

The Passing of Annie Besant
Sri Ram

Tributes to Annie Besant

Fields of Opportunity
Bishop C. W. Leadbeater

Our Theosophic Work
Dr. G. S. Arundale

Brotherhood, Beauty, Service
Prof. H. Douglas Wild

December, 1933

Au Revoir



World Theosophy

A Journal Devoted to the Art of Living

Marie R. Hotchener, Editor

(Formerly Co-Editor of The Theosophist)

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Annie Besant in 1902

A snapshot by C. Jinarajadasa in Genoa, November 7, 1902

—The Theosophist

The Passing of Annie Besant

By N. Sri Ram*
(India)

MR. ANNIE BESANT passed away from her physical body finally on September 20th at four in the afternoon almost exactly to the minute. She was at that time lying in her bed-room, the room which H. P. B. had occupied. Since nine o'clock of the previous night her condition had been critical, the heart showing signs of dangerous weakness at intervals. At about three o'clock on the early morning of the 20th there was a time when it seemed almost about to stop, but she was better a little later, and for some hours before noon that day and till three in the afternoon she slept peacefully, giving the hope that the end might not be so close as was feared. At three in the afternoon she began to show signs of discomfort, such as difficulty in breathing, but these subsided after some time and she seemed to rest again peacefully. She was in this condition at four when Mr. Jinarajadasa, who was holding her hand, found that her pulse and breathing had completely stopped. Others who were present there at the time were Bishop C. W. Leadbeater, Miss Willson and Mr. Sri Ram. Dr. Srinivasamurti arrived from his School in Madras within five minutes after the event. He examined the body and confirmed the fact that it had entered upon the last stage preceding its end.

The body was kept in her room till the next morning, when at seven o'clock it was brought down to the Headquarters Hall by Dr. Srinivasamurti and others who assisted him on a bamboo bier, built in the simple Indian style. The bier was laid upon the platform in the centre of the hall where the statues of the two Founders stand, and the body which was dressed in one of Dr. Besant's favorite

gold-embroidered Benares white silk saris, had as a covering for its upper part, a silk cloth bearing the emblem of the Society and on its lower part the red and green Home Rule flag with which her political activities for India were associated.

There was a large gathering in the Hall, filling every nook of it, many of them having come from the City of Madras to pay their last respects to her. Those present filed past the body laying upon it a tribute of flowers, which very soon covered it entirely; except for the face. There was a garland of flowers also round her face and her magnificent head with its snow-white hair, as the head reposed on one of her own white silk cushions.

At eight o'clock the religious part of the ceremony commenced with the recitation of the prayers of the religions, each by one or more of its representatives, prayers which have been used, since the Jubilee Convention of the Society in 1925, at all major Theosophical gatherings in India to inaugurate the day's proceedings. These ended as usual with the invocation to the Hidden Life written by Dr. Besant some years ago. This was followed by a benediction by Bishop Leadbeater.

Few of the Theosophists present could have helped turning back their minds to the occasions in this Hall when foremost among the assemblies there and standing by the steps to the Founders' platform they used to witness the venerable figure of the President leading their spiritual devotions and inspiring them by her mere presence.

As soon as the prayers were over, the body was taken in a procession, the honor of carrying the bier being shared by a number of our earnest members and her faithful Benares ser-

* Mr. Sri Ram is a brother of Mrs. Rukmini Arundale.

vants, Lakshman and Bhagelu. It went first along the main road from the Headquarters building up to the Bhojnasala, thence it proceeded along the Founders' Avenue of mahogany trees planted in 1925, each tree on soil from one of the National Sections and now for this occasion made to look as effective and impressive as possible as a route for the passage of the body with the flags of all those Nations. Along with these flags set out in a regular row on both sides, were the Boy Scouts' flag, waving there in honor of their erstwhile All-India Commissioner, the Home Rule flag of red and green, and two Theosophical flags with the inscriptions, H. P. B. and H. S. Olcott. From the Power House at the further end of the avenue the procession cut across the public road into Besant Gardens and there took a path parallel to the road, made for the occasion, to the Co-Masonic Temple. Here the non-Masons had to wait outside, while the Masons were inside with the body, bidding adieu to their most illustrious Deputy, the Deputy of the Supreme Council of Universal Co-Masonry for the British Empire. When they came out, the procession started again now with the Masons clad in their regalia, walking just behind the bier. Dr. Besant's own Masonic regalia were carried on a cushion at the head of the Co-Masonic column by Mr. Sri Ram, Mr. Jinarajadasa walking by his side. The route now lay across the public road and then along a path leading almost straight from the Masonic Temple, through an avenue of shady casuarina trees forming a spacious grove in this part of the estate; it ended in the spot selected for the cremation, where the foundation stone of Suryashrama had been laid in 1917 by Dr. Besant herself, a spot near the Adyar river. For the information of those who may not know for what the foundation was laid, it may be stated here that it was meant for the use of the 'Brothers of Service,' an organization of which Dr. Besant was the head and to which reference has been made by her more than once in her Presidential addresses to

the Theosophical Conventions. It was dedicated with Masonic rites on the Vaisakh Full Moon Day of 1917 'by Dr. Besant to the glory of the Supreme Teacher.' Those present at the ceremony then performed will recall that it was a specially imposing one and the route taken then by her and her attendant galaxy of Masons was the very avenue leading from the Masonic Temple to Suryashrama through which her body was taken on September 21st, 1933, more than sixteen years later.

