

What is Theosophy?

H. P. Blavatsky

T. S. Solidarity and Ideals

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The T. S. and H. P. B.

Annie Besant, D.Litt., P. T. S.

The Spirit of India

Rukmini Arundale

On Relative Values

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November, 1932

Anniversary



World Theosophy

A Journal Devoted to the Art of Living

Marie R. Hotchener, Editor

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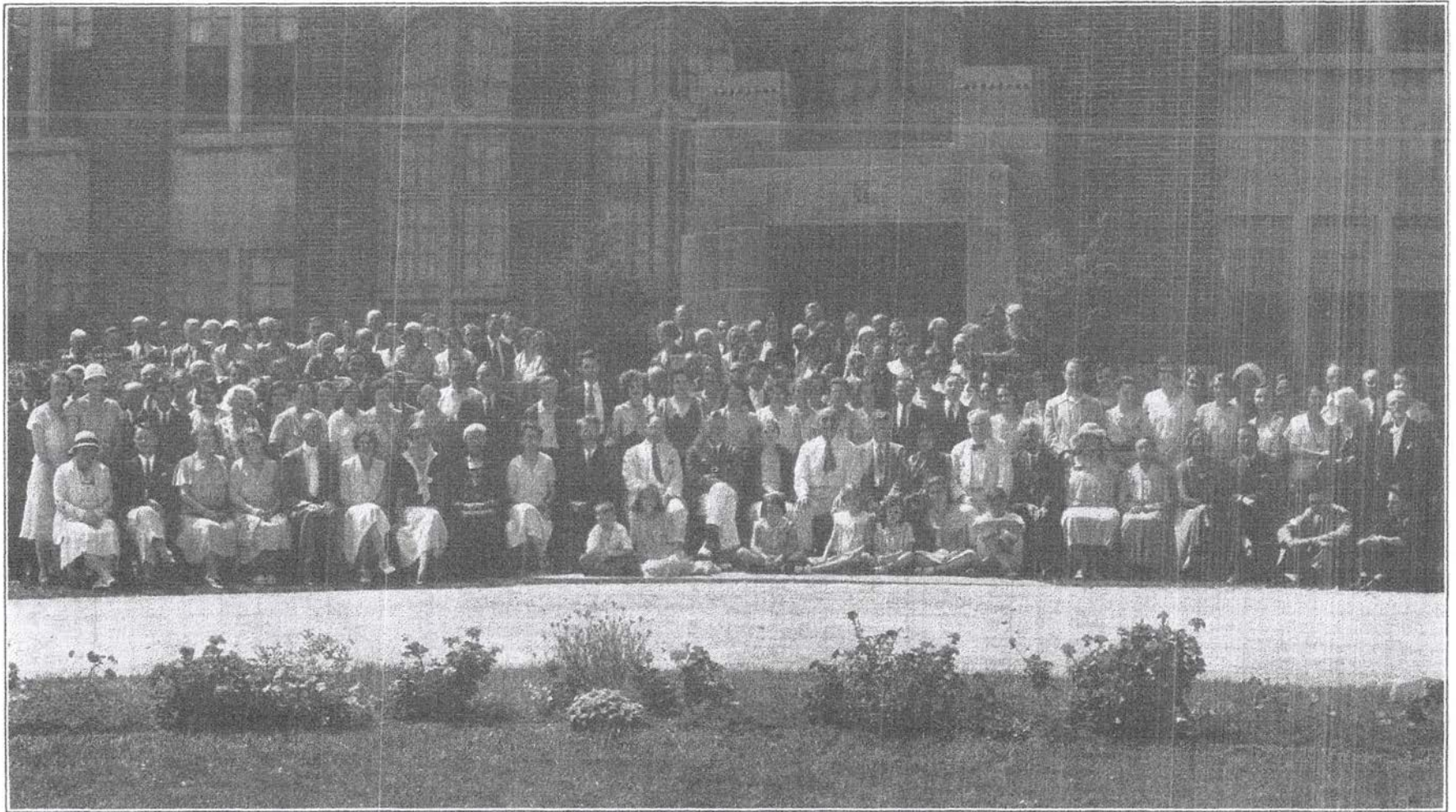
Vol. II, No. 11

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CONTENTS

CONVENTION OF AMERICAN THEOSOPHICAL SOCIETY (Frontispiece).....	862
H. S. OLCOTT—H. P. BLAVATSKY—Founders of the Theosophical Society.....	863
THE FIRST MEETING TO ORGANIZE THE SOCIETY.....	864
WHAT IS THEOSOPHY?.....	H. P. Blavatsky 865
T.S. SOLIDARITY AND IDEALS.....	H. S. Olcott 871
THE THEOSOPHICAL SOCIETY AND H.P.B.....	Annie Besant 875
COLONEL OLCOTT'S WORK IN INDIA.....	C. Jinarajadasa 880
OUR PRESIDENT-MOTHER.....	G.S.A. 882
OUR THEOSOPHICAL WORK.....	Dr. George S. Arundale 883
THE SPIRIT OF INDIA.....	Rukmini Arundale 889
"TO THE GREAT ORPHAN".....	Mabel R. Miller 892
MEMORIES OF COLONEL OLCOTT.....	Marie R. Hotchener 893
THE PYTHAGOREAN KEY TO THE UNIVERSE.....	Rt. Rev. Lowell Paul Wadle, F.T.S. 897
AURA.....	Helen Maring 900
ON RELATIVE VALUES.....	Joseph Bibby 901
THOU ART ALL.....	Kenneth W. Mayo, D.D.S. 905
FEAR AS A FACTOR IN HUMAN LIFE.....	Geoffrey Hodson 906
THE BELIEVER.....	Lexie Dean Robertson 908
THE GOLDEN MEAN OF THEOSOPHY.....	W. Harry Spears 909
THE BIRTH OF A NEW RACE.....	Aengus Kent 911
MY THANKSGIVING.....	Ninetta Eames Payne 912
SILHOUETTES.....	Maude M. Foote 913
DIVINE WISDOM.....	Otis Vaniman 915
WE'D SAY IT WITH WORDS—IF WE COULD.....	Leo Leftwich Partlow 916
A HYMN OF LOVE.....	L.L.H. 917
THINKING WITH THINKERS—Dr. Annie Besant, J. Krishnamurti, John Ruskin, Felix Adler, Kahlil Gibran, Dr. Horace J. Bridges, George Matthew Adams.....	924
HEALTH.....	927
OVER THE WIDE WORLD.....	The Editor 931
CORRESPONDENCE.....	937
OUT OF THE EVERYWHERE.....	940

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*Convention of American Theosophical Society
"Olcott," Wheaton, Illinois—August, 1932*

H. S. Olcott — — H. P. Blavatsky



*Founders of the Theosophical Society
November 17, 1875*

Bound together by the unbreakable ties of a common work—the Masters' work—having mutual confidence and loyalty and one aim in view, we stand or fall together, though the Society (the T.S.) and human society as a whole crash around us.

Those who want me, must have him.—H.P.B.



The First Meeting to Organize The Society

*Meeting held at No. 46 Irving Place
On Wednesday Evening, September 8th, 1875*



IN CONSEQUENCE of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabala, etc., the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr. W. Q. Judge it was

RESOLVED, that Col. H. S. Olcott take the chair. Upon motion it was also

RESOLVED, that a committee of three be appointed by the Chair, to draft for the names of those persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. de Lara, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens.

Upon motion of Herbert D. Monachesi it was

RESOLVED, that a committee of three be appointed by the Chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

RESOLVED, that the Chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be such committee.

Upon motion it was

RESOLVED, that we now adjourn until Monday, Sept. 13th, at the same place, at 8 p. m.

H. S. OLCOTT, *Chairman.*

WILLIAM Q. JUDGE, *Secretary.*

(The first formal meeting of the Society was held on November 17th, 1875.)

—*The Theosophist*

What is Theosophy?

By H. P. Blavatsky

(In Five Years of Theosophy)



ACCORDING to lexicographers, the term *theosophia* is composed of two Greek words—*theos* "god," and *sophia* "wisdom." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Iamblichus, Porphyry, Proclus, shows either intentional misrepresentations, or ignorance of the philosophy and motives of the great geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "Theodidaktoi" (God-taught) a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them upon some of the most eminent leaders of modern science; those in whose mouths the Rev. James Martineau places the following boast: "Matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better and more philosophical definition. "A Theosophist," he says, "is one who gives you

a theory of God or the works of God, which has not revelation, but inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic Theosophical system to the early part of the third century of their era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies, and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic, and signifying a priest consecrated to Amun, the god of Wisdom. History shows its revival by Ammonius Saccas, the founder of the Neoplatonic School. He and his disciples called themselves "Philaletheians"—lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples, and nations under one common faith—a belief in one Supreme, Eternal, Unknown, and Un-

named Power, governing the universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which, at the beginning, was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human elements, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that preëminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons, a fraternal affection for the whole human race, and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries, to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object, in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic Wisdom-Religion, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the Divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neith, Athena, the Gnostic Sophia; and, finally, the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavarta, the Theodidaktoi of

Greece, included all knowledge of things occult and essentially divine. The Mercavah of the Hebrew Rabbis, the secular and popular series, was thus designated as only the vehicle, the outward shell, which contained the higher esoteric knowledges. The Magi of Zoroaster received instruction and were initiated in the caves and sacred lodges of Bactria; the Egyptian and Grecian hierophants had their Aporrheta, or secret discourses, during which the Mystes became an Epoptes—a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and Unknowable, for "How could one know the knower?" as enquires *Brihadaran-yaka Upanishad*. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul, an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neoplatonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of Nature, its votaries were first decisively termed magicians—a corruption of the word "Magh," signifying a wise or learned man. Sceptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular Dev of the Aryan nations was identical with the Iao of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the Jahve of the Samaritans, the Tiu or "Tiusco" of the Northmen, the Duw of the Britons, and the Zeus of the Thracians. As to the Absolute Essence, the One and All, whether we accept the Greek Pythagorean, the Chaldean Kabalistic,

or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect), was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabalah, which, speaking of Ain Suph, propounds the query: "Who, then, can comprehend It, since It is formless, and non-existent?" or, remembering that magnificent hymn from the *Rig Veda* (Hymn 129, Book x), enquires:

Who knows from whence this great
creation sprang?
Whether His will created or was
mute.
He knows it—or perchance *even He*
knows not . . .

or, again, accepts the Vedantic conception of Brahma, which, in the Upanishads, is represented as "without life, without mind, pure," *unconscious*, for Brahma is "Absolute Consciousness"; or, even finally, siding with the Svabhavikas of Nepaul, maintains that nothing exists but "Svabhavat" (substance or nature) which exists by *itself* without any creator—he is the true follower of pure and absolute Theosophy—that Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance—the Deity, the Divine All proceeding from the Divine Wisdom—incomprehensible, unknown and *unnamed* by any ancient or modern religious philosophy, with the exception of Judaism, including Christianity and Muhammadanism. Every Theosophist, then, holding to a theory of the Deity, "which has not revelation but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the All, the source of all existence, the infinite that can-

not be either comprehended or known, the universe alone revealing It, or, as some prefer, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy*. True Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but from the infinite effulgence everywhere going forth from the Great Center, that which produces all visible and invisible things is but a ray containing in itself the generative and conceptive power, which, in its turn, produces that which the Greeks called Macrocosm, the Kabalists Tikkun or Adam Kadmon, the Archetypal Man, and the Aryans Purusha, the manifested Brahma, or the Divine Male. Theosophy believes also in the Anastasis, or continued existence, and in transmigration (evolution), or a series of changes of the personal Ego, which can be defended and explained on strict philosophical principles by making a distinction between the Paramatma (transcendental, supreme spirit) and Jivatma (individual spirit) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior word has not been hidden from all by impenetrable darkness. By that higher intuition acquired by Theosophia, or God-knowledge, which carries the mind from the world of form into that of formless spirit, man has been sometimes enabled, in every age and every country, to perceive things in the interior or invisible world. Hence, the Samadhi, or Dhyana Yoga Samadhi, of the Hindu ascetics; the "Daimonion Phos," or spiritual illumination of the Neoplatonists; the "sidereal confabulation of soul," of the Rosicrucians or fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's divine "Self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic; and belief

in its possibility seems to have been co-eval with the genesis of humanity, each people giving it a different name. Thus Plato and Plotinus call "noëtic work" that which the Yogi and the Shrotriya term Vidya. Said the Greeks:

"By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the Vision of God. This is the Epopteia."

Says Porphyry:

"To unite one's soul to the Universal Soul requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight."

And Svami Dayanand Sarasvati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bhashya* (Opasna Prakaru Ank. 9):

"To obtain Diksha [highest initiation] and Yoga, one has to practise according to the rules. . . . The soul in the human body can perform the greatest wonders by knowing the Universal Spirit [or God] and acquainting itself with the properties and [occult] qualities of all the things in the universe. A human being [a Dikshita or initiate] can thus acquire a power of seeing and hearing at great distances."

Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candor:

"It is 'spirit' that alone feels, and perceives, and thinks, that acquires knowledge, and reasons and aspires. . . . There not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can, perhaps, wholly or partially quit the body for a time and return to it again; the spirit communicates with spirit easier than with matter."

We can now see how (after

thousands of years have intervened between the age of the Gymnosophists* and our own highly civilized era), notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of Nature, upwards of twenty millions of people today believe—under a different form—in those same spiritual powers that were believed in by the Yogis and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the Atman, "Self," or "Soul"; and the old Greeks went in search of Atmu, the Hidden One, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries; so the spiritualists of today believe in the capacity of the spirits, or the souls of disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real self—are not separated from either the universal soul, or from other spirits, by space, but merely by the differentiation of their qualities, as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned soul, and according to spiritualists, through mediumship—such a union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis, and following in their steps, Plotinus, Porphyry, and other Neoplatonists, maintained that in their hours of ecstasy they had been united to, or rather become as one with, God several times during the course of their lives. This idea.

*The reality of the Yoga-power was affirmed by many Greek and Roman writers, who call the Yogis Indian Gymnosophists—by Strabo, Lucan, Plutarch, Cicero (*Tusc. Dis.*), Pliny (vii.2), etc.

erroneous as it may seem in its application to the universal spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogis, who maintained their ability to see Ishvara "face to face," this claim was successfully overthrown by the stern logic of the followers of Kapila, the founder of the Sankhya philosophy. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacob Böhme and Swedenborg—this pretension would and should have been philosophically and logically questioned, if a few of our great men of science, who are spiritualists, had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates and masters, or hierophants, and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obliged his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric *hyponoia*, or under-meaning. "The gods exist, but they are not what the *hoi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods, whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "divine Essence pervading the whole world of nature, what are styled the gods are simply the first principles."

Plotinus, the pupil of the "God-

taught" Ammonius, tells us that the secret Gnosis or the knowledge of Theosophy, has three degrees—opinion, science, and illumination.

"The means of instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known."

Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponoia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own Perfect," he says in his superb *Essay on the Oversoul*. Besides this psychological, or soul state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to by the Roman Catholic clergy in their exorcisms, was discarded by the Theosophists. It was Iamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher celestial beings, the good spirits (the gods of the theurgists of the Platonic School), he will unconsciously call forth the evil, dark powers which lurk around humanity, the undying, grim creations, of human crimes and vices, and thus fall from *theurgia* (white magic) into *goëtia* (or black magic, sorcery). Yet neither white nor black magic are what

popular superstition understands by the terms. The possibility of "raising spirits," according to the *Key of Solomon*, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the Theosophical School.

It is a noticeable fact that Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates and Ammonius Saccas committed nothing to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions.

"Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet

give new directions to human thought."

Thus remarks Kenneth R. H. Mackenzie, himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopaedia*. Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A. D. 1640 to 1660—but twenty years—3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of "spiritualism" started by its votaries, and finding that these were far from covering the whole ground of the wide range of phenomena, formed at New York, U.S.A., an association which is now widely known as the Theosophical Society.

Fruit - Gathering

"The odor cries in the bud, "Ah me, the day departs, the happy day of spring, and I am a prisoner in petals!"

Do not lose heart, timid thing!

Your bonds will burst, the bud will open into flower, and when you die in the fullness of life, even then the spring will live on.

The odor pants and flutters within the bud, crying, "Ah me, the hours pass by, yet I do not know where I go, or what it is I seek!"

Do not lose heart, timid thing!

The spring breeze has overheard your desire, the day will not end before you have fulfilled your being.

Dark is the future to her, and the odor cries in despair, "Ah me, through whose fault is my life so unmeaning? Who can tell me, why I am at all?"

Do not lose heart, timid thing!

The perfect dawn is near when you will mingle your life with all life and know at last your purpose.—TAGORE.



T. S. Solidarity and Ideals

By *H. S. Olcott*
(In *The Path*, Oct. 1894)

THE time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage—in short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centers of intensest activity which have developed amidst favoring environments, and, as in other cases, the evolutionary force tends to shift its swirl from place to place as these conditions change. Thus, for instance, India was the first center where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it

flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the Founders sailed away in Bombay, in December, 1878, they left little more than the name of the Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burma, Japan and Australasia. Last of all, it has got to South Africa, South America and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society; it is the elastic tie that binds the parts together; and the platform which gives standing room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and

grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian Press testifies to its having stopped the tendency towards Materialism, which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is, that a drawing together in mutual good-will has begun between the Hindu, Buddhist, Parsi and Mussulman Fellows of the Theosophical Society; their behavior towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was prior to 1879, and the late tour of Mrs. Besant [1893-4] lightened up the sky with prophetic brightness.

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could have been made; the humblest laborer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to, could without preparatory coaching be got to answer on the spur of the moment my questions, so as to show that the idea of karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking," make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listen-

ers away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common-sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that it is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Mussulman by the followers of Islam, as a Hindu by Vaishnavas and Shaitives, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society.

We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course, this is reiteration, but all the same necessary; it ought to replace a "Scripture text" on the wall of every Theosophist's house.

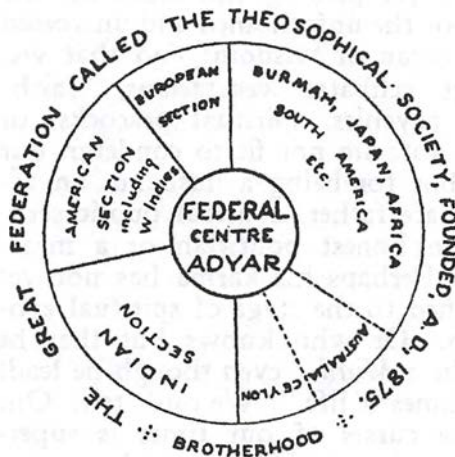
Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much, among us. The sooner we are honest to ourselves the sooner we will be so to our neighbors. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himalayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighian nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society, especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the *Gita*, the *Dhammapada*, the *Avesta*, the *Koran* and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things, is himself the slave of personal vanity, hence spiritually hem-

iplegic. Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists," psychics, spiritual peacocks, or what not, are not fit to condemn our neighbor for being a husband, an affectionate father, a useful public servant, an honest politician or a meat-eater. Perhaps his karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a *Muni*, "even though he leads the domestic life." We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize"!

One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousandfold more than by the other plan. When I say the Society I do not mean a Branch or a Section, that is to say, a small fragment or a large piece of it. I mean the Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our good-will, our sacrifices, our unselfish work, our altruism; a *fascis* composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual center of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to complete autonomy which has

been conceded to the Sections. Perhaps the real state of the case may be best shown at a glance by the following diagram:



The plan shows three fully-formed Sections, the Indian, American and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate Sections, and the broad field remains to be covered hereafter with Sectional organizations. The periphery of the whole is the Theosophical Society, which contains all Sections and territories and binds them together with its protecting rim. The heart,

or evolutionary center, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any other nation, that of that particular government. The boast of all Americans is that the Federal Government lies like eiderdown upon the States in times of tranquility, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are today stronger and more united than ever before. Behind us is a wrack of storm-clouds, before us the sun of peace shines. I call upon every loyal member of the Society to do what he can to strengthen its solidarity, to do which he need not desert his household and flit away to some Headquarters. In doing the work that lies nearest to hand and creating a new center of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

The Doctrine of Peace

If you have a nation of men who have risen to that height of moral cultivation that they will not declare war or carry arms, for they have no such madness left in their brains, you have a nation of lovers, of benefactors, of true, great, and able men. Let me know more of that nation; I shall not find them defenseless. I shall find them men of an immense industry; men whose influence is felt to the end of the earth, and all forces yield to their energy and persuasion. Whenever we see the doctrine of peace embraced by a nation, we may be assured it will not be one that invites injury; but one, on the contrary, which has a friend in the bottom of the heart of every man, even of the violent and base; one against which no weapon can prosper.—EMERSON.

The Theosophical Society and H.P.B.*

By Annie Besant

(From *Lucifer*, December, 1890)

[The following article expresses the views of many members of the Theosophical Society, who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor, I put in the article, which has not been submitted to H.P.B., nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance.—Annie Besant]

ON the 17th day of last month, (November, 1890), the Theosophical Society completed the first fifteen years of its existence, and can look back over a youth tempestuous indeed, but marked by continuous growth. When first, in New York, the two "Founders" of the infant Society enrolled their earliest members, a profound sadness must have lain at the heart of the one who realized all that was meant by that primary step. "The last quarter of the century!" Not for the first time had that cry been sounded in the Western World, but all the previous attempts had but stirred the waters and had—failed. Was this nineteenth century effort to pass into Hades with its predecessors, bearing only the wreckage of shattered hopes, of broken forces? Was this dawn to darken into night instead of morning, and leave the twentieth century to grope in darkness with none to guide? Or were there, scattered through the West, enough of the students of the past to awake at the summons from the Orient, students in whose hearts the occult fire was smouldering, waiting but the "breath" to make it burst forth in flame? Only when the knell of the century has sounded will the answer to such questionings be fully heard: still is the lot hidden, save from the eyes that pierce beyond the veil. It "lies on the knees of Osiris," and it will fall thence into the lap of failure or of triumph, as *they* keep faith or break it, who form the working brotherhood of the Theosophical Society.

The seed planted in America has grown there to a tree with widely spreading branches. In India the Society quickly made its way, and thanks to the energy, the eloquence, and the devotion of Colonel H. S. Olcott, the Co-Founder and President, branches sprang up in every direction, the ancient literature was enthusiastically studied, schools were founded where knowledge untainted by Christianity could be gathered by the young, and India, waking from the sleep of centuries, felt herself to be once more a nation, a nation with a mighty past, and with the possibility of a glorious future. While all this rush of new life thrilled along the veins of Hindustan, the heart of that life throbbed steadily on, the fount of the circulating energy, though the limbs and the organizing brain were more prominent in the eyes of the world. The heart was H.P.B. Indifferent to the exercise of authority, careless of external show—even to the shocking of those tight-fettered by social conventions—willing to efface herself if thereby her mission might the better prosper, there she was, the source of the occult forces which alone could sustain the Theosophical Society. Ready to prove the reality of those as yet little known powers of Nature, the effects of which are as marvelous to the cultured European as are the electrical phenomena to the Central African, she performed experiment after experiment for the instruction of those who personally sought her. But she steadily refused to vulgarize her mission by any kind of general "performance of phenomena," which could

*Reprinted by request.

only gratify curiosity and serve no useful purpose. When urged to "show her powers" merely to convince the general crowd, who cared nothing for Theosophical teaching but only desired to gratify their idle love of the marvelous: when told that thus she might win credence and establish her authority, she merely shrugged her shoulders, and with the indifference of the trained occultist, answered that they might believe or not as they chose; let them say she was "a fraud"; what did it matter? For the real student she had an inexhaustible patience, willingness to prove, readiness to explain; for the idle curiosity-hunter, a careless "Oh, it's nothing! Psychological tricks, Maya, what you please."

With many of the Brahmins she came into direct collision. Sent to teach to the world at large many of the doctrines which had been jealously preserved as the treasure of a privileged minority, she struck them on their tenderest point, their pride in the possession of knowledge hidden from the vulgar crowd, their sensitive jealousy lest their holiest should be profaned. Knowing that she was speaking truth, they often contradicted her in public, while in private they hotly protested against the desecration of their sanctuaries. Physically a subject race, conquered by the material force of the aggressive West, they retired the more into the strongholds of their intellectual pride, looking with unutterable contempt on the foreigner who could subdue their bodies, but who, in his ignorance of the secrets of Nature, was but a barbarian in their haughty eyes. That he should rule in India was well, since India had forsaken her ancestral wisdom and was unworthy to be free; but that he should catch a glimpse of that mental and spiritual realm of which they were citizens—nay, such intrusion should be resisted to the last, and the very existence of such a realm should be kept secret, lest he should find a gate that might let him in. That this Russian teacher had her knowledge from the sages they revered, they were unable to deny; but they resisted her

publication of the teachings as their ancestors had resisted the teachings of Gautama, the Buddha. Not for the "common people" were even the crumbs of the "Divine Wisdom."

Nevertheless, despite all, her influence grew, and the Theosophical Society struck its roots far and wide. Then came the bitter and unscrupulous attack of the Christian missionaries in the famous Coulomb forgeries, forgeries some of them so transparent that they could not have deceived an intelligent child, others ingeniously concocted of the half-truths that "are ever the blackest of lies."

