in arriving at our doctrine, can be justified by orthodox scientific inductive logic. We observe that nature, so far as we have examined, is actually built on this hierarchical or organic principle; we provisionally infer that the rule is general; further observation confirms our hypothesis; and it accordingly stands until disproved.

And now we revert to the question asked above: What are you going to do about it? For, to a Theosophist, all knowledge is sacred and inextricably bound up with conduct. To a Theosophist, the thing that matters is, How shall I lead my life? What is my duty? Such an idea as abstract science, unrelated to conduct, cannot be entertained. The attempt to pursue science in such a spirit is likely to lead to serious trouble; for, even if we suppose that an individual scientist might be dispassionate, the multitude is not

so, and the knowledge won by science may be abused in the interest of human infirmities.

The point, then, as regards conduct, is that no being in the universe does, or possibly can, live for itself alone; its very individual life is dependent on its life as part of a whole; to attempt to follow a separate path is to court disaster and death. This is the scientific basis of the ethical law of solidarity. In its light the precept to "love thy neighbor as thyself" is seen to be a maxim of prudence and common-sense. And yet, clinging to the false doctrine of self-seeking, we have been prone to regard such maxims of the Teachers as exotic and romantic ideals, beautiful indeed but impracticable. The Sermon on the Mount, it is said, is not meant for actual worldly life. Yet, in view of the scientific principle just enunciated, it would seem that the precepts of the Sermon simply declare the laws of nature, to oppose which is disastrous. Must it not be true that the life of man is one and single, not divided into discrete departments? Man has tried to follow a false law of self-interest, opposed to the real laws of the universe. The results have been: (1) That he has incurred tribulation; (2) that, finding himself unable entirely to blot out his spiritual nature, he has created an artificial spiritual realm, which he calls "religion," and thus lives two separate lives, which he either keeps jealously apart from each other or strives vainly to reconcile.

The folly of selfishness, the necessity for fellowship, is easily recognized when we disinterestedly contemplate other people. A teacher in a school, for example, knows how needful it is to show a child that there are other people in the world besides itself. The detached observer of other people's conduct is not hampered by the delusion of separateness which blinds us when we contemplate ourself. It is not so easy to take a detached view of one's own conduct and interests. Does not this prove that knowledge is inseparably bound up with conduct? For how can we have clear vision un-

til we can free our eyes from this cataract of selfishness, and how can we do that unless we practise the moral precepts of self-conquest?

The doctrine we are enunciating does not deny the existence of separate personality; on the contrary, it assumes it. The trouble does not lie in having a personality, but in exaggerating its importance. It has its proper place and function as a unit in a whole; and we are trying to indicate what that place and function is. It is often supposed that every truth has an opposite error, but it would be more accurate to say that every truth is opposed to a pair of errors. Temperate views are opposed to extreme views, and extremes always run in pairs. So in the present case we find views of extreme individualism or personalism, and views representing the opposite extreme—that of representing the life of man as nothing at all, a mere bubble on the vast cosmic ocean. Both these views are wild exaggerations; and both are avoided as soon as we can recognize the proper relation of an individual unit to the system of which it is a part.

Theosophy recognizes one universe, not several; and recognizes uniform laws throughout. It cannot have it that there should be one set of laws for the world of physics, another for the vegetable kingdom, another for the animals, another for man, and still others for other parts of the universe. There must be the same general laws throughout. Also, the whole universe is alive and conscious, and there is no such thing as dead matter anywhere, no such thing as empty space. The universe is a vast host of living beings, all accomplishing their own evolution and contributing to the evolution of the whole. A man is one of these individual units; man himself is composed of an innumerable number of lesser individual units; and is in turn himself one unit in some other and greater whole. All of these living beings, of such infinite number of grades and kinds, are inextricably linked and interwoven and mutually dependent.

Man is essentially a spiritual Monad; but this Being acts through a number of vehicles or vestures—mental, emotional, psychic, astral-vital, physical. And each of these is infinitely compound in its structure. Thus Man constitutes in himself a vast hierarchy, of which the supreme head is the spiritual Monad. Moreover, every individual man is bound up with the other individual men, and indeed with all beings in the universe. Not only are men socially dependent on one another in the well-known ways, but there is a continual interchange of atoms going on upon all planes—physical, psychic, mental, etc. We cannot call our thoughts our own: they enter the mind from an undiscerned source, and leave it for an unseen destination.

In finding his true place, man must steer between two extremes: that of undue assertion of his own self; and that of following blindly in the current, like sheep in a gap. He must pull his weight; but he must not swamp the boat. We see people who profess doctrines and policies of individualism, and some of these people keep aloof; but others seek to form societies based on individualism, which may look like a contradiction. Their idea of a society is a friendly association of people professing the same or similar ideas and purposes, and having rules and by-laws mostly of a restrictive nature, defining what the members shall not do, rather than what they shall. Such an association has its appropriate uses, but has no dynamic quality; it cannot move mountains. It tends to stagnate; it tends to the formation of small coteries, grouped about individuals; for human nature will out, and there are always people who wish to lead and people who wish to be led. Whatever may be possible on paper, it is scarcely possible, with actual human beings, to have a society without leaders and followers, or to run a business meeting without a chairman, acknowledged or unacknowledged.

It falls to the lot of every individual in the universe, not excluding you or me, as members of a hierarchy, to

lead and to follow, to receive and to give. We cannot abrogate these functions without ceasing to be. It is well that we should recognize them—acknowledge them in theory, as we are compelled to do in fact. We are all both teachers and pupils, receiving light and passing it on; thus fulfilling a universal law. We cannot live together except in organized form; chaos is unknown to nature.

If we look at the state of the world today we find troubles everywhere, and absurd ideas about the nature of man and the universe; and it is natural enough to connect the two. To follow false lights, or to wander in the gloom, is likely to bring disaster. Man needs more light; and it must come to him from its source within himself.

He must take a step forward in his evolution. He has made rapid progress in material arts, and needs to bring his real knowledge up to a level. The speculations of our great writers about the nature of man and his origin and destiny are numerous and conflicting, as errors usually are. They are certainly not inspiring. We need something more today than a choice of doubts.

This doctrine of hierarchies gives the clue to the structure of the universe and outlines a single philosophy of life, in which everything is embraced. We have been able here merely to touch the fringe; but that fringe borders a boundless realm of knowledge, which is at the disposal of all who value truth.

A Prayer

By Lillian Candler
(Illinois)

I ask
Not for content,
Dear God, but discontent—
The constant, urging voice that prods
Me on.


Away
From worn-out paths
Into the unexplored—
The newer, higher realms within
My grasp.

To be
Content would be
To close one's eyes to all
The world; to shut the door on life;
To die.

"We Throw It into the Streets"

By Gail Wilson

(Illinois)

HAW (George Bernard, of course) audaciously puts forth his opinion on civilization: "Every serious student of the subject knows that the stability of a civilization depends finally on the wisdom with which it distributes its wealth and allots its burden of labor, and on the veracity of the instruction it provides for its children. We do not distribute our wealth at all: we throw it into the streets to be scrambled for by the strongest and greediest who will stoop to such scrambling, after handing the lion's share to the professional robbers politely called owners."

As the essay of which these sentences are a part appears in a five-cent very much read weekly magazine, perhaps a goodly portion of our nation's one hundred and twenty-two million human beings have seen his clever words, and smiled, too, because this cleverness of his always provokes a smile.

But have those readers given thought to the seriousness of his challenge? And do they draw from those thoughts a positive conclusion as to some course of action that will lead out of the maze? The simple fact that there is deprivation and untold human suffering in a great nation simply teeming with wealth is a kind of indictment—we know not who is indicted, but something is all wrong somewhere. According to Shaw, we have thrown that wealth into the streets, to be scrambled for after handing the lion's share to professional robbers. It may be.

In any event, we can *think* in terms of a better industrial and social order, and in managing a fifteen-minute daily radio program there have come to me during the last few months many short, clear-cut analyses of the co-

operative movement, its established worth in other countries and some of the reasons why this very brotherly way of doing business has been slow of growth in the United States. These ideals and the supporting facts have been interesting to me. Perhaps they will be to others.

All students of history know the story of England's industrial situation a hundred years ago—long hours, oppressive conditions of labor, virtual slavery for not only men but even for women and children. Robert Owen and others had attempted to find a method whereby working people might so organize themselves that they could at the same time accumulate property, collectively own and work it for their mutual benefit, and gain such experience in administration as would enable them ultimately to find complete emancipation in the control of a new industrial order which should recognize the equal rights of all participants.

None seemed to make headway until in 1844 a group of twenty-eight textile weavers in Rochdale worked out what appeared to be a fool-proof system for organizing the retail distribution of consumers' goods in such a way that control would be democratic, administration would be efficient, and the profit motive would be eliminated. Economists had been looking for just that kind of a combination, but it was these poor untutored weavers who finally solved the conundrum. The Rochdale store, started on a capital of \$140 and with a volunteer storekeeper to keep the place open a few hours each evening, made continual progress from the beginning. Similar stores were started in other working-class communities throughout England. By 1863 there were so many of them that they

formed their own coöperative wholesaling society, and within a few years more the Coöperative Wholesale Society had started its first productive works.

The published business statistical information of the British Coöperative Movement for 1929 showed that sales in retail stores aggregated one billion eighty-five million dollars. That year was one of growing depression with increased unemployment throughout Great Britain but the Coöperative Movement found employment for nearly ten thousand more people than it had on its payroll for the previous year. In a period of trade decline it increased its own by thirty-eight million dollars. The working-men co-operators of Britain also augmented their share capital investment by thirty-six million dollars during the year, the same reaching a total of nearly five hundred and thirty-three million dollars.

The trade surplus for the year—called profit in the capitalist world—amounted to nearly one hundred and thirty-one million dollars, but less than twenty-three million dollars went to the reward of capital for its use. In other words, only one-sixth of the net profit went to the members as capitalists, and five-sixths to the members as consumers, and to reserve funds, etc.

Let us imagine the whole of the industrial, commercial and financial life of the people put on a basis whereby five-sixths of the profit surplus is returned to the consumers. It would so increase the purchasing power of the people that an equilibrium between production and consumption would be automatically established, and the problem of unemployment would be solved.

From this very brief history of the consumers' coöperative movement in Great Britain it will be seen that the fundamental principle underlying this plan of retail distribution is the spreading out of whatever the net profit may be among all those who as customer-members have taken part in the suc-

cess of that business. The capital they have invested receives only a moderate return, say, six per cent. But the volume of business the customer-member brings to the retail center counts for much, and on that volume his dividends are computed. In the Rochdale plan there is democratic control of business—one vote per member regardless of the amount of capital invested; and there is the distribution of net profits according to the actual *co-operation* the member has evinced.

It has been demonstrated innumerable times that in every other aspect business must be conducted on the same efficient lines as those that guarantee success anywhere in the business world. Grand Utopian dreams of a coöperative commonwealth, with much reiteration of that one much-abused word "coöperation," will get us nowhere. In fact, the early history of coöperation in the United States is a story of idealism, blasted by failures. According to one authority (Cedric Long) "the spirit of individualism, the newness of the country, the mixture of races and nationalities, the presence of frontiers into which a fluid population could be kept moving and the hopeful possibilities of escape from poverty, all have contributed to prevent the growth of mutual self-help in the United States."

Space does not permit more than a mention of the French experiments, and successful ones too, in the co-operative organization of shops, factories, mills and mines with the actual producers in control; of the first co-operative banking society started in Germany in 1845, known as the *Raf-eisen Bank*, furnishing the basic idea for innumerable credit unions the world over; and the remarkable effectiveness of the coöperative agricultural plans of Denmark. In this last named country, despite the small extent of the farms and the poverty of the natural resources of the country, there are probably fewer millionaires and greater average comfort enjoyed by its people than in any country in the world.

Today in the United States the co-operative movement is gradually finding itself and building a lasting foundation. More than eleven thousand separate societies are organized for the disposal of farm produce, ranging in membership all the way from half-a-dozen up to more than one hundred thousand, as in the large state-wide or interstate associations such as the Fruit Growers Exchange of California, the Dairymen's League of New York, and certain of the cotton growers' and tobacco growers' organizations of the South. These come under the heading of producers' coöperatives.

Among the consumers' societies the largest and most successful is an organization led by Scandinavians in Minneapolis. The second largest is composed of Finns in Waukegan, Illinois; and the third largest has a mixture of native Americans and other nationalities in Sault Ste. Marie, Michigan. New York City holds a number of coöperative enterprises.

The statements made in this article are taken, and in almost verbatim form, from the short radio talks prepared for broadcasting over W C F L, Chicago, internationally heard over W 9 X A A, (the only labor-owned station in the United States) at its farm-talk hour, 12:45 P. M. daily. The authorities quoted are: Cedric Long, New York, Secretary of the Co-operative League of America, and George Keen, Brantford, Ontario, General Secretary of the Coöperative Union of Canada. The principles laid down and the actual facts recorded offer, perhaps, a basis for constructive thinking—and acting—on the part of students of practical occultism. When a nation of untold wealth finds within its boundaries some 5,700,000 unemployed—estimate for January of this year—meaning at least 20,000,000 facing want, what then?

Perhaps we have thrown our wealth into the street. But we needn't go on forever in that fashion, need we?

The Teacher

By C. F.

A slim, dark figure, standing at a table;
Quiet, unassuming, almost diffident;
Straight like an arrow, vivid, poised and beautiful;
Smiling.

Like arrows tipped with humor his winged words flying
Straight to their goal in the seeking human heart—
Words clear-cut as crystal; drop by drop distills he
Wisdom.

O Perfect Love and Reason in perfect balance held;
Emanation of Pure Being; Beauty manifest;
O very human Teacher human sorrow understanding!
Krishnaji.

Karma

(From *The Light of Asia*)

By Sir Edwin Arnold

This is the doctrine of the Karma. Learn!
Only when all the dross of sin is quit,
Only when life dies like a white flame spent
Death dies along with it.

Say not "I am," "I was," or "I shall be,"
Think not ye pass from house to house of flesh
Like travelers who remember and forget,
Ill-lodged or well-lodged. Fresh

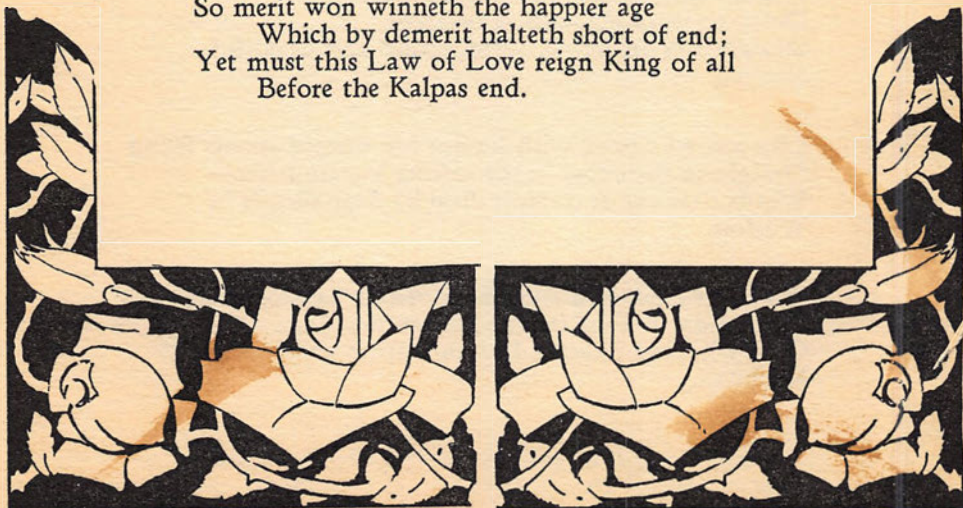
Issues upon the Universe that sum
Which is the lattermost of lives. It makes
Its habitation as the worm spins silk
And dwells therein. It takes

Function and substance as the snake's egg hatched
Takes scale and fang; as feathered reed-seeds fly
O'er rock and loam and sand, until they find
Their marsh and multiply.

Also it issues forth to help or hurt.
When Death the bitter murderer doth smite,
Red roams the unpurged fragments of him, driven
On winds of plague and blight

But when the mild and just die, sweet airs breathe;
The world grows richer, as if desert-stream
Should sink away to sparkle up again
Purer, with broader gleam;

So merit won winneth the happier age
Which by demerit halteth short of end;
Yet must this Law of Love reign King of all
Before the Kalpas end.



An Awakening Experience

By Marie R. Hotchener



It was Erasmus who said that "it is vain to gather virtues without humility, for the spirit of God delighteth to dwell in the hearts of the humble."

These words came forcibly to mind when a few days ago a friend asked if I did not feel very proud and gratified because I could "use some of the inner faculties as an occultist." I gave her to understand that my feelings were quite the reverse. That while there was a certain degree of gratification in endeavoring to solve "problem cases," and in gaining some points of first-hand knowledge, there were no feelings of pride. Probably because in the days of ignorance of the subject, that objectionable quality had had so many falls, it finally killed itself.

Besides, as one's faculties become trained according to the spiritual laws which govern them, with every wider contact that is made, through the aid of their extended power, there is generated a recognition, a profound appreciation, of the vastness of the truths of the universe—the nears and the fars of its immensity. The reaction of these things upon the individual is to make one feel that the more one learns the more one sees there is to learn. Where then is there room for pride? On the contrary, one feels such humility that it would easily lead to abandonment of effort were one not constantly on guard. There is such a huge amount to learn—and to unlearn.

My friend's question about pride determined me to relate a strange personal experience (as much as one dislikes to be personal, fearing to be misunderstood), one that gave a final death-blow to any left-over-from-bitter-experience pride. The motive for relating that event is a desire to help other aspirants to the spiritual life, so that they may avoid certain unnecessary pitfalls—pride among them.