The bier was placed on a sandalwood pyre, with the head to the north, as it was Dr. Besant's custom always to sleep with her head to the north, according to the Indian tradition of Yogis and Sanyasins. The number of visitors had swelled by this time and on all sides among the casuarina trees one saw little groups and clusters of men and women exchanging regrets at the passing of the great and remarkable personage who had so long presided at Adyar.

Then followed the tributes of Mr. A. P. Warrington, on whom as the Vice-President of the Society her Presidential duties had devolved. Bishop C. W. Leadbeater, her closest friend and colleague in Occultism and Mr. A. Ranganathan as a representative of the political side of her work in India, personally devoted to her. All of them spoke with deep feeling; but most deeply moving of the incidents here and at the Masonic Lodge was the farewell from the aged Bishop—aged even more than Dr. Besant—who occupied a position unique in relation to her, whose depth of feeling broke through his voice and made it falter at places. Mr. A. K. Sitarama Shastri chanted in his resonant voice a few verses from the second chapter of the Bhagavad-Gita, where with a lofty eloquence Shri Krishna speaks of the eternity of the Spirit. These chapters were chosen for this occasion, not only because of the appropriateness of the passage, but also in memory of the very special attachment which Dr. Besant had for this Scripture and which she made known to thousands

all over the world by her translation of it into English. The pyre was lighted first by Bishop Leadbeater and then by Mr. Jinarajadasa, Dr. Srinivasamurti and others, including Dr. Besant's two Benares servants.

As Dr. Besant's passing away had been anticipated, it was possible to make the arrangements for her cremation and the preceding ceremonies, not only orderly, but also expressive in a dignified manner of her connection with the important causes with which she was specially associated, and the deep affection, reverence and gratitude entertained for her by members of the Society all over the world and thousands of others whom she had helped by her generosity, inspiration and example. This part of the work was in the hands of Mr. Jinarajadasa, who had been acting as her Deputy for the administration of the Adyar estate and was also her chief personal attendant during her illness, and it was therefore done in a manner wholly befitting the event.

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The following tribute was paid at the cremation ceremonies by Bishop Leadbeater (England):

"Brothers: We are met together on a very great occasion; some might think it a *sad* occasion, for we come to say farewell to the physical body of a very great teacher, to celebrate the casting off of a vehicle which we have all loved. But we should be very poor followers of that teacher if we took that view. Her departure from this visible world is no doubt a heavy blow to our Society, for it has lost a bold and sagacious Leader, the most magnificent orator in the world, one of its keenest intellects, a glowing example of strength and spirituality which is not often seen in these days. And I who speak to you, what have I lost? The most loved of comrades, the most faithful of friends for more than forty years, the most fearless and accurate of investigators — one to whom I owe more than to anyone else save the Master Who taught me. And yet I say to you with all the emphasis that I can that we have not lost

her, that she has *not* deserted us, that she stands among us still, *here and now*—not in the pathetic weakness of the last few months, but radiant, rejoicing, strong, in all the power of her palmiest days, ready as ever to help, to advise, to inspire, giving us all the opportunity to rise to more exalted heights than we have ever yet attained. Brethren, let us rise to that opportunity; let us show ourselves worthy sons of this great Mother. She has left us a flag round which to rally, a work to carry on; in her name and in her memory let that flag of Theosophy be ever our oriflamme; let us work with redoubled energy at that task which she has so nobly begun. So shall we keep her memory green, so shall we best testify our gratitude for all that she has done for us."

▲ ▲ ▲

This tribute was another given at the cremation ceremonies by Mr. A. Ranganathan Mudalier (India):

"If, on this occasion, there were present here representatives of all the fifty-six countries in which our Theosophical Society has its Branches now, nay, of other countries as well, if any, in which our Society has not made its way yet, every one of them would have nothing but words of praise and gratitude for all the good derived by him and his country from the magnificent work done by our Chief, whose body we are about to restore to the elements from which it was formed. If this is so as regards other countries, what should be the feeling of India which she adopted as her Motherland, and in whose service she labored hard and unceasingly for over forty years?

"Turn in whichever direction we may, and there is not one field of work on which she has not left her impress. The results which we are witnessing now in every such field of work were made possible by her untiring labor. She made *Religion* once again a living faith for us by her matchless exposition of our Scriptures and the truths enshrined in them. In the sphere of *Education*, institutions founded by her like the Central Hindu College, which

later became the nucleus of the Benares University, gave a practical demonstration to people how education, to be of real value, should be planned to make the youth grow into good and patriotic citizens. In *Social Reform*, such as uplift of women, training of young boys and girls on right lines, and eradication of many an evil, which owing to lapse of time and thoughtlessness of its members, has been allowed to creep into Hindu society, her sympathetic guidance succeeded where other methods of work had proved or were likely to prove futile. The great *Boy Scout Movement* in India, the *Young Men's Indian Association*, and numerous other activities were all due to her initiative, and their continual progress is due not a little to her sustained interest in them. If, tomorrow, India has Home Rule (and who knows but that it has not been already fought for and won in the higher worlds), it will be because of her. For even those who have had political differences with her sincerely recognize that her glorious work and ready suffering for the Great Causes (of Theosophy and Home Rule for India) in days when workers were few and risks many made the subsequent agitation easier for them than it would have been otherwise.

"One who has labored so long and so effectively will doubtless have many memorials which people will erect in her honor. A school and a college here in Adyar, which received her benediction in her lifetime, may become accomplished facts ere very long. And there will be many another memorial. But to my mind, the best memorial and the one most acceptable to her would be this: That we who are left behind should serve even more devotedly than before, the Society she loved so well and deeply, and make Adyar, her home, and that of her Master, a center from which strong and beneficent influences may spread all over the world; and that we should live a truly brotherly life among ourselves, and if possible, in the world.