And here, I venture to say, a mistake was made; a mistake in tactics as well as a failure in loyalty. An examination held promptly and on the spot proved the falsehood of the calumnious accusations, and exposed the nefarious artifices by which evidences had been fabricated. So far, so good. But then, instead of closing up round the assailed Teacher and defending to the utmost her position and her honor, the fatal policy was adopted of attempting to minimize her position in the Society, of arguing that the teaching remained impregnable whether the teacher was or was not trustworthy. It was a policy of expediency, not of principle, it being thought wise to ignore attacks rather than to refute them, and to lay stress on the inherent strength of the philosophy rather than to continually vindicate its exponent. Suffering from acute disease, and always doubtful of her own judgment in mere exoteric matters, in questions of policy and expediency, to trust to it against the advice of men of the world, H.P.B. allowed herself to be put aside, while the Society was exalted at the expense of its Founder, and left it to go its own way in Hindustan. When sufficiently recovered from almost fatal illness, she recommenced her work, but in Europe not in India, confining her activity to the Western world.

The effects of her presence quickly became manifest. Where was the occult heart, there was centered the life of the Society, and in the West, on

every side, appeared signs of new vitality. How the Theosophical Movement was spread through Western lands it needs not here to relate. The "Theosophical Activities" in every number of *Lucifer* tell the tale so that he who runs may read.

This rapid growth has been due primarily to H.P.B.'s personal presence, secondarily to the formation of the Esoteric Section of the Theosophical Society. Into this, those only are admitted who accept H.P.B. as their teacher in Occultism, recognizing her as the messenger of that Brotherhood who are the real Founders of the Theosophical Society. This Section embraces most of the most active workers in the Society, and as they base their activity on their philosophy little of it is wasted in running after false scents. There is a certain fringe of people who come and go, who enter from curiosity and are disgusted when they find only hard work; who seek for "powers" and are angry when they find only self-denial; who enter thinking Occultism an easy and exciting study, and break under the tension to which they find themselves subjected. But the center of the Section is steadily solidifying, and it encircles H.P.B. with ever-growing trust—founded on lengthening experience—with ever-increasing love, gratitude and loyalty.

Now touching the position of H.P.B. to and in the Theosophical Society, the following is a brief exposition of it, as it appears to many of us:

(1) *Either she is a messenger from the Masters, or else she is a fraud.*

From this dilemma there is no escape. If she does not come from Them, bringing Their message, doing Their work, executing Their commission, her whole life is a lie. From beginning to end, she has claimed nothing as her own, everything as from Them. Those who are in daily contact with her know how she continually refers to Their decision, speaks in Their name. No third course is open to us: there are only these alternatives, the mission is either real or fraudulent.

(2) *In either case the Theosophical Society would have had no existence without her.*

The folly of trying to separate the Theosophical Society and H.P.B. lies in this fact. Without H.P.B. no Theosophical Society. All the Westerns who know anything of Theosophy have learned from her or from her pupils. Col. Olcott, as he always recognizes, obtained through her his introduction to the work. Save for her, he would be a well-known American Spiritualist, not the President of the Theosophical Society. So with Mr. Sinnett, so with Mr. Judge, so with each and all. Many have obtained independent evidence afterwards, but for all she has been the portal through which they have passed into the occult world. Nor is the fact that the existence of the Theosophical Society is due to her the only proof of the hopelessness of the attempt to rend the twain apart. For just as it owed to her its inception, so now it owes to her its vitality. Where she is, there, evident to all eyes, is the center of energy; and where she is not physically, there the progress is in proportion to the loyalty shown towards her. Unfair criticism of her, ungenerous carping at her, slackness in defending her against attack from outside, wherever these are found there also quickly follow stagnation, decay, death.

(3) *If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.*

As to the ability and learning, these are not challenged by her enemies. They sometimes say that her knowledge is ill-digested, that she arranges her materials badly, that she is misty, involved, self-contradictory. But that she possesses an extraordinary fund of varied information, bearing on out-of-the-way topics and obscure philosophies, is admitted on every hand. If she be a fraud, why is she such a fool as to invent imaginary Teachers, fathering on them her knowledge, and so gaining on every side abuse and slander, while she might have gained

credit, to say nothing of money, by the simple and natural course of giving out her own as her own? Can anything more insane be imagined than for a Russian woman of noble family, married to a high official, to go out into the world on a wild-goose chase after imaginary Teachers, and having acquired a mass of recondite knowledge at great cost and suffering, to throw away all the credit of acquiring it, to ascribe it to non-existent persons, to face slander, abuse, calumny, instead of utilizing it in a more common way, to remain an exile from her own country, to be poor and despised where she might be wealthy and honored? If anyone can produce, outside Bedlam, a lunatic more mad than H.P.B. must be if she be a fraud, I should be grateful for the honor of an introduction.

(4) *If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being Their only channel to the Western world.*

This proposition scarcely needs argument to sustain it: it is self-evident; she alone is in direct and constant communication with the trans-Himalayan Adepts. They chose her, and presumably They can manage Their own business. Once accept the philosophy, you must accept her; accept her and you cannot stop short of the full proposition as stated above. And here let me make a suggestion to those who rashly and superficially judge H.P.B., and complain that she is hasty, and that she "shuts up" enquirers, that she repels would-be disciples. H.P.B. varies with the people who come to her. To the person who veils mere curiosity under polite forms and false courtesy, she will be abrupt, sharp, repellent. The hostile feeling masked under smiles, finds itself pierced by keen sarcasm, or knocking itself against a wall of ice. But to the honest enquirer she is patient and gentle to a rare extent, and only her pupils know of a patience that has no limits, a strength that never falters, an insight that never errs. In fact, H.P.B. herself is the test of the members, and when they begin to

grumble at her, they would do wisely to analyze themselves. I sometimes think of a test dropped into a solution, precipitating some substance therein contained. "What a horrid liquid it must be so to dirty that beautifully clear fluid!" cry the ignorant. If the substance had not been present, it would not have been precipitated by the test, and if enquirers and members are honest, they will find themselves attracted, not repelled, by H.P.B.

(5) *If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is Their messenger, and the Theosophical Society Their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.*

This is the conclusion of the whole matter, the decision on which must guide our policy. I see on some sides a disposition to temporize, to whittle away the Esoteric Teachings, to hastily twist them into accord with temporary hypotheses of Science, in order to gain a momentary advantage, perchance a fuller hearing. This is not wise. Already some such hypotheses, opposed to occult teachings, have been thrown aside by more advanced scientific thought, and have been replaced by other hypotheses, more nearly approaching the occult views. There is no need to hurry, nor to try to pour the archaic doctrines into new bottles, ere those bottles have been tested. The Secret Teachings have stood many thousands of years, and have been the source from which the stream of progress has flowed. They can venture to stand on their own basis for a few years more, till Science crosses the dividing line it is tentatively approaching with each new discovery.

To the members of the Theosophical Society, I venture to say a word of pleading. But a few years stretch before us ere the century expires, a century whose close coincides well-nigh with the close of a cycle. As the sands of those years are running through the hour-glass of Time, our opportunities are running with them; it is "a race against time," in a very real sense. If

the members care at all for the future of the Society, if they wish to know that the Twentieth Century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now arouse themselves from slothful indifference, sternly silence all dissensions over petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything, it is worth living

for and worth dying for. If it is worth nothing, let it go at once and for all. It is not a thing to play with, it is not a thing to trifle with. Ere 1891 sees its earliest dawning, ere 1890 falls into the grave now a-digging for it, let each Theosophist, and above all let each Occultist, calmly review his position, carefully make his choice, and if that choice be for Theosophy, let him sternly determine that neither open foes nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one.

Attaining Perfection

Do not forget that the earth is the refining furnace of the Ego, that the limitations of the physical, the inequalities of evolution and, in consequence, the impossibility of the majority of people realizing even for a moment, their unity with the Universal Self, is the reason for so much sorrow and so many personal grievances. No matter if your brother revile you, rise above the seeming: no matter if you are thrown down by seeming injustice, it can only be for a day: there are Powers that adjust the Karma of the individual to himself, so do not question Their Wisdom in these things, but remember the law is unerring, true, just. Study well your motives, if they are right you need not have a moment's anxiety about your work, or the troubles coming to you: for remember all inharmony is the result of ignorance, therefore do not allow yourself to be affected by it, otherwise you deliberately retard your advancement. The Scriptures of all religions show us that it is only through suffering that we can attain perfection, so no matter if you do feel at times too weak to go on, be comforted; no matter if the whole world seems to forsake you, be courageous! Know that at such times your strength is being tested, and if you hold fast to your ideals, and are true to your own higher nature you are not alone, but sheltered by the divine arms of Truth that will bring you all in good time to the joy and peace that passeth all understanding.—COLONEL H. S. OLCOTT'S last *Presidential Address*.



Colonel Olcott's Work in India*

By C. Jinarajadasa

ON August 2nd fell the 100th anniversary of the birth of Colonel Henry S. Olcott, the first President of the Theosophical Society. He will always have a page in the history of India, if not for his many philanthropic and religious activities, then for the fact that he was the first to use certain phrases in connection with India's National life, which are common today. He was the first to organize in 1879 a Swadeshi Exhibition of Indian manufacturers, to show the public of Bombay what beautiful objects were being produced by Indian workmen and were being slowly lost to India because Indians cared little for them. Five weeks after his arrival with Madame Blavatsky in India, in his first address describing the Theosophical Society, he used the following phrases: "Be Indian first," "Young India," and "the Motherland." In a magnificent peroration he described the picture of India's awakening after a sleep of ages and revival of her past glories. . . .

He initiated in 1883 an organization for Indian lads called the "Aryan League of Honor" to develop in them the sense of truthfulness, courage and religion. He was one of the first to take up the question of the Untouchables, and in 1895 he organized the first of five schools for them, where

elementary education was given free. The schools were maintained by donations which he gathered from his Theosophical friends, with a small grant from Government.

Colonel Olcott became quickly the champion of the Buddhists of Ceylon. In a remarkable way all the High Priests of the Island gathered round him, and they gave him a commission under their signatures to admit candidates into Buddhism with *Pancha Sila*, the old Pali formula of admission into Buddhism. Such an honor had never been given to any layman before, even among the Buddhists themselves. It was largely as the result of his work that the Buddhists obtained a public holiday on their principal festival, the Birthday of the Buddha. This paved the way for Hindus and Muhammadans later to obtain a similar right for their festivals.

Colonel Olcott started a Buddhist educational movement in Ceylon and travelled from village to village in his own bullock cart, lecturing, collecting funds, and organizing a work which now has to its credit four large colleges and over 200 schools for boys and girls, all under the management of Buddhists. He traveled twice to Japan, on the first visit delivering over 70 lectures, and on the second getting the signatures of the leading Japanese sects of Buddhism to a statement of 14

*Excerpts from an article in *News and Notes*.

fundamental principles of the religion which had been agreed upon by the Buddhists of the Southern Church of Ceylon and Burma. After a period of 2,000 years of separation he brought together these two divisions of Buddhism. . . .

All who came into touch with him in India felt at once his intense sympathy to every Indian. He was absolutely without the slightest sense of "color," and all Indians, whether Hindus, Parsis, Buddhists or Muhammadans, were as his own blood brothers. Though he was most interested in Buddhism and Hinduism, yet he was also keen on the revival of Zoroastrianism, and one of his enthusiasms was to get the Parsi Panchayat of Bombay to equip archaeological expeditions to go to Persia on the search for Zoroastrian remains, particularly lost scriptures. On a few occasions he lectured on Islam so successfully as to be acclaimed as a better Muhammadan than his audience.

One of the remarkable contributions to the revival of Indian learning was Colonel Olcott's organization in 1886 of the Adyar Library. His aim was to collect and preserve rare Samskrit and other manuscripts in India which were fast disappearing. Further, he

intended to build up round the Library a scholarly institution to revive the ancient learning in connection with the great religions of India. From a small beginning, the Adyar Library has grown to be one of the well known Oriental Institutes of the world, with its special publications. It has especially collected manuscripts, and the collection today contains 17,584 palm-leaf manuscripts. Three Pandits are permanently on the Library staff, and, as funds permit, manuscripts are bought to increase the collection. Copies of manuscripts in the Library are made and sent to other Oriental libraries.

A noble dream of Colonel Olcott's was to make a Hall of the great Religious Founders at the Headquarters of the Theosophical Society at Adyar, Madras. This dream he was able to realize, and in the Lecture Hall of the Society today there are the statues of Shri Krishna, Buddha, Zoroaster and Christ. Obviously there could be no statue of the Prophet Muhammad, as images of any sort are forbidden in Muhammadanism; so the place of a statue is taken by an Arabic inscription praising *Al Quran*. The sign of Theosophy in the Hall is the seal of the Society, with its motto "There is no Religion higher than Truth."

Rule Through Love

The most difficult thing for a white man in Asia to learn is, that the customs of his people and those of the dusky races are absolutely different, and that if he dreams of getting on with the latter he must lay aside all prejudices and hereditary standards of manners, and be one with them, both in spirit and in external forms. If the English, the conquerors of the dark-skinned nations, could only realize and act upon this principle, they would rule through love instead of by craft and force.—H.S.O. in *Old Diary Leaves*.

Our President-Mother

By G. S. A.

In Yoga enwrapped
For the sake of the world,
Our President dwells—
In Yoga enwrapped.

On duty she stays
In the midst of us all.
No word of recall—
On duty she stays.

Not yet is her hour
For release from the world.
Her Lord still has need—
Not yet is her hour.

Transfigured she lives
In Himalayan Heights.
In Silence and Pow'r
Transfigured she lives.

Though silent, she speaks;
Though at rest, she leads on,
Her Voice still rings forth—
Though silent, she speaks.

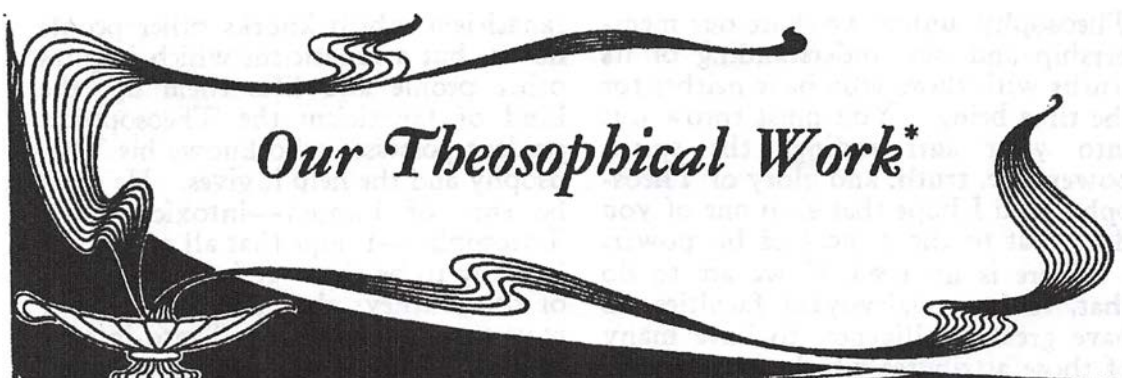
For her, Time is not,
In her age she is young.
Her heart is afire—
For her, Time is not.

She fights for the Right
'Neath the Flag of the *Star*.
With ardor unquenched
She fights for the right.

The Land of her Lord
She enfolds in her Love:
She holds in her Peace
The Land of her Lord.

In Silence and Pow'r
She upholds the whole world.
She watches o'er all
In Silence and Pow'r.

Far off, yet so near
She reigns Queen of our hearts:
Blessed Mother of ours—
Far off, yet so near.



Our Theosophical Work*

By Dr. George S. Arundale



AM going to speak to you this afternoon on the work that lies before us, because the main ingredient of my life is a supreme and ardent and intense and unquenchable confidence in the future both of the Theosophical Society and Theosophy; and it is essential that every member get rid of that ignorance which masquerades so often as doubt and as depression, and look forward to the future with the serenest of purpose. If you are not sure of the future of the Society, if you are not sure of the eventual triumph of Theosophy, then there is something the matter with *you*, not with Theosophy or with the Theosophical Society. If sometimes you doubt as to whether the Theosophical Society has a future, as to whether its greatness is not already past, as to whether its touch with the Masters is not already over, then while you think like that, you will be left behind, and the Society will have reluctantly, but inevitably, to go forward without you.

The Society is moving forward; it is moving forward to its destiny, greater, as I conceive it, than the achievements it has already known. It is moving forward under the same great auspices under which it has already to its credit many great triumphs. There is an even greater need for Theosophy and for the Theosophical Society in the world of today, in

the world of the future, than ever there has been; and because of that need and because of the power behind the Society, and because of the life and the light inherent in Theosophy, we shall perceive our Society moving ever onward from achievement to achievement. I hope that all of you will be wise enough, not only to be close in the heart of the Society yourselves, to be full of joy and full of enthusiasm yourselves, but eager to attract as many as possible to membership of the Society, so that it may be strengthened, so that the individual member may find peace and truth, and the world may be immensely benefited.

Each one of you ought to be able somehow or other, by his own infectious enthusiasm, to draw during the coming year, not one member, but more than one member into the ranks of our great army. You ought to be able to do that; you ought to be able to discover in your surroundings those who need Theosophy, for in the surroundings of every member there are those who need Theosophy. It is for you to present Theosophy so that persons are able to realize its value to themselves. It is not enough to be a member of the Society, it is not enough to study, it is not enough to be happy in the Society ourselves: that is only part of our own satisfaction. We do not complete our satisfaction, we do not fulfill our membership of the Society, we do not understand

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Theosophy, unless we share our membership and our understanding of its truths with those who have neither for the time being. You must throw out into your surroundings the spirit, power, life, truth, and glory of Theosophy, and I hope that each one of you does that to the utmost of his power.

There is no need, if we are to do that, to have clairvoyant faculties, to have great intelligence, to have many of those attributes which are supposed to be required by the public speaker. You can be a simple, unassuming, earnest, humble member of the Society, and yet be as full of the fire of Theosophy, as full of power to exemplify it, as the most ardent and the most efficient speaker who addresses the public from the platform. Your own life, your own spirit, your own intense conviction, your own burning enthusiasm, those will convince and help to bring people to Theosophy, even if you have that mind, that intelligence, that power, that understanding which enables one to present the teachings of Theosophy publicly.

LIVING THEOSOPHY

Far more than any study or any power of communicating the teachings, is individual purity of life, character, daily living in accordance with the truths of Theosophy. This often appeals far more even than the finest orators. We must go forward with great confidence, and I want you not merely to *be* confident, but to *look* confident.

Many of our members look rather the reverse of confident, and some members do not seem to be joyously scintillating with Theosophy; they don't seem to be always enthusiastically holding up the torch of Theosophy, proclaiming Theosophy everywhere, in season and out of season. They sometimes seem to keep Theosophy to themselves, or to be a little afraid of communicating Theosophy to others.

We ought to have in our composition, even the most intellectual of us, some element of fanaticism; not an unduly aggressive fanaticism, not a

fanaticism which knocks other people down, but a fanaticism which inspires other people and lifts them up, the kind of fanaticism the Theosophical student possesses who knows his Theosophy and the help it gives. He must be sure of himself—intoxicated by Theosophy—I hope that all of you are learning to be that. It is the first half of the journey; the other half is, if I may use the expression, "auto-intoxication" by the very splendor of yourselves, the intoxication of self-realization. *But before you can know yourselves to the fullest measure, you must know Theosophy.*

REALIZATION OF THEOSOPHY

Now what is to be our program? What shall we look forward to during the coming years? *First*, we are to look forward to a *more intense realization* on the part of every member of *what Theosophy is*, of the teachings, and of that behind the teachings, of which the teachings themselves are but partial reflections—a realization *intensified* of the teachings, and of that life, of that power, of that divine wisdom, of which the teachings are shadows, less than the lights whence they proceed. So that every individual member must be moving through the teachings to the reality of which they are the mirror. He must not be stopping short at any teaching, he must move forward on the way towards which the teaching points to that from which the teaching comes.

What is the background of karma? What is the background of reincarnation? What is the background of the planes of consciousness? What is the background of the Inner Government of the world? What is the background of the Lodge, of the Great White Lodge, of the existence of the Masters? What is the background of the very evolutionary process itself? What lies beyond all that which we have set forth in our literature in this world of form and of inevitable limitation? What is there of which karma is but the expression? What is there of which reincarnation and all the other teachings of Theosophy are but the

expression? You must penetrate through into the ultimate from this *relative* Theosophy. That is one of the points of realization to be attained by every member.

The *second* point is for every member to become a specialist, to take unto himself one special aspect of the teachings and become a master of it, to know some special teaching for himself so that he is able to stand up before the world and bear personal witness to the truth and reality of at least a fragment of the teaching, most of which, perhaps, he can but believe. Now each one of you should be busy about making some teaching your own, so that you can say, "I know," and can even detail to the world the processes by which you have reached your knowledge. Many members can say, "I know from the intuitive standpoint; I have had a flash of knowledge, but there is no process in my mind at all, because my knowledge is not of the mind." But we must have knowledge also which it is possible to analyze so that we can show the various steps and processes by which we have attained this, that, or the other knowledge. In my book on Nirvanic Consciousness I endeavored to show how I reached personally a knowledge of Nirvana, and what the states in consciousness are through which one has to pass in order to reach that state of consciousness. Hence, Nirvanic consciousness is my contribution, my testimony. That is the power to be a witness to the public of the truth of certain of the teachings, and every member of the Society ought to be able to do in his own field that which I have been trying to do in mine. There is no difficulty for the student, save the weakness of his will and a sense of incapacity. "Oh, I cannot possibly do that," he says. The moment he says that, he closes the doors, locks them, and loses the key.

This, then, is the second stage: We need more witnesses, living witnesses to Theosophy in the outer world, and every member of the Society must see that he himself is able to become a living witness with regard to some

fragment of the teachings if not with regard to all of it.

Thirdly: A more intense realization of the three Objects of the Society, and what they mean. What does brotherhood really mean? What does the study of comparative religion really mean? What do we really mean by the investigation of the hidden laws of nature? How can each member fulfill those three Objects in his own life, in his own study, in his own experience? All that is summed up as follows: This more intense realization of Theosophy is to be achieved, first, by listening to authority; second, by engaging in experiment, and third, the result of the two—the achievement of that knowledge which is *being*. Authority and experiment correct each other and lead you to the goal of knowledge which is simply being.

That is the *first* part of our work, a more intense realization of Theosophy along the lines which I have suggested.

APPLICATION OF THEOSOPHY

Second: A more intense application of such realization in terms of service in every department of life. Your knowledge, your being, the extension of your knowledge, the extension of your being, to illumine the darkness of the world in every department of life. In this you can think of the Rays as giving you the best ways and means of applying your Theosophy to the needs of the outer world. If, for example, you are thinking, if I may use the expression, with *First Ray* Theosophy, then you are thinking of serving the world in organizations, with executive ability, in statecraft, politics, government, the apotheosis of rule, the motive of will. That is one of the activities for those Theosophists who are inclined in that direction. I happen to be inclined in that direction myself. That is *First Ray* work.

Then there is *Second Ray* work, the apotheosis of the intuition, religion, and education specifically.

Then there is the *Third Ray* work of service to the world through the abstract sciences, the apotheosis of the higher mind.

There is the *Fourth Ray* work, a very interesting kind of work, that of service through sending out into the world steadying influences and helping wherever possible to balance movements. This work helps to steady and balance the world and keep it safe on the course appointed for it. There you have the apotheosis of the *principle of adjustment*.

The *Fifth Ray* is the service of the concrete sciences and the apotheosis of the form-mind, a most important work.

The *Sixth Ray* is essentially *pioneer-ship* in every department of life. That is the Ray of adventure, the Ray of fire, the Ray of devotion to greatness, and it gives the apotheosis of greatness. We sometimes call the Sixth Ray the Ray of devotion, which is not a very good name to give it, for it is really the Ray of fire.

Then there is the *Seventh Ray*, which is the apotheosis of magic, formulae, formulae of truth, ceremonial—in other words, channels through which truth can flow. For example, the idea of the Trinity is just a formula of truth; the idea of transubstantiation is just a formula of truth, a great truth set before you in a paragraph, word, or phrase. Religion is full of formulae, ceremonial and magic are full of formulae, symbols are formulae, or if you like to call yourselves necromancers, a special type of Theosophy deals with that kind of work.

Remember that all Rays help one another, and however much you may be specifically interested in one particular Ray, you can use all the other Rays to the advantage of the particular line which you yourself happen to be interested in.

THOUGHT—FEELING—WILL

There is little which we cannot reach, poorly as we may be equipped at the present time, and if you happen to be specifically temperamental to one or the other, let us say, of the seven Rays, you can use your temperament intelligently to reach the far-distant places of the earth. You can affect what is taking place everywhere by

your thought, by your feeling, by your will, by your aspiration, by all that is you. Even when sitting at home in your room, bedridden perhaps, you can help change conditions in the world if you have Theosophy. Properly directed thought is a wireless set, receiving and transmitting as no other wireless set can receive and transmit. You have it, it is yours. You can help change every department of life with the Theosophy that you personally, individually, and by yourself happen to know and understand how to apply.

Part of the work will be to interest every individual member in the making of such desired changes, so that wherever he is he will be a power, unrecognized by the world, undreamt of by the public, and yet a power slowly but surely moving the world to righteousness. Each one of you has been given that opportunity to use such power as he joined the Theosophical Society. Initiation into the Society and receiving the teachings meant the conferring of the power. Whether the power means anything to you, or you use it, depends upon you, but the power is there.