First let me lead their minds back to

the years of about 1901-2. That was about the time when my senses began to extend themselves—when I began to see and hear things that others could not see or hear. The development came without any effort on my part, and I had no knowledge of how to use or train such faculties. Consequently there was a total absence of any idea that one's faculties could be used by any inner higher powers, or by lower ones either—no thought of being a "channel." There was simply an egotistical feeling of being different from other people, an actual feeling of being "holier than thou." I did not know at that time that even animals and the lower orders of human beings were often clairvoyant.

There is a difference between the feeling of being "in tune with the Infinite," and that of being able to tune in with the Infinite. It is a long road before the latter is attained, but it is that which brings the sense of humility.

As the years passed and there were study and meditation, and experiences conferred their purposes, my whole psychology changed, especially with the aid of the priceless teachings of esoteric Theosophy. Egotism was replaced by a true evaluation of the extended senses, and how they could be lifted from natural, idle functioning into stages of purposeful, objective use. And then the time came when the power to use a one-pointed, concentrated egoic consciousness was more to be desired than any psychic faculties, and reasoning and intuition more valuable and permanent than visions.

But I am getting ahead of my story. It was necessary first to explain to the reader my feelings of pride and egotism in the earlier years of extended senses, because it will help him to understand how such undesirable qualities were forcibly and dramatically shown me in their true light, and died; this occurred in the awakening experience which I

shall presently relate. It not only killed out these qualities, but so flooded my consciousness that the "I" was completely swallowed up in the "we." It disclosed that any "powers" one possessed, the more were they part of the whole and less that of a separated self.

It is difficult to put this feeling into words, but I have always pictured it as though I were a water-pipe in a garden, with its head raised, and with a spigot ready to have the water turned on from time to time by some need. It may take some imagination to make oneself really feel as impersonal as a water-pipe in a garden, and the alone-ness in the oneness may not appeal to many students, even though there are many ramifications of pipe and many other spigots all through the world's garden, but it's worth while to try. Besides, there must come a time when they must feel completely impersonal, so it's well to give some exercise to the limping efforts of the intelligence towards this goal, to encompass it more rapidly than by awaiting the long, long stages of evolution.

The event that brought about the realization of the above picture of a water-pipe in a garden is the following:

After many years' absence traveling and studying in Europe and India, I returned to America with Dr. Besant about the year 1909. One morning we arrived in a large city which was included in her lecture tour: there was a members' meeting scheduled for the afternoon.

When this meeting was over, and we were preparing to leave the hall, one of the members introduced himself to me, apologized for detaining me, said he was in great mental distress, and desired to ask me some questions. I consented, of course, and we walked together to my hotel and seated ourselves in the lobby.

He then explained that he was greatly worried about his part in certain unhappy events, and wanted especially to know whether the karma was of his making or how I thought it might work out in relation to those events, to himself, and to some others

who were concerned. In other words, he desired to understand more about the law of karma (the law of cause and effect) and how it reacted in certain cases.

I replied that all I could do, since we possessed so little detailed knowledge of how the law worked, was to point out some general observations, or suggestions as to how karma *might* react, in the light of the teachings of Theosophy, which stated the reality of the law's fundamental principles, and its unerring accuracy of equalization—good and bad.

But as to the specific events in his own personal life, I said that he ought to be guided in those by his own intuition and judgment, not by any suggestions or explanations of another. Therefore, we had better take some supposititious cases that would illustrate a few particular phases of the law and their reactions upon people. I said that in these imaginary events I would use him as the central figure.

(I shall now state the principal parts of the imaginary events I related. The exact words are not remembered, as it was so many years ago, but they are approximately correct.)

"Suppose," I said, "you had entrusted a close personal friend with quite a large sum of money to assist him in opening an important enterprise in which you were to have an interest. Then you learned later that he was dishonest, had squandered the money and disappeared. You lost friend and money at one blow. Then that you felt so full of regret that you planned to commit suicide, which would have left your wife and children helpless and homeless. Suppose your plan to end your life was discovered, let us say, by another friend, and you were prevailed upon to abandon it. These circumstances would bring very mixed karmic results—some good, some bad.

"Many people lose money through false friends, and the karma would be very bad indeed for such dishonest persons; they would have to pay the debt to some one some time in the future. As *The Light of Asia* says: 'The

creeping thief and spoiler rob, to render!"

"The experience should bring some good karma to the man who was robbed, because it would help to teach him caution and discretion. But for him, a Theosophist, to plan suicide, forgetting his responsibilities to his wife and children, which would leave them in dire circumstances for which they were not responsible, would bring a heavy karma of suffering on the man. He would reap the result of cowardice and selfishness. For him to have planned suicide, even though it were not carried out, would bring much karma of suffering, for the selfishness and cowardice are still in his character. Karmic law equalizes causes in *acts, feelings, and thoughts*, in balanced measure—good or bad, as the case may be. Selfishness and cowardice are very dangerous qualities. And suicide is a crime from the Theosophic viewpoint, and seriously delays the progress of the aspirant to spiritual culture, since vast experiences in physical life are first necessary to such attainment, and give the opportunity to equalize the special debts to karma which the experiences of each life provide.

"Pride is another quality that is of great danger to a Theosophist or to anyone in fact. So let us imagine a case where that quality causes some bad karma:

"Suppose you, as a Theosophist, were a member of a Lodge and aspired to become its president, and that the present incumbent of that office was not friendly to you. If you desired to give a lecture, lead a class, or take some other prominent part in the Lodge work, he always prevented it, and did not hide his enmity at Lodge meetings. This angered you, and your pride resented such treatment. You determined therefore to 'get even' with him. You happened to have heard some damaging reports about his private life. And even though you did not actually know them to be true, you saw to it that the members of the Lodge heard them. Suppose the members were so disturbed that they forced him to resign, and you became the

head of the Lodge: your pride was satisfied.

"Now karma deals heavily with such acts and feelings. Through its utterly true measures the 'foul tongue dooms its lie,' and such a person must certainly feel himself foul. This is what we might call new karma, laying up a heavy debt to be paid, probably by his suffering similar ignominy in some future life."

The gentleman was now staring at me strangely. He sat quite still but was pale and disturbed. I asked him if I should continue, and he said: "Please, please, go on."

"Suppose," I continued, "you had become the father of a badly crippled child. It was repulsive to you. You failed to recognize the divinity within it, or your responsibilities to it as its father, or the possibility that it had been sent to you for some karmic reason—to receive some equalization for misdeeds of another life. As the child grew older it resented and sorrowed over your neglect, especially since you showered so much affection and attention upon its younger brother. Your wife and family reproached you for your attitude to the afflicted child, but you did not change.

"Perhaps one day the afflicted child was stricken with scarlet fever and died, and not long afterwards the younger son was also so afflicted and died. Suppose your wife and your family said it was a just karma—losing the child you adored—because you had so neglected and ill-treated the afflicted son.

"Now it is not at all impossible that this would be a karmic punishment to such a father. One is justified in reasoning that the death of the son so loved might have been a just retribution for his selfishness. He certainly considered his own pleasure, his own feelings, in his attitude to the two children. There might be some karmic elements of previous lives in such an event, but the obvious elements in this life are the strongest.

"Another aspect of the law is when there are no immediate, obvious elements of karmic punishment from which one can reason, so let us take

a case where such would be the case.

"Imagine you were happily married and the companionship was ideal; you loved your wife dearly, and she seemed to love you. Suppose she were to fall in love with someone else—perhaps the physician who attended her at the birth of the son you loved so much. Being in business you were absent from home a great deal, and so the way was clear for many clandestine meetings of the two. The affair continued for some two or three years. Then suppose one day you accidentally found them in a compromising situation, and your wife made a full confession of their guilt, and of her love for this man.

"Assume that you were so enraged that you threatened to expose the man's crime, and then you forced him to leave the city by stating that if he did not do so you would kill him. You also threatened that if your wife followed him you would kill them both and end your own life. Suppose thereafter you did not try to understand and forgive them, or try as a Theosophist to make a great sacrifice of personal pride and allow your wife a divorce so that the two could marry. You might eventually have found some degree of happiness in making two people happy instead of separating them and all three of you remaining miserable.

"In a case like this the person who has the knowledge of karma and reincarnation, and understands the meaning of self-sacrifice, would be held doubly responsible for an extreme attitude of jealousy, hatred, and revenge. (Of course, there might be elements in some similar cases that would make such a self-sacrificing attitude the greatest folly. But we are not considering such elements here.) However, if a Theosophist entertained such

feelings of hate, revenge, and murder, surely he would not be wiping out any elements of karma from past lives, but would be storing up a heavy future debt to the law—a debt of an extremely serious nature.

"In such a tragic case as this undoubtedly there would be, so I believe, many elements of past karmic events. The wronged husband must have committed an act or acts of a similar nature to those of the guilty pair. The latter, too, may have been involved, and will pay to the law soon, 'or after many days.'"

For a few moments longer the gentleman remained quiet and staring as formerly. He then said, "Who has been telling you about me?"

I assured him that he was a complete stranger to me until he introduced himself, and that I had never before heard his name.

He said, "The reason I asked was because you have mentioned in exact detail the four principal events of my life in recent years!"

▲ ▲ ▲

The reader will readily understand that I was as amazed as the man himself. The more we talked it over the more we realized that something or someone had answered his desire better to understand himself and his faults and the action of karmic law in the events mentioned.

As for myself I returned to my room in a sort of dazed condition. I could not understand how such an unusual thing could happen. The events I had thought imaginary, which so far as I knew were purely supposititious, had actually happened to this man!

The sincerest feelings of humility filled my soul, and all former personal pride and egotism completely vanished. The "I" had been transmuted into a realization of the "we."



The Spiritual Revolution

By the Rev. Edmund Sheehan
(Illinois)



AMERICA, with all her splendid material resources, is far behind the schedule of spiritual unfoldment set for the nation by its spiritual guardians. Thus have I heard; and my own experiences and observations lead me to believe that this is true. A spiritual Revolution, therefore, is needed to awaken America that her divine destiny may be realized and achieved.

What is wrong with America, selected to be the cradle of a new race fair to look upon and endowed with the God-like faculty of intuition? One does not have to seek far for the answer: A smothering, paralyzing, materialistic, conservative, thoroughly middle-class public opinion is holding back the spiritual unfoldment of the nation. And as the result of this we have in America a group consciousness which accepts murder as commonplace; enjoys the salacious details of every sensational divorce case; believes in the fairy tale of uprooting age-old habits of human nature by passing legislation; accepts with awe and reverence the half-baked theories of academic psychologists concerning the soullessness of man, and practises the concomitant hedonistic philosophy; legislates against birth-control and universally practises it; allows its beautiful boulevards and highways to be defaced with hideous billboards; expresses itself in the seat of power by mouthing great ideals which it does not practise; and applauds the erection of great university buildings, but fails to see the inferior teachers and their standardized product.

In the past our planet has had physical civilizations developed to almost as high a degree as our own; but these civilizations have not endured because they lacked spiritual development—Atlantis being an outstanding example. Rome, mighty in her imperial power

and far-flung domain, finally crumbled before a more virile race, and left the West, thereby, without a cultural system. Weak India, however, survives and the rising sun of her day of unimagined blessing to the race is already flooding the world with the penetrating light of spirituality. Rome forgot her spiritual ideals, and lost her power in the sensual excesses that naturally followed the breaking down of her moral code; India retained her vision of the higher life—even under the conqueror's heel. What of America? Is our nation to follow the path of Rome or of India?

In 1776, a revolution led by men who cared more for the ideals of liberty than they did for their heads, gave America political freedom. There is an urgent necessity today for another group of courageous idealists to sacrifice comfort, honor, position—and life itself, if need be—to lead a cultural and spiritual revolution to overthrow the oppressiveness of the middle-class consciousness in politics, in education, in business, and in religion. There is a vital need in America for the aristocrat to rise and combat the leveling influence of the smug middle-class culture; the true aristocrat who reflects in his outward life the inner dedication to spiritual ideals.

To whom can America turn at this hour of cultural impotency? Whom but to Him, Who is the inspiration of her life—as far as the nation will accept: the great Elder Brother whose parish is the Western World, the mighty Chohan of the Seventh Ray, the Prince Rakoczy. America is His country, His New Atlantis. He watched her grow in the womb of time, and nourished her with His love during the formative period; He steadied and inspired the young nation with His thought in times of national crisis, and ever sustains America with the great forces of His life. He is the

aristocrat of the West; the perfect courtier and diplomat, the scholar, the linguist, the painter, and accomplished musician. He is the scientist who prepared the way for experimental science; the poet who gave us the immortal plays of Shakespeare; and the editor who produced the stately King James Bible. America can well look to Him to inspire the cultural and spiritual revolt which must grip men's hearts and minds if our country is to be saved from the fate of Rome or of Atlantis.

Those whose ears are attuned to the things of the spirit can hear Him calling to the men and women of America to rise in revolt against the dominating commercialism; the ever-present ugliness and deafening noise; the increasing insanity of mandatory laws; the ever-widening gap between the precepts of Christianity and their power to influence the lives of men. He Who loves our country is seeking to reawaken the sleeping idealism, we are convinced, through an aristocracy of the spirit; through men and women who will hold their consciousness centered in the heart of Life where goodness, truth, and beauty ever dwell; devotees of art who will strive to be beautiful in physical, emotional, and mental expression; practical idealists who will be a constant and potent danger to ugliness, selfishness, and hypocrisy; consecrated disciples who will dedicate their powers of spirit, soul, and body to the raising of Ameri-

can public opinion to a higher level—and in that way influence far-reaching reforms.

We who are Theosophists; we who have studied the Wisdom of the Ancients; we who understand the plan of the Logos for His world, and the place of the Elder Brethren in that mighty work, need not worry about the future of our country if we will but open our hearts and our minds to the inspiration of the Lord of the Seventh Ray. His mighty purple and gold angels stand ready to flood us with their power as we strive to live and to serve in His name. His inspiration should make us potent forces in America if we will but take in our hands the standard of battle which He offers us, and stand by His side in the struggle to help America achieve her noble destiny of freeing the world from economic slavery and in teaching the race to use the leisure thus gained in cultural and spiritual pursuits.

We have but to dedicate ourselves to our great Elder Brother in the temple of our hearts; we have but to think of Him and His will for our country, in the quiet of our chamber; and we have but to invoke His forces in meditation or in ritual, and His power will sustain us, and His inspiration will guide us to oppose in His name the forces which—consciously or unconsciously—would destroy America.



Intuition

We denote primary wisdom as Intuition, whilst all later teachings are tuitions. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises in the soul is not diverse from things, from space, from time, from man, but one with them, and proceeds obviously from the same source whence their life and being also proceed. We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity.—*Emerson*.

Why Not "Presence of Mind"?

By Hamilton Stark
(California)



FOOD values originate in the kingdoms below that of the animal. The nitrogenous elements are organized only in the vegetable world, and if derived by man directly from that kingdom, he acquires much more "strength" in a given amount of food-by-weight, and it also is free from the poisons contained in corpse-food. Such proteins as are contained in flesh-food are second-hand, and their energy has been more or less released. They are then in process of disintegration, and the carnivorous animal requires much more bulk of food in order to incorporate the same amount of tissue-renewing elements.

In very ancient times in India, old age and two diseases were the only things that caused "natural" death. But after people there had adopted meat diet, seventy-eight diseases soon manifested, and the number has been increasing ever since. If there has ever been a development in the course of human history that can properly be called "the fall" of mankind, it is the degenerate practice of devouring animal corpses. "Behold I have given you every herb bearing seed, which is upon the face of all the Earth, and every tree in which is fruit of a tree yielding seed; to you it will be for meat."

Flesh-food contains useless nitrogen in its urea, uric acid, and creatin, as well as various poisons. The blood of the live animal is continuously washing the tissues free of waste particles, and the animal's butchery finds both its blood and its tissues contaminated with substances that are deleterious to human health, if used as food. As the rotting process proceeds from butchery onward, dead flesh does not lose its pernicious character. Beef tea especially, is practically a solution of matter poisonous to a human. As a food it is not only denatured but it is a positive toxic agent.

Said Dr. J. D. Craig: "... flesh-meat is already on the downward path of retrograde change, and as a consequence, its presence in the tissues is of short duration. The impetus given to it in the body of the animal from which it was taken, is reinforced by another impulse in the second one, and for these reasons, what energy it does contain is soon given out, and there are urgent demands for more to take its place."

Carnivorous animals are the more ill-tempered ones, and the excitation of the human nervous system that is caused by flesh diet, and the transmission of animal traits by means of blood, induces cravings which are mistaken for hunger, in addition to those caused by resulting malnutrition. There asserts itself a beastly greediness that often results in many kinds of intemperance. The starved tissues and nerves suggest narcotics, opiates, or stimulants—anything to "deaden the pain" and overcome the fault of food that does not feed. Clear thinking and sustained mental effort are at their best in the person who is an abstainer from perverted indulgences of all kinds. Many eatables and drinkables create an appetite for themselves, and are unsatisfiable. The craving felt by those who humor artificial appetites is often due to the demands of tissues that are starving, regardless of the large quantities of "food" taken regularly by the victims of such unreasonable desires: the unnatural food cannot provide the needful nourishment.

Freedom from disease, and long, useful life, are best insured by suitable food. The four necessary food elements are the proteins or tissue-building materials; the sugars; the vegetable fats; and the vegetable salts—all provided at their best by a balanced diet of raw fruit and berries with their unfermented juices; melons; leaf vegetables; unpolished rice; unprocessed

grains; butter; oils; and nuts. Abyssinian soldiers are fed almost entirely on raw meat, in order to make them lust for fighting, in the manner of carnivorous and therefore ferocious animals. They perform prodigies of short-lived exertion, requiring large amounts of bleeding beef to maintain their enthusiasm; but they have nothing comparable with the endurance of vegetarian laborers and athletes in all parts of the world.