"On an occasion like this, it is but natural and right to express our heartfelt gratitude and affection to our dear

brothers Jinarajadasa, Srinivasamurti and Sri Ram, and Miss Willson, for the more than filial love and devotion with which they ministered to our great President's needs during the long months of her bodily infirmity.

"O Mother! help us to live as you would that we should! Farewell, Mother, farewell until we meet again!"

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The following tribute was also given at the cremation services by Mr. A. P. Warrington, Vice-President of the Theosophical Society (America):

"The slow fading away has reached its end. The great body that held on to life by the merest thread for so many months has now released its hold. No longer will the hand of that renowned form guide a pen in tracing words that will live as long as printing. No longer will the voice bring forth words of musical depths that shall move men by thousands to noble action. No longer will crowds gather to do honor to an elderly lady with a crown of snow white hair as she passes by. The form now is still—gone into the realm of imperishable memory.

"For, one of those whom humanity never forgets has just passed this way, tarrying awhile to bestow blessing after blessing upon earth's people and then vanishing into the darkness, who knows where? But she knew. And told us. Over and over again has she come and gone. Each time she has left behind some knowledge that others too might know as she has known. Wherefore has she come and gone from age to age.

"It has been said that ere long the invisible will once again give up its priceless treasure and some shall see her again walking with the children of earth as of old, leading, teaching, uplifting.

"Therefore, who would grieve? Such lives recognize no grief save that which they come to assuage. What then would she say at this moment were we to forget and fall into grief? Would it not be something like this: '*Turn your grief into power. Heal the sick, visit the imprisoned, raise the poor, educate all*'? That substitute

would she counsel in fullest measure. "She taught that life is one, life is all. Then let us live life to the full till its cup brims over in love and service and understanding of all. And so shall we help to the end that the

blessing of her beautiful life shall more widely fill the world whose needs are so great today,—this afflicted world to which she gave her all in a life of noblest service. — *Shanti! Shanti! Shanti!*"

A Wish For Christmas

Robert G. Ingersol

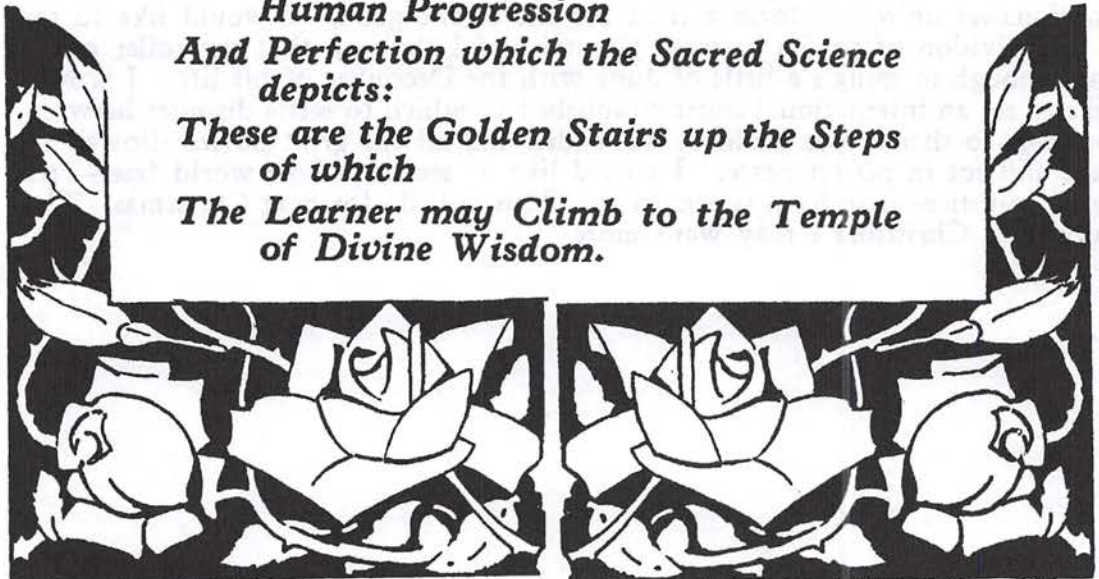
"If I had the power to produce exactly what I want for next Christmas, I would have all kings and emperors resign and allow the people to govern themselves. I would have all the nobility drop their titles and give their lands back to the people. I would have all the clergymen (of all denominations) admit that they know nothing about theology, nothing about hell or heaven, nothing about the destiny of the human race, nothing about devils, gods or angels. I would have them tell their 'flock' to think for themselves—to be manly men and womanly women—and to do all in their power to increase the sum of human happiness. I would have all the professors in colleges, all the teachers in schools of every kind agree that they would teach only what they knew—that they would not palm off guesses for demonstrated truths. . . . I would have all the politicians changed to statesmen, to men who long to make their country great and free, to men who care more for public good than private gain, men who long to be of use. . . . I would like to see all the editors of newspapers and magazines agree to print the truth and nothing but the truth, to avoid all slander and misrepresentation and to let the private affairs of the people alone. . . . I would like to see both drunkenness and prohibition abolished; to see corporal punishment done away with in every home, every school, every asylum, reformatory and prison. Cruelty hardens and degrades; kindness reforms and ennobles. . . . I would like to see the millionaires unite and form a trust for the public good. I would like to see a fair division of profits between Capital and Labor, so that the toiler could save enough to mingle a little of June with the December of his life. I would like to see an international court established in which to settle disputes between nations, so that armies could be disbanded and all the great navies allowed to rust and rot in perfect peace. I would like to see the whole world free—free from injustice—free from superstition. This will do for next Christmas. The following Christmas I may want more."