That is why I say we shall be busier in this next decade changing the world even more effectively than Theosophy has already done. It has most marvelously changed it already, though I am afraid some Theosophists do not realize what it has done. So I beg you to remember you are living dynamos of power, resistless because you have each the truth direct from the eternal source, the Great White Lodge, the heart of which is the King Himself.

THE MESSAGE OF THEOSOPHY

Now what is to be our message? The application of the truth we receive through the service that we are eager to render. What is to be our message in these various departments of human life? What are the keys with which we are going to unlock the doors of the world's problems? First, four master keys: truth, freedom, responsibility, growth. The truth shall guide, shall make you free; freedom shall

give you wisdom; responsibility shall give you comradeship, and growth shall give you life. Each one of us needs to feel himself, the whole of himself, to be in possession of truth, of freedom, of a sense of truth at least, of a sense of freedom, of a great sense of his own responsibility to the whole of life. Each must have a sense of his own continuous growth. No one is ever standing still anywhere. Everyone else is always growing, always moving forward, and even when sometimes he appears to be moving backwards, there is a relentless movement onwards and upwards which no particle of life can escape.

RELIGION

Taking those generally, those four great principles, truth, freedom, responsibility and growth, we apply them to various departments. Let us apply them to the religions of the world. What is the message of Theosophy to be taken into the religions of the world? The unity of truth, *first*; the brotherhood of all faiths, *second*; the saviours as living beings, *third*; the call of revelation, *fourth*; the call to experiment, *fifth*; the call to the great eternal symbols of life, *sixth*.

I repeat: There are six aspects of Theosophy to be emphasized in the department of religion—the unity of truth, the brotherhood of faiths, saviours as living, ever living realities, the value of revelation and authority, the infinite importance of personal experiment, and the value of symbology, as it were, as labor- and time-saving devices. In one way the heart of those six aspects, the great heart of universal brotherhood, is harmlessness. There is no greater word in the dictionary of Theosophy than harmlessness.

POLITICS

In *politics*, what is the message of Theosophy? Patriotism, government by aristocracy of the truly wise, and the sacredness of law and order. Work is the only real credit of a nation, character is the only real strength of a nation. The citizenship of the younger brethren in the subhuman kingdoms,

and of the Elder Brethren in the superhuman kingdoms, and the exaltation of greatness, and specifically the greatness of motherhood. That, to me, is the message of Theosophy in the political field.

EDUCATION

In *education*, the message of Theosophy is individual uniqueness, so that there may be individual contribution to the general welfare. Education for service. And then the three great releases of the triune powers of man, the release of will, the release of wisdom, the release of fire: the release of will that fear may disappear, the release of wisdom that ignorance may pass away, the release of fire that all dross may be burned away in its consuming flames.

INDUSTRY

In *industry*, what is the message of Theosophy? First, that the workless citizen is the foundation of a decadent stage. We want, not the dole, not charity, but honorable work, honorable employment, honorable leisure, honorable old age. Honor in industry is one of the great messages which Theosophy has, and another, the greatest honor, is the honor of motherhood and the family. Much of our depression and much of our difficulty lies in the fact that we have forgotten the motherhood of the land. We prostitute the motherhood to harmful objects, and so the mother turns her face away and the children have to endure unhappiness. These are some of the messages of Theosophy in the industrial department of life.

SOCIAL ORDER

In the *social life* generally Theosophy has a tremendous message to offer, the message of the great sacraments, symbols of the social order: the sacrament of birth, the sacrament of puberty, the sacrament of maturity, the sacrament of marriage, the sacrament of suffering, the sacrament of joy, and the sacrament of change. These are the seven great sacraments of the social order, and each one of them should be

reverenced, *must* be reverenced, if there is to be a happy social order for the people. All those sacraments must therefore be recognized and honored by the state. The sacrament of birth must be a celebration by the state. The sacrament of puberty, when the youth, the boy or girl, begins to be able to take some part in the welfare of the state, that also must be a celebration of the state.

When the individual reaches his maturity, let us say at the age of twenty-one years, then there must be established a splendid and a formal relationship between the state and its citizen, and a splendid celebration should be held wherein the state opens its arms to the citizen, the young citizen full of youth and enthusiasm and of hope and of joy, and enrolls him in the army of the state's progress. Then the sacrament of marriage, of equal importance to the state. The state must take cognizance of, delight in marriage, in the sanctity of marriage, in the fact that marriage is a sacrament. Suffering is another sacrament, and joy another, and change, another. The sacrament of death, the final, the supreme sacrament of the social order, and the sacrament of suffering has at its heart the beauty of understanding, while the sacrament of joy has the beauty of sharing. You can see how noble the social order can become under the influence of the great plan, in the light of Theosophy. Summing up those sacraments, we have to insist upon the essential sacredness of man, and you can perceive, perhaps, into what dignities the state can be lifted when humanity is understood in the light of Theosophy.

OBJECTS OF THE T. S.

The Masters have rightly said there is no need to change the Objects of the Society. We could have no better Objects, no better first Object for our Society than to form a nucleus of the *universal reverence of all life*, for that is the great principle of brotherhood.

There is no greater virtue, no virtue more needed in the world today than the virtue of reverence—a nucleus of the spirit of brotherhood expressed in other words: I suffer in the pain of another, I rejoice in the happiness of another, I grow in the growth of another, I die in the death of another.

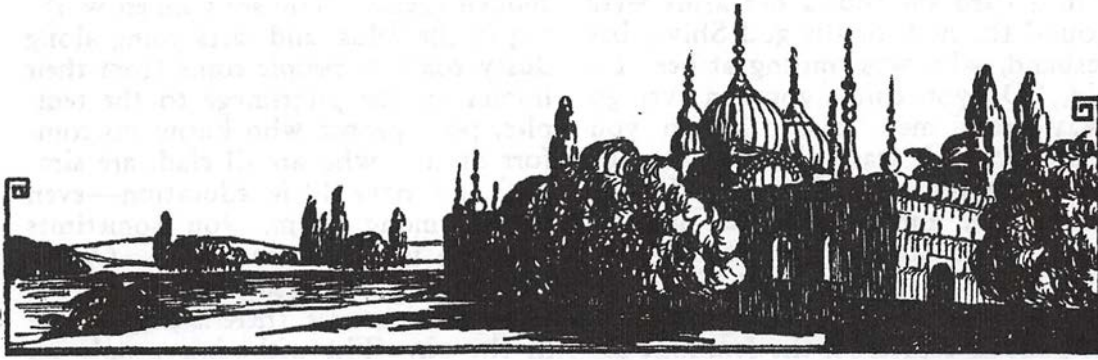
We cannot be healthy; we cannot be well; we cannot be abundantly and truly happy so long as pain and suffering and misery endure in the world.

And so our message to the world is based on the first Object of the Society. Our message to faiths and religions and philosophies and the groping of earnest men for truth is based on the second Object of the Society. Our message to the mind, to the intellect, that dominant feature of our race today, is based on the third Object, the Object which expresses earnest seeking and wise humility.

FUTURE PROGRESS

That is, in brief, as it seems to me, the line along which our Society is going to move forward. But remember this, to give you encouragement, to give you a sense of certainty, to give you a sense that you are not alone, and will not be alone in the future: *We go forward with our leaders.* A leader who dies is not dead to us. He is only dead in that particular body, but he lives with us and in us and through us. H.P.B. is alive; it is futile to take you "Back to Blavatsky." Better to say, "Forward with Blavatsky," who is as much with us today as ever she was when she dwelt on the physical plane; and the same is no less true of our Colonel Olcott. It is no less true of everyone who has helped us in the past, and it will be no less true of our beloved President-Mother when she has to pass away, and to hand on the torch of the presidency to the one who may be appointed and elected her successor. She and they will remain, and together we shall go forward to the work which is appointed for the Society to do.





*The Spirit of India**

By Rukmini Arundale

[At an informal meeting held at Olcott, Wheaton, in August, 1932, Dr. Arundale asked Mrs. Arundale: "What can India give to the West, and how much does the West need the emphasis of the Aryan spirit which dwells in purity in India? It might be very helpful if you would answer this question, especially in this comparatively young country, far away from those wonderful influences of the East." Notes of Mrs. Arundale's reply follow.]



DON'T know just what phase of it to speak about, yet on the other hand I can talk little about anything else. I know exactly what I would like to convey, but it seems to remain in a state of "atmosphere" in my mind, rather than in the physical form of words, because I can *feel* what I want to talk about and wish I could make others feel it; then I would not need to speak at all. However, I will start with a little story about India, as it gives an insight into the real spirit of India and the soul of Hinduism. The main thought in the story is beautiful, and it appeals to me. This story is of the goddess Parvati, a daughter of the mountains, who was born and lived in the Himalayas. She married Shiva, who, to the Hindu, is King of the world.

One day (as very often happens in Hindu stories) there was a misunderstanding between them. Parvati was very sad. Shiva looked at her rather amused, although he knew something was troubling her; but to tease her he pretended he did not know. She walked

away by herself to a lake and sat down on the banks with her feet in the water. She was thinking, "I am so lonely" (it seems even goddesses can be lonely), "I wish I had a friend."

At that moment a swan came towards her. As she caressed it with her hand, it said to her, "I am lonely, too. May I stay with you?" "Yes," she said, "will you tell me why you are lonely, and your history?" As it began to tell her its story she heard the buzzing of a bee, which finally settled on her shoulder. "I am also lonely," said the bee. "May I sit here and listen too?" "Yes," she said. After a little while a big bear came along, who also wanted to join the company. All were so happy to be near the goddess.

As she was caressing the swan, listening to it finishing its story, suddenly the swan, the bee, and the bear all vanished. Again she was alone.

"Why am I alone?" she thought, as she walked along the mountains to her home. On the way she met a great big bull called Nundi, and putting her arms around his neck, she said, "I am so glad you came, for I am very lonely." Then she began to cry. As

*The complete addresses given by Mrs. Arundale will be printed in book form in the near future by the Theosophical Press, Olcott, Wheaton, Illinois.

if in a flash she found her arms were around the neck of the god Shiva, her husband, who was smiling at her. He said, "Do you think you can ever go away from me? Even though you went away, I was with you as the swan, the bee, and the bear who sat beside you, and I was even Nundi. Even unconsciously you had to put your arms around my neck!"

You see, the story illustrates that the goddess represents the feminine aspect, sometimes called matter, which can never be separated or "lonely," because she is an inherent part of the one life. Even when the goddess thought she was lonely she had her arms around the god himself, the very embodiment of all life—the King.

I do not know whether the story gives you the "quality" of Indian stories, but it is a beautiful one, helping us to realize the oneness of form and life. There are lovely stories in India through which alone one gets the true "atmosphere" of India. Many people visit the temples and go sight-seeing around the cities, taking pictures, but they are not going to know India in that way. This story is typical of India. There are, as I said, stories which show you India's "atmosphere." They are lovely and human, full of deep meaning. They teach the Hindus, who, for generations, thousands of years, have been thinking along those lines, who have studied the great philosophers, studied their lives, searching for truth, and the reality of life. It has given them power to search deeply for knowledge which comes from books, and even the simple stories which bring such beauty; thus has been perpetuated through the ages the wisdom of the sages of India.

Think about them. Hear clearly the voice of the silence within yourselves. That is what India urges you to do. Not because I happen to be an Indian (I am forgetting that and only thinking of India), but India can teach us to listen to the voice of the silence. She is a country evolved in silence. Often in Southern India many people watch for the sunset, and as soon as the sun goes down there is a peculiar,

sudden silence. You see women working in the fields, and carts going along dusty roads as people come from their homes on the pilgrimage to the temples, poor people who know no comfort or joy, who are ill clad, are simple, and have little education—even there, among them, you sometimes hear the voice of the silence. Or, in the early morning, say at four o'clock when the sun rises, there is deep silence in the air. The orthodox people on rising sing and chant mantrams, after bathing in the river or sea, and pray to the goddess that she may bring prosperity. You perhaps need not go to the river with them, but rather sit in your room and listen. There, even though you do not see anything, you *hear* something, and *feel* something, an exalting something to which we are all trying to listen with our "other ears," and one contacts a *sense of eternity*, a *sense of being*, a *sense of greatness*, of *majesty*.

Daily you can hear chants expressing the real majesty of the great teachers of the Manu, who gave them to the Hindus. The rhythm which comes with them is like an eternal pulse that beats, the heart of the universe. You hear that in the silence. You can hear it also in your country if you listen. Perhaps after you have been in India you will learn to hear it better in your own country, even though it is not really necessary to go to India to learn it. You really should try to learn it here and find it here, and it does not mean, of course, that you have to sit under a tree like some yogis and meditate.

It is the atmosphere of the *centuries of spiritual thought* which makes India different. Like old age—beautiful. An individual when in India feels the oldness of the country, just as an individual in America feels the youngness. Youth can learn a great deal from beautiful old India.

I am sorry to say many Indians do not realize what India really is—its age-old, simple beauty. They think it much nicer to be comfortable, and would rather have all the modernity the West can offer. Not the orthodox

people, however. If I were to offer an orthodox Hindu some of the western comforts, he would say, "What do I want with a soft bed, and material things? Isn't the floor good enough?" Indians are not accustomed to comfort, therefore the floor is comfortable to them. You may enjoy comforts as much as you like, you can have everything you like in life, but most enjoyable material things become boring if you have enough or too much of them. A beautiful thing or truth can never become a bore. Most remarkable, but true! If ever you have contacted the Master, if He were to speak to you the same words a hundred times, they would be equally beautiful always. The Masters are the very essence of us.

We often *speak* from the point of view of the real, the beautiful, the eternal, yet we do not try to listen to that inner voice. Of course you may have read the book *The Voice of the Silence*. Yet how many have *heard* it? You must *know for yourselves* and *feel for yourselves*. It is because we do not know the essential truth, it is because we do not know the beauty of the inner life in humanity as well as in the gods, and because we do not know we get tired and want something different. We are continually changing our minds, our thoughts, our opinions, seeking for this, that or the other. We are seeking all those things in the *form* and not in the *life*. Real form can never be separated from life.

Rituals, for example, are beautiful forms filled with life. Of course I am rather a strong ritualist. I am so keen about art and beauty and rituals. To me they are the synthesis of beauty. India is a land of beautiful ceremonies.

You talk about Theosophy. One person will say all life is one, and another person will say all life is beauty. Instead of all of our discussing in a drawing-room, being sentimental about the beautiful things therein, why can't that be changed into beautiful gestures, beautiful movements, words, and so forth. That is what ceremonial is to me. All we say, let us

say it together, even in the matter of discussion. Instead of meditating alone, let us meditate together. I like to meditate in action. Perhaps I like action in the beauty of movement and gesture and form, that is why I began with that story.

In India there is a soulful atmosphere and majesty. There is a sense of eternity, of real being—that India gives. But the others can give you form. Were we to raise ourselves to a higher level, and forget all that is ugly in our different countries and put them together, we could make a most marvelous ritual of all countries. India can give that life and the rest of the world can produce a most beautiful chalice, combined out of the many, each perhaps of a different color.

For instance, if America liked to be an emerald or ruby, why not? Every country would be a gem. If we could bring together the small sparks of those gems, which exist in every individual country, if we could burn away all dross from each individual, and synthesized only the pure gems, we could form one unity and one life. We should indeed be making a marvelous and true spiritual form filled with life, ornamented as it should be by these gems.

Theosophists can do that—we are seeking for that but we have not yet done it. Even if the whole nation is not evolved, at least a small section of the nation can be evolved to produce that, to be the starting point of that great jewel which is ourselves.

I like to think of a beautiful hymn which is sung in India to the great golden deva of the earth. I am told that the earth deva or spirit is golden. I like to think of that. So whatever seems to be sand or soil, desert or vegetation, heavy rain or gentle showers, all synthesized—the essence of it, the very soul of it, is gold. That is what we are to do. As the deva represents the very essence of it, we can help to a certain extent in one thought, along one line, one beautiful keynote.

I was thinking also that often in India the lotus is represented as a spir-

itual flower. That again is the same thing. The same idea. The jewel in the lotus, which you read about in *The Light of Asia*. What is the jewel? Of course you could say Lord Buddha. But what is He? Not merely an evolving being far away from us. Not merely one who is ever so much more beautiful than we are, or someone who can help us from far away. It is not that. He is in us, is the very spirit of us. A lotus although born perhaps in a pond, in mire, and it doesn't matter how dirty the pond really is, is the most beautiful flower, because it has

risen above, because it has transmuted all that is ugly into all that is beautiful.

You and I talk about who is great and who is not, who is beautiful and who is not, who is spiritual and who is not. All this does not matter. Our arguing does not matter. There is a reality above us, apparently not concerned with us, yet to grow out of us like the lotus.

This is only a glimpse of what India has to bring to the West, and that glimpse is to help you see the wisdom she possesses.

"To The Great Orphan"

By Mabel K. Miller
(Oklahoma)

My heart is hungry for each bit of Love;
Where once I drew the curtain of my pride
Swiftly across each passing, sweet emotion,
Now have I torn those barriers down, and stand
Exposed to Thy sweet Light, O Love, and bask
Within Thy rosy radiance, crying "More!"

So let me love thee, Friend, and thee, O Stranger,
My heart still hungers for each bit of Love,
Though brimming full; ah, could one drop of this,
My Happiness, be set—a shining jewel—
Within each suffering human life, the World
Would swoon in joy of Love—and sorrow'd hearts
Stand murmuring, swelled to bursting with their sweet!

But let me love thee more, O Friend or Stranger—
Tho' heavy now my heart with weight of Love—
Still let me love thee more, and ever mounting
On joyous Wings of Love-thirst—love thee more!
Until the Chalice of my heart be broken
By its sweet burden, spilling all its Gold
Into that shining, rapturous Sea of One-ness

With Him, Who is All-Love!

Memories of Colonel Olcott*

By Marie R. Hotchener



ANYONE who had not realized what Adyar meant to Colonel Olcott should have been with him when he arrived there on December 11th, 1906, after his many months' visit to Europe and America. Because of his long, severe illness, caused by his accident on the ship at Gibraltar, he had been doubtful that he would live to reach Adyar, and now his rejoicing knew no bounds, nor did that of his faithful friends and servants there. His homecoming was like a joyous fête continuing for several days. Visits from friends, presents, flowers, were unending. The *panchama* school children were given a holiday and a feast prepared for them in the grounds of the Headquarters. These little unfortunate children seemed to have twined themselves about his pitying heart.

The Colonel gained new strength and was able to view some of the festivities from the veranda near his room. New strength continued to fill him, and he grew better for a few days, though the heart was still very weak. He was even permitted to take some drives.

His first visits were to the several *panchama* schools, and the children vied with each other in showing him their affection and gratitude. He explained to me that prior to 1894 there were no schools existing for these poor little "untouchables," born outside the four castes, until he established them, one by one as funds permitted—five of them. He had so interested Theosophists in this important work that the schools were then being supported by donations. They were under the supervision of Miss C. Kofel. Miss Palmer and Mrs. Courtright had been former superintendents of them.

After making several visits to these schools with him, observing the children's work, and noting the very simple teachings they were able to master (the large majority of them being greatly undeveloped mentally), I asked the Colonel if he thought the labor and expense of the effort were worth while. He replied that when the idea of establishing a *panchama* school in Madras had first come to him, some years prior to 1894, when H.P.B. was alive, he also wondered whether it was worth while to try to teach children of such a low grade of intelligence, so he consulted her about it. She said she would ask her Master. She did so. He replied that even the simplest education would be of true value to them, since it would aid their mental development, quicken their evolutionary progress, not only in this life, but in future ones. Otherwise they would be born again with as undeveloped minds as formerly.

The Colonel said that this explanation of the Master threw a flood of light upon his understanding of reincarnation. It was now confirmed to him, and he realized more fully that it is the *quality* of a person—the qualities in the personality—that conditions his future in this and other lives; it was a clear, scientific fact, the action of the law of *magnetic attraction* of one's inherent qualities.

The Colonel described to me what an inspiration this message of the Master was to him, and how his heart was wrung with pity and a desire to help when he realized what it would mean to the future welfare of the poor outcastes to be taught properly. The following are his own words from his *Old Diary Leaves*:

"The disabilities and miseries of the

*In the August, September, and October numbers of this magazine there are articles describing my first meeting with Colonel Olcott, events of his visit to England and America, Italy, and Ceylon, as well as his arrival for the last time at Adyar.

poor Pariahs had long been tugging at my heart-strings and on the 10th of May of the year in question [1894], I inspected a piece of ground in the village of Urur, quite near our Headquarters, where I had definitely determined to open a school for them at my own expense. A Committee of Pariahs called on me the following day and we agreed upon conditions that should govern the system of instruction that I thought it best to give them. I told the Committee that I would not consent attempting to carry the pupils beyond the elementary stage of education, my desire being to give them such better chance of getting on in life as even a partially educated man has over the illiterate: it was made clear in the discussion that even the acquired ability to read, write, and cipher would be a more distinct gain than the setting aside of a small fund in the Savings Bank, for with their literary acquisitions and the mental training they must go through, they could soon earn enough, more than they could without the education, to create the Savings Bank funds for themselves. The Committee were won over to my view, a suitable man of their community was nominated to me for Manager, and I promised to start the school as soon as possible."

The first school was founded in June, 1894. It was soon over-crowded, and a second was built in 1898. A third became necessary and was erected in 1899, a fourth in 1901, a fifth in 1906.*

After a few days' enjoying his returning strength, the Colonel suffered a sudden relapse and his physician insisted that he remain in bed and a certified nurse was engaged to attend him nights.

I notified Dr. Besant, who was at Benares, of his condition and of his desire that she come to him as soon as she could. The Convention was approaching, and he greatly desired her help. She came soon afterwards,

greatly to his satisfaction, for he feared he might pass away before she came, so troublesome was the weakness of his heart. She was delayed by storms which made her late for the Convention.

It was surprising to see how clear his mind was in deciding weighty questions, in spite of his physical weakness and pain, and his wit was ever to the fore. He seemed to be turning the pages of his life regressively and delighted in reminiscing, especially about H.P.B. He pointed out her desk, her chair, and other objects. "Just think," he said, "this is her bed on which she was lying when the Master came and healed her. I wish He would come and heal me." When he pointed to H.P.B.'s desk he told us of how she would have it piled to overflowing with papers, paste, books, etc. Then he related a story of how she once disciplined him because he hated to be wakened when once he had gone to bed and was asleep for the night.

He slept in the "river bungalow" quite a little distance from her office. Many the time she would send her servant Babula for him in the night (when she would be up and working at her desk), to perform some insignificant service that could just as well have waited until the next day. He used to be very cross whenever it happened, and she very much amused at his ill-temper. It finally dawned upon him that she was sending for him at night just to discipline him because he disliked it, a method she used when she wanted to cure people of bad habits, so he determined on a new plan. One night, about 1 a. m., he was awakened by Babula saying that Madame could not find the last article she had written for *The Theosophist*, the one he had read that afternoon. Colonel got up, dressed, and, singing gaily, followed Babula, who preceded him, carrying a lantern in one hand, and a long pole in the other which he swung from side to side on the path to

*The Government of Madras has in recent years taken over and is supporting three of the schools, and that much of Colonel Olcott's fine work for the schools is secure for the future. Two of them are outside the limits of Madras, and these still welcome contributions so that they may continue their good work.

frighten away any cobras that might be wandering about. Colonel continued singing until he was well inside H.P.B.'s room. She looked at him in amazement. He danced over to her desk where she was sitting and, reaching down among the papers in front of her, picked up the article (for which she said she had been looking), as it lay in plain sight. He danced around the room with it, gleefully singing, "The lost is found, the lost is found." Then with assumed gallantry he bowed low and presented it to her with the words: "Now what will you say to your efficient servant?" This time it was she herself who was cross, and fairly shouted at him: "Go to h——!" The Colonel said he withdrew gaily singing, and that he did not remember her ever again sending for him in the night.

To those of us who were near the Colonel during these last weeks of his life it was simply amazing to note his wit, constant courage, and cheerfulness, in the presence of so much suffering. To illustrate how his wit and humor set at rest any ideas of senile decay, even up to a very short time before his death, the following incidents are apposite:

One morning early his regular physician, who had exercised his help to its limit, called in a specialist for consultation. I did not know they were there. The Colonel's bed was just opposite the entrance door of his bedroom. At the head of his bed was a frame that held his pillows in an almost upright position: the condition of his heart made it impossible for him to either breathe or sleep while lying at full length.

On the morning mentioned the two physicians were down on the floor behind the pillow frame, reaching around it while sounding the Colonel's lungs, so that I did not see them from the door as I entered. Knowing how ill he was, I was amazed to hear him singing (as I thought) in a loud voice something which sounded like "ninety-nine, ninety-nine." Catching sight of me and apparently noting my astonish-

ment, he said, "Come in, little Mother,* I am only singing my morning mantram, ninety-nine, ninety-nine!" The laughter of the physicians disclosed their presence, and I learned that they were sounding his lungs, the "mantram" being a necessary part of it.