George K. Abbott, M. D., of the Glendale Sanitarium, California, recently published: "Prof. Irving Fisher of Yale has shown by human experiments that endurance is greatly retarded by a high-protein diet, and much increased by a vegetarian diet. If two meals of meat were eaten daily, the heart rate would never be at physiologic or normal resting rate. And even when only one meat meal is eaten, the extra work thrown on the heart amounts to three hours. This is one-eighth of the day's work. Such an overburdened heart must of necessity become degenerated and diseased much earlier than is at all normal. Putting together these scientifically demonstrated fatiguing and damaging effects of a meat diet upon the working capacity of the body, upon the endurance of the muscles; upon the heart and its muscle-walls; upon the blood-vessels; the kidneys; and in the production of high blood pressure; no other facts are needed to see that life's span of years must inevitably be shortened."

Slaughtered creatures have a period of existence in the Astral world. Being precipitated into it by violent death imposed against their wills, they radiate surging terror and hatred—a very vivid resentment at the terrible injustice done them. That multiplied and accumulated force of panic-stricken emotion, reacts upon the responsible cause—the world of humanity. The resulting turmoil, the "unfounded" fear, the hatred, and the crimes that come of it all, are as real as anything can be, whether we all know about it or not.

Fear, suspicion, and the urge to mortal combat and destruction, which abound in countries whose inhabitants feed upon meat, is quite understandable when we consider the condition into which murdered creatures are thus precipitated. The hostility of animals outraged by their murder is a force that surges and seethes about and through us, impulsively prompting us to attitudes and actions which are by all ordinary standards quite incomprehensible, and we say that we can't help them. Killers become afraid to be alone, especially as they advance in years, because of the karmic reflex. A suitable study of the relation of lawlessness to stockyards in such places as Chicago, would enlighten the student of psychology and human behavior.

THE KARMA OF BARBARISM

Persons lacking in noble principle are predisposed to receive and act upon interiorly received suggestions of reckless destructiveness. Besides the stimulus above described, such people are frequently contacted in consciousness by discarnate humans who have been banished into supposed oblivion by authority of Government, and who have thus died at the hands of the State with hate toward society uppermost in their minds and feelings. "Executed" offenders, similarly with those who know themselves to be innocent of crimes for which they are being punished, steadily radiate righteous indignation or consuming hatred that eagerly seizes upon opportunities for vicarious action. Many a murderer has said that he didn't know why he committed such a crime, except that he was seized by a sudden great desire to do so. Or, in some cases, voices were heard, directing that the deed be done, perhaps even mistaken for Heavenly command.

To precipitate a person into the abyss of violent death, when he is naturally due to remain alive, not only does no good, but it does positive harm to all concerned, both directly and indirectly. If people only knew how it makes a bad matter worse, to

kill the killer, they would then see the advisability of merely restricting his liberty to indulge that obsession; and to endeavor in the most enlightened way to improve his mental outlook on life. Capital punishment is only a crude revenge at best. It is not the intelligent demonstration of superior character. The knowledge that capital punishment will follow in reprisal for murder does not deter the person who is overwhelmed by an uncontrollable passion for injury to his fellow man. Even if he could remember at the moment, he would still be helpless while in the grip of a mighty rage emanating from the realm of kinetic resentment—rage more potent for harm because of invisible incitement, not understood by the physical agent, but purposely used by many varieties of entities who generate strong vindictiveness in the world that is the source of emotion.

Killing for fun, wastefulness and wanton destruction, lead to irresponsibility in still greater measure. The karma of the lust for "sport" includes increase of moral delinquency, which compounds throughout future lives until the finer sensibilities are completely demoralized; unless the suggestionized victim of his own destructiveness wakes up to his degenerate state and succeeds in reversing the inner attitude and outer line of action. "It's a nice day, let's go out and kill something." The man who can feel that way may consider himself all that is exemplary, but life is very real and wholly consistent. "The laws of Nature" are inexorable, and all created things are homogeneous, having the impartial right to live their natural or karmic span. A very vicious circle is set up by mere killing, such as is frequently indulged in by the average person, and when it comes to added cruelty, the reflex is of course proportionate. A cause has, as a part of its result, a repercussive effect on the originator of the cause.

The world of white people is now in a state of demoralization. Ideas of honor, the responsibility naturally incumbent upon mature men and wom-

en, are cynically relegated to a place secondary, at best, to selfish expediency; and that in the face of pretentious affirmations to the contrary. A world of liars, hypocrites, and genteel thieves, well mixed with treachery of a rougher, cruder kind, and greatly augmented by common knowledge of the pretense that prevails among those who by common consent set the example. It goes back to the beginning of acquisition by might, regardless of simultaneously proclaiming that God is Love, or indeed, subjugating the helpless in the very name of God and His supposed "religion."

The slums of our cities are filled with "gunmen" and desperadoes of all kinds, who are mainly, in sober act, the "dead Indians" of former generations who were outraged from the time Coronado introduced burning them at the stake. According to his official account, he did so because an Indian tried to protect his wife from one of Coronado's men. The United States Government has made hundreds of treaties with its wards, but never feels obligated to respect the terms of those treaties. By 1878 more than fifty treaties had been made with the Sioux tribe alone, and every one of them had been broken by the United States, according to Chief Sitting Bull, whose pride was that he was a "man"—a person whose tongue was not crooked (in the Indian idiom). Our *Century of Dishonor*, as described by Helen Jackson, is now much longer drawn out, with us whites still overbearing but unashamed. While the rotten condition of our public life in general affects us only indirectly as we think, we regard it as a good deal of a pleasantry. We still cling to our assumed right to abjectly selfish "success," with the pious feeling that "forgiveness" is waiting for us to invoke it whenever that suits our convenience. As an ethnological note it may be added that Sitting Bull was reported by his interviewer to have said: "Before my mother first held me in her arms, I had plans and hopes for the betterment of

my people." Reincarnation, or what?

Civilization is not necessarily enlightenment, and the education that Caucasians generally have received does not encourage analogical reasoning. Arbitrary "authority" is what we have been expected to follow. But thinking people know that accounting for everything we see, there must be sufficient reasons. Regarding things just as they are, we sense the results of what must necessarily have been adequate causes, for here are the results that could have come about in no other way. That is how we came to be wherever we find ourselves in evo-

lution: conditioned and limited as we may happen to be; and we are now originating the causes that must some time have their logical consequences. No caprice or mistake of other people can harm us or benefit us, unless we have made ourselves receptive. Nothing can gravitate to us that we do not deserve. Sometimes the repercussive force has to wait for a favorable opportunity to expend itself upon us, but eventually we reap what we have sown, absorbing and neutralizing it as we will.

(Book rights reserved.)

The Innocent Cherubim

By E. Norman Pearson

(Michigan)

A dainty little cherubim
(I do not know the name of him)
One day looked down upon the Earth
As spring was coming into birth.

He saw the hills, the flow'rs, the trees;
The green grass waving in the breeze.
He saw the mountain and the glen—
The glorious heritage of men.

The cherub danced with pure delight
On viewing such a pleasing sight—
"Oh happy man! What gifts! What joy!
How well those humans must employ
Their time upon that sunlit planet;
It can't be dreary there; how can it?"


The cherub thought (and he was right)
That life must be serene and bright
And happy in this world below.
He hadn't heard; he didn't know
That Nature's bounties so bestowed
With lavishness upon the road
Which men must tread—a path of green—
By men are very seldom seen!

He knew not what we humans do.
(I wouldn't let him know—would you?)



Fate and Freewill

By Leonard Bosman
(England)

HE problem of Fate *versus* Freewill has been the subject of controversy for untold ages, during which men debated the point with just the same disregard for preliminary definition of terms and just as heatedly as they do today. The orthodox idea that man is born into the world predestined to this or that fate by God and the opposite and equally orthodox idea that man is a perfectly free agent, have so long held the field as unassailable opposites that any *rapprochement* between them seems impossible. Yet the problem is one that cannot, in reality, be considered from opposite sides at all. Indeed, as has been shown, the very terms *freewill* and *fate* (or *necessity*) are themselves misnomers. All things in this world are relative, absolute opposites being seldom or never found, and the truth regarding anything being incapable of division into opposite and arbitrary views. Each thing has to be judged by its relation to other things as well as by itself; all opposites have to be synthesized and transcended if the truth behind them is to be found. This is especially evident with regard to the problem in question. It cannot be considered from opposite sides and is not a subject suited to debating society methods, as has too often mistakenly been supposed. It is a deep problem, calling for the greatest precision and clarity of thought.

Bardesanes taught that God and the Powers are free, but that man is controlled by exterior conditions of his

own making and by the great law of Progression. Men are found to be governed equally by Nature, differently by Fortune, and by their own will each according to his desire.

This is a truly sublime idea. Indeed, even this brief statement gives the key to the whole problem, though what follows may make it still clearer and help the student work the matter out in his own mind.

The problem cannot be solved by taking sides. *Freewill and Fate have to be viewed as opposite lines of a triangle the base of which synthesizes them. This base should be understood as symbolizing the Plan of Growth which God has for His universe.* It must be united to the other two, Freewill and Fate, and the three considered as a complete and unified triangle. Thus, the thesis is seen as Freewill; the antithesis as Fate, or Bondage; and that which brings them together, the synthesis, as Evolution, God's Plan for the world.

If we transcend the opposites of life, we reach the world of the Real, the world of the Divine Mind, and realize that problems only exist when viewed by the earthly mind of man, which, because thinking in terms and seeking after facts, seldom realizes concepts. From the higher point of view, above the clouds of the rationalizing mind, we may behold the King in His glory and, seeing for a moment as He sees, realize that there are no real problems in the world, but that *there is an ordered sequence of events which, to the Inner Self, the Reality within us all, are joyous experiences and known*

as necessary for the welfare of the Soul. The old method of imagining problems and thinking that they can be unravelled by argument is then seen as ridiculous and futile. All that is necessary is the unceasing endeavor to pierce the veil which separates the Real from the unreal, the Divine Urge at work in the universe from the things it works with, the concept from the fact. We must, like Moses, ascend the Mount of Reality, receive the Law directly from the Highest, and bring it down to earth.

Freewill and *Fate* are awkward terms, but have so long been used that it is not possible to cast them altogether aside, nor is it, perhaps, desirable to do so. True, they are inadequate as all terms are, for it is impossible to fix ideas as facts or to define concepts save by the terms which, by reason of the fact that they are definitions, are partial interpretations of the whole. But what exactly is meant by the term *Freewill*?

If by *freewill* reference is made to a will absolutely and unconditionally free, it is obvious that it cannot be used in regard to man, for life clearly shows that human beings possess no such absolute freedom. Only the Causeless Cause of All Things is absolute and unconditioned. Absolute freedom can only be predicated of the Absolute, even though the term *free* can hardly be applied to that which is neither free nor bound but above all attributes.

If by *freewill* reference is made to the power of choosing between various mapped-out paths, one of which men are *bound* to take, the question at once arises, "How can the free be bound?" True, a limited freewill is indicated; but is the limited free? If a horse is put into a field surrounded by fences and left to roam wherever it chooses within the limits of the fences, it can scarcely be called free. It may be at liberty to go wherever it wishes, but only within the boundaries. And that is exactly man's position at his present stage of evolution. He is not free to do *entirely* as he wills. God wills his progress—progress is God's

Plan for man, and all his little plans can be carried out only within the limits of the great Plan. Of course, there is *freedom of choice* within these limits: a man may travel slowly or quickly to the goal, as he wills; but he *has* to travel and he *has* to reach the goal, whatever the pace, however many the side-issues he may try to encompass on the way. This freedom of choice is his, and none can take it from him. It is true that in the exercise of the power, a knowledge of the choice to be made may be known to the higher Power; but this, as Dr. Besant says, "is not the Omniscient Being making the choice, He is only knowing that the choice will be made."

It must be remembered that it is the real Self, the true *man* (this word, meaning *thinker* or *measurer*, has no connection with the word *male* and bears no relation to sex), which really wills. It is this Self, the Inner Ruler Immortal, which directs the work of its own individual evolution and acts through those shells, or bodies, by means of which it gains the outer experiences necessary for the development of individuality. These bodies are simply the forms through which the Reality works, the clothing it assumes whilst in existence. The body and brain have no will of their own; they are merely blind automata, acting according to the impulses that come to them from without themselves and from within, that is, from the Inner Man. The bodily man, as such, has no freewill; he is a machine, conditioned by heredity, education, and circumstances. It is the Inner Man who has freedom of choice, and who wills, although both his freedom of choice and his will are, in the early stages of his growth, obstructed and obscured by the vagaries of the outer man.

But God's Plan for man is Evolution, and the goal to be reached through the human stage is that of complete union between the inner and the outer man, which comes about not by the imposing of the will of the inner man upon the outer, but by the

gradual linking of the outer man with the inner. The consequence is the reflecting outward of all the powers of the inner and real Self, and it is this which is meant by the phrase "the taking of the manhood unto God." Necessarily this process is the work of vast periods of time, and requires innumerable incarnations for its accomplishment, incarnations during which the freedom of choice possessed by the inner man will be enabled to express itself outwardly with ever-growing fullness, so that, starting from the period when the choice of the inner Man was scarcely or not at all apprehended by the outer, the ego moves surely though slowly forward to that time when his divine nature finds free, clear expression through the now purified personality.

Whilst man's development is imperfect, his power of choice is also imperfect; he has but the limited freedom he possesses today. As he progresses, the purification and uplifting of the lower man gives fuller opportunity for the outer expression of his divine nature. Like all travellers to the Promised Land, he must encounter many difficulties, many entanglements, and these he has himself created. The wrong aims, the false ambitions, unwise loves, petty hatreds, mistaken ideas and activities, the cruelty engendered by selfish self-seeking, in which during his age-long growth the man has indulged, must all at some time or another bring their appropriate harvest; and it is this harvest which forms the man's fate, or Karma, and through which, because it is self-engendered, he must pass.

It is obvious, if we examine the facts of life, that deeds, emotions, and thoughts do give rise to effects. But it is equally obvious that a man does not reap in one short span of life the effects of all the causes he has set going, just as it is obvious that many things come to him which so far as that life's actions are concerned are "undeserved." Other lives on earth are therefore necessary for the reaping of the delayed harvests, as *this* life has been necessary for the harvesting of delights and sor-

rows whose seeds were planted long ago. Thus Reincarnation is seen as a necessity if the Law of Recompense, the action of Divine Justice, is to hold sway.

It is under the action of these Laws, and within the lines of the "map" of God's Evolutionary Plan, that man fixes and determines his own fate. Within their limits he is free; outside them or against them he has no power and can have none. But as he gradually transcends the personal desires and rises to touch his inner and real Self, learning more and more truly to associate himself with that, he comes into touch with and begins to work with God, of Whom his little "separated" flame is a fragment. Then, slowly, he resigns his personal will for the real inner will, the will of his Higher Self; and as life succeeds life, he recognizes with ever-growing clearness that his Inner Self is one with God's Self, his will one with God's Will.

It is in this way that man frees himself from the bondage of thought, feeling, and action. He does not become free from the *results* of such activities, but learns to use them instead of, as at one time, being ruled by them. And, in using what thoughts he will, what emotions he will, what actions he will, and using them aright, he builds what future he chooses.

Fate is thus a mere entanglement from which the Monad, the Spark of the Divine in us, rescues us as and when we coöperate with him. Life after life, as we progress, learning more and more surely to act in line with the Higher Self, the Inner Man, the web of fate loses its hold. "Yoga (union with the divine) is skill in action," that is to say, skill in the right use of thought, action, and feeling. By becoming skillful in this matter, the man rids himself of future entanglements, because he sets in motion only those forces which help forward the evolution of the world, an evolution which of course includes his own.

As he becomes one with the Monad in this way, he finds that he is one

with God, and that there is but one Will at work in the Universe—God's Will, just as there is but one Life in the Universe—God's Life. He does not lose his own will; he does not lose his individuality. He blends his now-purified will with the divine Will of which he knows it to be an outpost, blends the up-reaching stream of life in himself with the Life which is God, striving, falteringly and painfully at first but with growing certainty, to give to both outward expression through his personality. In perfect service he finds perfect freedom; in co-operating with the greater Will and in endeavoring to give expression to the greater Self, he finds that the greater Will has consciously become his Will, the greater Self consciously his Self. Thus he attains union with the Father and the two are One.

It is true that Fate, the outcome of the past, must have its outworking, but man is master of his fate here and now and not only in the larger sense, for he can here and now decide what the effect of the fate he has to work out shall have on his character. The experiences that come to him may enrich his character or impoverish it, as he by his attitude towards them decides, and according to their effects on his character will his future actions, feelings, and thoughts be. Should he "kick against the pricks" he entangles himself further, mentally and morally, with the evils he spurns; should he rise serenely above them, seeing in them only opportunities for the exercise and development of the higher virtues, he not only burns up the tie they had with him but becomes permanently possessed of the strength, fortitude, and insight *they* helped him bring into play.

It is by this power of transmutation, which each individual possesses, that man becomes the master of his Fate, and it is this fact which lies behind the much-misunderstood phrase, "The wise man rules his stars, the fool obeys them." For, according to the way in which the individual works

out the Fate his own past activities have brought him, is the effect of that Fate upon him and upon his future: he may make of the evil that which tends to evil or to good, of the good also that which tends to evil or to good. Thus his future is in his own hands, and he himself can make it what he pleases.