The Golden Stairs

By H. P. Blavatsky

*A Clean Life, An Open Mind,
A Pure Heart, An Eager Intellect.
An Unveiled Spiritual Perception,
A Brotherliness for One's Co-Disciple.
A Readiness to Give and Receive Advice
and Instruction,
A Loyal Sense of Duty to the Teacher,
A willing Obedience to the Behests of
Truth,
A Courageous Endurance of Personal
Injustice,
A Brave Declaration of Principles,
A Valiant Defence of those who are
Unjustly Attacked
And a Constant Eye to the Ideal of
Human Progression
And Perfection which the Sacred Science
depicts:
These are the Golden Stairs up the Steps
of which
The Learner may Climb to the Temple
of Divine Wisdom.*



Annie Besant. - T.T.S.
The one & the only one.

SO wrote H. P. Blavatsky of Annie Besant in 1890, with prophetic vision. I was in London when H.P.B. passed away, and was one of the small band who travelled to Woking where the body was cremated. And I recall the sense of gloom in the countenances of those who had stood close to her as her inner circle, wondering what the future had for the Theosophical Society, since the Light-Bringer had gone. Annie Besant was in the United States, and as she had been in the Society only three years, she was quite a "youngster" in matters Theosophical. Nor had she shown to anyone the words on the envelope of a letter from H.P.B. to her, which I now reproduce for the first time. The letter is published in her *Autobiography*, but not a word is said there about the inscription on the envelope. For Annie Besant was shy and modest, and she would not then dream that the mantle of H.P.B. as the leader and teacher of the Theosophical Movement would fall on her shoulders. But H.P.B. saw: "the only one".

Swift in Action

Speed in action was one of her (Dr. Besant's) great characteristics. And in that she was a true disciple of H.P.B. Yet she was ever patient with those who would not travel at her speed. But there were times when, since the Work demanded it, she refused to have the pace set for her by others, and went on her road swiftly. Then she was accused of rashness. But if others would

not sacrifice, she doubled, trebled, quadrupled her sacrifice, so that the end might be attained swiftly.

The editor of *The Hindu* of Madras has suggested that she wanted to be given recognition as the only leader, and showed a smallness when the Indian National Movement swept past her under the leadership of Gandhiji and left her "stranded." Swept past her? Aye, and into the ditch, where it now is. Was ever Mother India so humiliated?

Soul Enough for Seven

You have soul enough for seven;
 Life enough the earth to leaven;
 Love enough to create heaven!

So wrote of her the poet Gerald Massey in 1879. It was just that, that she poured out—Soul. Who will forget the way she held us with her wondrous phrases, luminous with intuition, when her oratory was not mere music, but as the opening of doors into a Beatific Vision? "Soul enough for seven!" That was because she sought the Eternal Truth of Things with passionate ardor, sacrificing all—especially sacrificing all her most cherished thoughts and feelings—for the sake of Truth. The instant she knew she was wrong, she said it openly, inviting contumely. For Truth was to her as God Himself. I know no saying of hers so characteristic of this phase of her as these words: "I had rather be blinded by the light than sit wilfully in the twilight or the dark." It was because she dared

*From the "Watch Tower" in the October *Theosophist*, Editorial Notes by C. Jinarajadasa.

to look with unwinking eyes at the Light that she had so much light to give us.

"Our Greatest Servant"

Thus spoke of her, only last May, her own Master. The passionate devotion which she had for Him was like a subterranean fire. She would not reveal it, but it was there. A tiny triangular locket she wore night and day and in it was His hair. During these last three years of her aging, His picture by her bedside was the benediction she craved for. She remembered in this brain how nearly two centuries ago, when she was born in India, she was His grandchild who loved to cling to His knee; she used to tell us how He looked then even as He does now—the same face, the same tall majestic figure.

She was His servant—and of all those who with Him compose the Great Brotherhood.

What she wrote at the close of her *Autobiography* in August, 1893, remained the same in September, 1933:

In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

That is why when one whom she loved dearly called upon her to tread a Way on which no Master is needed she refused to follow. "What am I but for Him?" was her reply.

Who Rekindled India's Fire

Our poetess of India, Sarojini Devi (Mrs. Sarojini Naidu), telegraphed to me: "In token of love and homage to her whose radiant spirit rekindled India's faith in her own ideals and destiny." It needed a poet—and a woman—to sum up a whole life's deeds so swiftly and so artistically. From on all sides this same thing is being said by speaker after speaker: She awakened Indians to a sense of their dignity, their heritage, their destiny. Dr. Alam, a Muhammadan, has just called her "the Mother of Mother India." But to-day I was at a chem-

ist's shop in Madras and the Anglo-Indian (Eurasian) clerk commented, as he gave me my parcel: "She certainly did wake up India." The tribute of Gandhiji is as follows: "Whilst people will thank the Almighty for relieving Dr. Annie Besant from a lingering illness by sending to her the Angel of Death, thousands will at the same time mourn the event. As long as India lives, the memory of the magnificent services rendered by her will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it."