When the physicians had finished examining the lungs at the back, they began to sound them from his chest. This necessitated lifting his long beard to one side. In doing so he was reminded of a miracle which occurred to it many years ago. He made the doctors pause in their examination while he related the incident. It seems at one time he was doubtful about some phases of psychic phenomena and said to H.P.B. (I do not remember the exact words, but these convey the idea): "If entities can perform such miracles, let them make my beard grow at once." He took hold of a small part of it and to his amazement it was lengthened to a much greater extent than the rest of the beard. He always kept this lock in a small wad rolled up within the rest of his beard. When he was dressed he used to keep it concealed in his upper vest pocket. The Colonel unrolled that part of it and showed it proudly to the doctors, then permitted them to proceed with their work, all the while making joking remarks about his condition.

Never shall I forget his witty reply to an old friend and neighbor when she came to pay a farewell visit to him. She was one who had never joined the Society for a very personal reason, as she confided to him. Being a great lover of animals, she had never received from him an explanation of the action of karma upon animals. They suffered terribly from people's cruelty, but had never done aught to deserve it. She said: "Won't you please, Colonel, before you die, explain why animals have to suffer so much?" Without a moment's hesitation the Colonel replied, "Well, to tell you the truth, it is so long since I made an ass of myself that I can't remember!"

The Colonel told me, after she had taken leave of him, that he did not

*His pet name for me.

mean to be rude or avoid an explanation, but on former visits he had talked hours with her on the subject and had related what H.P.B. had said about it, which was all he himself knew, so he was rather impatient with her persistence.

Members were now arriving for Convention from far and near, and he did not refuse to see them in spite of his illness; he seemed to be overjoyed to receive them. He spoke to them of his approaching death, and always with joyous anticipation of being once more with the Masters and H.P.B. He had now decided that Dr. Besant was to be his successor if elected, and his Master had told him that his work in this life was finished.

The Convention was a very memorable one. The Colonel was carried downstairs to the great hall to read his Convention address. Words fail to describe his joy at being permitted by his physician to do this, or the ovation he received from the immense audience which filled the great hall and overflowed through the wide doors into adjoining rooms and into the gardens beyond. When his address was finished he was carried back to his room, never again to leave it. The Colonel and Dr. Besant knew full well that it was the time when the "leaves of his life were falling fast, the wine of his life fast oozing—drop by drop," and so there was no time to be lost in considering all that must be arranged before he laid down the burdens of his office.

Some of Colonel's enemies accused him of suffering from senile decay because he made some official pronouncements not to their liking. Many friends and officials, including Dr. Besant, can testify to the contrary. I copy from a statement of my own published in *The Theosophist* after the Colonel's death:

"The statement that Colonel Olcott's state of health prevented him from properly discharging his official duties is wrong. Those who were

constantly with him are the only ones who are able to testify with authority, and his physician told me the first week of February that there was yet no sign of senile decay. On the 1st of February when a consultation of three doctors was held he entertained them with stories and reminiscences, and when the consultation was finished asked me to take them through the Library, enumerating the articles of special interest that he wished me to show them. The doctors at Colombo and here found he was troubled with aphasia, due to the heart failure, which interfered with finding *the right word* now and then, but it did not affect the intellect or will. His mind wandered only after the middle of January, because he was fatigued from loss of sleep, also from the effect of the powerful drugs that were given to induce sleep; but when the effect of these had worn off, and during the middle of the day, his mind was clear and alert, as always, until a few days before his death. The last week of January he assisted at the translation into French of his *Old Diary Leaves*, wrote a letter in which he quoted some passages of American law, and dictated in the presence of another the letter to Mrs. Besant published in this month's *Theosophist*. On the 2nd of February he dictated (also in the presence of others) seven pages of closely written matter without a mistake, and on February 4th repeated to three of us a comic poem of some length, recited in school when twelve years old."

In bringing this article to a close, let me say I have only touched the fringe of the happenings of those wonderful weeks before Colonel left us for this life. And as space in these pages is limited, I have not detailed the events that centered around him and Dr. Besant. Dr. Besant's splendid help and tender devotion to him, his pleasure in her presence, as well as the events related to his death, and to her becoming our President-Mother, will be related in the next article of this series.

The Pythagorean Key to the Universe

By the Rt. Rev. Lowell Paul Wadle, F.T.S.

(California)



EVERY system of philosophy worthy of the name posits one fundamental Principle or Cause from which spring sequential causes that give birth to a number of complex causations which in their turn give rise to the sum total of all effects, the universe. This first Principle has been variously called the Father, God, the Causeless Cause, the first Cause and the nameless One. Whatever the language or terms used, man has ever struggled to express the identical self-same idea.

This idea has been conceived of through a number of methods the easiest of which is the tracing backwards from effect to cause and from cause to effect. Thus the multiplex is seen to arise out of the simplex, the differentiated out of the undifferentiated and the concrete out of the abstract. In this manner, step by step, cause and effect may be traced back to the ultimate Cause.

The steps out from the One, or the process of the One becoming the many, have been catalogued and identified by the various philosophers of both the modern and the ancient worlds. Many and varied symbols have been coined to express the ratio of this progression and different terms have been applied to the various emanations of that One.

But none have surpassed the simplicity and the all-inclusive comprehensiveness of Pythagoras in his adaptation of the tetractys to express this Idea.

The ten dots express this idea of the One creating the many through the One becoming the Two, the Two the Three, and the Three the Four, the sum of which is the number of the major differentiations through which the One undergoes and yet ever remains

eternally the One. A knowledge of the powers and qualities possessed by each of the ten dots of the tetractys enables man to solve any and all of the philosophical, psychological and religious questions with which man ever may be confronted.

An impartial study and application of this knowledge to the problems of life, both transcendental and practical, will convince the student of the accuracy of the claim of the Pythagoreans, that the tetractys of themselves hold the

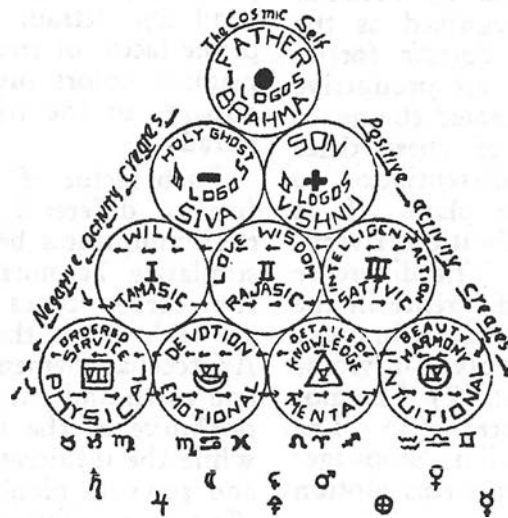
solution of the universe.

The first dot, the monad, has the quality of That from which all things evolve. To the Christian IT is the Father, to the Hindu Brahma, to the philosopher the Absolute. It is the nameless, sexless, first Cause, It IS. Of IT truly can it be said: "In IT we move, live, and have our being."

The emanation and differentiations

DIVINE ACTIVITY
The One Becomes
the Many by the
Principle of
Unity
Duality
Triplcity
Quadruplicity

THE KEY TO THE
COSMIC PRINCIPLES
IN THE TETRACIYS
OF PYTHAGORAS
THE WORD
THE SEVEN VOWELS
AND THE TWELVE
CONSONANTS



Every Other Planet Beginning
With ♀ Ruler of Rajasic Sign

of the One, limited by the two extremes of manifestation, the positive and negative poles of existence, is the substance of creation. All manifestation is thus conditioned between and by the opposites. The duads are necessarily therefore beyond the limited, and because of this the opposites are said to be immortal in their relation with the One. These three principles, the monad and the duads, have been deified, rightly so, and personified in the three Persons in the One God, the Father (monad) Son (right duad) and the Holy Ghost (left duad). Not alone of Christianity is this true, but of most religions; as example: the Hindu—Brahma, Vishnu and Shiva being the Hindu Trinity.

Each factor of the triad has its own peculiar contribution which with study may be easily recognized in any and all of the diverse phenomena of life. As in consciousness they give volition, cognition, and motivation or will, wisdom and activity so from the material side they may be recognized as the *Tamasic*, *Rajasic* and *Sattvic* forces, combinations of which are productive of the multiplicity of created things.

It is the activity of these three principles that cause differentiation to manifest as plane after plane. It is these three that cause vibration. Everything is in vibration. The difference between things is the difference in the rate and rhythm of that vibration. Four things are thus involved in vibration, as: (1) Substance; (2) The motion of that substance; (3) The resistance to that motion, stoppage; (4) That which controls this motion and stoppage, karma.

It is the relation between motion and stoppage that gives the various rhythms, the rhythms being the product of the triad and are basically four in number. They are as follows: (1) Circular or airy vibration; (2) Triangular, or fire vibration; (3) Semicircular or watery vibration; (4) Square or earthy vibration. The substance is said to have a karma because of its association with past creations, and thus it is the karma of the substance that disturbs the equilibrium of

the unmanifested state, *prakriti*, and brings "dawn" to the night of Brahm.

The action of the One is both negative and positive, and it is thus that the duads provide the field for action, manifestation and differentiation of the One—not separate action, but always in conjunction as matter and spirit. It is impossible to separate the two because both in the ultimate reality are the selfsame Cause. That which was One becomes the many.

As the Gnostics taught, the emanation of the One provides the factors of creation, so out of the One the Two are born, and out of the Two the triad arises. The laws of light may be used as an analogy to illustrate the measures of That. As pure light may be likened to the monad, shade and hue to the duads, the three primary colors to the triad, which in their turn by admixture and combination give the four secondary colors, so, all the octaves of the universe are thus composed of and by combinations of the triad and tetrad. The triad is the prime factor of creation. As the three primary colors produce the four secondary, so the triad is prior to the tetrad.

Each factor of the tetrad is still a further differentiation of the One, thus uniqueness becomes distinct, dissimilarity becomes apparent and the four corner stones of *maya* (illusion) are laid. It is they who become the Aristotelian elements of air, fire, water and earth and the *wayu*, *tej*, *apa* and *prithiwee* of the Hindu philosophies, while the intuitive, mental, emotional and physical planes are their ultimate effect in manifestation, each being successively formed by a combination of the preceding qualities. Each of the Four has seven subtones of vibrations, as has each factor to the triad, making seven times seven or forty nine primary relationships enjoyed by the seven.

Of the tetrad the outer right principle or factor is air, buddhi or intuition and the fourth ray of beauty and harmony. Inclusively, it is the sphere of intuition. Its activity is symbolized by the circle, as its vibra-

tions are circular and its sound is wayu, wayu being its Sanskrit name. Wayu means "that which flows." Its major antecedent causes are those of the right duad and the right triad. This is also the principle of nature which is the cause of all air and gaseous substances.

On the physical plane the counterpart of this principle may be cognized through the sense of touch and sound, as the hand moves through the air it feels this fourth principle of nature and when the w-i-n-d blows it makes or sings the song of wi-en-d whose individual notes make the sound "wayu." When this principle is understood in its esoteric sense it will be found to be the result of the abstract sense of sound and touch.

The question may be asked, which exists first the function or the organ? If the function, then the function creates the organ? A little reflection will show that it is the ability to perceive sense impressions that creates the sense organs. Proof that the function creates the organ can be seen in the study of evolution. For when the function changes the physical organ adapts and evolves and so modifies itself as to meet the new need.

Likewise on the part of the cosmos, there must exist the abstract ability to cognize sound, touch, form and color, taste, and odor prior to the creation of their objects. In fact, just as in man, the function creates the instrument of function—the organ, so the macrocosm evolves the objects of the senses. These objects of manifestation are the gross result of the seven principles of creation and are:

1. Ether—Akasha—Triple in Nature (Triadic) sometimes called the fifth principle counting from earth up.
2. Air—Wayu
3. Fire—Tej
4. Water—Apa
5. Earth—Prithiwee

Each gross result is of course the direct result of its antecedent cause or, in other words, the macrocosmic ability to perceive through

1. Sound—Shabda
2. Sound-Touch—Sparsha

3. Sound-Touch-Sight — Roop (form and color)

4. Sound-Touch-Sight-Taste — Ras

5. Sound - Touch - Sight - Taste-Smell—Gandha

The left inner factor of the tetrad is the emotional and water principles of creation, its motion is semi-circular and is convex in contra-distinction to the right tetrad which is concave. As the sky is reflected in the water (under certain conditions) so intuition is reflected in the emotions.

The astral or emotional world exists in a line of semicircular warp at right angles to the square of the physical. That is why eyes receptive only to direct vision do not see astral or emotional entities. Usually the neophyte first sees these entities as apparitions in the region of sight known as the marginal purple portion of vision, always obliquely from the path of direct vision, out of the corner of the eye, so to speak. This gives the illusion of seeing another dimension sometimes called the fourth; this is in reality but a fleeting vision of the three dimensions of the astral or emotional world superimposed and interpenetrating the physical. The left inner tetrad is by combination in greater proportion of the left duad and the middle tetrad. It makes the sound apa.

The left and last tetrad is the principle of earth, prithiwee and solidarity. Its vibrations are angular like the corners of the square, hence the square altar of the ancients and the square of masonry. Of ray it is the seventh. It is by nature and product in greater proportion of the left duad and the left triad, being thus the crystallization and reflection of divine Will.

As the four principles of the tetrad are respectively the physical, emotional, mental and intuitional planes of manifestation and in man gives the four basic personalities, the practical, the sentient or emotional, the mental and the intuitive types, so the triad represents the planes of divine-Will, Wisdom, and Activity, and in man they are responsible for the three

temperaments: the motive, the vital, and the intellectual.

Collectively the seven are the seven vowels (sounds) of creation uttered by the three, the sacred Word. The seven and the three are the ten who create the twelve Hierarchies by the sounding of the twelve consonants. The twelve consonants, the seven vowels and the three mother letters form the twenty-two sacred flame letters of the Hebrews. It is they that form the basis of the Theosophy of the Kabalah. In the beginning was the Word and the Word said: "Let there be, and lo! there was." Thus the universe evolves through order, design and symmetry, eternally, causeless, without beginning or end.

The Hebrews had a most inclusive view of the foregoing cosmic principles epitomized in the ten Sephiroth and the four Kabalistic trees. Each principle of the Pythagorean tetractys was looked upon as a globe, as indeed it is. Ten being the prototypic pattern, and that pattern being reduplicated throughout infinity forming the

wheels, globes, universes and schemes of evolution of the past, of the present and of the future.

An idea of the spatial relationship existing in the various reduplications of the ten may be cognized by imagining ten spheres or globes each within the other, the substance of all being equal save in compactness. The most compact in the center, the less compact interpenetrating and extending beyond the most compact and so on until the tenth globe.

As example, our earth exists as the innermost globe of one of these "reduplications," and interpenetrating and extending beyond it is the globe of the astral. The mental globe interpenetrates and extends beyond these inner two as likewise do the other globes interpenetrate and extend beyond each other.

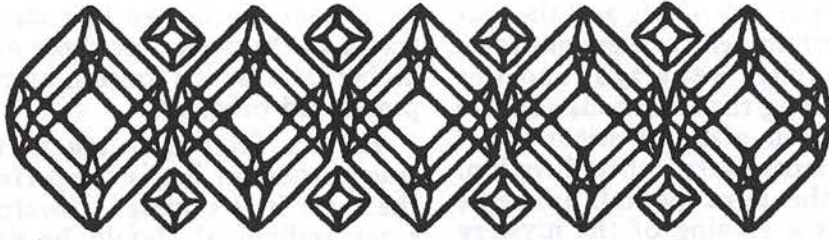
When man, in his limited way, takes a cross-section view of the interpenetrating globes, he obtains the illusion of the existence of horizontal planes one above the other.

Aura

By Helen Maring

(Washington)

White! Why should not light be yellow or blue or red—
 Even purple along the edges—
 Fires are that way!
 But white—pulled with the forces of eternity—
 Lighted out of darkness.
 (Who are we to question whence or why?)
 There was a white glow about him
 But everyone did not see it—
 Nor were they all moved by words.
 He swayed with the vibratory forces
 Of creation as he spoke.
 Wisdom is a gift
 And he gave it
 As once it was given to him.
 Wisdom is a growth
 And his stature expanded with it
 As he worded Truth.
 Light was never so strangely white before.
 O Teacher, O Great One,
 I have seen white light about you!



On Relative Values*

By Joseph Bibby
(England)



EXPERIENCE has convinced me that as we grow older and have more leisure for study and reflection, there arises a clearer perception of relative values.

This applies not only to individuals who are nearing the end of life's pilgrimage, but perhaps more particularly to those elder brethren in evolutionary progress, who have reached a higher stage of enlightenment concerning the real purpose of life and the methods by which human welfare is to be advanced.

These seers and geniuses, having of necessity passed through the earlier stages of growth and unfoldment, must hold a position in the racial group similar to that of the elders in the ordinary family.

It is only necessary to study the teaching of these more advanced souls to discover that all have insisted upon compliance with certain ethical principles as the condition of human progress and well-being. Some have stressed one aspect of the truth, and some another, but all have based their teaching on the essential unity of the race and the vital importance of cultivating the spirit of fellowship and good-will.

It has been pointed out by certain of these teachers that the human race is constituted on the same principle as the physical body, and, like it, is composed of cells and organs, all of which

are inter-dependent and sustained by a common life; hence their insistence that personal interests must be made subordinate to the general good. The explanation is found in the fact that when the interests of the part are submerged in the welfare of the whole, the cell makes contact with the fuller and more abundant life of the organism, and thereby promotes its own happiness and well-being, as well as the general good.

Unfortunately, the importance of this teaching has not yet been fully realized, otherwise we should not have been called upon, as in recent times, to endure a suicidal war, followed as it was by an almost continuous series of industrial strikes. Fuller knowledge of sound ethical principles would have saved us from the needless loss and suffering which this ignorance has brought upon us.

That the Seers were right and the Lords of War and Strife wrong, has been amply demonstrated by the out-working of these experiences. If the nations of Europe had been blessed with a leadership possessing true vision, no one of them would ever have dreamed of producing better national conditions by war methods, any more than a competent builder could think of erecting a noble structure while violating the law of gravitation.

It is evident that today we are in much the same stage of knowledge re-

*This article (also issued in pamphlet form) is a condensed summary of the author's various points of view expressed in his new book, *Towards the Light*. Pamphlets may be obtained, at a nominal cost, from J. Bibby & Sons, Ltd., King Edward Street, Liverpool, England.

garding the purpose of life and the true method of attainment as were our forefathers a hundred years ago; and this notwithstanding the enormous advance which has been made in scientific research in almost every other direction.

During the same period, immense progress in the solving of the mystery associated with those most subtle physical laws which control the ether, electricity, and other heretofore unknown forces, has been made. Until the beginning of the present century it was believed that our planet was composed of solid and indivisible atoms. Now the discovery of radiation has endowed the observer with a keener and more penetrating vision, which enables him to see that the atom is simply electrical energy, so that, as an eminent astronomer has told us, we are living in a Universe of intimate vibrations. In other words, the visible and invisible worlds lose their identity in each other.

Unfortunately, the rate of advancement in knowledge of the deeper things of the spirit has not kept pace with progress in other directions. It is true we still pray: "Thy will be done on earth as it is in Heaven," but owing to the fact that subjects of this kind have not been studied in the scientific spirit, we have not made much serious effort to discover how to give effect to this petition.

If the above ideal is to be fulfilled, it is evidently necessary to develop those qualities in the character which will bring about that happy state of affairs, and we badly need enlightenment as to how it can be achieved. One thing is certain, that widespread peace, contentment, and well-being cannot be attained until a race of men and women are produced whose thoughts are centered on principles which place the common weal before personal or sectional interests.

Ignorance of the laws of sanitation and hygiene three hundred years ago was responsible for the Plague in London, which ultimately disappeared when the cause was traced to its source and the appropriate remedy applied. Similarly, the economic black death

conditions in the world today can be traced to the neglect of those other and higher laws which concern human happiness and progress.

All the Seers have taught that the true purpose of life is the perfecting of the race; it is obvious, therefore, that every individual should be doing his or her part to bring these ideals a little nearer to the point of realization. The first step in this direction is to discard the methods of strife as being diametrically opposed to the object in view, seeing they do not produce the necessary unity and harmony. The desire to obtain a "Heaven upon Earth," and to advance the perfecting of the race, are only different aspects of the same truth; but, as these two desires exist at present they are simply excellent and beautiful ideals, which can only be brought into realization to the extent that we gain a fuller knowledge of the laws which determine human progress and apply it to our everyday activities—individual, social, and national. There can be no doubt that much of the loss and suffering which have fallen upon the nations of the earth can definitely be traced to a common ignorance as to whence we have come, whither we are going, and what are the methods whereby the desirable end may be attained.

The primary group—the well-ordered family—affords a typical illustration, not only as to the constitution of all the larger groups, but shows the spirit whereby right relationships can be effectively maintained and progress established.

To regard ourselves merely as physical bodies, born yesterday and dying tomorrow, throws no light upon this, or any other problem of life. Moreover, by making our existence here seem brief and trivial, it supplies no incentive to moral effort. On the contrary, it breeds in us a satisfaction with worldly comfort and pleasure for ourselves and our families. But the thought of a continuing life, with its aim of human perfection, stirs within us the impulse to strive after helping on the good work; this wider vision is un-

folded in an Eastern Scripture translated by Sir Edwin Arnold:

"As when one layeth
His worn-out robes away,
And taking new ones, sayeth,
'These will I wear today';
So putteth by the Spirit
Lightly its garbs of flesh,
And passeth to inherit
A residence afresh."

Those who share the belief in a continuous life and recognize its purpose do not set themselves apart, but they are drawn together by a common interest; and seeing that the human race is constituted on the family principle, they realize that the general good must always come before a sectional advantage. It is also a well established truth that the human race has ascended to its present state of unfoldment from lower levels of attainment, and is still moving onwards towards still higher states of perfection. If this be true of the race as a whole, it must also be true of each individual, for we are all a part of the general movement, and each is making a good or ill contribution to the final result. It is obvious that there are higher and nobler qualities than we have yet used lying dormant in each of us, and no one at the present stage of growth can feel that he has set free all the latent potentialities in his nature.

It is also well to recognize that the experiences which buffet us in our pilgrimage through life are all necessary to the unfoldment of some latent power or capacity. What appears as an ill condition has within it the seeds of future progress, if the sufferer be ready to profit by the experience. On the other hand, favorable outer conditions may easily impede progress, if employed to gratify only self-centered interests. Here again the well-ordered family offers a striking illustration, for it shows how any group of human beings, differently endowed but all working together for the common good, may advance each other's welfare. The family has its rise with the parents, who happily already possess

the wider outlook which enables them to see that the larger good is of more importance than personal interests. Their unselfish example unconsciously influences the younger units of the group, who in turn radiate the loving spirit, and thus is created an atmosphere of fellowship and mutual helpfulness. If this spirit had been more in evidence in our industrial and national life, the economic difficulties which the self-centered activities of both our industrial and political leaders have brought upon the nation would have been prevented.

It should also be noted that the well-ordered family is constituted on the hierarchic principle; this applies with equal truth to every industrial group, the family of industries, every nation, and the international family of nations. Each and all are composed of individuals who are on many different rungs of the ladder of progress; all are climbing upwards, and have need of the mutually helpful spirit. Like the cells in the physical body, these separate individuals are sharing the one life, although they function differently. Thus is seen the necessity of every collective activity being directed to the welfare of the entire organism if the best results are to be achieved.

It is important to observe that wherever the family spirit is absent, be it in the family or in any of the larger groups, there inevitably follows a corresponding lack of group prosperity, from which each individual unit inevitably suffers. Those who pursue methods of success which ignore the family constitution and the family spirit are also hindering the progress of the race; for the self-centered spirit ever fails to evoke those higher qualities in the character which makes for progress, individual and social; it finally results in a lowering of that efficiency and resourcefulness on which all happiness and progress rest.

A study of the teaching of any of the seers of the race throws considerable light on this and other problems, and is a useful aid to the student's own investigations. It is well, however,

at the outset, to understand that no progress or advancement comes by sudden leaps; it ever proceeds slowly and gradually, from one stage of growth to the next.

"Slowly to perfection cometh
Every great and glorious thing."

It is not too much to say that no one has given to the world a clearer guidance as to the methods whereby results come about than did "the greatest Seer whom Heaven has yet vouchsafed to this earth," when He spoke in terms as follow:

"Seek ye first the Kingdom of God and His righteousness;
and all these things shall be added unto you."

"Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

"He that loseth his life for my sake, shall find it."

"For all they that take the sword shall perish with the sword."

"With what measure ye mete it shall be measured unto you."

These exhortations, and others of a similar nature, have been too much ignored, despite the fact that they represent laws in the ethical sphere as certain in their operation as the law of gravitation. In the New Testament the common word translated "sin" simply means violation of law. We have yet to learn that every act which violates the law of love has to be paid for in the form of self-injury as well as in loss and suffering to others, and that no nation or class, however capably organized, can disregard the wider good without incurring the corresponding penalty.