Another method of ruling the stars, or, to be more accurate, the influences they channel and the effects they stimulate into activity, is used by the more evolved man. When a man has evolved in himself the power to master his own destiny by the unswerving control and right use of all his activities, mental, emotional and physical, he brings himself into fuller touch with the forces at work in the universe and can turn them to use for the helping of others, setting them in motion in such a way that they subserve the growth of all with whom he comes into contact. Such a man not only understands exactly how to do this, but he can also foresee the result of anything he initiates. It is at this stage that he enters fully and for all time into his heritage as a co-worker with God.

But this stage, needless to say, comes only when the man has gained by his own efforts that wisdom which gives understanding of the Laws at work in the universe, and has won for himself that strength which enables him to coöperate unswervingly with them. To reach both, he must pass through the ordinary ways of men and, by his own efforts, raise his consciousness to the point where it comprehends all these things and can accomplish all these things because of its unity with that greater Consciousness, the Self, which is God. It is then that, having conquered Nature by understanding and obeying her, and found for himself that Work for which all his previous lives have been a preparation, the man attains Initiation and becomes free forever from the bondage of Fate, one forever with the Ruler of the Stars.



The Changing Message of Theosophy



By T. A. Hawliczek

(England)

MANY are asking themselves at the present time whether the Theosophical Society is of any further value to the world, or if the decreasing membership and the diminishing audiences at public lectures is to be taken as a sign that the Society has fulfilled its purpose, and is now in process of disintegration. The following pages are an attempt to analyze the situation, as the result of which the writer has reached the most profound conviction that, far from being at an end, the work of our Society has but scarcely begun, and that there lie ahead of it almost unlimited possibilities of further development and service. It will be found that the present doubts arise from taking a "close-up" view of the immediate situation, thus failing to observe its relation to both past and future.

Let us begin by noting the distinction between Theosophy and the Theosophical Society. The one is eternal, limitless, unchanging Truth. It includes every type of manifestation, both seen and unseen; it covers every phase of consciousness from the atom to the Logos; it is expressed in that which man pleases to call "evil" as well as in that which he terms "good." It is the timeless, eternal Reality—intelligent, because it expresses itself in intelligible ways.

But when this eternal wisdom enters the field of human activity, with its succession of phases in a world of

time, it then loses its eternal aspect, and reveals itself as a changing message to the world. To illustrate this briefly from European history, one may call to mind the "Theosophical" efforts which have been made each century by the Occult Hierarchy, of which our own Society is the latest. Those who worked for the spreading of that message in earlier centuries may rightly be regarded as the Theosophists of their day, though they did not belong to a society of that name, nor were they consciously working in such a capacity.

Remembering that, psychologically, the Middle Ages were a period of emotional expression, the Theosophical work of that time had to be such as would awaken the Lower Mind, this being the next aspect of consciousness due to be developed. Spread over several centuries, one finds Copernicus, Paracelsus, Kepler, Galileo, Bacon, to name but a few, all working toward that end, and paving the way for a revival of science. Other similar groups assisted to bring about the Renaissance in the field of literature, and the Reformation in the world of religion. History testifies to the success of these efforts to bring a wider vision of truth, as perceived by the mind, to the western world as a whole.

No sooner, however, had the "scientific outlook" become more or less popular, than it became necessary for Theosophy to change its mode of presentation, so as to remain ahead of the times, and prepare the way for

future generations. It found its new outlet in that group of thinkers all over Europe which was the forerunner of the various political and social revolutions of which the French was the most spectacular. Whereas the previous efforts helped man to realize himself as an intelligent *individual*, this new teaching, by stimulating the Higher or Synthetic Mind, awoke in him the recognition that he was a social unit, having the duty of consideration for other members of the group to which he belonged. The "First Object" of the "Theosophical Society" of that time might well have read: "To form a class brotherhood for the promotion of the rights of man."

This teaching having in its turn become popular in the outer world, a new task lay before the Theosophical Society of the Nineteenth Century—no longer a teaching of *group* socialism, but of *universal* brotherhood, without distinction of race or class, of religion or color. This involves the stimulation of the intuitional or *buddhic* consciousness which, for the moment, is the main task of our Society.

Coming to the story of the modern Theosophical Society itself, here again a succession of changes in the nature of its message can be observed, although they all fall within the main theme of universal brotherhood. The first of these was the violent attack of H. P. Blavatsky upon the scientific materialism and the materialistic "churchianity" of her day, which caused Theosophists to be dubbed "anti-Christian." Shortly afterwards came Mr. Sinnett's *Esoteric Buddhism*, and other books involving the study of Eastern religions, so that the more spiritual conception of life therein to be found could be transplanted into the western soil prepared by the earlier effort. That they were "Buddhists" was next said of members of the Society. This, in turn, gave place to an educational phase, started by Col. Olcott in Ceylon, and resulting in the establishment of the Central Hindu College, and other Theosophical schools in various parts of the world. It is both interesting

and significant, as will be seen later, that almost all of these have now passed out of Theosophical hands, as the ideals for which they stood became more generally accepted by the outer world.

Next there arose an epoch of philosophy and metaphysics, with which the names of G. R. S. Mead and Bertram Keightley are associated; which in turn was followed by a wave of psychic research, of which the writings of Bishop Leadbeater are the most outstanding examples.

The sixth phase was an ethical one, in which the emphasis was laid upon Karma, rebirth, the laws of the higher life, etc. This phase has really come to an end, but many Lodges are still clinging somewhat pathetically to it, despite the obvious fact that reincarnation is now a popular subject of conversation. It may still be necessary in the Society to explain its mechanism, but not any longer to devote many meetings to arguing its reality.

The seventh is a phase of practical activity into which we have recently entered. It is marked by the growth of the Theosophical Order of Service, and other movements which link the Society to the world at large. These matters will be dealt with in greater detail presently, since they are pertinent to the immediate situation.

This constant change in the nature of the work is in no sense a sign of instability, for a definite plan is discernible behind it. Rather is it an indication of the power of the Life, which continually reshapes the forms of its expression, adapting them to its growing needs.

From the foregoing it will be seen that a general principle of great importance emerges. It is that whenever a particular aspect of Theosophy, which has been emphasized by the Society, becomes popular and enters the consciousness of the world in general, that is the time for a change in the Society itself, which must then expand some new part of the work. A moment's thought will demonstrate that this is an essential condition for its continued existence. Unless the

Society is ahead of the world, and is pointing out the next stage of development which is to be attained, its *raison d'être* ceases.

It is in this connection that a study of the Great Plan can be so helpful and valuable. From the enlightenment so gained it is always possible to foresee, at least in general terms, what each successive stage of evolution is going to be. One is thus no longer working in the dark, but is enabled to perceive those movements in the world which are significant of the new age, and to throw one's energies into helping them forward.

A number of consequences invariably follow in the train of such a change, although their true significance is not always appreciated at the time. At any particular period of its history, the Theosophical Society attracts into its ranks those people who are in sympathy with the special message it is then giving to the world. Change the nature of that message, and two alternatives present themselves. Those who are capable of adjusting themselves to the new conditions remain within the Society, and help to carry its work forward into the next phase. Those, on the other hand, who have reached the limit of their perception of truth, or who for some other reason are unable to adapt themselves to the change, become discontented and ultimately lapse or resign. But, and this is important to notice, they carry with them the message in which they are particularly interested, and take it into the outer world, whence it gradually spreads into the common life of humanity. Thus their usefulness in the great Plan is undiminished.

For the moment, however, it appears as though the Society were losing ground. The membership becomes depleted, and times are difficult. But this is only a temporary condition, and when the new type of the message has had time to become more clearly formulated, then it attracts into the Society a fresh group of members to whom that aspect makes a specific appeal, and the Society as a whole goes forward with renewed

vigor. This has been the true significance of the various "shakings" through which the Theosophical Society has passed in the course of its history. After each of these, not only has increased life and vigor been manifested, but also there has been a change such as one resigns, there is sometimes in the method of presentation of truth. This last is usually regarded as an effect, but it would be more true to see in it the basic cause operating beneath the surface, bringing about the upheaval necessary before the needed change could appear openly.

At the present moment we are passing through the latest of these disturbances, of which the teachings of Krishnaji are the apparent cause. For the real cause, however, we must look a little deeper. It is to be found in the fact that the stimulus which has been given to the world during the last fifty-five years, and more especially during the last fifteen, has at last awakened a response in the people. It is beginning to become popular, and is quite rightly, therefore, passing out of the hands of the Theosophical Society, whose duty it now becomes to turn to other aspects of its work.

The change began with the founding of the Order of the Star in the East, in 1911. This was the first great step towards stimulating the consciousness of the sixth Sub-Race type, chiefly, at that time, among the members of the Theosophical Society. It will be remembered how, at that time, one was strongly urged not to attempt to formulate the details of the expected message, but rather to cultivate the power of recognizing Truth in whatever guise it might appear, in whatever form the World-Teacher might see fit to present it. In a word, Theosophists were urged to develop the mental intuition, that faculty of consciousness which will be characteristic of the sixth Sub-Race, and by means of which Truth can be recognized by direct perception, without the need for reasoned argument.

A little later, in 1925, the effect of that stimulus began to make itself apparent in the outside world as well.

There followed rapidly the change of name and objects of the Order, and its final dissolution, the significance of which is that the stimulus has passed right out into the world as a whole. A similar occurrence has been noticed already in connection with the Theosophical schools and colleges. But in rejoicing over this fact today, let it not be forgotten that without the Theosophical Society (or, in default, some substitute for it) there would have been no Order of the Star and no Krishnaji.

With these changes comes the invariable temporary reduction of membership. Some are leaving the Society because they have gone as far as, for the moment, is possible to them. Others resign because they wish to devote themselves entirely to the presentation of Truth as it comes through Krishnaji, and which, on the surface, sometimes appears to be in some respects, other than that which the Theosophical Society has been promulgating. It seems perfectly right and natural that such people should withdraw; it is, however, accompanied by two dangers which one must seek to avoid. To them it is right because, in Krishnaji's message, they find the complete fulfilment of their temperament. They have ceased to regard life from the occult standpoint, and have become the mystics of their age. Occultism belongs to all ages; mysticism is always of a special type belonging to one particular era, and varies as the ages pass. The occultist sees the possibilities of many lines of evolution and many stages of consciousness; he works for such of them as interest him most deeply, as may be determined by his temperament. But when, in the course of history, the predominant keynote of the world-temperament comes to coincide with his own temperament, then he finds his complete satisfaction in that, and he becomes the mystic of that epoch. This is his "liberation." Being in accord with the consciousness of the time, he ceases to be aware of any external pressure (which is due to lack of accord) upon him. There is for

him no longer a boundary, no longer an "outside." Everything appears to be "within," and he is free—though that does not necessarily mean that he has attained to the ultimate perfection. This freedom may, indeed, be attained at any level of evolution.

An illustration from music may, perhaps, serve to make this clearer. Suppose two notes, not an octave, be sounded together. Let the upper note represent the world-temperament and the lower note the temperament of an individual. The two may harmonize, more or less, according to the measure of that which they have in common, but there will also be differences between them. The individual-note then stands in the relation of "occultist" to the world-note. But suppose now that an octave be sounded, then there will be complete harmony between the two notes. Though not identical, the sense of "differences" will be absent. The individual-note is aware of nothing "outside" the world-note, and stands in the relation of "mystic" to it. This brings that sense of freedom from restraint, of wholeness, of "liberation," which belongs to the mystic consciousness—and that even though, supposing the two notes to be seven octaves apart, the individual-note vibrates only once to every 128 vibrations of the world-note. Liberation is there, even though the degree of achievement represented by the world-note is 128 times greater than that of the individual-note.

The two dangers mentioned above are, firstly, that the person who follows this mystic line should attempt to induce the whole Theosophical Society to adopt the same attitude, and should accuse it of being untrue to its mission if it fails to do so. Secondly, on the side of the Society from which raised the question of loyalty. As Krishnaji truly says, this question is entirely beside the mark. When an infant embryo, which has been growing up within the protecting womb of its mother, breaks away (in the physical sense) from the life to which it owes its very existence, and is born into the world as a separate individual, one

does not speak of ingratitude or disloyalty. When, some years later, the young man or woman, whose early life has been sheltered in the home of its parents, becomes of age and leaves the home to perform his duties as an independent citizen, again one does not talk of ingratitude. Why, then, should one do so when a group of individuals, who have been nurtured within the womb of the Theosophical Society, find their specific mission in life, and start on an independent career in order to carry it out? A real sense of brotherhood, coupled with a little imagination and understanding, should help one to avoid both of these dangers, and many other difficulties as well.

To return, however, to the main theme. The Theosophical Society has given an impetus to the development of the mental intuition, and now this child of ours, under the inspiration and guidance of Krishnaji, is strong enough to do its own work in the world without our special protection, but surely not without our love and understanding. What, then, is there left for the Society to do? Its work is to continue to seek the inspiration of yet higher levels of consciousness, and so help the world for future stages of development. This involves no less than fifteen further specific varieties of consciousness connected with the fifteen Sub-Races that are still to come before the close of the present Round. A truly colossal task, though fortunately the whole of this has not to be done at once. For the moment it would seem that the work could be grouped into three main categories: Firstly, the illumination of the Fifth Root Race and the world in general, as distinct from the work particularly belonging to the Sixth Sub-Race; secondly, the preparations for the Sixth Root Race, whose appearance is expected about six centuries hence; and, thirdly, work in connection with the Seventh Aryan Sub-Race, which leads to the Seventh Root Race. Let us examine each of these in their turn.

For that which concerns the Fifth Root Race in general, two main chan-

nels of outer activity are available. They are the Theosophical Order of Service and the Theosophical World University. In the former is provided the means for carrying the inspiration of Theosophy into every walk of life, into every type of human activity, and there giving it practical application. It is most assuredly not required that the Order of Service should establish a duplicate set of organizations to those already in the world, but rather that *it should link up with the existing bodies*, and infuse into them more of the vision which Theosophy, with its teachings of brotherhood and its knowledge of the Plan, alone can supply to a semi-ignorant world.

That which the Order of Service does for the world of action, the World University is doing in the realms of science. In this movement for education throughout the world, of which the World University is the focus, one can perceive a growing effort to demonstrate the oneness of life. Where hitherto there have been many sciences of forms, each with its peculiar sphere, technique, apparatus, exponents, now one is witnessing the gradual emergence of a single Science of Life, of which the various "sciences" are seen to be partial expressions in specific directions, but which in themselves have no absolute meaning, save as they are related to the basic Science of Life. "Relativity" is the popular word which expresses the connection between these sciences, but the Science of Life unites them all in one.

This again is part of the intrusion of the *buddhic* consciousness into the Higher Mind of the Fifth Root Race. In the Order of Service it manifests as universal brotherhood leading to practical service; in the World University it becomes universal science, leading to applied relativity in all the branches of human knowledge. The duty of the Theosophical Society is to inspire both these organizations, and thus to lead the world in these two aspects of *buddhic* life in the present age.

Here is a field of work which may well tax our resources to the utter-

most. The full strength of our combined faculties, the completest measure of our sincere coöperation, will not be too much to dedicate to the task of discovering and applying the details of this work in the immediate future. But there is still more to be done; there are other, future races to be considered, and these also come within the purview of the Theosophical Society. The Aryan Race, it would seem, was

founded some 100,000 years ago, but the preparation for it was already being made 1,000,000 years B. C. It is therefore not too soon for the Twentieth Century Theosophical Society to be actively at work on preparations for the Sixth and even the Seventh Root Races.

(These are the personal views of the writer, and are put forward purely as such.)



Airplane Age vs. Ox-Cart Brain

By W. Harry Spears
(Ohio)



OUR images or concepts are the result of past interpretations, mayhap a little more, a little deeper, or a little increased in complexity of function by our mind.

To image a brand-new thought is impossible. Our thoughts, reactions, and concepts are but the harvesting of interpretations of one or more lives; just to the extent that we bring over from our predecessors a greater sum of the same from life to life in the physical and function therewith, do we display the age (not years, rather experiences) of our soul in its experiences.

A Rembrandt, a Goethe, a Shakespeare, a Wagner, or down in the modern day, a Darwin, Wallace, James, Burbank, Steinmetz, or an Edison, may be evolved through a weak, deficient, or distorted body, yet in reality house a very aged soul (many-lived and much-experienced) and one expressing on high planes.

What is sometimes referred to by psychologists as the "Apperceptive Mass" may be defined as the interpretation in certain new terms or new words of the old concepts or subject matter.

How readily such acts may deceive the student! He or she may have a

thought flashed on the brain and at once begin to build a pedestal to enthrone the same, to demand laudation, and if along spiritual lines, to deify the same.

In childhood we express pain in ample manner; but in adult life, clogged with physical trappings, we dissimulate, minimize, cover up, as it were, the truisms of life. Only to the extent as we clarify our minds from the fog can we harrow, fertilize, and enrich our soil for truth to blossom and bear fruit in its unvarnished entirety and simplicity.

We today are living in an airplane age, but often try to solve our problems with an ox-cart brain. We lose because of the lack of conservation of our powers of imagery in past lives. We are obsessed with the "thrills" of today. Dropping the bone to grab the shadow!

The day of grasping and solving things (physical or spiritual) with the eye, the ear, or the muscles of our physical bodies, has passed. Man must lift up rather than wallow in the morass of the physical, look up and hook up with the higher powers, greater forces, and truer concepts of the spiritual.

Fundamentals of Practical Psychology

By George B. Lake, M. D.

(Illinois)



THIS is natural to man, at his present stage of development, that he should earnestly desire to see the results of his labors. Few of us have the vision and the altruism deliberately to lay foundations upon which we will not build. We want to eat our fruit without sowing the seed and waiting for the vine to come to maturity. Even in our charity, we find a keener relish and a stronger incentive if we can see the people upon whom we are conferring benefits and hear their words of thanks and praise.