The Tribute of H.E. the Viceroy

The following is the telegram received from His Excellency the Viceroy of India, the Earl of Willingdon: "Have heard with deep regret of death of Dr. Annie Besant. Shall never forget her friendly associations which I always greatly valued."

On her part, she never forgot the kindness towards her when His Excellency and the Countess of Willingdon were in Madras, Lord Willingdon as Governor. A few months ago, not once but at least half a dozen times, she mentioned them to me and said: "They are both so kind."

The Tribute of a Comrade in Arms

All in India know of the collaboration in political work which existed between Dr. Besant and the brilliant Madras leader of the Bar, Sir C. P. Ramaswami Aiyar, K.C.I.E. It was a collaboration that none could have forecasted, for in the famous "Alcyone" case (for the safeguarding of Krishnaji and his brother) C. P. Ramaswami Aiyar was the counsel who opposed her, using all his forensic ability to prove his case right and hers wrong. The following is his tribute:

In the history of freedom hers will be one of the most prominent figures of the last hundred years. Apart from her monumental labors in England in the cause of the oppressed and downtrodden and for the vindication of the rights of labor and of women, her contribution to the political history of India is unmatched. She sacrificed not only her material resources but dedicated her energies to the cause of Indian

education and Indian political uplift. No other single person has done more to arouse the instinct of self-respect in India than she, and in her originated the idea of transforming Indian politics from the pastime of the leisured few into the preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her in a historic case, and no one can bear more intimate testimony to her unrivaled chivalry and faculty for organization and team work than myself. May her soul rest in peace.

"Who Was For to Come"

Why did Annie Besant become "the Mother of Mother India"? The answer to that gives us a glimpse into a wondrous fact.

There is on record a conversation which the Adept known as the Master Kuthumi had in 1881 with His Chief, the great Adept called the "Mahachohan." In the letter which the Master wrote to A. P. Sinnett, He narrates what the Mahachohan had said concerning the work for the uplift of the world through Brotherhood expected of the then young Theosophical Society, and the work to be done by Theosophists in India. The Mahachohan's words were as follows:

Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

No man responded, but a woman did! That is why Their wisdom was lavished upon her, and the Shield of the Highest on this our Earth was as an oriflamme in front of her, and His Star ever shone before her eyes to give her comfort in defeat, and decision when her wisdom seemed inadequate. Of fear, there was not one particle in her; that was why when He gave her her "marching orders" about her political work in India, and foretold the excesses of the masses which might result from awakening them, He said to her: "I need not say 'Have no fear'; but have no anxiety."

Her Esoteric School

Many know that Annie Besant succeeded into the position held by H. P. Blavatsky as the leader and teacher of

a band of occult students called the "Esoteric School." The position was called "the Outer Head." On July 18, 1932, in anticipation of her passing, Dr. Besant appointed her colleague and co-Disciple C. W. Leadbeater to succeed her as "Outer Head of the Esoteric School."

On another page Mr. Jinarajadasa says:

Annie Besant was not the form, but the poet, the orator and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master.

Once or twice, in confidence, she has told us how every morning as her eyes opened to the new day, her first thought went to her Master to whom she dedicated that day in a brief prayer of offering. No one will understand the true Annie Besant till they get a glimpse of this Saint of God to whom God was always so near, even in her days of Free-thought and Secularism. . . .

Additional Tributes

Dr. Peter Roest, National Representative for the Greater America Plan for Theosophy pays the following tribute to Dr. Besant:

*Greatest of modern women, Soul of fire,
Pure heart, most brilliant mind, Warrior supreme!
"You died," they say; not knowing that deathless
Is a spirit such as yours, and that you but
Retired a while to change your armor;
Soon to return to lead the hosts of Light
To Victory*

Mr. J. J. van Ginkle, President of the Pretoria Lodge, So. Africa, delivered the following tribute to Dr. Besant, at his Lodge:

"Annie Besant is dead, but A.B., our teacher, is alive and will live forever in our hearts and memories. This

was said of H.P.B. and can equally be said of our beloved President.

"In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as Annie Besant will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

"The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume amongst us at no distant period.

"I feel friends, that our duty lies very clearly before us: As we all know so well, the one great purpose of our teacher's life in this, her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we today call Theosophy.

"Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the keynote of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an everpresent power in her life, and she was ceaseless in her endeavors to spread the knowledge of the living truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

"With such an example before us, then, our duty as Theosophists is clear. We must continue the work that A.B. has so nobly worked for, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice, and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

"We must therefore, take up our share of that task. Theosophy lives and must live, because Truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives that that truth may be thereby commended to others.

"This duty, which lies so clearly before us, and of which A. B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, especially by the influence of our own lives."

▲ ▲ ▲

Sir Benjamin Turner, in the *New Clarion* (England), pays the following tribute to Dr. Besant:

"It is nearly sixty years ago since, as a lad, I heard Annie Besant speak in Huddersfield. It is more than fifty years since she christened my brother's first-born baby in the Sunday School belonging to the Secular Society!

"She was the most brilliant woman of her age—speaker, writer, thinker, and humanist.

"No other woman speaker I have heard, (and I have heard the most prominent in the social and religious world of my time) comes up to her for sweetness of language, for courage in expression, and for clearness of exposition of views not common to the ordinary rank-and-file folks like me!

"I was a follower of hers when she edited *Our Corner*, one of the magazines issued by the Freethought Press of that time. It was a literary journal, and, if I mistake not, George Bernard Shaw had one of his early stories in this or in the *Young Emancipator*.