It should also be noted that the Great Master sternly denounced the idea that belief in certain ecclesiastical dogmas might be substituted for a reformed life, for He taught in unmistakable words that each thought and act produces its corresponding effect. This principle was being constantly impressed upon His hearers, and was admirably stated in His words: "He that heareth my words *and doeth them.*" It is the last three words up-

on which emphasis should be laid, for only by continuous effort towards a better life can real advancement be won. The athlete cannot develop his muscular frame otherwise than by exertion; and moral progress cannot be attained without continuous personal effort directed to the end in view. In a word, we must recognize the goal towards which the race is moving, and having done so, be sure to make a good contribution to that end; *this alike in our own interest as in that of the common good.*

It is a thousand pities that we have no religious or spiritual science capable of separating the chaff from the wheat by methods similar to those employed by explorers in other scientific fields, whose minds are centered on getting at the truth rather than upon the bolstering up of creeds and formulas which have very little bearing on the true purpose of life and how it is to be achieved. Had the nations of Europe possessed such a science in 1914 there would have been no war and no subsequent industrial strife, for everyone would have known that well-being can only be achieved by obedience to the law of unity. If the right spirit had been spread abroad through more enlightened teaching, these wasted energies would have been turned into creative channels, with an enormous gain to all the nations of the earth.

Recent experiences have also proved that the fundamental law of supply and demand cannot operate where hindrances are placed on the principles of free exchange of services and commodities for which the present economic system stands. The system of free exchange automatically adjusts prices to the supply and demand, and prevents large stocks being accumulated for which there are no buyers; and also adjusts wages and salaries so as to ensure greater regularity of employment. Wherever there exists a free market and healthy competition alike for labor and for goods, each industrial group succeeds in giving the public a better service, from which everyone finally benefits. The tendency towards over-production of goods and the lack of

opportunity to find suitable employment is thus kept in check, and those at work are not called upon to maintain an army of unemployed.

It is clear that there is a definite need for that wider vision which is capable of understanding that we have all need of each other, and that the next stage in evolutionary progress can only be won by methods which bring about the right relationships; such, for illustration, as "the duty faithfully discharged, the service cheerfully rendered, and the sacrifice willingly made."

Experience from all the many fields

of human endeavor points to the fact that higher levels of happiness, progress, and well-being will become ours when we lose the sense of separateness, and learn to direct thought and activity to the common good.

When that day arrives there will exist on this earth a race of men who have succeeded in establishing harmony within themselves and who are radiating the spirit of fellowship and good-will not only to other individuals, classes, and nations, but to all the other kingdoms of Nature.

Thou Art All

By *Kenneth W. Mayo, D.D.S.*

(Texas)

I see Thee in the stars at night,
 I see Thee in the moon,
 I see Thee in the morning light,
 And in the sun at noon.
 I scent Thee in the flowers fair,
 All filled with sweetest dew,
 The tears of Elfs, and Angels there,
 That kiss the blossoms new.
 I hear Thee in the song of birds,
 In insects' music free,
 The wind through treetops adds its tone,
 I see all these in Thee.
 I feel Thee in the softest breeze,
 In zephyr, gale, and storm,
 I sense Thee in the lightning's flash,
 That cracks through clouds at dawn.
 I glimpse Thee in the mighty waves,
 Of some tempestuous sea,
 The sound of Thee in billows' roar,
 I know these to be Thee.
 For Thou art in the greatest things,
 And in the dust-swept sod,
 The smallest of all things is Thee,
 For Thou art all, O God.

Fear as a Factor in Human Life

An Angel's Point of View

By Geoffrey Hodson
(England)



FEAR lies at the root of the gravest troubles known to man. Fear is the grim specter which haunts his soul, stalks by his side during his lifetime, and overshadows his thoughts of death. Fear is the most potent cause of war. Fear drives men to the self-indulgence by which they seek forgetfulness.

Every act which springs from fear becomes the parent of a greater dread. So fear increases, gathering power as it grows, until at last it threatens to engulf the human race. Fear destroys faith, so that no man trusts another, and nations arm themselves in self-defence. The armies and navies of the world owe their existence to the nations' fear. Millions have perished, armies have been slain, and nations destroyed in battles which have had their origin in fear.

A dull gray cloud enfolds the souls of men; it weighs down their hearts with its grievous oppression and hides from them the light and splendor of the love of God in which they are eternally embraced. Man dwells in a perpetual miasma; he is like a corpse wrapped in a misty shroud, owing to the fear which ever blinds his eyes to the power of that innate divinity which ensures his safety from spiritual death and dissolution.

Men pray for peace and for deliverance from sorrow and from pain. Yet there can be neither peace nor deliverance until mankind frees itself from the dread obsession of fear; nor can any being, however great, release the stricken nations from their self-imposed imprisonment. They alone can free themselves, can pierce the mist that enshrouds them and blinds them to the light of truth. Truth, alone, can

dispel the dull gray clouds. The sun of truth must blaze forth from within men's souls, and then, at last, fear shall melt away.

Knowledge of truth alone brings freedom from fear and deliverance from all the woes which spring therefrom. The greatest need of man today is knowledge of truth, and power to perceive the truth. Great teachers have been sent to bring the truth to man, yet he remains in ignorance, in self-enslavement, and in fear.

Many seekers have arisen, but few have found the truth; for men seek where truth is not, and fail to seek where alone truth is enshrined. They seek without, hoping there to find release. Such search is foredoomed to failure, for truth lies within. Deep hidden in the soul of every man, the sun of truth has shone from the beginning of all time; and only they have found it who have sought within.

Yet the tragedy of human life moves on. By dauntless will, through inexpressible suffering, century by century, a few men break through the prison walls of fear and win freedom. Should they return, seeking to emancipate their fellow men, their efforts avail to save but the few. Those who seek to save have frequently become the victims of their brethren's ignorance and fear. Their many martyrdoms stain the dark history of mankind with ignominy and shame.

Age after age has passed; the fear of man has grown deeper, until at last it has become a menace to the future of the race. . . .

The glorious band of self-illuminated Ones, seeing the grave danger of Their brethren on the earth below, met together in solemn conclave to take council how the fear of man might be dis-

pelled. They planned to bring the light of truth into the hearts and minds of men; Each to labor by the selfsame means by which His own freedom had been won. When all Their plans were completed a mightier One arose and said, "To aid you and our brothers in the darkness of the world below, I myself will go forth."

At His words, all bowed their heads; vast hierarchies of angels filled the air about Him with color, light, and song; the splendor of their myriad hues, the glory of their dazzling eyes, and the grand harmonies by which their thoughts and feelings are expressed, all filled the inner worlds with music and light. "We, too, will come," they sang, "to serve you as of old, to drive away the mists of fear, to bring the light of truth to man and the vision of his own divinity, that by its sovereign power he may be set free."

Joy reigned in heaven. The hearts and minds of many men on earth below caught up that joy, saw the shining of the light and heard the beating of the angels' wings.

The powers of darkness gathered all their strength and sent abroad throughout the world a darker wave of fear. Kings and their ministers paid little heed to those who said they saw the light; they denied the power of the Lord of Love, who was to come, and sought protection from the dangers which they feared by resorting to armed force. The cloud of fear grew darker and settled on the western world. Black specters, dark shapes, and fearsome spirits moved amid the dark clouds, breathing fear and violence into the hearts of those who ruled the peoples of the West.

The Brethren of the Clouded Face marshalled all their forces and prepared a furious onslaught against the age-long enemies, the Brethren of the Light. They sought to stay the coming of the Lord of Love, to make impossible the presence of the angelic hosts on earth, to enslave mankind more deeply in the grip of fear and to establish on earth a reign of violence and force.

Mankind had feared for centuries,

and so their awful plans met with success, and a mighty conflagration burst forth which involved the western world in war. The Dark Lords exulted in their victory, thinking they had triumphed over the Lords of Light. For four long years the battle raged. Fear grew, violence increased. The powers of darkness intensified the fear, the hate, and lust of slaughter. Black night descended upon the world.

The powers of Light also put forth Their might, till light and darkness met; good and evil mingled in the clash of arms. Liberated saints and hosts of shining angels, led by the Mighty Ones who guard and rule the planet from on high, pushed back the powers of darkness, shattered their armies and broke their power. Peace came; yet within the hearts of men there was no peace, for, in spite of victory, fear still reigned.

This fear is growing stronger year by year, is driving the leaders of the nations of the world into preparations for another war. The powers of Light still use Their mighty potency and strive to bring to man the knowledge and love by which alone he may conquer fear. Their glorious Head, the Lord of Knowledge and of Love, Himself seeks to awaken within them a thirst for freedom from the woes produced by fear; seeks to imprint upon their minds that knowledge by which fear may be dispelled; calls forth from deep within the love which, finally, shall overcome all fear and bind the nations of the world into a corporate whole.

Men who seek to serve their race, to liberate the human soul from the bondage of ignorance, to spread abroad the light of that highest truth which has existed through all ages, must teach their brethren to cast aside all fear. They must give them the knowledge of their fundamental unity with the one all-penetrating and all-pervading life, which makes all men kin. They must awaken within men the knowledge of their own divinity. Teach them to release the divine power and love which shall emancipate them from selfishness and fear, and arouse a long-

ing for the light of truth, a yearning for beauty, and a burning desire to serve their fellow-men. They must help their nation to break down the walls of nationality which long since have served their turn; the need for them has long been outgrown.

National pride must give way to a recognition of the diverse powers and faculties possessed by every nation of the world. The barriers which separate the nations must be cast down. Nations must be shown the need for a recognition of their kinship and for a continuation of that comradeship which, in the hour of their deep distress, they gladly recognized.

Theosophists, awake! Give knowledge to all the races of the world by

which they may learn to recognize their divine parentage, their family relationship. Strive against all separation; work for free and unbroken intercourse in commerce, in travel, and in political relationships. Preach love and brotherliness, and lead men to the discovery of the God within themselves by which alone they may be set free. Thus may the grim specter of fear be banished finally and for ever from the world in which you live.

When fear has gone, peace may come; love may be spread abroad amongst the nations and the Lord of Love lead men to liberation and the nations of the world to peace. The sun shall rise upon another day of human life. The old order shall pass away and give place to the new.

The Believer

By Lexie Dean Robertson

A hermit told me
That those who believe they could,
Sometimes found the Holy One
Alone in the wood.

I went to the wood
And listened long,
But all I could hear
Was the wind-bell's song.

I touched the ground,
But all I could feel
Was a broken flower
Bruised by my heel.

I looked at the sky,
But all I could see
Was the thin, white moon
Staring back at me.

Yet when I went home
From that cloistered place,
I had met the Holy One
Face to face!



The Golden Mean of Theosophy

By W. Harry Spears
(Ohio)

WHAT we are in a "mean" of a great evolutionary epochal happening or phase that means much to the human family, even more than that of the fabled destruction of Lemuria or Atlantis and the convolutions of our earth, needs no "philosopher's stone" to portray.

Man, today, needs not make any odious comparisons between his environs and those of a few short years ago. He feels the significance. On all sides there is the urge and the reaching out for the "something" that like the jack-o'-lantern is bobbing up here and there, beckoning us towards some objective. The pioneering days in all social endeavor have passed, and we are surging into the harvest of our *destiny*.

Man has delved amid the rocks, the caves—aye, unto the very bowels of the earth—he has trekked the plains, felled the forests, conquered the waves, and now he "walks and talks," as it were, with his God. Call him as ye will, man has foraged beneath the surging billows of the salty sea, o'er the impassable mountain peaks, the morass, and the desert—harnessing the ethers for pleasure, comfort, and joy; while into the ethereal blue of the unknown girdle, far beyond the eaglet's most frantic flights, man's wings have soared.

Back of all of man's endeavor has been the eternal urge, often for what seemed selfish purpose or desires, yet always tempered in the flaming crucible of the Logos.

Behind lie the broken idols of past

experience—cults, cultures, sects, sectarian intolerance, religions and religious animosity, untinged by the kindly spirit of the lowly Nazarene. Man has ever been a fearing creature and has builded as he trod in the past with his crude concept of his God—mostly in the image of himself—be he white, red, yellow, brown or black of skin. In his unfathomable and often unanswerable quests he has subscribed to the enigma of the age, ever garbing the same in blinded symbolism for a disquieting purpose.

Ahead man *now* sees the rising sun of the oncoming New Age. He is, as ever, grasping at straws, hanging on by his finger-tips, but to retain the sweets of his misconceptions for selfish baubles to deck himself. Little will it avail. Back of the avalanche that soon will be hurling ignorance from its ungodly throne is *love, joy, and truth*.

Might not many of us think of her who lived normally only nineteen months then lost sight, hearing, and speech—has never seen a human being or heard a human voice, yet has attained speech, can "see" with her fingers, and through intuition "hear" by some occult power the music of an orchestra, the city sounds (hideous as they are), and above all has written books and lectured in thousands of places to great audiences? None need be told that we refer to Miss Helen Keller—a living example of the tremendous practical power of the "God-mind" in this age of turmoil.

Two thousand or more years ago,

and aye, even less, Miss Keller would have been heralded as a Diana, an Osiris, a Zoroaster, a Buddha, or a Christ, and her *Story of My Life* and later book, *Midstream*, might be found on five-foot bookcases or classed with Vedas, Upanishads, Koran, or Talmudized Christian Holy Writs. The outstanding thing about Miss Keller is that had she not broken down the barriers that manacled her physically, she might have passed off the human stage an idiot or an irrational being, unknown and unsung.

Only a Theosophist or a student of the occult can fully explain Helen Keller. Others look at her from the physical or mortal materially functioning standpoint; they see or concept naught of the Divine. Yet they marvel at what she has apparently miraculously accomplished with herself. Little do they realize that the Helen Keller whom we know today is a very old soul functioning in a physically devoid body because of karmic destiny.

She writes: "I had faith and imagination; but philosophy taught me how to keep on guard against misconceptions which spring from limited experience of the one who lives in a world without color and without sound. I gained strength for my groping belief from thinkers who saw with their eyes, heard with their ears, touched with their hands and perceived the untrustworthiness of the senses even in the best-equipped human being. Socrates' discourses on knowledge, friendship, and immortality I

found intensely absorbing and stimulating, so full were they of truth and poetry in declaring that the real world exists only for the mind. Plato made me happily aware of an inner faculty—an "absolute"—that which gives beauty to the beautiful, music to the musical, and truth to what we call true, and thus creates order and light and sound within us, no matter what calamity may afflict us in the outer world."

On the very eve of the epochal oncoming New Age, while the world is marveling over world treaties, world courts, pacts, naval conferences, etc., the Theosophist happily watches the trend towards the goal of Universality of the human family.

We who are students of Theosophy, in service to the Masters, are a band of unified minds, winnowed in the harvests of many lives, and have at last grasped the overlooking future. Some have brought over to this incarnation the touch of the *Teachers*, and we are spreading the Gospel of love, joy and truth which is helping to break up the morasses of ignorance prevailing so many eons.

From all parts of our sphere, men and women, and even children, often older souls than their forbears, have caught the rhythm of the Glad Tidings. A real Brotherhood is there and it marks the out-pegs of the tentings of the armies of intelligence who are beholding the Golden Mean of Theosophy, for it is just before the Dawn of the Oncoming Age.

No Dogma

The Theosophical Society has tolerance and brotherhood for its corner-stone; it is an angel of peace and good-will among men; it offers a free platform for the study and elucidation of all religions; itself as a body preserving a strict neutrality, and professing no sectarian dogma.—H.S.O. in *Old Diary Leaves*.

The Birth of a New Race

By Aengus Kent
(Ireland)



NEW Race type is now emerging on the material plane from the higher worlds the purpose of which is to set a standard for all the older Races on earth and to help them attain to that standard. Wherever suitable parents are to be found members of the Race are being born. Indeed, all our old ideas of Race need to be adjusted in speaking of this, the Sixth Sub-Race of our Root Race; not only will the Race's distribution be world-wide but it will possess a combination of all the positive characteristics of preceding Races and yet be superior to these characteristics—its character will be intuitional. It is the duty of those appraised of this great tendency to inquire as to the specific environment calculated to encourage the birth of the new Race ego and by cultivating this environment induce as many as possible of these advanced souls to come amongst us and show the Way to the world.

In speaking of Race characteristics it must be borne in mind that the new type has already learned the lessons with which the present-day Race types are still struggling and that, consequently, the new Race soul is often much older than even his parents; although, too, his body be young. This ego will need, therefore, a surprising degree of environmental freedom from the constraints his elders labor under, as well as their coöperation (as far as it is possible for them to coöperate) in helping him to maintain himself in his real world—the intuitional. These constraints are both personal and social. It is widely supposed that we live in an age of more or less freedom from prejudice; but we have only to make a casual examination of ourselves and our times to see how hedged-in we still are by fear and respectability and ignorance. We may not any longer

birth our children, but we send them to schools where their personal taste is likely not to be entirely consulted in the choice of curricula. We may reason that all men are one; but are we always careful to regard our servants, or our employers, in the same light as we regard ourselves? Most illnesses are due to prejudice about food, uncontrolled emotions, the use of stimulants; and when they are not due to character weaknesses in this life they are the results of character weaknesses in previous lives. Yet we often try to saddle nature with the responsibility. Much of the average person's day is spent in superficial conversation; or in brown studies, which serve effectively in keeping the intuition, with its demand of a mental and emotional spring-cleaning, at bay.

Needless to say the advanced new Race ego will avoid choosing parents who have not taken this spring-cleaning in hand; and next to that he will consider the friends of his would-be parents and those with whom he might have to associate in a particular environment. Disciplinarian, fussy, gossipy, over-talkative, critical, sentimental, inartistic people; people with strong class-consciousness or patriotic pride, can play little part in the drama of the growth of the Sixth sub-Race. But amongst those who will be chosen as parents will be those who now make the effort to rise above their old prejudices and to project their consciousness into the intuitional world; even if, unlike the new Race ego, they cannot yet maintain permanent realization of that world. It is there that the reality of Unity is presented which is the keynote of the new race outlook.

These freedom-loving, reasoning, and intuitional children will expect those who wish to serve them to rise to their level constantly—especially when they belong entirely to the new Race

and not partly to other Races as well. To so meet their demands it will be necessary that reason rule the conduct down to the smallest detail of every-day life. Physical tasks must be undertaken with only physical instruments; emotional work must be performed with the emotions and not attempted by the mind; and mental occupations must take up all the mental, and exclusively mental, attention. Results to be obtained should be always based on reason (being careful that it is really reason and not a mental substitute)—and not merely on previous experience, which should point out the course of action to take only when it is also the reasonable course.

Homes in apartment buildings and hotels, however comfortable, are not the most suitable for children of the coming Race. Surroundings with trees and flowers provide a decided help. An atmosphere of over-emphasis on church attendance and Bible study

is not the most encouraging.

Dr. Besant once gave out definite instructions for the bringing up of those pioneers of the new Race who have for years been taking bodies in Theosophical families and are preparing themselves to help Theosophists in the work of clearing the way for the new Race. They should not be brought to know many people; no one should try to recognize them from previous lives; they should be kept from crowds and the presence of coarse and uneducated people.

Because the demand for bodies is greater than the supply, new-Race egos only too eagerly await more cultured people who wish to assume the responsibility of bringing them into material bodies. But all who are endeavoring to make of themselves examples of perfection are direct agents of this great plan now being set in progress and may in turn expect to belong to the advanced few of the Races of the future.

My Thanksgiving On The Passing of a Friend

*By Ninetta Eames Payne
(California)*

To All-Father God and angel ministrants I give my thanks
That I am spared the blame of parting you and me—
Friend of all friends! Whate'er you wish, you cannot leave me wholly;
I bide with you perforce—a night-time presence—a morning prayer
Between the dawnlight and the risen sun.
And when God strikes a silence 'thwart your life,
Then sounds to you the toll of never-never bells
That waken tender memories of mutual hours—
An ecstasy of unison with pulsing being!

So now I chant for both a jubilant of praise
For one-time gift that soared as high as stars.
To Heaven I pour a grateful heart's libation,
For to me yet remain the wide benediction of Nature,
The love and laughter of happy comrades by the way;
And far more than these, the deathless grace of a dead past
When we two held together. No more—no more this life,
O fainting heart! We two together nevermore.



Silhouettes

By Maude M. Foote
(New York)



IN MUSING on the greater ideal of brotherhood which includes all life, and on our contacts and relations with our younger brothers the animals, a series of pictures present themselves. These may not be very flattering to us, but can we deny that they are true?

Lack of imagination, a dearth of higher sensitiveness is no doubt responsible for these conditions. The time of awakening for the majority of humanity has not arrived and so the pitiful drama goes on. When once the truth is perceived, then no longer can these scenes exist.



Grey Owl, an Apache Indian, looms forth in the first picture. As the feminine portion of the world of fashion is too busy exterminating the industrious, beautiful little beavers by wearing their skins, and the masculine adjuncts are occupied in paying for the display, it fell upon Grey Owl to do what he could to prevent the absolute extinction of the species. In this work his help has been sought by the Canadian Government which has recognized him as one of the leading naturalists and conservation officers in Canada.

Grey Owl in former days had been a hunter and trapper, but upon visiting the old haunts of his former victims, he found that there were no more victims to be had; the orderly little houses were only populated by the wraiths of departed beavers. Seeing this, there came a conversion in the

heart and mind of Grey Owl and he vowed to devote his life to saving what few of the little creatures were left. His picture with a live puppy beaver nestling at the back of his neck stands out in sharp contradistinction to that of his civilized sister of unsavage origin, as she parades the streets with the dead skins of the little creatures on her back.

Not long ago on a mild spring day we passed a husky, plump, college lad, hatless, wearing a bearskin coat. His face was flushed as he plodded along bearing his heavy burden. One thought how much more comfortable he would have been without it—and perchance the bear would have appreciated his own coat!



The President of the Mothers Club stood up in her Persian lamb coat and pled most eloquently for the children; that mother love and compassion should be more freely expressed in the world. The unborn lamb in the Persian coat raised a feeble note of expostulation, but it was not heard.

Nearby sat the secretary of the organization who piously arranged her fox fur scarf as she told of the fox farm from which it had come and of the humaneness of the killing there. The little heart of the fox which had been stamped out by an ironclad foot as its body lay helplessly pinioned, in a ghastly aura tried to beat in protest, but to no avail.



If you lose your pet dog or cat, do not be alarmed, for you may see it

again. Perhaps you may not recognize it, but nevertheless it persists in Belgian Lynx (which may be your dog), or the lovely Genet fur may be Miss Pussy transformed. Your favorite mount, after his best days are over, may appear as a Russian pony coat.

So the long list goes on and what Sir William Shakespeare said some time ago as to what's in a name is plainly shown to be all wrong; for in the fur appeal to women, everything is in the name, backed up by the skillful manipulation of artisans who can make most anything look like something else.



Apropos of sports, it is very illuminating to contemplate how we enjoy ourselves. In England recently an ancient and honorable Peer passed away at 95 years of age. Up to his ninetieth year he had coursed the hounds. Four times a week he exercised in this pastime so one judges that the shrieking cries of the hares, as they were torn to pieces by the dogs, must have been sweet music to his ears.

There seems to have been a dearth of sports in this country, so we are importing the English custom of hunting. Recently there appeared in the Sunday edition of the *New York Times* the picture of a sweet young thing holding the coveted "brush" in her hand. What a fine ideal for young womanhood! And how courageous and fine for troops of grown-ups to pursue a little creature to its horrible death! Surely we are progressing. I recommend them all to read "The

Mahatma and the Hare" by H. Rider Haggard.



The noble emblem, which has come to stand for Thanksgiving Day, the turkey with outspread wings in all his pomp and glory, shadowing forth the feast to follow, is most inspiring. To fill one's stomach to overflowing (with consequent disaster following next day) is our quaint way of saying "thank you" to God.

When God looks down upon the festive tables throughout the land, perchance He may see what we do not, the spirits of the slain birds as they flutter helplessly in the cruel throes of death; and He may hear (what we will not) the litany of their dying cries as it ascends to Heaven in—shall we say—A Song of Thanksgiving?



A silhouette of the future will be limned along fairer lines which will have a symmetry with the real values of life. Then it will be universally acknowledged that humankind is only a part of life; that in the great life stream animals have their rightful place and that justice must be accorded them.

This justice will be based upon Wisdom, a union of Knowledge and Love. Instead of beholding the exploiter and the exploited, we will see the consciousness of an evolved humanity shining like a beneficent sun upon the younger brothers. Life in the animal kingdom will be allowed to evolve naturally and helped to approach the portal to humanity on a pathway of kindness and loving understanding.

Selflessness

Selfless to live and selfless die, seeking for no reward, but only service of the greater life; hoping for no high heaven, for no aeonian bliss, but only to grow selfless every day—such is the lesson that pervades alike the Master's life, the Master's Teaching, thereby may Peace come to all life at last.—
ANANDA M. (A Buddhist Monk).

Divine Wisdom

By Otis Vaniman
(Florida)



THEOSOPHY (theos-sophia; divine wisdom) is indiscriminately any fact in nature, for who may separate truth from truth, saying "this is divine" or "this is profane"? Nay, verily all truth is divine and the supreme function of consciousness is to know truth and to live it; that is liberation. That right actions emerge in happiness is held by many to be a divine truth; but that wrong actions produce sorrow is also a divine law, however unpleasant. Wisdom is not gauged by pleasantness or unpleasantness, for it is a common experience of life that the profoundest wisdom is often the fruit of the deepest sorrow.