There is, today, a tendency stronger, perhaps, than ever before, for men to be so eager to see the terraces, balconies and balustrades upon their houses of life without giving due care and thought to the foundations which must support them. But in life, as in architecture, a house which is to weather the storms must have a deep and solid basis upon which to rest. Building foundations is not, however, a spectacular nor an inspiring job.

In the book of Genesis, Jehovah is reported to have declared to the first sinner, "In the sweat of thy face shalt thou eat bread"; and certain it is that at no time in the world's history has any worthy thing been accomplished by man without work.

When we approach the subject of practical psychology we must realize at once if it is something which is at all worthy of our study it must be based upon certain laws which are capable of being understood by those who are willing to undertake the necessary study and practice. It is the purpose of this discussion to outline some of the fundamentals which must be thoroughly mastered before one is in a position seriously to consider the use of the higher faculties, from either an academic or a practical viewpoint.

A thorough grounding in natural science is an inestimable help along this road. In fact, I think it may safely be said that no one is prepared to undertake the study of superphysical science unless he is familiar with at least the rudiments of physical science, for only thus can he gain a comprehension of the importance and universality of laws and draw valid comparisons between the laws which operate in matter, as we ordinarily think of it, and those which are effective in those higher forms of matter of which the orthodox scientists are only beginning to take cognizance. Let the candidate for developed mental powers devote some months to the study of physics, chemistry, astronomy and, particularly, orthodox psychology, if he has not already done so.

I stress orthodox psychology very strongly because its definition, as the science or study of the mind, means that we are approaching the consideration of the highest faculty which most of us are able to use and, therefore, we are coming as close as is now possible to the study of the man himself.

The word *psychology* has been much and loosely used, of late, and we must stop a moment to see what it means. For one thing, it means something quite different in the mouth of a university professor than it does upon the glib tongues of some of the lecturers who are going about the country collecting large sums for personal instruction in how to make the world your oyster—and open that oyster.

There is, then, the psychology of the colleges—an undoubted science, having laws and principles and definitions capable of investigation and verification in the laboratory; and there is the so-called practical or applied psychology which is, in many

instances, no more than a highly diluted version of some of the world's great and profound philosophies, colored and flavored to meet the exhausted or untrained taste of unthinking people who are searching for an easy short cut to wealth, fame, and happiness.

How does the mind work? What is the ego, and what the personality? Are there such things as the soul and the spirit? If so, what relation do they bear to the things we can see and handle and examine in the laboratory? These are some of the questions to be answered.

It must be remembered that if psychology is a science at all it has laws the same as the other sciences, and we must diligently set about it to learn those laws; but this cannot be done in an hour or a day or a month. It means real effort.

For purposes of study and for a clarity in speaking, we may divide the mental processes into the conscious—those of which we are aware at the moment—and the subconscious—those which we have stored up during our personal or cosmic past, and which we may or may not be able to bring up into consciousness at will. To these should be added a third classification, the superconscious, comprehending the experiences and deductions which have never passed through our physical consciousness during this life and are related to our activities on higher planes of being. To this realm belong our perceptions of moral values, which we call conscience and character, our certainty of personal existence, and other matters of fundamental knowledge which were not arrived at by processes of reasoning.

Experimental or laboratory psychology concerns itself with such matters as the amount of heat generated by the body during mental labor, the variations in the pulse and temperature and glandular secretions under the influence of fear, pain, rage, or joy, and other things of like nature, all of which are valuable, useful, basic.

Practical psychology is the study of how we may use the facts which we

have learned concerning the mind and its behavior, in order to make our lives stronger and happier and more valuable to ourselves and others.

Practically we may include our desires and feelings, as well as our thoughts, as parts of our psychic life, and it will be profitable to consider for a few moments what relation these two parts of our psyche bear to each other and to the events of our daily lives.

Thought and feeling are the forces which impel us to action and, at our present stage of development, it is our emotions, far more than our thoughts, which determine conduct and influence our physical reactions. Fear and anger can stop the secretions of the mouth and stomach; cause the pupils of the eyes to dilate; accelerate or slow the heart; or even relax the sphincters. Sorrow and worry can depress all the bodily functions so that the necessary daily activities are practically in abeyance. Negative emotions of these types, moreover, produce poisons in the body which are as positive and definite in their effects as are opium and strychnine. Under intense excitement, prodigious physical or even mental feats are sometimes accomplished—things wholly impossible to us in our normal condition. The effects of our thoughts are, ordinarily, much less prompt and discernible.

Our feelings and emotions, then, may be likened to the gas and the engine which furnish the power to set the vehicle in motion and keep it running; while our thoughts act as the brake and the steering wheel; which furnish none of the driving power, but are necessary to control and direct the machine so as to keep it out of danger and assure its arrival at some determined destination. The thinker—the ego itself—is the chauffeur who keeps the engine in working order and does the braking and steering in accordance with his plans. The regularity and success with which he accomplishes these things is the index of his ability or stage of development.

The mind and its thoughts have, however, other functions which, while

less obvious, are equally or even more potent. They are the planners and builders of our houses of life. No man ever did or made anything which had not first been conceived as a thought; and the clarity, strength, and completeness of the antecedent thought determines exactly and definitely the character and effectiveness of the resulting activities. Any truly interested person, with ordinarily keen powers of penetrating observation, can readily *demonstrate* to himself the truth of the ancient statement, "As a man thinketh, so is he."

If we are to gain any solid advantage from the practical study of the psyche—the inextricable combination of our thoughts and feelings—we must learn to control our emotions without killing them, for we need the energy for action which they furnish. We must maintain keen and active emotions, while avoiding *emotionalism*. We must learn to estimate the relative values, for growth and progress, of two or more courses of action and, by carefully considered experience, we must acquire the wisdom to adhere to the course we have decided upon.

We will gain immensely if we can come to a vital realization of the fact that such old sayings as, "Whatsoever a man soweth, that shall he reap" and "With what judgment ye judge ye shall be judged" are statements of *laws of nature*, as valid as the law of gravitation, and govern our lives accordingly.

What results of value for life, progress, and happiness are to be attained by the study and practical application of the laws which govern the psyche?

In the first place, the control and regulation of our emotions, which will quite naturally be developed when we understand their nature and functions, will relieve us of a large amount of strain and chemical disorder, thus re-

leasing much energy for the performance of useful work.

If the body is the outward expression of the thoughts—the inner life of a man—and at the same time the instrument by which he expresses those thoughts concretely in the physical world (which few thinking people will deny), the advantages to be gained by a positive and definite recognition of those facts are fairly obvious. The man will constantly strive to think such thoughts as he desires to see expressed in the condition of his physical body, and will labor consistently and intelligently to keep the body in such a condition as to be an apt and useful tool for the manifestations of the ego.

A deep and earnest study, not only of physical science and the findings of psychologic laboratories, but also of the teachings of the wise men of past centuries, and a reasonable amount of genuine meditation over these matters, will serve to raise a man above the tyranny of petty and insignificant things, and orient him in the cosmos so that he will cease to desire to hurry Omnipotence for his personal gratification, and will be content to await with patience the maturing of the causes which he has initiated. This will bring him peace.

When a man has learned to abstain from unpleasant thoughts and words, to control and direct his emotions, to keep his body sound and clean and his thoughts active along useful lines, he will begin to see his universe *whole*, instead of in little personal parts and fragments, and to realize that, *within his capacities*, everyone of us is a free agent and can do anything which he firmly determines to do.

Such a man, having achieved a reasonable degree of patience, sanity, and peace, has mastered the fundamentals of practical psychology and is ready for the more advanced study of life's mysteries.





Child Education in the Home

Some Newer Ideals

By E. Christine Lauder
(England)

OUR present stage of social evolution is pregnant with an ever-increasing amount of interest and sense of moral responsibility with regard to our children, and, side by side with that, a growing accumulation of experience in the practical expression thereof. Evidences of this abound in a vast amount of literature, specially devoted to child culture, in the newer type of schools, and in the results achieved as illustrated by the children themselves. Child education in its ideal sense (which we are in the throes of developing) may be summed up as meaning an understanding of the Laws of Evolution—nothing less—and we must as individuals or as a nation aim at this. But many parents, while truly anxious and endowed with a keen sense of home responsibility, feel that they themselves have neither the leisure nor the wisdom to undertake much of the child training in the home. Hence the necessity of school life and the need of schools

which meet as far as possible the ideal requirements.

But education begins from the moment of conception, that period which may aptly be defined as one of true schooling for the mother and father themselves. We are aware—many among us sadly so—of the grievous lack of suitable prenatal conditions which affect thousands of future citizens. To be so aware is surely to be anxious to remedy, and the impulse, starting in the world of thought and feeling, must be given expression in the world of physical events. Never before, perhaps, has so great a chance been offered the people of the world; those who are concerned chiefly with child-rearing and training, see before them the dawn of a new civilization, the birth of a New Race. Having then sounded the trumpet call that shall give substance to the dreams of many, let us consider various sections of this important work for the common weal. These may be enumerated as follows:

- (1) Prenatal Influences, including the responsibility of parents in providing the vehicle for the Ego (soul) to inhabit.
- (2) *Early Influences*, comprising as follows: The need to study individual children; unconscious influence of the parents; environment; color; magnetism; discipline and punishment; evil of mechanical obedience; natural instincts of the child which nature provides for its education. In the right type of home education all of the following instincts should be taken into account:

- (a) Communicative Instinct—To talk and listen—desire for communion with other individuals
- (b) Dramatic Instinct—To act (in dramatic sense)
- (c) Artistic Instinct—To draw, paint, and model
- (d) Musical Instinct—To dance and sing
- (e) Inquisitive Instinct—To know the *why* of things
- (f) Constructive Instinct—To construct things
- (g) Religious Instinct—Communion with nature, fairies, spirits, etc.
- (3) The Dawn of Religion
- (4) Sex Education
- (5) Proper school environment and training and coöperation with teachers.

PRENATAL INFLUENCE

It goes without saying that in such an intimate relation as the prenatal one of the child and mother, the latter, acting as protective enclosure for the seed of the germinating life, should have an environment as favorable as one can make it. Bear in mind that I am picturing the more *ideal* conditions we have to strive towards, in cases where they are not yet obtainable or achieved. The will *must* be set towards this ideal; it is the first stage in attainment. Here we can borrow a hint from Ancient Greece, wherein, as some of us have learnt, the mothers of that splendid race were surrounded during pregnancy with beauty—not ugliness—the idea being that the mother's eyes resting on the classic lineaments of beautiful statuary or design, would mean the creation in her mind of an image which, oft reiterated, was precipitated in the growing plastic embryo, so that it became gradually shaped along harmonious lines. Thus Greece has given us some of the noblest form expressions the world has ever seen. Why should we not revive that era?

It is true that in the increasingly materialistic days of an older civilization, the forms become rigid; and hence conditions and instincts are more difficult to influence and change, but we have before us dawning in our midst this newer period, this elasticity and sensitiveness which ever characterize the later race in evolution. New art, new music, new religious presentments, social reforms, which are dawning in our midst, all point to it, and

act as signposts for him "that hath eyes to see."

So much then for the growing form in the womb. We may not have beauty in our homes, our cities, to the same extent as the old Greeks, but we have glimpses of it in our museums, in our picture galleries and in our countryside. Nor does the maintenance of beauty always require a large purse. It is the sense of the *need* of it in its *infinite variety of expression* which is essential.

The needs of the growing life could be impressed on the mother anxious to supply them in such a fashion that she would instinctively seek certain places where that need could be met. But naturally that requires true renunciation of spirit and a subordination of one's own cravings to the claims of the soul taking birth, and also a power of distinguishing between its demands and those of the parent.

Then there is the association with those who can bring pure, high influence to bear on the parents by means of music, teaching from the platform, private tutoring, etc.

Nor must the magnetism of places and people be forgotten. Many a child owes its too easy lapses from rectitude in after years to the vibrations thrown upon it in prenatal life, the coarseness of atmosphere tainted by unclean thought, loose language, uncontrolled emotion, bringing to fruition the undesirable trait seeds in the embryo.

A word—only a little one—on food. If health can be maintained on a diet free of meat, fish, or wine, so much the better. As far as possible

vegetables, fruits, and grain foods should nourish the mother during this period.

INFLUENCES AFTER BIRTH

When the child is born all the foregoing methods should be maintained, but the necessity of studying the individual adds a new factor. Each child is an individual, of course, but there are always some children who require more specialized training than others, and this is a matter about which much cannot be written, because one can only enumerate personal instances and there are numberless types. Love and discrimination on the part of the parent or guardian will readily distinguish these and make allowance for each. To those who have such children and who feel the difficulty of dealing with them, caring for their needs in a perhaps large home circle, I would hold out a sympathetic hand and say: Try to discover the child's own *ideal* and do not confuse it with *your* desire for him; don't be fettered by that fetish of "family tradition" more than you can help.

The fact is, children want rather less education than more of a certain kind. A distinguished friend of mine, leading most progressive movements in the world, once said to me, "Interfere only when absolutely necessary." A good deal of so-called "education" might aptly be named "coercion" or "repression." Avoid that like poison, because we want expression whether of the good or evil. I had better modify that last by saying that I mean it in the sense of the wise physician who brings out an illness that he suspects in the blood of his patient. But we can play off one factor against another in a wonderful way if we will only take the time and patience to do it. Unfortunately, we adults, having learnt more or less the art of self-expression, find it so much easier to voice ourselves than help our children to manifest.

Much of this comes under the head of *unconscious influence*. A certain method becomes habitual in the course of years. We need to awake to the

fact that not only our words and acts affect those around us, but our thoughts and emotions as in the prenatal life; and since our children become increasingly subject to the thought and emotion of the outside world, how much the more necessary that we, who may have awakened to some of these truths, should be able to counteract, shield and prepare for the more independent later life!

Influences determine environment of a spiritual and mental type, modified to a great extent by the harvest our child brings with him from the past. The outer environment will take its tone largely from the *inner* keynote sounded. Here we have to understand something of the Laws of Color beginning to be applied today, which have an intimate association with temperament, and therefore affect it not only as in healing systems, but in health and which even help to maintain health:

Drab, dreary surroundings induce depression; a violent dose of some color antagonistic to a sensitive apparatus, recording its vibration, helps to produce illness. The right choice of clothes will come in here—different children respond to and need different colors. To those who are interested I suggest personal experiment along these lines.

Come we to the much discussed question of *discipline and punishment* which bears closely on the evil of *mechanical obedience* and the natural instincts of the young child. Here an understanding of a point possibly new to many of our readers may be useful, viz., the doctrine of cycles. I stumbled upon it many years ago in the study of some factors affecting myself. To adjust and analyze at the different stages in a child's unfolding consciousness one must see the recurrent cycles there. A certain period comes into manifestation and during it, distinct tendencies and assertions of such take place. It passes into obscurity, and another phase opens. After some years the early stage will return, but need not, however, puzzle or disquiet, as

your child has merely reached a higher point on the spiral (to employ a familiar figure) and there will be a general enlargement of area observable due to the interim in which his other tendencies have blossomed and faded, each presenting a quota to the whole. Think of a series of ever-expanding circles, as when a stone is thrown into a pond.

Touching discipline, one golden rule may with advantage be observed, i. e., that of the relation between the fault and the correction which is so often ignored. I have sometimes, in such a case, put matters into my boy's own hands, and was surprised to see how logically he linked the two. Children like the sense of responsibility and comradeship that is imparted under such circumstances, and thus the qualities of justice and "sweet reasonableness" are given scope. If a somewhat stiff penalty has to be inflicted, it is as well half-way through to associate yourself with it. When I had occasion to do this I wrote at the side of the imposition, "Mother helped because she was once little, and made these mistakes, too." A regular "bear's hug" was the response. One has to be so careful and not rudely stamp on imagination, for we need more of it in these twilight places of their immature understanding.

Again, how often do we refuse proffered help! "Such little hands, Mummy," said my child once. I grew to think I would rather have a favorite ornament broken than refuse a chance of widening my baby's sphere of service. What was the value of the physical object by comparison with the normal impetus to the evolving life?

A command should sometimes, not necessarily always, be explained. Circumstances and the individual you are dealing with will determine whether it should be so before or after the obedience, since this obedience extracted under compulsion, while good for a savage or a brief period in a child's career, is not the means whereby we give play for the unfolding divine life.

We speak of "natural instincts." Do not let us take the adjective as imply-

ing something coming from nowhere, a "sport" in a world of law and cosmos, or we shall go wrong. If we regard these inner tendencies as a built-up set of *sequences*, the stock-in-trade of the present life, we shall find ourselves searching for their relation to the *future*, and then we shall not roughly check them because of a (momentarily) undesirable manifestation. What is the baby trying to find out, and how shall we with our larger share of the world's knowledge help him? Here we touch the *Inquisitive* Instinct, also the *communicative* one. Both in talking and listening the child will show desire for communion with other minds and hearts. We are apt, I fear, to curtail the former to suit our own requirements, but are we always good listeners?

TO KNOW THE WHY OF THINGS

This is at the basis of the destructive tendency in these little creatures. Later on the constructive and creative will take its place. Both these are found united in the reformer who destroys and shapes anew. It may be suggested to the enquiring mind and restless hands that the house which holds a life should not be broken unless the breaker can provide the tenant with a new abode. But let us go deeper here. The child is a curious compound of attachment to form and a certain carelessness concerning its moldings. The former will give stability and individuality, the latter will lead him in time to the higher reaches of the mystical life.

Do we not by our excessive insistence on not breaking this or that, and our penalties for such, instil that tremendous clinging to forms which causes such horrible wrenching later—the need for wars or individual tragedies innumerable—to counteract it? We have not only the citizens of a great nation to think of in our individual children. What we need perhaps beyond all else is to correlate all the smaller spheres of education—such

as I shall presently touch on—with wider concepts.