"Dr. Besant, or Annie Besant, as we called her, was a fearless woman, or she would not have grown out of her country parsonage to be the most notable of Freethought, and later of Theosophical, lecturers and writers of our time.

"She and the late Charles Bradlaugh were the most talked of people in the seventies and eighties. They risked their lives and liberties for the freedom of the Press and speech.

"It was heroic to publish the medical book, 'The Fruits of Philosophy,' when they knew the police authorities would prosecute them for it. They did it to try to bring a cheap but clever book on family limitations within the reach of ordinary working folks.

"They were the more loved by their backers for doing it, but hated the more by the ferocious old-fashioned type of folks that 'couldn't abide a dog barking on a Sunday' because it disturbed their alleged social and religious morality. Poor beggars! Annie Besant, being a woman and a parson's wife, was hated by numbers of women who secretly were glad to get hold of the publication surreptitiously and perhaps hide it away in a drawer, to be read again and again. The Government made it a 'best seller.'

"Not many folks will perhaps remember Annie Besant as a hymn-writer! She edited *The Secular Song and Hymn Book*.

"In this hymn book were hymns and rhymes and verses and poems from some of the old religious social writers and many of the old reformers of the past century. It is a fine collection, and also contains a few of the verses written by Dr. Besant herself.

"When she christened my niece she gave us the following verses:

*We charge thee keep stainless the name
that we give.*

*We charge thee be fearless and honestly
live,*

*Be true to thine own heart,
Be ready to follow the truth though
alone,*

*If the world smiles, 'tis well, but fear
not its frown,*

Young Soldier of Freedom.

*The hope that we work for on thee it
shall shine,*

*The banner we bear shall to-morrow
be thine,*

To carry on further.

*We enroll thee to-day, may thy man-
hood still see*

*Thy name in the ranks of the true and
the free.*

Welcome, young soldier.

"In the early eighties she left the Bradlaugh political school and joined

up with the Fabians. She embraced Socialism as fearlessly and as earnestly as she embraced Secularism in her earlier years. She remained a Socialist until the end, but it was not contrary to her beliefs in Theosophy, the new religion to which she devoted her many later years of life.

"I went to hear her on this new Religion. I don't understand it. I tried to, and she nearly convinced me. I believe she saw things as she spoke them. Her life was one of devout honesty to her ideas and ideals. She had one tenet of religion that she kept to all her life—Freedom to speak and trying to do right.

"I was glad that a few years ago someone arranged a celebration meeting in Queen's Hall, London, and that Lansbury, Tillett, and I were given a chance to say a few words to the packed gathering, paying our tribute to her work and worth.

"Others can write better tributes to her, but none can say more than this. My wife and I have thought nothing but good about her from the day we knew her when she came to Huddersfield and Yorkshire away back in the seventies and early eighties of last century.

"She lived long, lived well, died worthily, respected by people all over the world. Her soul goes marching on!"



The Times of India of Bombay, one of the leading newspapers of India, but one that represents the interests of the English community, and so might have been expected to pay only a grudging tribute to Dr. Besant, wrote what follows on September 22, 1933. It is a most accurate description of her work in India:

"By the death of Mrs. Annie Besant after a lingering illness, India has lost one of its greatest champions in the cause of political freedom, the Empire a notable figure, and Theosophy one of its greatest exponents. There are many facets to Mrs. Besant's career, but the one of widest interest to this country was her tireless advocacy of

India's right to Home Rule within the Empire. To the realization of that object within a measurable distance of time she subordinated everything else, unmindful alike of what her associates in the world of Theosophy felt about her incursion into controversial politics, or of what a section of Indians themselves thought of a foreign born woman trying to lay down their ideal for them. We are too near events to judge in the correct perspective the extent to which Mrs. Besant's whirlwind campaign really helped the country's cause, but there can be no denying the greatness and constructive nature of her work. Her claim that India was her adopted land made an excellent appeal to the imagination of thousands of Indians. Her powers of organization and oratory, her skill as a journalist and her knowledge of the correct methods of agitation learnt in England at the feet of Bradlaugh, accomplished the rest and gave her a hold on the intellectual section of the community far more powerful in its ultimate effect than the one which Mr. Gandhi has been trying to establish over the masses.

"Mrs. Besant succeeded to the extent she did because her ideals and theories left no room for doubt. The Home Rule she contemplated was Dominion Status within the Empire. She had no use for people who indulged in talk of independence. Her political programme had a social as well as a religious background, and she insisted on the preservation of India's ancient traditions and culture, seeking only to adapt the western democratic system to modern Indian conditions. She would not hear of dispossessing the Princes or abolishing their order, and actually walked out from a convocation of Benares Hindu University as a protest against certain observations derogatory of the Princes made by Mr. Gandhi. Her Home Rule movement

did far more to consolidate the forces of nationalism in this country than the Congress had achieved in the preceding thirty years. The Great War was her opportunity. Side by side with day-to-day insistence on the righteousness of the British cause and on the obligations which rested on this country to give of its best in seeing the struggle through, she organized the Home Rule movement. In a misguided moment the Madras Government interned her and this 'martyrdom' brought her at one bound to the forefront, and compelled the late Mr. Montagu to order her unconditional release to ensure a peaceful atmosphere during his visit to India for the preliminary inquiry which preceded the Reforms Act of 1919.