The recognition of truth being a function of intelligence, of reason or intuition which is spirit; intelligence being not yet perfected in the human family, is in fact in process of development, it follows that we do make many mistakes; we say we commit sins, and suffer in consequence. Science is the search for and the classification of knowledge, its method is the continual unfoldment of the understanding of the individual. Because human thought has shown a tendency to recognize no fact in life beyond a physical manifestation, we have experienced what we call a materialistic age. But pure religion has ever asserted the fact of superphysical or spiritual realities, however: in contrast to science, the method of religion is *revelation*. Religion binds the individual to creed, to ritual, to authority of another, the word itself means "to bind to." Belief is the essence of religion, understanding is the essence of science. Now, to make the superphysical realms of nature a living reality in the consciousness of man, the Theosophical Society adopted for one of its objects, the investigation of the "powers

latent in man" and their relation to the "unexplained laws of nature." What a wonder world that investigation has revealed!

Because the Theosophical Society is directing its major attention to the study of superphysical rather than to physical facts, the word Theosophy has by association come to mean particularly the Science of the Superphysical or the Science of the Powers Latent in Man. At the same time the Society accords due importance to physical things by making the study of "comparative science, philosophy and religion" the second object of its existence as the practice of Brotherhood is its first object. It is only in connection with this first object that the Society employs, even remotely, the religious method, for to become a Fellow of the Society it is necessary that the applicant bind himself to the affirmation of One Life which pervades the universe, One Life immanent in all things from the atom to the star, from the mineral to the angel. On this premise of Unity is predicated the idea of Brotherhood of all beings, and to be a "nucleus" for the manifestation of brotherhood is the fundamental purpose of the Society. The achievement of that purpose depends primarily on each individual and not on the authority of some leader or group of leaders. "Love the Lord *thy* God with all the mind, soul and strength and thy neighbor as thyself," is held to be a law of Life, human and divine.

Theosophy asserts that the inner or spiritual environment of man is subject to scientific treatment just as truly as is his physical environment. As science, Theosophy extends the vision beyond the physical in its search for truth, and in doing so it uncovers facts which are readily recognized by the earnest student as the foundations for the revelations upon which all the

great religions are based, yet there is nothing binding in Theosophy, for here also the method of search is through the unfoldment of the understanding of the individual, not the binding authority of another. Just as knowledge of physical laws makes possible greater activity in the physical world, so does knowledge of super-physical laws yield greater freedom or liberation in the superphysical or spiritual worlds. As one's understanding unfolds new vistas open to consciousness, new forces become amenable for man's use, undreamed powers unfold themselves, and no man has yet been able to define the limit.

God is the eternal Energy that pervades the universe; Energy is that which causes action, and action is Life. God is Energy, latent, potential; Life is Energy, dynamic, in action. Light, heat, electricity, vitality, desire, thought, love are all forms of Energy, Spirit, therefore each is an aspect of God. Energy is everywhere—"Omnipresent"; Energy is all powerful (causing *all* motion) — "Omnipotent"; consciousness results from the intelligent use of Energy, therefore the everywhere-present all-powerful Energy must know all things—"Omniscient." Man being a unit of that conscious-

ness, a monad; man being a focal center of self-generated Energy, is also an aspect of God. The atom being a focal center of energy, minus the consciousness factor (?) is also an aspect of God. It may be truly said of man and the atom, that he is the forces he makes use of, and "If you would free man from his sorrows teach him to understand those forces."

So broad is the scope, so noble the purpose of Theosophy, the universe is its field, happiness to all beings is its prayer and the perfecting of man in all his Divinity, Beauty and Power its eternal purpose. That is Brotherhood, that is Divine Wisdom, that is Theosophy.

The Life of the perfect man was completely and accurately described in six words: "And he went about doing good."

"O Hidden Life, vibrant in every atom,
 O Hidden Light, shining in every creature.
 O Hidden Love, embracing all in Oneness,
 May he who knows himself as one with thee
 Know that he is therefore one with every other."

We'd Say It With Words—If We Could

By Leo Leftwich Partlow

(Hawaii)

Sometimes we deal with words as lord with slave:
 "Come here!" the right word comes. "Go there!" one goes.
 "Come trooping forth by regiment!" They close
 In serried ranks, and march—wave crowding wave.
 Again we call a word. From some dark cave
 One shuffles forth with slipshod, stumbling toes,
 Crossed fingers, tongue in cheek, and thumb to nose—
 By rod and lash we must compel the knave.
 Words want to carry what the race has wrought—
 Like stupid slaves, by other masters taught.
 We need new wings to bear our noblest flight,
 New instruments to sound our sweetest note.
 Where are the words to mean what we could write?
 And men to understand them if we wrote?



A Hymn of Love

By L. L. H.
(New Zealand)

O the student of Theosophy no task is more delightful than the exposition of the Scriptures of the world in the light of his new knowledge. Most of us are familiar with the saying that all Scripture is given for edification, for that up-building of character which makes the man eventually the Adept, but many have applied the words to Christian documents alone. The Theosophist applies them far more widely, for he has learned, in Matthew Arnold's phrase, that

. . . . the unseen Power, whose eye
For ever doth accompany mankind,
Hath look'd on no religion scornfully
That men did ever find.

Nay, more, he knows that men have not been left to find their Faiths, but that these have one and all been given them by the Lords of Life, each in the form most suited to its age, and to the race to which it was proclaimed, yet all at heart the same, all based on the one Rock—that all-inclusive truth which Peter recognized when he declared, "Thou art the Christ, the Son of the Living God"; the truth of the identity, of the essential oneness of God and man.

Let me ask the reader's kind attention for a while to a passage in our Christian Bible, the thirteenth chapter of the First Epistle to the Church of Corinth. I suppose few chapters of the Bible, or at least of the New Testament, are better known, and yet it may be worth our while to talk of it together. Its writer, the Apostle Paul,

speaks, towards the close, of certain virtues—Faith, Hope, and Charity or Love. We symbolize them by the cross, the anchor, and the heart. The knowledge of the Lower Mysteries, today known as Theosophy, shows why Paul speaks of these, and gives us a broad outline into which such further knowledge as we may arrive at can be fitted.

Mankind may be divided as to progress towards perfection into three classes: 1st, Unawakened Souls; 2nd, Aspirants and Disciples; 3rd, Adepts. And the respective master-motives of these classes are precisely Hope, Faith and Love.

The young soul, spiritually unawakened, "dead" as it is often called, so dimly burns the godhood at its core, lives but through Hope. The hope of happiness, the hope of power, the hope of wealth, the hope of fame, the hope of peace and quiet—it is ever for some good to be the young soul works. It sets its heart upon attaining this or that, and fails; but hope is quenchless at this stage. "Hope springs eternal in the human breast," says Pope, speaking of this first class of unawakened ones; "Man never is, but always to be blest."

For many lives Hope is the master-motive. Here let me mention a subtle point raised by some Indian writer whose name I have forgotten for the moment. He speaks of a sick child, tells how perhaps the medical adviser prescribes some bitter drug from which the little patient shrinks. The parent, says our writer, offers the child a spoonful of sweet jelly as a reward for

his brave taking of the medicine. "But then," he asks, "what is the real reward?" and answers his own question: "Surely no trivial tit-bit, but health and strength restored."

Souls are God's sick children. "They that be whole need not a physician," said the Christ, "but they that are sick"; and with fine appreciation of His ministry some of our earlier translators called the Lord "The Healer." Many a bitter draught and powder must the sick soul take, and Hope is the tit-bit that helps the medicine down. It is not the reward. The reward is that returning health and strength which makes the soul at last laugh at its childish fancies, prepares it for the next great step—the step from class to class, the step into the ranks of the aspirants and disciples whose master motive is not Hope but Faith. For, as we all know, in one life or another disillusionment arrives. Man learns at last that all the tales of Hope are flattering tales and nothing more; that nothing he has set his heart on satisfies; that the light and life which lured him on die out of what he strove for the moment it is won. "What shall it profit a man if he gain the whole world and lose his own soul?" "What are all the joys of life if the capacity for joying in them is not there?" Profoundest melancholy overwhelms the disillusioned, or it may be a great flood of bitterness and wild resentment against the pitiless necessity that drives him. It is at this point that he would fain "curse God and die"; but, curse he never so deeply, die he cannot; death is merest mockery, since, even if he strike away his physical ensheathment, he, the man, lives on, and suffers still. He broods upon the folly of it all, the manifest impermanence of all things, the necessary fall of even the superbest Pleasure House built on these shifting sands. He plumbs the uttermost abysses of despair, and then—then comes the miracle! The night is ever darkest just before the dawn. At deepest depth, when man can cry with Milton's Satan—

Which way I fly is Hell; myself am Hell;

And in the lowest deep a lower deep
Still threatening to devour me opens
wide

suddenly Faith is born! The man perceives for the first time, and it seems strange to him when he looks back that he was blind so long, that though all else has proved impermanent he himself remains. Nought that has happened has harmed him, dwarfed him, lessened him; all he has ever been he is, despite the slings and arrows of outrageous fortune. He realizes that he has been looking everywhere for rest and permanence except in the sole quarter in which it can be found; that the outer, the material, needs must change; that change is the condition of its being; whereas he is the same yesterday, today and for ever; and when the hush, the marvel of that great discovery at length is ended, the man's heart glows within him, and he laughs for joy, or sings, as may be, for he has found the Indestructible at last, and lo, it is himself! And every other self, whether it know or know not, can know what he knows; Faith—Faith in God, himself, in cosmic law, in all that is—is born. Hope he has done with utterly; his one aim now is to become that which he knows himself to be.

Why is it that, seeing the unawakened live by Hope, the Teachers speak of Faith to them, not of the thing they live by? Just because it is not the thing they live by, which needs no preaching, being in the very blood; because it is not the thing they live by but the motive of that higher stage towards which, under the influence of Hope, they steadily advance. At any time they may plunge into the darkness, and the discovery that awaits them will come perhaps a little sooner by reason of their having heard, however vaguely and uncomprehendingly, that message. And furthermore, the moment the discovery is made the teachings of the Scriptures of the world flash with new luster, burn with wonderful, previously unperceived significance. You know how we may take a jewel in our hand, and look at it, and for aught of glory or of bril-

liance we can see it might be colored glass. We turn it through a scarcely measurable angle, and out the splendor leaps. The moment Faith is born in man, he sees a thousand things, hidden till then, in what he has been taught, has read, has heard, and his memory has stored against that time.

In precisely the same fashion, to the man who walks by Faith, whose aim it is, as we have said with Ambrose, "to become that which he is," to bring his "glassy essence," his celestial selfhood, to birth upon these lower levels of existence, it is Love the Great Ones preach; Love, master motive of the stage beyond, the life of the Adept; the stage towards which, under the influence of his master-motive Faith, he steadily advances, adding to faith virtue, to virtue knowledge, climbing step by step the Golden Stairway described by Peter with such admirable clearness in one of his epistles.

Paul does not take Faith for his theme, because he speaks to us who have already entered the class of the aspirant. We walk by Faith; there is no need to sing of it to us; he sings of Love, that he may wake in us the strong determination to run with diligence the race that is set before us, to finish our course, to pass to the next class, join the ranks of the Adepts, the Resurrected Men, those who have shaken off the least, last cerement, and stand "whole," and "clean," and "pure"—strong, wise, compassionate Scns of God, whose one will is to serve Him.

"Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal." As sounding brass . . . as a tinkling cymbal. These are not useless things; they have their places in the life of man; and yet, consider; what does the music it discourses profit the instrument that shrills to the player's voice, or vibrates to his hand? The instrument is but a channel of an energy that profits others. And even so, if you and I are channels of force only, are not intelligent co-workers with the powers that use us, the use, whatever others gain therethrough,

profiteth us nothing. "Are not intelligent co-workers," I have said; Paul says "have not love"; but Paul the great and I the little mean one and the same thing. Love, real love, unwarped by self-regard, is but the active side of Wisdom. Paul, then, would have us know that though High God and His Administrators use us, that use means nothing to the used, unless we who have seen the glorious vision of the Self break like a sunbeam through the gloom of our despair, unless we who know that Life is one, throw ourselves consciously upon the side of all that makes for oneness; cease definitely to do, to feel, to think for our separate selves. A trumpet call may save or may betray; the tinkling of a temple cymbal may summon to true worship or to foulest devilry: so through us God may heal, God may afflict, may draw souls to green pastures and still waters, or drive them to the desert; but, if we have not Love, being walled out so from our own kind and Him, being but instruments and not coöperating hearts and minds, our service profiteth us nothing.

"And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Instruments only—sounding brass, and tinkling cymbals! "But we do love," some say protestingly; and I am sure they do; I do myself in some sort. In some sort—that is our chiefest weakness; we content ourselves with small achievement. "It is good enough," we say, and turn from our imperfect work to other matters. Can aught but our honest best be good enough for God? Well our hearts know the answer; but yet, like the parsimonious father in the old-world tale of Nachiketas, we offer starveling sacrifice. Listen to Paul the Apostle's view of Love; and let us listen with both heart and brain, stilling the protest of the egoistic lower self of us that

ever seeks to justify the meanness of its self-gift.

"Love suffereth long and is kind." Yes, all love suffereth long; that is the human lot; but is it always kind? Can our affection stand the test of a continuous demand and remain gentle, sweet, clear-eyed, dispassionate of judgment? Real love can. Real love suffereth long and is kind.

"Love envieth not." Let the galled jade wince, we cry, our withers are unwrung; yet do we indeed rejoice in the good fortune, lament in the distress of those we love; and if we do not, why is it we fail to? The coarser forms of envy, assuredly, are lives behind us; but envy, like every other vice and every virtue has its subtle forms; and if we look with scientific accuracy, with cool detachment into our actions, our emotions, and our thoughts, it is not wholly past the bounds of possibility that we shall find to our surprise that we have scotched the snake, not killed it. Still do we often cloud the day for those we say we love, and very specially for children, by holding back that generous, whole-hearted answer to their moods that Love expects, and real Love would give. Is it not that some of the old Adam in us envies them their joy? Love—real love—envieth not.

"Love vaunteth not itself." Nor does our love, with one accord we answer, boast of that which it has done. And yet, is it quite so with us? Do we never say, not only to ourselves but to our neighbors, such things as these: "After all that I have done for him"; "After ten years' faithful service"; "That's all the thanks one gets"? And very innocent such things are, if we do say them, a part of us will argue; yet, are these and their like not vauntings? In our heart's heart we know them for just what Paul's unerring finger points to. Love—real Love—says nought of that which it has done. It gives itself—how gladly!—asking nothing in return, seeking no recompense, seeking not even recognition, satisfied but to serve. Have we quite reached that loftiness of loving?

"Is not puffed up," that is, demands

no recognition even from itself, that comfort of the ill-used, the uncomprehended, the despised; for in plain truth there is no pride in Love. "Good of me to wax the floor?" said one when thanked for some kind office; "I'd be a floor at need!" There Love spake; Love stripped clean of all admixture; the Love Paul preached, and Christ, and Gautama. Utterly simple, it would lay itself upon the ground for feet belov'd to walk on, nor ever dream that it had done aught worth a second thought. So, some two thousand years ago, one who "loved much" washed with hot tears the Master's feet and wiped them with her hair, and broke her treasured nard upon them; and still hearts thrill to the beauty of her simple sacrifice.

"Doth not behave itself unseemly." We too respect good form, but "seemliness" of conduct, when examined closely, goes rather deeper down. There is a standard of the seemly for each relation of our lives, not only for appearances in public. Husband and wife, parent and child, brother and sister, friend and friend—does our love in these associations and in the scores of others that make up our daily life pass the Apostle's test? Is every several relation of our day, from the deepest and most intimate to the most casual and transitory, "seemly"? Do we in each and every case do the right deed, say the right word, think the right thought, thrill with the right emotion? Above all, do we recognize the Spark Divine in every brother-self with whom we come in contact? I think we dare not, even the bravest of us, make so large a claim. Yet, Love that is truly Love doth not behave itself unseemly.

"Love seeketh not her own." Surely here the great Apostle drops his plummet into Love's profound! The best of us, the most unselfish of us, all are still inclined to cling to what is lawfully our own, to speak of rights, to feel that there are certain things which to abandon claim to is to confuse all issues. Yet Paul is only echoing the perplexing doctrine of his Master as set forth in the Sermon on

the Mount. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." Love, as Paul says, resuming the stupendous doctrine in a phrase, seeketh not her own—not even that to which she has clear and legitimate title; is not alone content with injury, but actually treats with brotherly kindness the aggressor. That is beyond our reach as yet. It needs must, in our hard, materialistic age, appear fantastic. Yet if we think, we find that there is nothing new in it at all except the unqualified extension of the attitude to the whole field of life. In our best moments all of us have acted on this principle of self-renunciation. To what has man more right than food, and rest, and life; and yet, does he not without thought of self at all enter the lists with death, wrestle with him, as Jacob with the Angel, for his child's life? And if his country calls, what citizen is not prepared to hunger, and to thirst, to watch through sleepless hours, endure the hell of modern warfare, fling life and joy itself away for the common good? In our best moments when some sudden serious call has stirred the deepest of us, we know that the supreme test of Love is self-surrender. Love at such moments seeketh not her own but glories in self-gift. It is for us who would win the Kingdom that lies next above our own, would reach and pass the portal of the Way, to try to realize this always, to level up all moments to those best; unceasingly to glory in that self-surrender. What a superlatively lovely place this waking world would be if we could do so; if the strife for rights ceased utterly, and a sweet, generous rivalry in self-bestowal rose in its stead! Love seeketh not her own.

"Love is not easily provoked." There is nothing touchy about perfect love. I fear there is some distance to

be run for most of us before we can say truthfully that our love is past all provocation. We are so self-centered, so attached to our own ways of doing, thinking, feeling, that if they are despised, rejected, laughed at, or even merely traversed by not unkindly criticism, we are hurt; we draw back, and shut off the current of affection; our love is touchy still. It is odd to think that when the great call comes we rise with ease to meet it, blot out the little self of us without an effort, while petty things find us an easy prey; odd, and a thought humiliating. Let us see if, warned by Paul, we cannot bring something of the heroic part of us to bear upon the trivialities of life, the pin-pricks of the daily round; for there too is a field where victory must be won. We have our scale of "great" and "little" things; the Gods may look with other eyes than ours.

"Far hath he gone," said a great Son of God, "whose foot treads down one fond offence." This fond offence of touchiness, let us tread it down. Love is not easily provoked.

"Thinketh no evil." This Aryan Race of ours, fifth of the great Root Races, has for its special task the bringing into active use of what we know as intellect. Heir of the Fourth, the Atlantean Race, in which the aspect of the lower, passion-guided mind was fully, often ruthlessly exploited, the Fifth has climbed into the realm of abstract thinking; for its record in this field there is but one word—superb. But to the glory of intellect there is a counterpoise. Mind is of its very nature a separative thing. To have thought "I" is to have made already sharp division in that which really is never aught but one, to have set oneself upon one side of a clear-cut line and all things else upon the other. The thinker and the object of his thought are two, not one; and in the fascination of observing, classifying, formulating laws, the underlying oneness is forgotten. Towering intellects, like towering Alps, stand often in magnificent isolation. Sometimes a worse fate overtakes them; clean of base passion, but unwedded to the loftier emotions,

keen as a swordblade and as cold, intellect can make of man a very devil.

"Thinketh no evil." If there is one outstanding boon among the countless boons Theosophy has brought us, I think it is the light it throws on evil. It sweeps away for ever the vague shapes that used to haunt us, and makes crystal clear the fact that good and evil are no other than what makes for unity, and what makes for separateness. The Master taught us that two thousand years ago, but through the centuries His words have rung in vain in our stopped ears. "Love your enemies," He said; "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Heal the division they have made; create anew the severed oneness; that is the very essence of the Master's message; and if at any time we feel it is too huge for us, if we would turn us from the too hard task, and, like the unawakened, meet hate with hate, and scorn with scorn, and injury with injury, let us gaze a little on that wondrous scene on the night wherein He was betrayed, when fear and hate and malice wreaked themselves upon Him, and He saw not, heard not, felt not the fury and the rancor, but, folding those sick children of His Father in the soft mantle of His Love Divine—thinking no evil—preserved the unity they would have blindly broken. From that most marvelous scene let us draw inspiration sufficient for our little needs, and when the deeds and words of others tempt us to see unworthy motives, tempt us to condemn, and in so seeing, so condemning, cut ourselves off effectually from the unity we seek, let us like Him, our Great Exemplar, see in word and action not hate and malice, but just the restless, aimless movements of a fevered soul. Love nor thinketh evil, nor rejoiceth in iniquity, but in the truth.

And now the tender, mothering side of the Apostle's love, pent up too long, bursts forth in those most memorable words: "Love beareth all things, believeth all things, hopeth all things, endureth all things." The mothering

side, for the whole art of mending the bruised reed, fanning the smoking flax to flame, fostering in a word the germ to growth, is here set forth. Love beareth all things. The man in us is proud, defiant, unforgiving, even when no longer eager to return blow for blow; it is the woman in us that forgives, and soaring past forgiveness forgets both injury and insult, blots them wholly out. Even at our low stage Love has a marvelous capacity to bear shame, coldness, cruelty, neglect, all the bleak armament of hatred, and live on, and at a word, a smile, the pressure of a hand, forget them, act as though they had not been. But where we stand today there is "the thing too much," there comes a breaking-point. Hate can so horribly entreat us that the tenderness of Love is frozen, and the outraged soul cries to the heavens for vengeance. "Vengeance is Mine," saith God, "I will repay." Vengeance is not for us who see but one small section of the field, but for Him who sees it all, and can be truly just. The perfect Love of lives-to-be shall know no breaking-point, shall find no sin too terrible to be forgiven and forgotten. Love at its full height beareth all things.

"Believeth all things." In all the world what stimulus to effort is so potent as to feel that somebody has faith in us? When we are beaten to the barriers, when all our self-reliance, all our confidence, reels at the shattering blows of fate, to find ourselves believed in still is like a draught of that elixir alchemists are said to seek and find. It is a draught of that elixir, truly, a rush of the One Energy Divine; and as its liquid fire pours into our wearied being, all our own faith flares up again; despair that threatened shrivels into dust; we face our foes again serene and strong, and sure of final victory. It is one of our most serious shortcomings that we continually blame failure, when we should rather have praised effort made. Love knows no failure, sees in what you and I call so the promise of success. Seeing the godhood at the core of even the humblest striver, love

knows that no height is too great to be achieved. When James and John said bravely that they could drink of the Master's cup, be baptized with His baptism, their fellows murmured; but He who was Love incarnate—what said He to them? "Ye shall indeed"; for Love believeth all things.

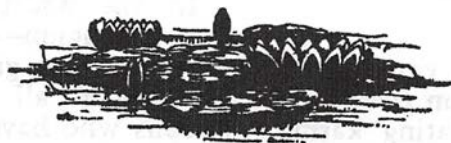
"Hopeth all things." But you and I have done with Hope; our master-key is Faith; this hoping is not for ourselves, it is for others. "Next time you will succeed," says Love, "cheer up; at it again!" And when that effort also fails, Love is as ready as before with its words of Hope; "O, that is nothing; you can't expect to triumph at your first encounter; try again, you will do better next time." At every failure Love spreads the lure of Hope once more for those whom Hope can lure. Love can with honesty and honor bid men hope because Love knows the certain issue of their striving. With every failure, so much added strength, skill, knowledge, till in the end the practised knight can conquer every foe. Long past the need of Hope itself, Love values still its aid when mothering younger souls.

Our Paul has said his say, has offered us a glimpse into the magic and the mystery of that Love which was for him the alpha and omega of his Master's word to men; he breaks out now into a closing rhapsody. "Love never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away; for we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." In a previous portion of this letter to the Church of Corinth, the Apostle has discussed these things—the gift of prophecy, the gift of tongues, the gift of knowledge, and many another gift—he has shown how all are mani-

festations of the One Energy Divine; he has urged the earnest "coveting of the best" gifts, the most useful, most serviceable; and has led on to this Hymn of Heavenly Love which we have been considering by the striking words: "yet shew I you a more excellent way." Now, looking far into the future of the Worlds, seeing with what the Eastern calls "the opened Eye of Dangma," how all this Manifold, having run its course, will be indrawn into its primal form; how all varieties of energy needs must disappear in the original unvaried Force Divine, he shows us why Love is a more excellent way. It is Itself that First Unvaried Force Divine. Out of It came every form of energy we know; into It they all at last shall disappear. When all that makes division passes, when the Oneness, "that which is perfect," is attained, then "that which is in part shall be done away."

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." All lesser things than Love are of the child stage of Cosmic Life; as it grows towards manhood it puts away its toys—puts away Hope, no longer needed; puts away Faith also, because a greater thing is here.

"For now we see through a glass, darkly; but then face to face: now I know in part, but then I shall know even as I am known." The end attained, the means whereby we reached it are outgrown. That end, it is not yet, but we can hasten its approach by ever reaching upward to the stage next that in which we are; by climbing steadily from class to class, seizing the greater and still greater master-keys. "And now abideth Faith, Hope, Love, these three," cries Paul, "but the greatest of these is Love." *Follow after Love.*





Thinking With Thinkers

Right and Wrong

DR. ANNIE BESANT

What is Right and what is Wrong? Right is to go with the will of the Supreme in evolution, and Wrong is to go against that will. That is a definition that you will find holds good always; the right thing for an age is that which conduces to progress, to the evolution of a higher humanity, to the shining out of the God within man, to the improvement of nature, ever climbing onwards towards a perfection infinite in its scope; wrong is that which would impose upon the present the fetters of the past, which would make of teaching a barrier across the road of progress instead of a milestone which shows how far the world has travelled when that particular form of teaching was given. Oh! trust the God within you, and do not let others force you to go against the dictates which are spoken out from that ever-unfolding God, who bids you lead your country upwards and onwards, not looking back to the past but from the past gaining courage for the future, and learning to avoid its errors while you take advantage of its wisdom.—*Wake Up India.*

Interest and Enthusiasm

J. KRISHNAMURTI

To the savage who is entering the first stage of life, to whom everything is new, who is accumulating karma, who is learning to suffer, who is begin-

ning to create, to that savage there is only one narrow interest in life. He wants to acquire, to experience, to taste everything physical; whereas the civilized and cultured person, through the evolution of many lives and through his past karma, has stored up knowledge, experience, intuition, and power of discrimination. He is all the time discarding the things that are not important; and to him this is the one way to awaken interest in the desire to find Truth.