DRAMA, ART, MUSIC

We must develop the *dramatic instinct* which is often very vivid in the boy or girl, and history can be admirably taught by letting them portray the rulers and notable figures and events of different periods. In doing so we must think of our nation as embodied in these heroic figures, and try to give some idea of the policies and the statesmanship which make its framework. Here the constructive instinct will set to work.

To draw, paint, and model not only brings out the artist latent in the nature, but gives the channel for the joy of the *creative divinity*. At first the efforts will of necessity be restricted, grotesque, blurred, save in the cases of genius; but the genius is *made* as much as *born*, and thousands of lives have gone to his making.

The faculty of *musical expression*, whether instrumental or vocal, should be cultivated by the newest possible methods, not omitting the dance, either as taught in the Dalcroze system of Eurythmics, for in this he correlates music, singing and movement in their outer manifestation, and links these happily on to the inner centers of each—in the mind and emotion, or by some other progressive method evoking the latent harmony and rhythm within each child.

What would teach children astronomy better than to imitate as far as possible the ancient religious dances in which the planetary processions were symbolized by the moving figures themselves? Let our more mystical of artists set to work and design the robes of many colors for such. Pageants of great beauty would then be celebrated in our schools and colleges, and we should be the better as a nation for this transfusion of the vitality of color into our life. Imagination here pictures the drawing together of the East and the West, the Oriental glow and splendor gradually permeating our

more sober type. Then some Rudyard Kipling of that day shall write:

"For West is East and East is West,
the twain at last have met

In yon great Federation whose sun
shall never set."

THE DAWN OF RELIGION

I have left religion till the closing pages, but that is not to assume that at a certain period it needs a watertight compartment of its own. To my thinking the religious instinct is very near to the heart of a tiny child in however limited a degree—and the phrase "Heaven lies about us in our Infancy" can never become stereotyped. For the Ego is fresh from the higher worlds; the fairy-folk have not yet been explained away; and the religion of nature is a very real and lovely faith which should certainly be cherished; for it is the child's heritage from that unspoilt age when the world was young. Will not some of you grown-ups confess to the youth lurking in unsuspected corners of your being? Pan is still abroad in the woods, the "little people" of Fire, Earth, Air, and Water are as much alive as ever. It is we who have become old, grey and wizened. But let us see to it that our descendants drink the elixir of the spring.

I think that here I cannot do better perhaps than quote from an earlier opinion, written many years ago, where the plea for certain teaching was given thus: "Following the religious scheme adopted for the race in its infancy, we should train our little ones by allegorical tales and pictures of the great and good in every age—men or women who embodied the different virtues, in every position of life, the example for noble conduct, and the spur to it. For as hero-worship was the marked characteristic of the race long ago, so it is found in the young child. As the years pass on we can watch whither the child by his temperament is drawn, which hero he will take as his type and choose to follow, which form of religion, if he re-

quire a form, most appeals. It may not be our own; it may thwart our hopes. That matters not; lead him there, and be adjuster, which is part of the parental office. Remove for him that fear of the change called death, invested with gloom and unknown terror and loneliness which, strengthened by the accumulated conceptions belonging to the world around him, will otherwise darken and distress him so needlessly. Teach him of the friendships formed in the past, renewed in the present, to be renewed in the future, never lost. Warn him against the hatred, the anger which ripens into destruction, and contributes to the hate force in the world and inflicts pain on himself as on others in days to come as well as now." ("The Upbringing of Children, physical, moral, mental and spiritual," E. Lauder.)

In the time which has elapsed since I penned the above words, I do not think I have discovered anything that should necessitate their changing or modifying. I would, however, like to lay stress on the great twofold purpose of education—the building of character, and of the power of service. The child should be taught to realize what he is here for, what anyone is here for. Surely first of all to train himself so as to leave the world a little better than he finds it. It may seem—so small is our vision—that we only affect our tiny corner of it; in reality we are our brothers' keepers, we affect the whole somewhat. Our children can be stimulated from earliest years towards helpfulness in the home. Bring them up then in the idea that all work is honorable, especially that work which lifts a burden from someone else in the household or out of it. What better preparation for service in adulthood, brotherhood and sisterhood in the wider sense? So shall we train our girls to be the best of wives and mothers, our boys the noblest of husbands and fathers, and both ideal members of the human family.

SEX EDUCATION

The religious ideal does not only mean the teaching of creeds, but the application of the creed to the daily life. It is the blending of the sexes in the greatest of the covenants, since through the long unfolding panorama of life comes the hint of a mightier mystery than all—at once science, religion, and beauty—the great impulse of sex, so sadly misunderstood these days.

If we only understood more of its true majesty we should be teaching it all the time by other ways than words, for it is everywhere about us. Before the world comes in with its inevitable stream of sex-mud to dim the crystal clearness of our child's consciousness, let us be brave enough to face our responsibility as parents in this matter. Familiarity need not dim reverence if conducted with a certain dignity of approach and a perception of beauty among beautiful things.

SCHOOL ENVIRONMENT

When the hour arrives for the child to leave home for school, what good fortune for him, what joy for you, if you have so exercised your priceless prerogative that he goes forth a blessing to his schoolfellows, a shield and stimulus for the weaker among them, perhaps even an example to his teachers! But the school should be one where the parents' coöperation with the teachers is invited, and where the school life and home life have no sharp line of demarcation between, but the home is the beautiful antechamber to the wider sphere.

Similarly the school or college should in its turn give entrance to the commonweal itself. All these need closer relationship and "coupling up." It may be given to us, we of love-guided hands and willing hearts, to so prepare the way in the educational field that the New Age may dignify our humble efforts to mighty achievements and lift the status of all of humanity to a higher level of realization and understanding—a New Race indeed.



Phantom Walls

By Sir Oliver Lodge, F. R. S., D. Sc.

Review by H. St. C. B.

(Published by G. P. Putnam's Sons)



IN this, his latest book, that great scientist and world-famous student of psychic phenomena, Sir Oliver Lodge, has made a most complete and convincing statement regarding the reasons for his belief in the survival of personality after that experience common to all which we call death. In the preface the eminent author states, "It is because a beneficent spiritual world has to me become the ultimate reality that I have composed this book."

While the volume is largely a scientific argument, the author has shown a nice regard for the limitations of the lay reader by presenting the somewhat abstruse scientific theories in a manner clearly comprehensible to the mind untrained in such matters. While admitting the difficulties and obstacles which confront the scientific investigator of psychic phenomena, Sir Oliver insists that the growing evidence in favor of survival is of sufficient importance to compel thorough and unbiased investigation by orthodox scientists. "We need not turn our backs on the evidence because it seems to be demonstrating something impossible." Sir Oliver declares, "No one has a right to say that it is impossible. Our business is to find out what is true."

The temperate attitude of the writer is illustrated in the following

excerpt: "The emotions must be kept in place. Things are not true because we want them to be true; but neither are they false because we feel that they ought to be false." Sir Oliver stresses the incalculable benefit to the world which would result from irrefutable proof of survival. He maintains that human inspirations and intuitions are not to be lightly waved aside by the scientific baton and in this connection says, "Fortunately in this vital matter we are not left to inspirations and intuitions." Cold-blooded direct evidence is vouched for, and this it is which must be examined without prejudice either way. And this it is which will ultimately convince all humanity of the truth of survival.

In a brief review of this most interesting book one can at best only touch upon a few points. The volume can not fail to bring inspiration and comfort to the bereaved who have hitherto felt it to be incompatible with calm reason to credit and draw solace from apparent evidences that their loved ones were still living, loving, and remembering. In this connection Sir Oliver sounds a note of solemn warning against indiscriminate experimentation in psychic matters, and enters at length into the reasons for this word of caution. The subject is far too profound to be dabbled in, as it were. We must for the most part wait until science has placed this knowledge on

a sound basis. In the chapter setting forth his own outlook Sir Oliver says, "We are privileged to find, first, that we too are immortal spirits, at present in the process of training amid difficult surroundings; and, next, that we are not alone in the universe, although apparently completely isolated in flesh: that the infinite intellectual and moral chasm which separates us from the Deity is not, so to speak, empty, and that we are surrounded by those whom we are entitled to call friends." The chapter closes with the following: "Thus, then, looking at existence as a whole, I have begun to recognize amid the multifarious possibilities of existence—some of them too lofty for our ken—a brotherhood of human spirits, owning allegiance to one whom they and we call the Master. A brotherhood of man in the widest sense, full of a sense of duty and mutual help, all working and praying and worshiping, some under conditions a stage higher than our own, and striving to raise our minds to a noble conception of duty, a keener sense of service, and a firm conviction of the loving Fatherhood of God."

Referring to the recognized futility of attempting to approach reality by means of the material, Sir Oliver says, "The attempt to visualize reality, to express fundamental things in terms of anything apprehensible by the senses, has been largely given up. It seems to be generally agreed that our physical perception of existence is but a shadowy phantom of reality. Yet the mind of man tries to penetrate through the illusion and get to the reality behind. It seeks to break through the phantom walls."

It seems that this message of hope, which the author has borrowed from Tennyson, is a fitting note upon which to end this inadequate consideration of his book:

And we—

Await the last and largest sense to make

The phantom walls of this illusion fade,

And show us that the world is wholly fair.

The Invert and His Social Adjustment

By Anomaly

With an introduction by Robert H. Thouless, M.A., Ph.D.

Review by Clara M. Codd

(The Williams & Wilkins Co., Baltimore, Md., Publishers.)

This sensibly and spiritually written little book is by an anonymous author who is himself a confessed invert. As such it has a special value, for the advice and comfort given is the outcome of the struggles and experiences of a man who early in life found he was not as other men, and yet succeeded in learning to control and sublimate a passion that might otherwise have wrecked his life. It is an eminently wise and sane little book, and is to be recommended to the ordinary reader also, for it will enlarge and modify his ideas of an obscure phase of human nature. Obscure, but not so uncommon as we think. As I read the book I saw clearly that the real explanation of the sexual invert lies in the change of sex that takes place in the long series of incarnations. Our author cites the cases of little boys who like to play with dolls, and to dress in girls' clothes as early indications of sex inversion. We would say that the boy had just come over from a long line of feminine incarnations.

[The reader of this review or book should not confuse *invert* and *introvert*. *Introvert* is a psychological term that is used by scientists to depict the type of person the opposite of *extrovert*. It has no direct connection with sex or its manifestation.]

He makes a clear distinction between the "bisexual" person and the true homosexual. The former can be cured by marriage; the homosexual can never be "cured." For ever he is impervious to the attraction of the opposite sex. In the author's words: "A homosexual person (or invert) is one who, though apparently physically normal, is entirely unsusceptible to the

sexual and emotional attraction of the opposite sex, but is susceptible to the sexual and emotional attraction of his, or her, own sex." He knows that the homosexual person is an object of fear and horror to his fellow men, yet, he says, "the biological anomaly which constitutes inversion, unfortunate, even tragic, as it is, is not quite so ugly and sinister as this. First, inverts are no more lustful, no more insatiable, and no more unable to control themselves than others. Second, inversion is not quite so strange—that is, so alien to human nature, so completely an excrescence—as it seems."

He quotes the well known fact that every person has some of the elements of the opposite sex in him, and says that an invert's outward form is of the opposite sex to that of his sexual temperament. He also states that this inversion is involuntary, constant, not inconstant, that it is instead of, not in addition to, the normal impulse, hence the impossibility of "curing" it. The invert is inverted not only physically, but psychically. Physically, emotionally, romantically and spiritually he is vulnerable to men and invulnerable to women. Thus his problem is not the mere suppression of lust, but the far more difficult problem of suppression, diversion, or control of his whole emotional nature. He asks us to picture the tragedy and conflict here, and writes: "It is to the courageous bearers of these concealed burdens that I should particularly like to bring some comfort."

He advises homosexuals to find a noble friend that they can trust, who will help with charity and toleration, and instances his own experience with a wise physician at twenty-five, an in-

vert himself, who showed him how to face the facts of his case, and who taught him the two great principles on which depend an invert's adaptation to society—self-restraint and discretion. But he also quotes for their encouragement the examples of such men who have made great names in history. Very beautifully he says, in the last chapter, "Sursum Corda," that standing "in the middle of the road" an invert can find it easy to establish friendly contact with an unusually wide range of men and women, and develop wonderfully the qualities of sympathy, understanding, and neutral-mindedness. Also, the preservation of the vital fluid in them will keep them youthful beyond the normal age of men. He exhorts the invert to become the servant of the race, and thus feed the starved emotional nature that is so often his lot.

The author is a practising Roman Catholic, and says that he accepts the moral standards of his church. He prays that a priest will not treat such a penitent with excessive severity, or recommend marriage, which may be futile or even dangerous. He thinks that the spiritual invert, who puts spiritual things first, will not be likely to form habits likely to change his scale. He will see the difference between love and passion.

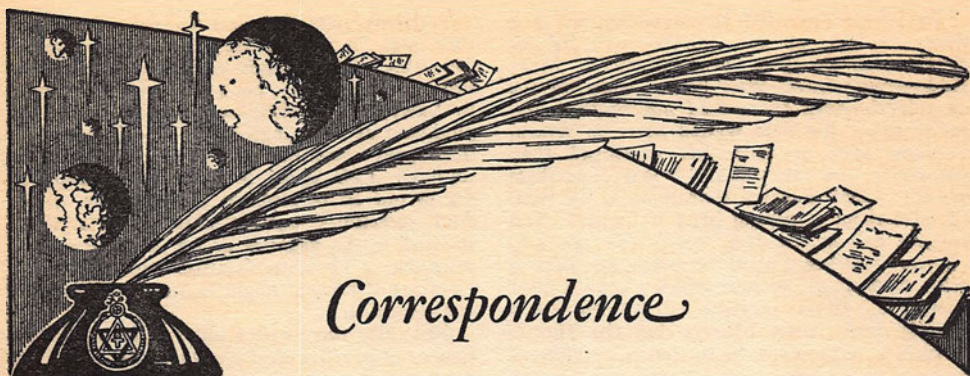
He has a sensible chapter on "Sublimation," but warns the romantic that homosexual love is exactly parallel with normal love, and "is no more susceptible to sublimation into an absolutely non-physical emotion than the love of a man for a woman."

A wise and sensitive little book, and one that will do us all good to read.

Holiness

And holiness, and holiness,
Is glorious, is glorious;
For in its simple being lies
The majesty of quiet skies,
The beauty of the starry night,
The power of the unseen light;
All things it weaves from essence true
And gives, with simple grace, to you.

—Malcolm Schloss in *Songs to Celebrate the Sun*.



Correspondence

[This Department is devoted to letters, questions, and reports from different Sections, and to constructive suggestions for propagating Theosophy. Correspondents are requested not to send in matter of a destructively critical or personal nature.—*The Editor.*]

A Letter to Prisoners

DEAR EDITOR:

The "Welcome Letter" from an inmate of Iowa State Prison, published under that heading in the March number of *World Theosophy* emboldens me to put forward a suggestion which has been in my mind for some time.

Would it be at all practicable to circulate a small and simply written pamphlet (perhaps even a series of extracts from the well-known books on the subject), dealing with the laws of Karma and Reincarnation, to be distributed amongst prisoners in gaols and penitentiaries whenever possible?

I feel, and your correspondent confirms this belief, that a knowledge of these theories, even if they remain but theories at first, could not help bringing renewed hope and real comfort to many despairing ones.

The enclosed letter I submit as a possible preface to such a pamphlet, thus sounding a personal note.

With best wishes for the continued success of your splendid magazine,

Yours sincerely,

MRS. R. W. HUGHES,
Kota Bharu, Kelantan, Malaya.

The Suggested Letter

FRIENDS:

As you begin to read this letter I feel sure your first thought will be, "Here is someone who is free and happy, away in the world from which we are cut off; how can she know anything of our sorrows and difficulties?" And this thought is indeed natural and inevitable.

But just for the moment I want you to try and imagine that you and I are talking from a common standpoint.

And surely this need not be difficult. Of all the many millions walking the Earth today, I do not suppose there is one who could

truthfully say, "I have no memories of which I am ashamed—I have never made a mistake in my life!"

And if such a one there might be, then in the very voicing of that thought he would be wrong, and so join the ranks of those who make mistakes.

So you see, you who are behind closed walls have a large fraternity over the whole Earth, many as bound by their own remorse as you can be by the Law.

Some there must be amongst you who have been wrongly convicted, or sentenced to years of imprisonment as the result of a moment's anger or folly, and these of you must bitterly resent so seemingly unfair a punishment.

And now I come to the message I feel I have for you. No, do not be afraid! It is not that of Redemption as preached by some churches, but the far more just one of Redemption worked out by yourself.

Surely one of the worst aspects of your lives must be the thought that time is passing, youth flying or flown, with the precious opportunities of free citizenship foregone forever.

So would it not ease your lot if one were to come to you and explain that you have lived many hundreds of lives before on this very Earth, and will live many lives again; that there is all the time ahead that you could ever need in which to outgrow your mistakes and gradually pay off your debts?

After all, is it not a more logical idea than to suppose that the few years of one lifetime are all we have in which to make our bid for a future "Salvation"?

How otherwise can we account for the chances given to a rich man's son compared with those of a child brought up in the gutter, surrounded from babyhood by foul sights and sounds?

You might well ask, "Where is the fair-play and justice in a world where such things can be?"

But if you can feel yourselves to be, as it were, climbing up the stairway of Life together with the great brotherhood of Mankind—some above, some below, some on the same level—then there need not be that desperate regret for time wasted never to return. Looking back at those less developed than yourselves you can think, "I was once there myself. Their mistakes were mine in the past. I'll give them a helping hand if I can." And looking out at the free world you can say, "There is where I shall be when my debt is paid, with all the chances which I myself must earn first. Every moment of my life am I making ready these chances for the future. Obedience, submission to discipline, kindness, patience and courage, all these, even in the smallest degree, are on the credit side of my ledger, to be added up and repaid in full later on."