"Mrs. Besant repaid that gesture of goodwill by supporting the Montagu-Chelmsford scheme through thick and thin as the first step in the transfer of power to Indian hands. But she was unable to control the forces which she had let loose. Militant Indian nationalism had no more use for her; her power and influence gradually began to wane. But with rare courage she kept up, at times almost single-handed, the fight with Mr. Gandhi's doctrines of non-coöperation and mass lawlessness. On the morrow of a particularly ferocious outbreak of mob fury, directly traceable to non-coöperation, she did not hesitate to declare in the columns of *New India* that 'brickbats must be answered with bullets.' Left wing nationalists never forgave her for this advocacy of strong action on the part of Government, but subsequent events proved that she was right in her appreciation of the terrible dangers of mass lawlessness. Mrs. Besant tried hard to prevent the national movement from flowing into wrong channels, and her failure in that direction must be regarded as the greatest tragedy of her amazingly varied life."





*Life After Death**

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

Law is law.

The drunkard and the profligate, victims of insatiable desires, must inevitably suffer on the other side of death until those desires are worn out by literal starvation, by the lack of the food which in the physical body could be supplied. It is no punishment inflicted, it is an inevitable sequence; no arbitrary penalty of an angry God, but the working out of that most merciful, though just, law of nature, that a man shall reap according to his sowing, and, by the reaping of the harvest, shall learn the wisdom or unwisdom of the planting of the seed.

There comes out the difference between the endless and the temporary hell, for I do not mind if you choose to use the word. Suffering in a world of law is remedial. By suffering, nature teaches us the things that we ought not to do. The things that injure us, physically, morally, mentally, they are all accompanied by suffering, whether in this world or any other. The profligate, though he may gain pleasure for a time, pays the price of that pleasure in his ruined nerves, in his shattered body, even in this life, and on this side of the grave. So, on the other side, he reaps the similar penalty of continuing desires that he cannot gratify. But the moment that the desires are exhausted, he passes onwards free from the suffering that he made for himself, and the scourge of his vices, created by himself, ceases to give him pain when the vice is exhausted by disuse. . . .

Now after that stage of the after-death life, a stage which is a stage of suffering, there is one possibility that might be avoided, which sometimes causes suffering at the present time. Thought on that side is much more powerful than it is here, and *the things that you believe on this side, are forms and forces that you meet with on the next*. That is the real mischief now of the preaching, in some of the narrower forms of Christianity, of that old doctrine of everlasting suffering. It causes terror on the other side. It creates occasionally for those victims some hours or days of suffering, partly due to terror, partly due to the manufacture of the very horrors that they dread.

One of the experiences that some of us have had in going about among the people on the other side has been the finding occasionally of some unlearned but earnest Christian who has believed in that terrible doctrine of hell, while he was living here. We have found him in a state of terror, afraid of a doom that he has believed to be possible.

Let me give you one case which will show you how vivid it may be—not the case of believing in hell, but a very practical case of a woman who was burnt to death in the cabin of a ship. You can imagine what such a person would endure in the moments before death, as it was coming upon her and she knew she could not escape—a horror, a terror! With the flames gathering around her in that lonely

*Article concluded from November.
Excerpts from an Adyar Pamphlet.

cabin, fighting as she did for life—as could be seen by her body when it was discovered too late to save—she went out of the body in a passion of terror, an agony of fear. Two of us found her on the other side surrounded by flames that her own imagination had created, suffering under that imagination, and still in the terror of death. (She did not realize she no longer had a physical body.) So profound was that terror, so frantic her agony, that it was some hours before it was possible to comfort her and to persuade her to look round and see that there was nothing around her which could injure or terrify. I mention that particular case in order to make you see, as it were, for a moment the harm that may be done by lurid descriptions of terrors of what may happen on the other side of death.

People who go out of the world with those in their mind do for a time suffer the very terrors that they fear; not for long, happily, for there are many on the other side whose work it is continually to help those who have passed on, to make them know that there is no fear, no terror, which need thus torture them when the body has been left behind. But I would urge upon every one who uses the power of the tongue to teach religion, not to use those terrors against the sinner, for they are creating the hell that for a brief while may torture, until the baseless imagination has been shown to be the nullity that it is. So much trouble is caused there, so much unnecessary suffering, that you cannot wonder if some of us who have to undo the mischief on the other side, try as far as we can to argue against it here.

Those who go into the other world by sudden death—by suicide, by accident—are the people who need most, on the other side, the care of those who help; and the great intelligences, whom you speak of as angels, have, as part of their work, the helping and the comforting of those who, flung suddenly out of the one life into another, find themselves as strangers on the other side of death. . . .

I have often been asked what is the

fate of the suicide. There is no answer you can give to that, because the fate depends on the life that has gone before, and not simply on the sudden act that has closed that life on earth. Where a man who has wronged others tries by suicide to escape from the results of the wrong that he has done, kills himself to, say, escape prosecution for embezzlement or anything of that sort, his life on the other side is certainly unhappy, but rather for the wrong that preceded than for the act that slew the body. Where a man has caused much misery, wretchedness, by any form of human fraud or trickery, and then strikes away the body because he cannot face the results of what he has done, he escapes nothing. Helpless on the other side, he sees the misery that he has wrought. Unable to assist, tormented by the sight of the harm he has done, he has only injured himself by the hasty striking away of the body. He finds himself face to face with all the pain he has caused, with the sin and the misery of the victims he may have reduced to poverty, and who surround him by angry thoughts. It is the most foolish of actions to strike away the body, for he thereby only renders himself more helpless. Nothing is escaped thereby. There is only greater intensification of the sorrow.