Now to you and to me, that interest must be in its essence as thrilling and vital as it is to the barbarian who is just beginning to taste the pleasures and sensations of life. But you have set yourselves on a different path possessing new desires, because you have already passed through the stage of the savage to whom the physical everyday happenings of life are all-engrossing. He is still creating karma for himself, whereas you should be freeing yourselves from it. You should be strengthening your will and guiding your desires so that you can learn to follow the Tyrant Voice.—*Kingdom of Happiness.*

Usefulness

JOHN RUSKIN

In the midst of this vanity of empty religion—dispute for dust—there is yet one great group of persons, by whom all disputers live—the persons who have determined, or have had it by a beneficent providence

determined for them, that they will do something useful; that whatever may be prepared for them hereafter, or happen to them here, they will, at least, deserve the food that God gives them by winning it honorably; and that, however fallen from the purity, or far from the peace, of Eden, they will carry out the duty of human dominion, though they have lost its felicity.

These—hewers of wood, and drawers of water; these, bent under burdens, or torn of scourges; these, that dig and weave, that plant and build; workers in wood, and in marble, and in iron—by whom all food, clothing, habitation, furniture, and means of delight are produced, for themselves and for all men beside; men, whose deeds are good, though their words may be few; men, whose lives are serviceable, be they never so short and worthy of honor, be they never so humble,—from these, surely, at least, we may receive some clear message of teaching; and pierce, for an instant, into the mystery of life, and of its arts. . . . I rejoice to say—this message of theirs can only be received by joining them—not by thinking about them.—*Sesame and Lilies*.

The Give-and-Take Principle

FELIX ADLER

Just before Thanksgiving Day I talked to the students at Fieldston and I tried to illustrate one other way of applying the give-and-take principle. I spoke of the relation of the students to their parents. I told them that their parents are intent on helping them, putting the best opportunities in their way, and that perhaps they have got accustomed to thinking it perfectly natural for them to be so helped toward self-expression. I said to them, "Did you ever stop to think that your parents themselves have a self to develop and to express? And that there should be give and take between you and them? That you are to help your parents in their spiritual development, in their self-expression, the expression of what is best in them, as they help you? You may ask how you young adolescents can help them. A great way

of helping people is by an understanding sympathy for the problems with which they have to deal. Adults develop in the course of dealing with the problems of life. Their school is the school of life. Your parents have problems of their own at this time; the depression may make them anxious. At other times your father may have problems in regard to his competitors or his partners, or perhaps he has just heard from the doctor that he must be in the hospital for months. Meantime you go to school and think of your self-expression and that your parents are merely there to help you. I tell you that the development of the adult is through dealing with his problems, and I can think of nothing sounder nor more wholesome on both sides than that a father or mother can feel that they have someone, one of their own, with them, who enters into their problems understandingly and sympathetically."

I am thinking of my own experience with my father. There were only two sons and when we were fourteen or so my father took my brother and me into his confidence and initiated us into life. The adult needs the advantage of sympathy and understanding, thereby the young person gets his initiation into life.—*The Standard*.

Justice

KAHLIL GIBRAN

Oftentimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world.

But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of you, so the wicked and the weak cannot fall lower than the lowest which is in you also.

And as a single leaf turns not yellow but with the silent knowledge of the whole tree, so the wrong-doer cannot do wrong without the hidden will of you all.

And you would understand justice, how shall you unless you look upon all deeds in the fullness of light?

Only then shall you know that the erect and the fallen are but one man standing in twilight between the night of his pigmy-self and the day of his god-self, and that the corner stone of the temple is not higher than the lowest stone in its foundation.

Self-Creation

DR. HORACE J. BRIDGES

Always avoid the real insolence of thinking that you are to *form* the character of another person—your child, wife or pupil. The purpose of life is *self-creation*. "Forming" another is *mutilating* him, for it means making him conform to a pattern, whereas his destiny is to be a unique synthesis of the elements of man's nature.

The service we are to render our children is that of constantly challenging them to *become their own best selves, whatever their own best may be*.

A human character, a personality—the ultimate issue of long years of interaction between infinite potentialities within and the infinitely varied stimuli without—is the most complex of all realities. Yet, we suppose ourselves able not only to foresee its completion, *but to prescribe what it is to become*.

We should not venture either to prophesy or to dictate the form of any work of art, say a picture by a great painter, or a play by a great dramatist. For this we would be much too humble. But we are not too modest to think that we can foresee and "form" what is infinitely subtler and more complex than any mere expression of the human spirit—the soul, the personality itself.—*The Fine Art of Marriage*.

The Words We Speak

GEORGE MATTHEW ADAMS

I once read that Sir J. M. Barrie would often write a sharp letter to one of his critics—and then on his way to mail it—would change his mind, for fear that it might reach someone who already had all the sorrow he could bear!

We never know where an unkind or bitter word is going to lodge. And once it is spoken, it can never be recalled.

Most of us, however, forget at times and let out words that hurt and leave scars.

Many a sensitive person has been injured for life by unjust criticisms and unkind words in youth, and many a great career has been deeply hurt in its honest efforts to serve other people. We rarely know the background of the other fellow.

Nothing in this world builds character and encourages growth more than does praise. And it is the simplest thing in the world to give. Not flattery—but worthy praise. It is much better to overpraise than not to praise at all. We all need it, too.

The greater a person is, I have noticed, the more appreciative he is of honest praise. It is a mistake that creative people work for money. They do not. They work for appreciation.

Among my prized possessions are letters from two Presidents of the United States thanking me in warm fashion for letters of praise to them.

We are limited in our gifts—outside the words we speak. When they go from us, something of us goes with them. They become the waves of us—that radiate far and wide—endlessly.





No Need of Meat Substitutes

There are two mistakes being made by devotees of the vegetarian cult that, to my mind, militate seriously against the progress that we so fondly hope to see realized soon.

One of these is that we are continually holding up this or that food as a substitute for meat, when there should be no substitute necessary, as meat is a wholly superfluous food. Our search for substitutes, and our praise of this or that food as a substitute, lends color to the usual belief that meat is a necessary food, in some form. There is nothing farther from the truth than this, as any well-informed vegetarian well knows, but for the enlightenment of those who are still under the impression that meat or some substitute is necessary or very desirable for those engaged in active physical labor, I wish to recommend the far-reaching and ultra-scientific work of Prof. Russel H. Chittenden, as found in two of his works, *The Nutrition of Man*, and *Physiological Economy in Nutrition*, in which he proves that man's entire needs are covered by one gramme of nitrogen for every thirty pounds of body weight, or for a person of one hundred and twenty pounds, the equivalent of one and a half ounces of lean steak (Professor Chittenden is not a vegetarian) or an egg, or a little cube of cheese of the same weight, or equal weight of fish, or four ounces of bread or cereal foods, or a handful of nuts, or a side dish of peas, beans or lentils.

Any one of these things will supply the entire needs for twenty-four hours, without reference to the activity, for

our protein needs are the same whether active or passive.

The average American habit of protein consumption is just ten times this amount, or forty grammes of nitrogen, or fifteen ounces of meat or its equivalent every day.

Now, can you not see clearly how stupid it is of us to speak of meat substitutes? A food that is required in such small amount as is protein is so easily supplied in available form by the cereal and leguminous foods that to speak of meats or other protein foods as basically necessary is utterly foolish, albeit we do have to have this minimum amount of protein every day. You can easily see that this very small amount will be supplied by anyone in any ordinary habit of eating, without any search for substitutes for these animal forms of protein bearing foods.

Well, this is one mistake, and it is a big one, responsible for most of the diseases from which we suffer, and the other I have pointed out before, and it is scarcely less in importance, perhaps is even more important in some cases. That is the habit of using unnatural foods of the vegetable kingdom—processed, devitalized, emasculated, denatured foods, such as the white grain preparations, refined sugar, tapioca, cornstarch, anything made from grain or vegetable or fruit in which those elements that nature incorporated for man's use have been refined or processed out.

The great excess of protein on the one hand and the paucity of the natural alkaline salts on the other are the two great horns of our nutritional dilemma, and it is so evident to me that perfect

nutrition is attainable by the use of just so much protein as needed and at the same time insisting on a full quota of vitamins and tissue salts, as they occur in natural foods in their natural form, that I am a little impatient with this idea of hunting for and advertising meat substitutes.

The whole high protein idea is wrong, as has been abundantly proved, and the less we eat of all the protein foods the better for us, if we are sure not to go below the actual needs in this respect, and one cannot do this if eating any cereal foods at all.

So there is never the slightest danger that we will run shy of protein, and instead of inventing substitutes for meat, let us seek means for lessening still further the total of our daily protein consumption, and at the same time use enough of the good, wholesome foods to insure a full complement of the necessary tissue salts, without which we cannot function normally. . . .

We do not need meat substitutes, and instead of searching for them as we do now, let us devote more time to preparing tempting dishes that are low in protein. The reasons for abstaining from meat are not alone ethical, but they are physiological and economic, and they have a firm basis in nature.—WILLIAM HOWARD HAY, M.D., in *Vegetarian and Fruitarian*.

Refined Sugar, Glucose or Honey

Refined sugar is made from sugar cane by pressing out the juice, clarifying it with lime and then heating it to the boiling point. In many factories the cane juice is sulphured with sulphur dioxide to produce acidity. The free acid is then neutralized with lime and the juice heated. The next process is that of evaporation, which, in modern factories, is done by means of vacuum evaporators, after which the boiled down syrup is caused to form crystals which are then separated from the molasses in centrifugals, which are swiftly revolving drums of wire meshing. The raw sugar, as this is called, is now shipped to the sugar refinery for further treatment.

Here the raw sugar crystals are first washed with sugar syrup, to first remove as much of the remaining molasses as possible; then the sugar crystals are dissolved in hot water, clarified again with lime, first filtered through large cotton bags then through bone black, which is charcoal made from the bones of animals. The clear liquid is now evaporated again until crystals will form. The crystallized mass is then run again through swiftly revolving drums of wire meshing to remove all superfluous liquid, dried and packed, ready for the sugar devouring nation.

Beet sugar is treated in much the same way, except that instead of the juice being pressed out, the beets are cut up into very fine shavings from which the sweet juice is removed by warm water. The process of refining is then very much like described above, except that beet sugar is finished in the first operation instead of being remelted as in cane sugar. In order to give the refined sugar a white appearance ultramarine blue or so-called "permitted" dye stuff is added before the drying process.

The result is a mass of sweetness which is robbed of the valuable minerals and vitamins which nature grew in the plants from which it was made. Refined sugar has a strong affinity for lime, or in other words, it robs the human body of its valuable supply of lime. It is a poly-saccharid or multiple sugar and therefore must first be broken up in its chemical composition, reduced or inverted before it can be absorbed into the blood-stream to feed the body. It requires from six to eight hours to convert this sugar into the simple sugar which the body can utilize. For that reason a large part of it is almost certain to ferment. It is the putrefactive fermentation of food that plays the mischief with our "little insides."

Glucose and corn syrup are the products made by chemically combining corn starch and sulphuric acid. Glucose has a very low sweetening power and to make it passable as eatable syrup it is mixed with a liberal

quantity of syrup made from refined sugar. It contains no vitamins or mineral salts, and is equally harmful to the body as refined sugar.

Honey is the nectar of the flowers, gathered by the honey bees. These honey bees carry it to their hives and reduce it to its known thick consistency by evaporation. While this process of evaporation takes place, the bees add certain enzymes to the honey, which reduce or "invert" the sugar. For that reason honey requires no digestion and is absorbed directly into the glands that feed the body. Honey contains valuable minerals, also the vitamins A, B and C. It is the very best, most delicious and only safe sweet for mankind. It is sometimes used in the treatment of rickets, scurvy, malnutrition and other so-called deficiency diseases, as well as asthma, bronchitis and influenza.

Because honey does not require digestion, and imposes no burden thereby on the organs required to assimilate refined sugar, does it not suggest itself to you that the universal use of honey instead of harmful refined sugar will greatly prolong the well-being of these organs—will probably postpone indefinitely their breakdown, as experienced in diabetes, Bright's disease, etc.?

The honey for your daily use should be of the very best quality obtainable in every respect. It should be of a mild, delicious flavor, suggestive of the flowers of which it was produced. It should be of a very thick consistency when liquid and it should be produced and packed under the most sanitary conditions.—*Defensive Diet League.*

Tobacco Blamed for Heart Ills

Dr. W. Blair Stewart of Atlantic City, speaking at the annual convention of the American Therapeutic Society, loosed a scientific attack on the use of tobacco, especially by adolescents.

Dr. Stewart declared that tobacco was injurious to all users, and placed the blame for many heart ailments on its effects.

"Its use produces a habit as sure and insidious as does the use of opium and other drugs," he said.

"In cases which have been brought to my attention, I have traced the development of arteriosclerosis and angina pectoris directly to the use of tobacco.

"Its use in many cases produces color blindness, lowers vitality of users, causes shortness of breath, palpitation of the heart and raises blood pressure five to ten millimeters by the contraction of the involuntary muscles."—*Associated Press.*

Vibrating Beds Disturbing

Colgate university put on an experiment designed to show how the modern machine age may disturb the normal human being. Nine of the university men were required to sleep each night on vibrating beds. The vibration was very slight—somewhat less than that experienced on a train—and was produced by hanging electric motors under the beds. The motors produced noise and vibration all night. Various reactions were noted, some of which, as reported by Dr. Donald A. Laird, who had charge of the experiment, were: Unsociable dispositions, more circles under the eyes, unsteady and wobbly feet, easily irritated by ordinary things, more head noises during the day, etc.—*The Pathfinder.*

Nerves May Cause Eyestrain

Eyestrain, so-called, is more apt to be the result of "nerves" than of any disease of the eyes, Dr. George S. Derby of Boston told members of the American Medical Association. Dr. Derby described a number of cases he had seen in which the patient recovered from his eyestrain when his bodily condition was treated and when the psychologic cause of his eyestrain was explained and he was persuaded to use his eyes normally.

"If the general public could learn that eyes are seldom strained, this would be a much happier world to live in," he said. "The fact of the matter is that the eye is provided with a large factor of safety and that healthy eyes do not become diseased even by excessive use."

Most of these cases of ocular neurosis, as Dr. Derby called it, are found in sensitive nervous persons. Fear is the commonest factor in these cases. Some ocular pain or discomfort makes the patient afraid that he is injuring his eyes permanently, that he cannot continue his occupation and perhaps will become dependent. Many of Dr. Derby's patients had given up their work and many pleasures, and were devoting themselves to resting their eyes as much as possible.

Dr. Derby asked ophthalmologists not to overlook the psychologic factor in causes of eyestrain, and to treat the mental condition of their patients as well as to correct their vision with eye-glasses.—*Science Service.*

Remember

1. That you can have health.
2. That sickness is nearly always the result of your perverted and uncontrolled palate.
3. That to study and regulate your diet by no means marks you as a freak; rather you are checking an unbridled, misdirected taste with the firm rein of a masterful intelligence.
4. That the careful selection of foods should be for you a paramount issue.
5. That the proper preparation of food is of a paramount issue.
6. That the right preparation, proportion and assimilation of food spells nearly the whole of health.
7. That there is a limit to what even the best stomach can do.
8. That the duty of the stomach is to digest proteins and the duty of the mouth is to digest well-masticated starches.
9. That it is a Godsend to any stomach to have put into it at any one meal:

Fruit without sugar. One protein

food. One leafy vegetable. A large vegetable salad. Only one starch.

10. That a meat diet is an impassable obstacle to man's vigor, endurance and long life.

11. That the sooner you train yourself to the vegetable habit and the fruit habit, the quicker you will build a barrier of disease-resisting tissues.

12. That leafy vegetables have high food value because they make good the minerals and vitamins in which meats, sweets and starches are deficient.

13. That raw cabbage is one of your best all-round, most dependable vegetables.

14. That a vegetable salad twice a day plus fruit, morning and night, will help you to maintain nature's alkaline balance.

15. That everybody's normal acid-alkaline ratio should be, alkaline 80% to acid 20%; which means that to maintain health you should choose for your daily meals four times as many alkaline as acid-forming foods. (See January, 1932, *World Theosophy.*)

16. That at least as much should be spent for nuts as for meats, poultry, and fish; at least as much should be spent for fruits and vegetables as for meats, poultry and fish.

17. That Plato, Socrates, Pythagoras, Plutarch and Seneca may be scoffed at by the thoughtless as "food faddists," yet the wise men of today still bow their heads to these great philosophers, who, be it said, gave to the world their eternal verities from brain cells fed only on the vibratory energy of a vegetable, fruit and nut regimen.

18. That if you desire health (and who does not?) select your food cautiously—apply the brakes now. —*Source unknown.*





Over the Wide World

Union and Coöperation Are Indispensable.—Master K. H.

There is no day more sacred to Theosophists throughout the world than the 17th of November, the anniversary of the founding of the Theosophical Society in 1875. Their thoughts turn to that day, and to the Founders, with mingled feelings of joy, gratitude, and love. It is a day of special significance to each one of us whose privilege it has been to give our service to Theosophy and through it to Those who inspired the Founders. Let us particularly remember what H.P.B. says should not be overlooked or forgotten:

“On that day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of people of all nations in brotherly love, and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will

be a wonder and a miracle truly. . . .”



Once again those devoted exponents of Theosophy, Dr. and Mrs. George S. Arundale, have visited America, and departed to render their valued service in England, Holland, and France, before returning again to their home at Adyar, India. And once again grateful appreciation must be voiced for the splendid work done by them in America: first at “Olcott,” Wheaton, Headquarters of the American Theosophical Society, where they were the chief inspiration of the lectures given there during the Institute, the Summer School, and the annual Convention, which were attended by Theosophists from all parts of America; and afterwards in California.

Dr. Arundale laid special emphasis upon the following points:

1. Continued love and devo-

tion and service to the President-Mother, Dr. Besant, whose leadership and guidance, he explained, would continue from the inner planes whenever she leaves this physical life.

2. That the Masters who founded the Society continue Their interest in and work through it, and that the path leading to Them is as open as always it has been to those sincere and loyal members of the Society who are willing to live the life of service necessary to tread it.

3. That there is special need for young Theosophists to become leaders in the renaissance of American politics. This is necessary to put the government and the people on that high plane of world leadership desired by the Inner Government of the world.

4. That the Theosophical Society is entering a new and greater-than-ever era of usefulness to the community generally and to its members particularly. The quality and loyalty of individuals is being tested.

5. That each member and each Theosophical Lodge must realize his and its unity with the growing Headquarters at Wheaton, and even more especially with the international Headquarters at Adyar, and try to understand and aid the work of the Brotherhood as outlined by our great leaders and teachers.

These are only a few of the exoteric points emphasized by Dr. Arundale in his lectures at Wheaton, Chicago, San Francisco and nearby cities, Los An-

geles, Hollywood, and New York, before his departure late last month. In these centers he invigorated members, Lodges, and Federations, granted personal interviews to many, visited members who were ill, and generally gave a splendid impetus to the work. In some cities new members joined the Society directly as the result of his visit, and in all cases he imparted spiritual vitality, enthusiasm, a better understanding of the application of Theosophy to daily life, and an increased devotion to the service of the Masters.

Rukmini Arundale, in addition to a number of addresses, continued her quiet though no less effective and important work of stimulating the interest of the young Theosophists along individual lines, especially of art and beauty.

A warm invitation to repeat their visit next year has already been extended to Dr. and Mrs. Arundale by Mr. Cook, the devoted President of the American Section, as well as by the individual centers which they visited, and the hope is that they will remain longer next time. America holds for them a very deep and sincere affection as well as profound gratitude for the unique assistance which they are rendering to the Theosophical work.

Readers are referred to Dr. Arundale's article in this issue entitled "Our Theosophical Work," where he speaks in detail about our Society's future and the special service needed from members.

Armistice Day once more! And the Prince of Peace awaits Disarmament Day, and the majority of the world's peoples wait as He waits. The following notes against war from Sydney Strong at Geneva, published in *Unity* (Chicago), speak volumes:

Can this slaughter of our youth be prevented? It can, if there is a will. There are *three things* to do to prevent:

1. Strive to create a *social system* possessing justice and equality. Be not afraid of names, like Socialism, Communism, Capitalism. Stop hating France, Japan, Russia. Support any system that guarantees removal of friction. Causes of war are manifold; economic, cultural, religious, dynastic. Strive to remove those causes. A just *social system* is essential. Work for it.

2. As to *Disarmament!* The only safe world for marching boys is one in which the nations are totally disarmed. The "Resolution" recently adopted by the Conference holds no promise of safety. I am convinced that if America, Britain, France, Japan do not at once disarm, there will be another deluge. Total disarmament at once is the only international action that will prevent the slaughter.

We call on America and Britain to disarm. The nations would follow them in this. The responsibility is theirs. For every drop of blood shed in a future slaughter of youth, God will hold the Anglo-Saxon responsible. You have the power; no other nation has. The hour is yours—not to further enslave the nations in imperial bondage, but to free mankind. If you should disarm totally, France would feel secure, Germany would be glad, Russia would turn to the shop and field without fear, the peoples of earth would rejoice. Nations have kept from the sin and crime of war—they can, they should!

Listen, Anglo-Saxon! The only safe world for the marching boys is one totally disarmed. It is your move, your hour.

3. If a just social world cannot be achieved, if the Anglo-Saxon will not move to prevent the great slaughter by leading in total disarmament, there is but one way left to everyone to be saved from the great slaughter of youth. It is to personally *refuse to have any part in war*.

This can be done. It has been done. It should be done by every youth. This is a short road to total personal disarmament, involving immunity from war's slaughter. Any one can keep out of the slaughter-house in the same way he can keep from murder. The youth who sees that war is a crime, a sin, must follow his conscience, and be saved. He may not escape punishment, even death may await him, but he can be kept from the murder of other youth whom he does not know, whom he has no cause to fight.

Everyone of these marching youths should know—it should be taught them by leaders in church and school—that conscience is the only guide for right action, and that by following conscience, he will be kept from the crime of slaughter, from sin.

That is the great lesson that the Geneva Reformation of four hundred years ago taught mankind. As we stood before the gigantic mural monument and listened to the story as told by Mr. Fatio, we realized what a tremendous debt we owed that small band of believers who had discovered the light—which discovery was that one should not obey the dictation of church or state in what was *contrary to conscience*.

Here is our refuge—a truth that gave modern civilization its best gifts. It points the way—in our day—to becoming a total abstainer from war. This gives warrant to an appeal to youth to refuse to kill, even though church and state call. Refuse, in God's name! You are not brutes to be led to slaughter—not butchers to go out to slaughter.

Young men are enjoined to stand forth alone under the stars, and solemnly resolve never to take part in war, never to engage in mass-murder. If they do, how dare they look God,

and mother, in the face, with the mark of Cain branded on soul and body. "God will send the bill!"

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The following from *The World Tomorrow* is a great step on the path of peace:

The newly-organized Peace Films Foundation will formally launch its undertaking with the first showing of the film "Must War Be?" at the Town Hall, New York, on October 13. The Foundation, under the directorship of Walter Niebuhr, was created to employ visual education in the promotion of international goodwill and the stimulation of peace efforts among the younger generation. The first of the organization's films is a chronological history of the peace movement from the days of Woodrow Wilson down to the latest Geneva Conference. After the showing at Town Hall the film will be released to various peace groups throughout the country. Inquiries concerning the Foundation's plans may be addressed to their offices at 150 Fifth Avenue, New York.

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None the less potent are the indisputable words of Senator William Borah in *Collier's Magazine*:

We Pay for Armament With Our Lives

The leading nations expend over five billion a year for armaments. The United States expends around seven hundred million. In each and all of these nations the people are losing their homes, their farms; businesses are being crippled; children deprived of education and proper nourishment because of the constantly increasing burden of taxes. Easily one-half of this vast sum could be saved to the taxpayers under a sound program of disarmament and no nation's safety or security be imperiled. These large sums are expended in the name of "defense." The most serious menace to government today, here and elsewhere,

is the undermining of the physical and moral well-being, the depletion of the manhood and womanhood of the nation through economic conditions the most devastating feature of which is the burdens of armaments.

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On Dr. Besant's last visit to Southern California she spoke and wrote frequently about the number of New Race children here, and advised that specific methods of education be provided for them, methods different from those given generally, otherwise their progress would be delayed. Therefore it is gratifying to read in the *Los Angeles Times* an article by Valerie Watrous describing the methods now being used for many special children who are far above others of the general type:

Perhaps it is the Southern California climate, or it may be that the advance guard of the promised New Race has already arrived, but there is ample evidence that a large percentage of the 1,500,000 gifted children known to be in the United States are right here in our own Los Angeles schools. Their presence is admitted by school executives, but their names are never mentioned outside of educational circles, although many hundreds will soon be trooping into the classroom.