Try to think of yourselves, not as these bodies which are tired and hopeless and unmanageable, but as one with the best that there can be in anyone.

It is for the real "You" to bring those bodies under control. You can do it if only you can catch hold of the idea that they should be your servants and not your masters.

Many of you think, I am sure, of how you would rule the world if you were in power. Try it then, on these tiresome physical bodies which have got out of control. See what sort of a ruler you can be if you try, and be sure that when you are ready the chance will come for greater authority.

And now I introduce you to this little book, written by people who have not only studied the subject as a theory, but have been able to prove it by investigation and memory in a way that is as yet beyond the powers of most of us.

It may seem impossible to believe at first, but as you ponder over it, I think that some at least may come to know that it is true, and in that knowledge find endless hope and consolation.

Equality of Opportunity

DEAR MRS. HOTCHENER:

After reading in the January issue (1931) *World Theosophy* your article upon remedial suggestions towards combating the present period of depression (financial) through which this country and the world generally is temporarily an unwilling victim, i. e. for the masses, herewith am setting forth a few observations, the result of personal experience during the past few years.

These observations are not final, neither are they posited by one posing as an authority upon economic subjects. They are the children of a period of strenuous, painful contact, and ruthless extraordinary conduct received in the School of suffering, of self-sacrifice from elements inimical to the well-being and subsistence of any individual striving to lead the life of probity, honesty and truthful dealings—of constructive effort.

I simply pass them on to you. Perchance they may be of service. Have been closely following the methods of procedure in the Federal Government; am a reader of Mr. David P. Lawrence's publication, *The U. S. Daily*, published at Washington, D. C. I commend it to your attention. It is well worth while reading. *Cela vous tient un peu au courant sur ce qui en ce moment se passe chez nous.* And sometimes one is more than a little shocked at the vagaries of *ces Messieurs* who, were they a bit more familiar with the transgressions of Karma, might hesitate momentarily and reconsider.

Primarily there exists today a false conception of just what *true wealth* really is. This naturally, largely, is a matter of education, of culture, of egoic development. This would be too great a subject to deal with in this article. Confining myself therefore to the physical-plane manifestation of wealth, or better still to the correction of some of the existing evils of our social economic system and conditions arising therefrom, I suggest:

1—Correction of those existing conditions in both Federal and State legislation, making possible the concentration of increasing wealth in the hands of fewer and fewer of the citizens of this Commonwealth. Recent statistics show that less than one-tenth of one per cent of our population control over five-sixths of the entire wealth of this Nation.

2—Abolish existing Trust Fund Income and Inheritance Legislation. (Witness decision of Supreme Court, on March 3rd, in *Burnet, Morsman and McCormick* vers. *Northern Trust Co.* Federal government through this decision lost \$25,000,000.00. Somebody will have to help meet this, and pay.)

3—General revision of present methods of Taxation.

4—Lower to 2 or 3% rates of legal interest; this system was already offered as a palliative to above evils, in 1891, by U. S. Senator Leland Stanford, prior to his demise, which occurred shortly afterward. Thus, the bourgeoisie of this country lost a staunch friend.

5—Shift more of the burden of upkeep of government upon those financially able to bear this burden. Quoting from John Dewey's article in *New Republic* of April first: "A new political movement should aim to protect and render secure the standards of living enjoyed by the middle class and to extend the advantages of this standard in both its cultural and economic aspects to those who do not enjoy it. This should be attended with whatever leveling down of the idle, luxurious and predatory group such a goal necessitates." Change existing obsolete "Anti- and pro-Trust" Legislation; increase of income tax of those whose yearly income passes the \$30-000.00 mark will in part help counteract present deficit in United States Treasury, and decrease burden to small tax payer.

6—Create a system of indirect Taxation.

7—Reestablish former system of Credits: today the small merchant, the middle class, is

at the mercy of the new financial system of Big Business and has no chance to even be able to compete upon equal terms; he is at the mercy of ruthless and eventual enslavement of economic monopolistic control.

8—Limitation of installment purchasing according to income or actual earning capacity at time of such contract.

9—Discourage in Industry all economic monopolistic tendencies; these tend to overproduction with complete disregard to consumption and may largely be one of the causes of present depression with the dire situation of millions of unemployed.

10—Encourage more hand-work, beauty of form and elaboration with simplicity of line; also simplification, that is standardization, in those fundamental necessities pertaining to the ordinary wants of life. Where luxuries are deemed essential, then let such luxuries be taxed accordingly through indirect taxation by the purchaser. The aim of the day should be quality of work, not quantity nor competition.

11—Simplification in methods of administration, legislation, and disbursements in all phases of government. Curtailment of Waste, through eradication of non-essentials in all expenditures and processes necessary to the conducting of a sane, balanced government of the people for the people.

12—Greater discrimination by the electorate (a more enlightened one) in its choice of those qualified to hold public office, and to administer through an adequate sense of moral responsibility and comprehensive intellectual ability, to the needs of the position of trust he by such qualifications has been called upon or been chosen to assume.

13—Deeper and more comprehensive understanding of the word "Thrift" as applicable to all of the planes of being. This should more definitely be inculcated into the curriculum of our educational system—as a qualification not only to be utilized upon the physical plane. Such fuller interpretation implies not only conservation of energy in dealing with economic assets, but likewise control of the emotional nature; control in action, purification in the choice of our thoughts; greater sense of responsibility in the learning of the lessons of mutual relations; of a Brotherhood, lived in action; of discrimination of essentials; and uplift of the standards of living, with equalization of opportunity to all; also a keener sense of the relation of the individual to the whole, with a broader vision of the plan and the purpose of life.

MINA B. BRUST,
San Diego, Calif.

Another Russian Re Russia

DEAR EDITOR:

In your correspondence section of the May issue I was very much interested in the letter of Dr. A. K., who speaks very emphatically about conditions in Russia, although I see that he is not living there.

I also am a Russian, and I am living there. At present I am in the United States on a short business trip. (Sounds almost as though I were an American "go-getter," but Soviet business is just as much my business as the interests of any American business man are to him: I am a partner, along with a few million other partners.)

Before the War I belonged to the so-called intelligentsia class—a land-owner and scientist. I am not as well off economically now as under the regime of the Czar, but a hundred some odd million Russians are very much better off than before, and I haven't found present conditions in Russia so bad for me personally that I should grumble. In fact, I have better opportunities to devote to my scientific work than I had previously.

I am glad to know, according to Dr. A. K., that there is a *perfect* slavery in Russia: it seems to be making most Russians much happier than the *imperfect* slavery which existed in the old days. And I don't believe that forced labor is "forced" to any greater degree than obtains in free America or Great Britain, or any other country. I have made the acquaintance of an American man who works for the telephone company. He is "forced" continually to travel, sees his wife about once a month; and when his wife remonstrated with him, suggesting that he get another job, he merely replied, "Where?" It seems to me that many people in the bread-and-soup lines of free countries would be very glad to enjoy our Russian forced-labor conditions and *earn* their bread and soup.

I think that Dr. A. K. is undergoing a more *tragic crucifixion* in Geneva than if he were in Russia today, working—providing he wants to work.

ANTON LOPATKIN.

To Smoke or Not to Smoke

The following letter was received by Miss Esther Pringle, 6 Arlington Road, Rochester, N. Y. and sent to us for publication. Miss Pringle is distributing the article, now in pamphlet form, "To Smoke or Not to Smoke":

DEAR MISS PRINGLE:

I am obliged to you for sending me that interesting article, "To Smoke or Not to Smoke," by the Editor of *World Theosophy*.

We feel that smoking is inconsistent with the biologic life. We know that it is among the worst of the common narcotics and that it is capable of doing much danger to the nervous system and other organs of the body. Smoking and good health do not go together. Unfortunately the use of tobacco is increasing in this land year by year and it makes us feel very sad to see such a large number of our women taking up the nicotine habit. Well, it may be good for the doctors but certainly all others will suffer from this unwise course.

A. B. OLSEN, M. D.
The Battle Creek Sanitarium,
Battle Creek, Mich.



Nationalism and Theosophists

The public of India, especially of South India, is by now quite accustomed to gatherings of Theosophists in Conferences. Periodically District Conferences take place on a linguistic basis; Tamil, Telugu, Kanarese and Malayalam Theosophical Lodges meet in Conferences, where lectures and discussions in the vernacular take a prominent place. Among these Conferences, the one which has just concluded at Mannargudi is significant for the value it has in emphasizing the fundamental unity of all who live and work in India. The Tamil Districts Theosophical Conference met at Mannargudi for two days, having as President Mr. C. Jinarajadasa, who took the place of Dr. Annie Besant, who was unable to be present.

The first significant act of the Conference was the unique ceremony called "universal prayers." We are indebted to *New India* for a description of the ceremony.

This consists in the repetition of brief prayers from as many religions as are represented in the audience. First, as representing the oldest religion, the Hindu members recited in unison certain well-known Vedic verses; next, Mr. Jinarajadasa, the only Buddhist present, recited in Pali the Tisarana and the Panchasila—the Three Refuges and the Five Precepts. Then, well-known prayers from the Christian Liturgy were read by a Christian, followed by a Musalman who chanted the regular prayers of his faith. During the repetition of the prayers, all stand in reverence, even when they do not understand what is said, as the prayers are uttered in dead languages. The concluding part of these "universal prayers" is the repetition by all in unison, following the lead of one, of a truly universal undenominational prayer once written by Dr. Besant:

*O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.*

It is obvious that such a fraternization among the living faiths of the world cannot but lessen bigotry; and just now in India, the fact that Hindus listen in reverence to Muslim prayers, and Musalmans to Hindu prayers is a factor which helps profoundly to bring together just a little the two great communities among the Indians.

But the Mannargudi Conference went further than this "gesture" of universal prayers. It had, among its activities, three addresses on a needed topic: "The Application of Religion to Daily Life." The three addresses were delivered by representatives of three great faiths, the Christian, the Muslim and the Hindu.

Another striking event during the Conference was the laying of a foundation stone, for a small building to be used as school for the Adult Education movement. This building is the generous gift of Rao Sahib S. V. Kanagasabai Pillai, an executive engineer in Government service. The movement for Adult Mass Education in Tamil was started at a meeting in April, 1925, when Dr. Besant presided over a public meeting in Madras called for that purpose. Mr. Kanagasabai Pillai has been most active in it, and a Night School for adults has been conducted under the auspices of the Theosophical Lodge at Mannargudi. In the first year, Thombas and Kuravas, who form the municipal scavengers, were the pupils, later came gardening laborers, and now barbers and washermen attend the night classes. A site next to the T. S. Lodge having been purchased, already a cottage for a teacher and another to act as a repository for books and material and library have been built.

Under whatever guise India's freedom comes, as Dominion Status or as some form preferred by those who desire India to be outside the British Commonwealth of Nations, the masses of India will little benefit by "freedom," unless they know how to release themselves from the thralldom which the customs of ages have imposed upon them. No Indian, though he have a string of letters after his name to represent university degrees, is really and truly educated, until every Indian man and woman can read and write, and discover new means of self-expression by means of them. Until the masses are one with the "leaders," those leaders can do little to bring out the hidden greatness of the Nation. It is not by a mere giving of the right to scratch a cross on a voting paper that a really representative Government begins. A Government is truly National when no one in the Nation is unaware of his duty to give to the Nation

whatever he has of nobility in his heart and mind. Even already, because the masses do stand behind Gandhiji's movement, forces have been called out in the Nation which enable the leaders to do their work more swiftly. When in a similar fashion, every man and woman not only can read and write and add a sum, *but can also write a poem*, there will be such a cultural awakening as India has never seen. Then political liberty will truly be worth the possessing, because it will have become the gate to the only true liberty which matters much in this world or the next—the liberty of the soul to dream and work out its divine purposes.

A Psychic Investigation

The readers of *World Theosophy* will perhaps be interested in a psychic investigation made by Mr. Geoffrey Hodson into a prehistoric dwelling at Omaha, Nebraska. Dr. Robert F. Gilder, the archeologist, who twenty-one years ago first dug implements from this ancient home-site, was present, as well as members of the press and others. The following is from the *Omaha World-Herald*:

Mr. Hodson, upon reaching the excavation, spread his raincoat on a pile of leaves in the hollow. His wife sat beside him with pen and portfolio to take down his words.

In a clear voice he began:

"I get a picture of a man weaving with this bone. He is using it to push his cross thread up tight. He has a kind of a loom. He is outside of a group of dwellings in the sun. The whole contour of the country is utterly different and there are a number of earth houses and a community. This man is sitting in the sun with his loom in front of him. It reminds me of some of the Oriental hand loom weavings. He is using weft and warp and he keeps tapping the new threads tight up against the old. He has a number of other instruments beside him, including the antler of a deer of which he uses the point. Also a flat bone chipped implement rather like a knife, with a sharp edge.

"This is a group of hillside dwellings cut out of clay. The general architecture is plain. There is very little attempt at ornamentation, pole roofs with hard earth over the uppermost houses. A certain refinement about these people, more so than the inhabitants of the past five hundred years.

"There is some quite well-made pottery decorated in colors, chiefly pots and jars. It is all very old indeed and the impression is not particularly clear. The dwellings are built in terraces, the houses being merely cut back into a kind of cliff of hard earth, with the only openings in the face of the cliff.

"This particular group of houses extended for at least a hundred yards on either side of this site and the system was extended in a

chain of similar groups. These people show a refinement which suggests that they are the remnants of an earlier highly cultured people whose civilization was many hundreds of miles east of here.

"They have language; they are developed domestically. They are lighter in skin than the Indian, in fact they bear no resemblance to the modern Indian and are obviously another race. There are blonds amongst them and one white-haired old man who is evidently a venerated tribal figure. He belongs to the religious side of the community and presides over certain ceremonies in which fires are lit. He goes into a kind of lucid state and orates to the people. This religious life is very strongly impressed and the people are of a religious type, though I receive the impression that this is the decadent remains of a very highly developed civilization.

"The continent was shaped quite differently at this time, extending right out into the Atlantic, where the center of this civilization originated. These people, though cultured, are somewhat effete. I see no signs of military activity amongst them, the community being religious and cultural with a good deal of hunting. . . . These people are the relics of a great colonizing emigration from the far southeast, and out of the land now under the Atlantic ocean. This emigration was led by very highly evolved and advanced men. They came in from the direction of Florida, then part of this extension. They opened out fan-wise, gradually spreading westward to the Rocky mountains. Thousands of years passed during which they gradually settled the country.

"The sinking of the land cut them off from the original center and a gradual decadence began. They declined physically, mentally and in numbers. Finally a concerted movement southwards towards Central America began, gradually denuding the country of this type. They seem to have been driven southwards by a gradual change in the climate, this region becoming extremely cold. The country lay under snow for three parts of the year when this change was in process and reached its height.

"They tamed the deer and used them as carriers. Large numbers of the people died on the journeys and the race seems to have been almost blotted out."

Mr. Bishop asked for approximately the period described by Mr. Hodson.

Mr. Hodson replied: "I think the scenes I have described are at least five thousand years old, but I can not say any more than that."

Dr. Gilder added: "I was much impressed with what Mr. Hodson had to say. Many of his utterances tally with my findings and theories. I cannot take exception to anything he has said. I have found antler implements such as he described.

"These dwellings when excavated were rectangular and were not made round as some in the east have maintained. It is also my belief

that these earlier people may have come from the east and were related to the mound builders of the Ohio valley. Mandan Indians were reported to have had blue-eyed children among them, and some with light hair. I am glad I came on this expedition. It was decidedly interesting."

A Goodwill Message from Japan

Encouraged by the responses received from their Goodwill Message sent out last year, the girl students of Formosa, Japan, through their representative, Setti Line Hibino, sent another message this year to fifty-eight countries. Goodwill Day was organized by Mrs. Joan Cather, 36 Garden Square, London, W. C. I. The message follows:

The very name of London at once reminds us of the kind people of England who launched this Goodwill Movement, and at the same time, of Queen Elizabeth, Shakespeare, Nelson, Watts, and Florence Nightingale. It is therefore with delight that we send to England and to all the other countries our second Goodwill Message.

We here are now enjoying fine spring weather and our whole island looks emerald green, like a carpet with flower patterns over it, spread under an azure sky. Oh, we would be very, very glad to have you here on this beautiful island in the midst of the great ocean. We do hope that many can come in the near future by means of the aeroplane. The Zeppelin from Germany flew across the Pacific in sixty-four hours, you know. So when we gaze at the sky we hope that by some such means we shall be able to enjoy a free and pleasant society of all our brothers and sisters who live under the same sun and the same moon, whether your countries lie far or near.

A Conspiracy of Silence

One of the most curious features of present-day journalism is the attitude of extreme reticence adopted by the press towards any expression of religious opinion other than statements coming from representatives of the orthodox bodies. If some adventurous bishop of an orthodox and well-established church makes an attack on some fundamental aspect of his own religion his words are adequately reported and gravely commented upon. If, however, the speaker is not connected with one of the conventional bodies his words, no matter how pregnant with meaning or how full of

interest they may be, never see the light of day in the newspapers.

"X" in the *Australian Theosophist* sets this matter forth very clearly:

We have in our midst Theosophy, Christian Science, New Thought, Spiritualism and many other movements. They include within their ranks people of intelligence, ability and standing, they represent a by no means negligible proportion of public opinion, but as far as the press is concerned they might be witch doctors performing the rites of Mumbo Jumbo in the depths of South Africa. The Theosophical Society has been one of the worst sufferers from this attitude of the press but there are others.

Just 49 years ago there was born in London the Society for Psychical Research.

The main fact which the S. P. R. has so far established is the possible disconnection of mind and body, the proof that mind can exist and act apart from the body, that in fact the mind, character and memory need not become extinct when the brain and other usual organs of manifestation are destroyed.

Considering the bearing this has on the most vital question in the whole human experience: "If a man die shall he live again?" one is amazed at the ignorance among thinking people of the very existence of the S.P.R. and of the conclusive answer which it gives to this vital and personal problem. Take for instance the articles which have been appearing in the *Forum* during the last fifteen months under the heading of "What I believe," written by the recognized living world leaders in the realms of literature, philosophy and science. To date the majority, including Professor Einstein, confess that they do not believe in the continuation of consciousness after death.

The minority who do believe have no logical reason to offer for the faith which inspires them, they simply fall back on intuition which is no proof to anyone else. None seems to have examined or been influenced by the laborious and painstaking work of the S.P.R. scientists. Why is this? I think it is that even the best minds are quite unconsciously in all matters outside their own particular speciality influenced by the press, which makes and reflects public opinion in the mass. As far as the press is concerned there seems to be a conspiracy of silence in all matters relating to Psychic Science.

It is all very perplexing, this peculiarly reticent attitude of the press towards vital and thought-provoking topics, and it behooves Theosophists and others who are striving to reach a solution of the problems of life and death to endeavor by every possible means to change this attitude. The Theosophical Society in particular assuredly has a claim upon the press. It proclaims no dogmas, attacks no faiths, but proffers reasonable and scientific hypotheses. It will be a hard and uphill fight to obtain recognition and reasonable opportunities for voicing the views of advanced thought. But surely, it is worth it!

New Atlantis Data

Dr. Rafael Raguena, president of the State of Aragua in Venezuela, is a firm believer in the erstwhile existence of Atlantis and will shortly publish the results of a life study he has made of its ancient civilization. He states, as reported in the *New York Times*:

For decades learned societies have debated the question of the lost Atlantis. Geologists, paleontologists, anthropologists and oceanographers have at various times presented their reasons for believing that it once extended under what is now the Atlantic Ocean. Both American and European expeditions have dragged the Atlantic in search of the land which the writings of Plato place between the Straits of Gibraltar and the Mexican Gulf. The salt swamps of the Sahara, the Mediterranean littoral, the jungles of Central and South America have offered many clues to, but few proofs of, the continent.

When William Beebe set forth on the Arc-turus several years ago in search of the Sargasso Sea, it was hoped his divers might bring up evidence of Atlantis. Remnants were sought in the submerged land on the northern coast of Africa. More recently Colonel Lindbergh's flight over Yucatan turned the eyes of the world toward the country of the Mayas, whose civilization has been long attributed to Atlantis. Both the Mexican and Guatemalan Governments, as well as the Carnegie Foundation, have labored diligently to find the key to Mayan hieroglyphics that no man living today has so far been able to read.

Last year another believer in the Atlantis theory, Ambassador Charles G. Dawes, placed in the hands of scholars a fund to finance researches in the Vatican Library. Here are manuscripts written by priests who visited Central America more than 500 years ago, and it is believed by some that these documents may throw light on the mystery.

Plato, in telling of the Atlantis tradition, quotes the statements of an Egyptian priest. It is the story of a strange country that vanished in a day and a night, more than 9,000 years before the time of Christ. Atlantis was rich in gold and silver, so runs the story, with magnificent cities and temples. The Platonic version does not tell precisely where Atlantis lay, though mention of the possibility of reaching it by passing from one island to another gives rise to one theory that it was located near the Canary Islands. Nor is it known

what caused the continent to slide into the sea, though a popular version of the tale relates that an earthquake or series of volcanic eruptions were responsible.

In the seventeenth century a Jesuit priest surmised that the Canary Islands and the Azores were summits of the submerged Atlantean Mountains. And from that time to the present, scientists have advanced theories of the location, civilization and geography of the lost country. A distinguished geologist wrote a book about Atlantis in 1912; it has been used as the theme of a French novel. All told, some 50,000 volumes have been written about this elusive land.

One group of scientists today hold that the Mayas are descendants of Atlantis. They believe that the great continent once connected the Americas with Europe, and that, when it broke up, two huge continental islands were left, one near Gibraltar, the other near the American coast. During thousands of years migrations carried the island culture to the mainlands, resulting eventually in similar civilizations many thousands of miles apart with no conceivable means of communication. The pyramids of Egypt and Mexico, it is held, are the result of this central source of culture dating back to Atlantis.

Another theory carries us to the North Pole. According to a German scholar, before this land shifted to its present position, it enjoyed a temperate climate that accommodated a race of blond men who later spread to all corners of the earth. The culture of these Polar Nordics came to its fullest flower on Atlantis.

The New Believers

They who have worshiped at one shrine alone,
The shrine of truth, they who have long
assailed

The ancient altars where old faiths prevailed,
Begin to sense that truth and God are one,
And grow more humble now, more reverent.

For science, challenging the infinite,
Descries, beyond the furthest star, a light
That leads to worship and to wonderment.
Let doubts bedim the minds of lesser men

Who cannot find God in the books and
creeds—

These research men derive Him from His
deeds;

Let earth-bound ones, their eyes upon the
sod,

Broadcast today the cry, "There is no
God"—

The scientists discover God again!

ROSELLE MERCIER MONTGOMERY,
in the *New York Times*.



Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the back cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is divine nature, visible and invisible, and the society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

THEOSOPHY restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of the Theosophical Society study Truth wherever it is found, and endeavor to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

World Theosophy

MARIE R. HOTCHENER
Editor

HENRY HOTCHENER
Publisher

6137 TEMPLE HILL DRIVE
HOLLYWOOD, CALIFORNIA
U. S. A.
TELEPHONE, GRANITE 6107
CABLE ADDRESS
HERAKLES, LOS ANGELES

WORLD THEOSOPHY is an unsectarian publication dedicated to the ideals of Universal Brotherhood, to the dissemination of the truths of the Ancient Wisdom, and to the destruction of materialism.

Articles and poems will be considered on the subjects of philosophy, religion, education, science, psychology, art, citizenship, social service, and other branches of humanitarian endeavor.

The pages are open to all phases of thought provided they are in consonance with the ideals of Theosophy. Neither the Theosophical Society nor the Editor is responsible for any declaration in this journal by whomsoever expressed unless contained in an official document.

Editorial communications and correspondence should be addressed to the Editor, and subscriptions and business communications, to the Business Manager, 6137 Temple Hill Drive, Hollywood, California, U. S. A.

Rejected manuscripts will not be returned unless requested and stamps (or, if from other countries, international coupons covering return postage) are enclosed.

No anonymous documents will be accepted.

Permission is given to translate or copy single articles (not series of articles) upon the sole condition that credit is given to the writer and to the magazine.

American subscriptions are payable in currency, checks, money orders, or stamps, the equivalent of \$3.50; special rate for two years' subscription, \$6.50. Single copies, 40 cents, postpaid.

Foreign subscriptions are payable in checks or money orders amounting in American currency to \$4.00; special rate for two years' subscription, \$7.50. Single copies, 45 cents postpaid. Remittances from abroad should be made to the order of WORLD THEOSOPHY, by check drawn on some New York City bank; post office money orders should be drawn on Los Angeles, California, as Hollywood is a part thereof.

Subscribers in foreign countries are requested to send their subscriptions direct to Hollywood, California, to avoid unnecessary delays.

The American Theosophical Headquarters at Wheaton are directing that all communications, articles, and subscriptions must be sent direct to the office at Hollywood, and it is desired that all Headquarters in other countries do the same, as this will avoid delays and complications.

Subscribers are urged to send changes of address promptly, as the Management is not responsible for nor can it replace lost copies.

A manuscript should be typed, on one side of the paper only, double space, and with the address of the contributor upon it. It should also be marked either "contributed" or "submitted." When not so marked the article will be considered as a free contribution. If "submitted" the price should be stated.

All articles must be in the English language.



WORLD THEOSOPHY - - - PUBLISHED MONTHLY

Subscription: U. S. A., \$3.50 a year
Special rate for two years: \$6.50.
Single copies, 40 cents, postpaid

Other countries: \$4 or 16s 8d a year
Special rate for two years: \$7.50
Single copies, 45 cents, postpaid

ADVERTISING

Rates upon application

Printed Page size 8 x 5 inches—printed on Eggshell Book paper, and will take coarse screen halftones. The Management reserves the right to reject any advertisement submitted, and to treat all advertisements in accordance with the typographical style of the magazine. Copy must be in by the first of the month preceding the date of publication. Address all inquiries or copy for advertisements to—

Advertising Manager, World Theosophy,
6137 Temple Hill Drive, Hollywood, Calif., U. S. A.

REPRINTS AVAILABLE FOR DISTRIBUTION

Marie R. Hotchener's articles:
"TO SMOKE OR NOT TO SMOKE"
 and

"ARTIFICIAL HAPPINESS OR ALCOHOL THE DECEIVER"

They ought to be on the table of every doctor's and dentist's waiting-room, and should be circulated in Universities, Colleges, Lodges, and other institutions.

Price:

1 copy - 6 cents
 5 copies - 25 cents
 10 copies - 50 cents

ESTHER PRINGLE

6 Arlington Street

Rochester, New York

EMMA C. FLEMING

Jewelry

Precious and Semi-Precious
 Stones, suited to your birth
 date, temperament and occu-
 pation.

Also information about lots in

Siete Robles, Ojai, Calif.

424 S. Broadway, Los Angeles

**For Those Wishing
 To Complete Their Files**

The following issues of the 1930 *Theosophist* (Hollywood) still available: January, April, May, June, July, August, September, November, and December.

Also *World Theosophy*, commencing with the March issue.

Circulation Department

WORLD THEOSOPHY

5137 Temple Hill Drive, Hollywood, Calif.

A Source of Supply for All Books

++ THEOSOPHY, OCCULTISM, MASONRY, ASTROLOGY, and allied subjects. Writings of Blavatsky, Besant, Olcott, Leadbeater, Sinnett, Powell, Judge, Hodson, Codd, Jinarajadasa, L. W. Rogers, Ernest Wood.

All the Adyar pamphlets of articles by our Leaders.

We specialize in securing books out of print. Second-hand books bought and sold. General catalog on request.

*American Agent:

Theosophical Publishing House, Adyar, Madras, India
 Theosophical Publishing House, London, England.

*All publications carried in stock for immediate shipment
 (except such as deal only with Indian affairs).

++ **THE THEOSOPHICAL PRESS** ++

Wheaton, Illinois

Foreign buyers please remit with order.

Exchange rate of English and Indian Money, with the American book trade, as follows:

1 shilling equals 40c

1 rupee equals 60c

12 pence equal 1 shilling

16 annas equal 1 rupee

THE THEOSOPHICAL SOCIETY

Headquarters: Adyar, Madras, India

President: Annie Besant, D.L.

Vice-President: A. P. Warrington

Treasurer: A. Schwarz

Recording Secretary: Ernest Wood.

THE THEOSOPHIST, Monthly Organ of the T. S.

Following is a List of National Societies, their General Secretaries and Addresses, and the National Magazines:

1. U. S. OF AMERICA—MR. SIDNEY A. COOK, Wheaton, Illinois—*The Messenger*
2. ENGLAND—MRS. JACKSON, 45 Lancaster Gate, London, W. 2.—*News and Notes*
3. INDIA—MR. D. K. TELANG, T. S., Benares City—*Theosophy in India*
4. AUSTRALIA—REV. HAROLD MORTON, Iluka Road, Mosman, N. S. W.—*The Australian Theosophist*
5. SWEDEN—REDAKTOR G. HALFDAN LIANDER, Adolf Fredriks Kyrkogata 13, Stockholm—*Teosofisk Tidskrift*
6. NEW ZEALAND—REV. WILLIAM CRAWFORD, 371 Queen Street, Auckland—*Theosophy in New Zealand*
7. THE NETHERLANDS—DR. J. J. VAN DER LEEUW, 156 Tolstraat, Amsterdam—*De Theosofische Beweging*
8. FRANCE—MONSIEUR CHARLES BLECH, 4 Square Rapp, Paris VII—*Bulletin Theosophique*
9. ITALY—DONNA LUISA GAMBERINI, 109 via Masaccio, Florence 22—*Gnosi*
10. GERMANY—HERR DR. JOHANNES M. VERWEYEN, Behringstr. 2, Bonn—*Theosophisches Streben*
11. CUBA—DR. J. R. VILLAVEDE, Apartado 365, Havana—*Revista Teosofica Cubana*
12. HUNGARY—MRS. E. DE RATHONYI, VI, Delibab. u. 20, Budapest I, *Teozofia*
13. FINLAND—MR. A. RANKKA, Kansakoulukatu 8, Helsingfors—*Teosofi*
14. RUSSIA—MADAME A. KAMENSKY, 2R, Cherbuliez, Geneva—*Vestnik* (The lodges are outside Russia)
15. CZECHOSLOVAKIA—HERR JOSEF SKUTA, Kuncicky, 290, Mor., Ostrava, Czechoslovakia
16. SOUTH AFRICA—MISS MARGARET MURCHIE, Longmarket St., Pietermaritzburg, Natal—*Theosophy in S. Africa*
17. SCOTLAND—MR. JOHN P. ALLAN, 28 Great King Street, Edinburgh—*News and Notes*
18. SWITZERLAND—MME. LOUISA ROLLIER, 15 Rue St. Jean, Geneva—*Bulletin Theosophique Suisse*
19. BELGIUM—MONSIEUR GASTON POLAK, 51 Rue du Commerce, Brussels—*Bulletin Theosophique Belge*
20. NETH. EAST INDIES—MYNHEER A. J. VAN LEEUWEN, Leadbeater Park No. 1, Oud-Merdika, Bandoeng Java—*Theosofie in Ned. Indie*
21. BURMA—MR. N. A. NAGANATHAN, 102 49th Street, East Rangoon—*Towards Burma's Glory*
22. AUSTRIA—HERR FRITZ SCHLEIFER, Theresianumgasse, 12 Vienna IV—*Theosophisches Streben*
23. NORWAY—HERR JULIUS MICHELSEN, Bakkegt, 23 (II). Inng. Munkedamsvn, Oslo—*Norsk Teosofisk Tidsskrift*
24. EGYPT—(See "Presidential Agent," bottom of page)
25. DENMARK—MR. H. O. SVERRILD, Gl. Kongevej, 103, Copenhagen V—*Theosophia*
26. IRELAND—MR. T. KENNEDY, 16 South Frederick Street, Dublin—*Theosophy in Ireland*
27. MEXICO—SEÑOR ADOLFO DE LA PENA GIL, 28-A Iturbide Street, Mexico City, Mexico, D. F.—*El Mexico Teosofico*
28. CANADA—MR. ALBERT E. S. SMYTHE, 33 Forest Ave., Hamilton, Ontario—*The Canadian Theosophist*
29. ARGENTINA—DR. CARLOS A. STOPPEL, Sarmiento, 1232, Mendoza—*Theosophia en el Plata*
30. CHILE—SEÑOR ARMANDO HAMEL, Casilla 3603, Santiago de Chile—*Revista Teosofica Chilena*
31. BRAZIL—DR. CAIO LUSTOSA LEMOS (AG.)—Rua 7 de Setembro 209 Rio de Janeiro—*O. Theosophista*
32. BULGARIA—MONSIEUR NIKOLAI TRIFONOV, 46 Strandja, Sofia 3—*Orpheus*
33. ICELAND—MRS. KRISTIN MATTHIASSEN, Ingólfsstr, 22, Reykjavik—*Gangleri*
34. SPAIN—SRITA. ESTHER NICOLAU, 563 Apartado, Barcelona, Spain—*Boletín Mensual*
35. PORTUGAL—COLONEL OSCAR GARCAO, Avenida Almirante Reis 58, 1 E, Lisbon—*Isis*
36. WALES—COUNC. PETER FREEMAN, 3 Rectory Road, Penarth—*News and Notes*
37. POLAND—MADAME W. WRZESNIEWSKA, Krucza, Ut. 23, m. 11, Warsaw—*Przegląd Teozoficzny*
38. URUGUAY—SEÑORA JULIA ACEVEDO DE LA GAMMA, Casilla Correo 595 Montevideo—*Teosofia en el Uruguay*
39. PORTO RICO—SEÑOR A. J. PLARD, P. O. Box 85, San Juan, Porto Rico—*Heraldo Teosofica*
40. ROUMANIA—HELENE ROMNICIANO, c-o Mme. Zoe Pallade, Str. Labirinth, 62, Bucharest—*Stiri si Insemnari*
41. JUGOSLAVIJA—GOSPOJICA JESLISAVA VAVRA, Gunduliceva 45 A/I, Zagreb—*Teosofija*
42. CEYLON—DR. S. A. WICKRAMASINGHE, 8 Theatre Road, Wellawatte, Colombo—*Ceylon Theosophical News*
43. GREECE—MR. CIMON PRINARIS, Homer Street No. 20, Athens—*Theosophikon Deltion*
44. CENTRAL AMERICA—SEÑOR MARIANO L. CORONADO, Apartado 568, San Jose, Costa Rica—*Virya*
45. CENTRAL SOUTH AFRICA—CAPTAIN SIDNEY RANSOM, P. O. Box 863, Johannesburg
46. PARAGUAY—SIGNOR JOSE MARSA, Independencia National, N. 485, Casilla Correo 83, Asuncion
47. PERU—DR. ALEJANDRO BENAVENTE, A.—Apartado 386, Arequipo—*Liberacion*

PRESIDENTIAL AGENTS—

CHINA: MR. M. MANUK, P. O. Box 632, Hong Kong, China

EGYPT: MR. J. H. PEREZ, P. O. Box 240, Cairo, Egypt