Educators have observed that children on these higher levels have certain outstanding characteristics. As all parents will be interested in knowing what some of these marks of the bright child are, we list them:

The above-the-average child is invariably distinguished by his variety of interests. He doesn't have a one-track mind; everything in the world is material for his quests—from music to pollywogs; from stars to flashlights; from poetry to wheelbarrows.

They are keen observers, and possess excellent memories—which explains why they develop large vocabularies

and learn to read at an early age. Parents say, "We don't know when Jimmie learned to read. He just seemed to pick it up."

While the average child is eager enough to begin a thing, his interest soon fags. Not so the gifted. He is equally eager, but he pursues a subject until it is clearly understood. If put off with a vague explanation, he will carry his questions over from day to day. Then he will test what you tell him, to see if it is true! This trait of thoroughness is one of the most outstanding in all above-average children.

It follows, from what has just been said, that gifted children are analytical. Most children will accept a plausible explanation; the gifted child will take the explanation and add to it his own data, obtained through observation or by reflection and meditation.

The all-round bright child is not a "genius," usually, in any one line. He shows a high level of intelligence in all studies. He is not only good in his books, but will play a variety of athletic games exceptionally well. Educators have observed that "A" students in college are also expert in playing games. (But not all experts in games are "A" students.)

More often than not, well-endowed children show an ability for organization and leadership. They are natural politicians. Like Tom Sawyer, they make their enterprises so alluring all the kids in the neighborhood fight for a chance to do something for them.

They are the offspring of at least one highly intelligent parent. And the parent may be rich or poor, native or foreign born. Wealth apparently hasn't much to do with it. *Heredity is much more important.*

Physically, the above-average child also has his distinguishing marks. In a study of more than 2000 of these children it was found that they were taller and heavier than children of average mentality at the same age; and that their bearing is easy and poised, neither bold nor timid.

The Los Angeles public schools have recognized the fact that these

children present a special problem. They must be "salvaged" the same as the children who are below normal in mental agility and intelligence. So, especially for them, have been designed the "Opportunity Rooms." For opportunity—to develop their marvelous powers—is exactly what these children need. They must have special classes.

And what happens to these children who have been segregated in Opportunity Rooms? How do they react to the discipline, the routine of high school? "Admirably," answers the psychologist. Following the careers of some 500, report cards show that they excel in history, science, foreign language, mathematics, sports. They are uniformly higher in their scholarship than are their equally gifted fellows who have not received special attention but remained with the average classes. It is because of these studies that grouping of intelligence quotients is being made where "Opportunity Rooms" are not provided.



The editor and the publisher of *World Theosophy* wish to remind those whose subscriptions expire with the December issue that it will be a great help if they will renew them now, so that the proper number of copies may be printed. Last January and February we ran short of magazines to fill orders for renewals that were delayed. Give us your continued help and encouragement for this work—spreading the precious message of Theosophy.

There is a deficit, of course, gladly met by the publisher and kind helpers. We asked advice of some leaders, Mr. Warrington, Dr. Arundale, Mr. Sidney Cook, and several heads of Federations and Lodges, as to whether the magazine should continue. They all, besides subscribers and read-

ers from all parts of the world, advised us to go on with the magazine, while assuring us that it is doing an important work for the propaganda of Theosophy.

We shall go on, but we need your help, and in this case what we ask is that you send in your renewal well in advance and, if possible, send also a Christmas-gift subscription for a friend. We hope, too, that the good friends who have been sending monthly donations will continue this valuable assistance.

If a Theosophical Lodge were sending thousands of pages of the truths of Theosophy to thousands of readers in forty-seven different countries, and to one hundred and eighty-nine libraries, and doing this regularly each month of the year, would you not regard it as a unique Lodge doing valuable work for our beloved Cause? And would you not consider it a privilege (I almost said duty) to help that Lodge to continue its work? Well, *World Theosophy* is not even a Lodge of many members, but is the work of two or three people, aided in mailing and proof-reading by a few devoted volunteers. Will you not encourage this work by your continued support?

We have in our files upwards of one hundred valuable original, yet unpublished manuscripts, several by our leaders, on interesting subjects relating to the practice and propaganda of Theosophy, particularly in its application to self-analysis, art, mu-

sic, psychology, health, and kindred subjects. We are especially glad to continue to print these during the coming year, for they are what our readers desire to have, and what they think will aid the work of our Cause. So please continue to send us your questions, suggestions, and articles. We welcome them and wish to express our warmest thanks for the interest shown and the help already received: we cherish the thanks our readers have sent to encourage us.

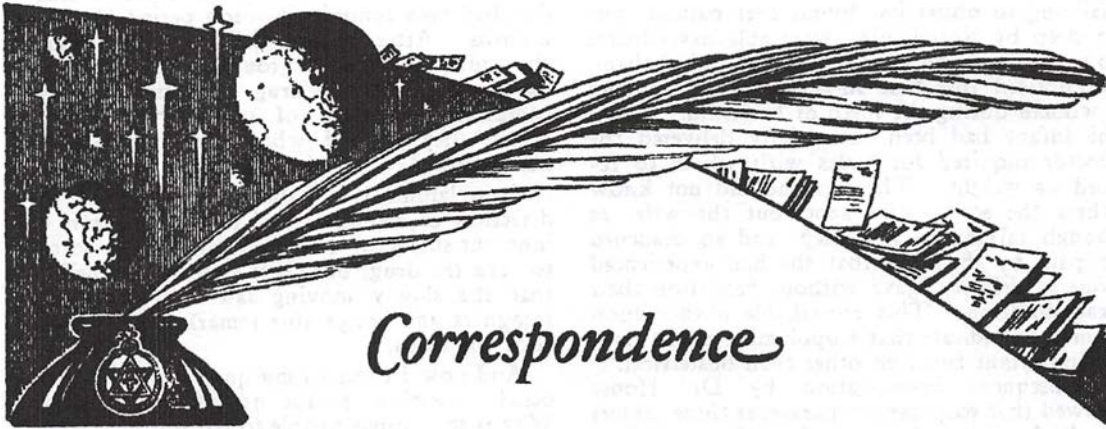
Remember, please, that we would feel ourselves richly thanked, even if we were not thanked, because we consider this work for our beloved Cause a profound privilege, and we gladly give our lives to it in joyous service.



One of the principal works of *World Theosophy* is in reprinting pamphlets for propaganda from articles that appear in its pages. We recently presented Headquarters at "Olcott," Wheaton, with 5000 copies of Dr. Arundale's article "On to Victory," and they have been widely distributed by Mr. Cook.

Several generous members are contributing to this work, and during the last year many, many thousands of other reprinted articles have been sent to churches, libraries, educators, and educational and other institutions.

We repeat that the good work of *World Theosophy* will go on, and we earnestly solicit your cooperation.



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

The Masters and Music

DEAR EDITOR:

I have thought for some time that the greatest composers, albeit unknown to themselves, have been directed by the Masters of Wisdom who have made use of special types of genius to convey to the world certain concepts and states of consciousness quite beyond the composers themselves and much beyond any altitude that could be achieved by the human mind unaided. Otherwise I am unable to account for the thought (I say *thought* advisedly) conveyed by certain music. To be sure there is much music that is simply human—emotion-thought—to which I do not refer. The music considered is a little "cool" and is not at once obvious. It is not emotional, not merely intellectual. It reflects a certain white light of spiritual consciousness that includes all colors and all states of consciousness. It is impersonal; it is detached. It just is. I love the story of Beethoven and repeat it on every occasion. After playing, he was asked, "What does it mean?" Without otherwise replying, he played the music again and then said, "That is what it means!" Schopenhauer said: "The musician reveals the innermost being of the world and expresses the highest wisdom in a language *his reason does not understand.*" I expect King Ludwig had the proper conditions for responding to music when he was the only spectator at the performance of some of the Wagner dramas. I am always disappointed at the performance of this type of music and especially of the Wagner music. In contemplation it is greater than any performance can be—except alone and in the *silence*. So my estimates have been reached in this wise and not in the helter-skelter, confusion, display, vanity and commercialism of public performance.

I have my own psychological correspondences to the various types of Western music

from the most vulgar and disagreeable to the most exalted known to us. Of Eastern music I have no experience. What I refer to now is Western music of the rarest kind,—the late Beethoven, certain Wagner, J. S. Bach, and Brahms and some early Italian vocal and violin music.

Wagner was a poet as well as a musician. He was a voluminous writer and tried to explain both himself and his theories. His metaphysics are German and personal and I find them infinitely wearisome. I take his dramas and his music because they are gigantic concepts of unity. The countless details of music, orchestration, action and thought are almost overwhelming. I feel that they were beyond even his understanding. When thinking and writing he was often in a state of trance, of clairvoyance. His dramas and music are vast expositions of the Ancient Wisdom. Doubtless he was an instrument of the Masters of Wisdom.

—FRANK L. REED, *Austin, Texas.*

"Truth Serum"

DEAR EDITOR:

In a recent number of *Hygeia* Professor Calvin Goddard has given some very interesting explanations of his experiences, and those of some other reputable physicians, with what is known as "truth serum"—scopolamine.

This serum is not of animal origin but is a chemical; and while I suspect its use has some objectionable features, from the occult point of view, there are others which seem to be worthy of scientific consideration.

We have known for years that it has been used to deaden pain in child-birth, but employing it "for truth's sake" is more recently the object of investigation.

Prof. Goddard, the Director of the Scientific Crime Detection Laboratory of Chicago, became interested in using the serum as a truth detector through the experiments of Dr. Robert

E. House, of Ferris, Texas. Dr. House, specializing in obstetrics, found that patients put to sleep by scopolamine were able nevertheless to understand and answer questions asked them. He noticed this first in 1916 while treating a woman during the birth of her child. When the infant had been successfully delivered the Doctor inquired for scales with which to record its weight. The husband did not know where the scales were kept, but the wife, as though talking in her sleep, and so deadened to pain by the drug that she had experienced none in delivery, gave without hesitation their exact location. This remarkable phenomenon seemed to indicate that scopolamine might have an important function other than obstetrical.

Subsequent investigation by Dr. House showed that scopolamine paralyzes those centers of the brain which are used in the fabricating of untruthful stories; that under its influence complicated mental processes, such as lying, are impossible. But the memory centers of actual events remain perfectly awake, and the paths leading to them are unaffected by the drug. Furthermore, inhibitions against the speaking of truth are deadened. Thus, questions are likely to be answered truthfully and in considerable detail. Lying becomes difficult, when not impossible, but truth slips forth without check.

As a result of Dr. House's experiments, the staff of the Scientific Crime Detection Laboratory has been working for over a year on further experiments applying the effect of scopolamine and another similar drug to criminology. Respected and intelligent people volunteered their aid in the study. At the request of the experimentors an individual prepared a list of questions the answers to which no one knew but himself. Then with the firm intention of lying to those questions while asleep the volunteer was anaesthetized. As a rule, in spite of the predetermination to lie, the questions were answered truthfully; the ability to lie growing less and less as the anaesthesia became more and more complete.

One of the staff members was apparently able to lie to one question. He was asked if ever he had been arrested for a traffic violation. On the prepared list the answer was negative, but under the influence of the drug he told of having been arrested in Virginia a number of years back. When he recovered and saw this answer he thought that he had "beaten" the truth serum by lying. Then he looked puzzled and finally admitted that as a matter of fact he had been arrested but that it had happened so very long ago that he had forgotten.

A similar and equally interesting case concerned a police officer who volunteered for the test. He had been attempting for some time to remember the name of the firm, in a distant city, from which his automobile had been purchased, but had not been able to recall it. When put to sleep by the serum he was able to give, without a moment's delay, the full name and address of the firm in question.

The fact that scopolamine can yield valuable results in criminal investigation has been made evident by the former prosecuting attorney of

a southern city. A number of frightful murders had been committed over a period of many months. After repeated failures to apprehend the guilty persons, a group of suspects were questioned under the drug. All but one gave complete confessions of guilt, the truth of which they attested when normal consciousness returned.

Scopolamine is a valuable aid both in the detection of criminals and the exoneration of innocent suspects. No one legally can be forced to take the drug, but there is reason to believe that the slowly moving law will eventually recognize and accept this remarkable means to elicit the truth.

And now I come to my questions: Are there occult objections to the use of such a drug? Why is the subject unable to tell untruths when under its influence?

—RAY MORLANE, *Chicago, Ill.*

Yes, there are occult reasons against the use of such a drug:

An occultist is trying to unify and establish control of the consciousness of his physical, emotional, and mental bodies, and if it is forcibly separated and dominated by any kind of a drug or other means, the effect is deleterious. When such a drug is administered the etheric double is unnaturally forced out of the physical envelope, and because of the separative power of the drug it is some time before the natural unification of the consciousness can be restored. It is difficult to explain this, but one might say that the unnatural forcement *tears* or *bruises* the natural points of unification of the consciousnesses of the physical, astral, and mental bodies. Their healing requires quite some time and delays the evolutionary progress of the individual.

The use of anaesthetic drugs (for the occultist, especially) is most harmful and dangerous. If one is compelled to be anaesthetized for an operation he should avoid meditation or other occult practices for some time afterwards—even for a year in some cases.

You ask why the subject is unable to speak untruths: I do not believe that the drug would inhibit the untruth in all cases. It would seem to me to depend upon how deeply the incident or the truth might have been impressed upon the consciousness. An untruth in a person's life may have been persisted in for years, and in that case I doubt if the "truth serum" would suffi-

ciently impress the consciousness to inhibit the long-time, fixed idea. We know that people hiding the truth of certain things here, will keep on doing so after death, when the physical body's brain no longer exists. If, then, as the doctors say, scopolamine only effects the deadening of the physical body tissue, especially in the brain where the regions of consciousness expressing untruth are situate, how about the people who continue to communicate and think falsely when the physical brain no longer exists after death?

Insane people who, while living, long believed themselves to be this or that great personage, often continue the same hallucination after death, and it takes some time for the truth to be impressed upon the *astral* consciousness. It would be interesting to see if the scopolamine would make them tell the truth about themselves—eliminating their hallucinations—while they are still living.

But in some recent event, say in a murder, where the criminal has not had a sufficient length of time to completely impress the deeper subconsciousness with denial or untruth, the serum might be effective in so deadening the surface consciousness that the actual truth might disclose itself.

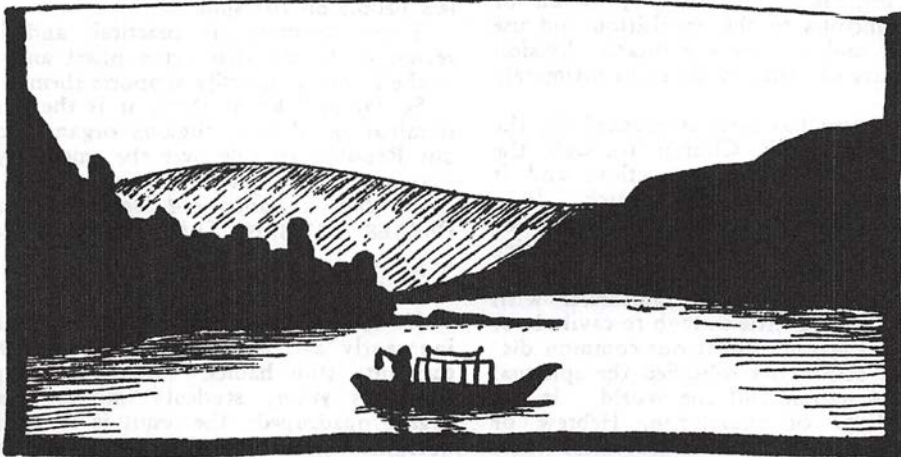
In other words, according to the doctors you mention, the "truth serum" demonstrated its power to inhibit untruth. The realm of its effects is known to psychologists as the "fringe of consciousness." They and

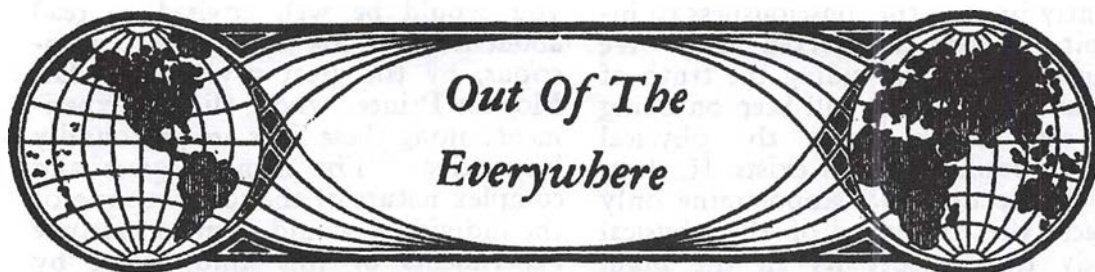
you would be well advised to read about it in a book called *The Unconscious*, by the great psychologist Dr. Morton Prince, whose clinical experiments along these lines are profoundly instructive. The many degrees and complex nature of the consciousness of the individual would seem to preclude experiments of this kind except by those who, like Dr. Prince, know more of the occult nature of man.

The use of this drug, scopolamine, for surgical purposes seems legitimate enough; but as a means to force a person to speak the truth, to "give himself away" in spite of himself, it presents very objectionable features. If the person consents, or desires this method exercised upon him, there seems less objection; but we must always remember that in the use of any and all anaesthetics there is great harm psychically.

It is the forceful superimposition of some outside agency upon the rightful inner volition of an individual. Such imposition, whether by drug, will, or other means, upon the physical, moral, or mental integrity of a person is objectionable.

The true occultist is unequivocally opposed to the use of narcotics, drugs, serums, and other such things, since they are all more or less impediments to inner development. They are all unnatural, impermanent means, detrimental to a natural, permanent spiritual accomplishment.—THE EDITOR.





The Churches and Unemployment

The challenge of unemployment is universal and immediate. There is no sadder sight on earth than honest laborers with hand or brain compelled to stand on bread lines, except it be the foodless, fireless so-called "homes" which many of those laborers represent.

One does not doubt that we shall be able to prevent actual physical destitution. But behind the most lavish measures for temporary aid lies the infinitely bigger issue of the extermination of unemployment's causes.

Mr. Hughes seems to have nothing better to suggest than opening the church buildings to shelterless men and women. The churches themselves are ready to do that or anything else in the hope of staving off the wolf for a single winter. But who takes any stock in a mere plaster for an ingrowing cancer? Certainly not the churches, if one is to determine their bearing by their open commitments.

Here in America the Federal Council of Churches of Christ in America has adopted a social creed which consists of sixteen articles and includes several relating to unemployment. Permit me to quote a few of these:

Equal rights and complete justice for all men in all stations of life.

The abatement and prevention of poverty.

The right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

A living wage in every industry and the highest wages that each industry can afford.

A new emphasis upon the application of Christian principles to the acquisition and use of property, and the most equitable division of the products of industry that can ultimately be devised.

A similar creed has been announced for the laity of the Catholic Church through the Bishops' Program of Reconstruction, and it will ultimately obtain in that church. In a manifesto of eighteen articles the Union of Hebrew Congregations also urges a progressive industrial reformation.

Probably the most rancid faultfinder with the churches can find little enough to cavil about in their united action against our common disaster. That action has solidified the spiritual forces of the nation and the world. It has enabled millions of churchmen, Hebrew or Christian, to realize that their theological fences often shut out more than they inclose. . . .

Since churchmen are alive to the crisis, it remains to reiterate what is being done by them for its immediate inescapable and sufficient relief. After offering the entire facilities of the Federal Council's Social Service Commission for coöperation with President Hoover's Emergency Committee on Unemployment, the council has issued a nation-wide circular to its thirty constituent churches in which it requests that they canvass all their members in behalf of finding workers part-time or full-time jobs. Those members are further asked to give the use of a bedroom in their homes to some unemployed person recommended by an established agency. Other requests are:

(1) The use of the church plant to its fullest capacity, with warmth, reading matter, games, and a congenial atmosphere for the applicants.

(2) The care of older women, who find it hard to obtain jobs at any time, by the women's guilds. Food, shelter and friendship to be offered them and positions found suitable to their abilities.

(3) The care of older men by the men's associations of the church.

(4) The addition to the parish staff of a church nurse.

(5) Open forums and special meetings for the workless in which employers, employees, labor-union representatives, economists, and the unemployed themselves shall confer together and bring home to all alike the grim realities.

(6) Volunteers to conjoin with the Salvation Army and municipal and local relief agencies for dealing with homeless and foodless people on the spot.

These measures are practical, and I have reason to believe that every priest and pastor in the Republic heartily supports them. . . .

So far as I know them, it is the fixed determination of the religious organizations of our Republic to tide over the emergency now upon us, and, what is even more vital, to see to it that it does not happen again.—S. PARKES CADMAN, D.D., LL.D., in *Liberty*.

The Incorruptible Crown

If we were mere animals, we might live as innocently as "the pretty little rabbits with their interesting habits." But when Judge Ben Lindsey's young students imitate these engaging quadrupeds, the result is revolting and horrible. In becoming moral agents we have forfeited immunity from moral struggle. We

can only rise to higher things on stepping-stones of our *dead* selves; and a great part of our warfare, though certainly not the whole of it, is concerned with the conquest of what St. Paul calls the flesh. The Christian doctrine of purity is quite clear. The obligation does not rest primarily on the injury which licentiousness does to other people, but on the fact that our bodies are temples of the Holy Spirit, and that misuse of the sacraments of love defiles this inner shrine. If anyone thinks that this is mere monkish morality, let him read what Plato says about the continence of Greek athletes. They do it to obtain a corruptible crown, he says, almost in the words of St. Paul; and shall not we, whose minds are better trained than theirs, and our bodies less lusty, do as much to win the incorruptible crown of self-conquest and converse with the Divine?—DEAN INGE, in *Forum*.

An Ideal Vacation Spot

Venus may now supersede Mars as the popular planetary resort for sky tourists. The news that this planet, which all winter shone like a torch in the western sky, contains carbon dioxide in its atmosphere, means that human beings, as they exist on earth, could in all probability live and breathe in the atmosphere of Venus.

There has always been doubt about the quality of air on Venus. This has put her at a disadvantage as compared to Mars, which has an atmosphere quite similar to that of the earth. Otherwise Venus has important attractions for earth tourists. For one thing she is nearer the sun, although not too near. If she has water and air and other chemical necessities, life must flourish in tropical abundance on her warm and sunny slopes. Mars, more than 141 million miles from the sun, is a cold and barren globe in comparison.

The Mt. Wilson astronomers, who claim to have discovered the important carbon dioxide on Venus, are properly excited by their achievement, for it is the first time a gas of any kind has been identified in the spectrum of any of the planets. It is already known that this planet is almost the size of the earth and that her year is 235 days in length. If the length of her day, which has not been accurately determined, is somewhere near the 24 hours of our own day, the similarity is almost startling.

With a good press agent Venus should be in for a boom period. Those rockets and signals, so long directed at Mars, can now be trained at Venus. Any day now we may hear that the astronomers have spotted the "Tourist Accommodated" signs on the Venus landscapes.—*Rochester Times-Union*.

Never Again

Without reservation or equivocation, I say now that this pulpit, while I stand in it, will never give its support to war, to any war whatsoever, whether called just or unjust! I would as little support a war to crush Hitlerism

as a war for the strengthening of Jewish claims in Palestine. Though I bore no arms, I gave the fullest measure of my private and public support to the United States and the allied nations in the World War. I will never do so again.—DR. STEPHEN S. WISE.

I Am Happiness

I am that for which you are looking. I am the goal of religion. I am the objective of philosophy and science. I am the dream of the wretched. I am the quest of the world, the great hunger of humanity.

My dominion over men is world-wide. As children they romp toward me. As old men and women they totter after me. I am an insatiable thirst.

Because of me mankind carries on business and commerce. Because of me the scientist labors long in his laboratory. Because of me untold millions of dollars are spent for the purpose of education. For men know that knowledge, health and business are paths to my domain.

My name is written into the most exalted declaration of independence on earth. The right to the pursuit of me has been written in the hearts of men and sealed with their blood. Civilization is my reward, and man's home is my chief dwelling place.

For all that I am a bright dream and a beautiful purpose, the children of men still stumble and fall and bruise themselves in my quest. They still confuse me with pleasure and with riches and with power.

Yet I am as I always have been. I am the same yesterday, today and forever. The children know me and possess me, and the childlike at heart never lost their hold on me.—GEORGE A. ROBERTS, in *Montana Record-Herald*.

Women in Industry

Despite all the handicaps in the form of tradition and prejudice which confront them, there are today 6,000,000 more women gainfully employed in Germany than there were 20 years ago, while the increase in the number of men employed has been only 4,000,000.

Today

I've shut the door on yesterday,
Its sorrows and mistakes,
I've locked within its gloomy walls
Past failures and heartaches;
And now I throw the key away,
To seek another room,
And furnish it with hope and smiles
And every springtime bloom.

No thought shall enter this abode
That has a hint of pain;
And envy, malice, and distrust
Shall never entrance gain.

I've shut the door on yesterday
And thrown the key away—
Tomorrow holds no fears for me,
Since I have found today.

—VIVIAN YEISER LARAMORE.

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