But in the case of a suicide who by bitter suffering or despair has practically lost control over his mind, who acts not with thought, but thoughtlessly, whirled away perhaps by a wave of despair that he is unable to breast, there the result of the action is naturally not so terrible, for it is suffering and not crime which has led up to the rash act of suicide. But in every case where the body is struck away, be it by self-inflicted death or accident, the man is not dead in the ordinary sense of the term—I mean as he would be if he had lived out his cycle of years upon earth. *He has to live that out on the other side.* Only, the conditions are less favorable there than here. It is the life on earth without a physical body, tied, as it were to earth, and unable to leave it until the

hour comes for which the body was builded, the natural time of death. Hence in all cases suicide is an act of folly, the putting oneself at a greater disadvantage rather than the getting away from difficulty and suffering, and the only cases in which there is merely a peaceful sleep upon the other side in the case of suicide is where the mind has really been unhinged by pain, and no moral responsibility can attach itself to the rash act that ends the life.

The experiences on the other side, again, bear directly on the infliction of capital punishment here. No greater folly, as well as crime, than to send the criminal out of this world into the next by the act of law. It is not only that you throw away the chance of helping, the chance of training, the chance of reforming, but you do the maddest of all mad things—you set free a malignant intelligence that here you could keep from doing harm to his fellows. Your criminal who has committed a murder is helpless while you hold him under restraint, but if you strike away the body, how can you control him on the other side? It is men of that sort who have given rise to the ideas of devils tempting and urging others to sin. Those men, furious at the act that has ended their lives, hating society, and longing for revenge, they it is who only too often push weaker criminals into similar crimes. Often the bad harvest of the gallows is a number of similar crimes taking place in the community that sends the murderer to his doom. It is not without significance that the countries that have abolished the death penalty are those where murder takes place the least often. Switzerland is such a country, but murder is the rarest of crimes there. Where you hang for murder, you practically *make* temptation and instigation to murder round the place where the murderer's body was struck off. Hence, from the study of other-world conditions we learn a lesson for the improvement of our treatment of criminals here.

But pass from that worst side of human life, and take the average human being, man or woman—not a

high type for a moment, a low but not a sinful type, the type that you get by hundreds and thousands among yourselves—the men whose only pleasures outside of the work by which they win a livelihood are the pleasures of the race-course, the pleasures of the music-hall, the pleasures which can only be enjoyed in the body, and which do nothing to stimulate the mind nor to gratify the loftier emotions, those whose amusements are trivial, childish, depending for their interest on the mere changing of the money, or take the women whose lives are as trivial as those of the men, who find their greatest pleasure in fashion or in idling; what can you do with those people on the other side of death, when you come to think how much of them is left? All their life has gone into their bodies. All their interests have to do with physical things. They have no intellectual pleasures, no artistic pleasures, nor pleasure of the higher emotions. Clothes, fashion, games, these are the things alone in which they take a lively interest, and these things do not go on to the other side of death. Now, those people do not suffer in the sense of any keenness of suffering. It is a dull, gray, unhappy life for the time, until the higher side of them awakens and begins to show activity in that other world. To put it colloquially, they are very much bored. There is no word that expresses their condition better. You meet them wandering about discontented, grumbling, fretful, complaining—not actually suffering, as I said before, but finding life so gray as to be almost intolerable.

Now, there is a certain value in *knowing that beforehand*. It is no good knowing it only when you get there. If you know it beforehand you can provide against it and the provision against it is simple enough. Measure your amusements as well as your work, and let some of them at least be of a nature that death is unable to destroy. I am not speaking against the taking of pleasure. All human beings need some pleasure and some amusement, and most of all those

whose work is laborious and of the nature of drudgery. They do need pleasure in order to brighten their lives here. But is it necessary that the pleasure should be of such an unspeakably stupid character? That is the point that you want to think about. Take music. Music is a thing which stirs emotions that you can carry on to the other side of death, that you may utilise there in many forms of noblest pleasure. Then why not here have the music that raises a little, rather than the music that degrades? It need not be of too difficult a kind; it need not be what would be called classical music, interesting only to the musician; it may be a noble ballad; it may be a song carrying with it some high sentiment or pure emotion, something better than the miserable patter which is what you may hear in many of the music-hall songs, drivel which is not fit for rational people to listen to at all.

Now that is one of the practical points that come out of the study of the other-world conditions. Make part of your amusements at least form that portion of your nature which you carry on to the other side. Have some taste, some hobby, if you will, which you find interesting, something that cultivates and refines, without being too much of a strain upon the brain that may be already tired with the day's toil, but something which appeals to the real human part of you, and not only to the mere physical part. And that will be something to carry on to the other side, and to make you on that other side contented and happy by the resources that you have within yourself.

You find many of those who have passed onwards who are still in the higher regions of the intermediate world with which I have been dealing, many a man whose interests are large, those who love their community, who love their town, or love their country. These men carry on into the intermediate world subjects of interest and powers of usefulness as well. A statesman, or a politician who has been honorable and serviceable, the man

who has loved the people and tried to serve them—his utility is not ended when death strikes away the body. In that higher world he can still work for the causes that he loved, still inspire others (on earth especially) with the enthusiasm that moved him here. He carries on his interests and his powers, and is able to work for others on the other side of death.

So in making up your life here, have some larger interests, some care for the common good, some thought for the common welfare, some larger self than the self that is limited by the body, and then, as you pass onwards, life will grow wider not narrower, richer not poorer, fuller of happy activity instead of being deprived of it, for you build here your life on the other side and carry with you the materials for it.

Let us leave the intermediate world and pass on into the heavenly, that heavenly world which is the world of growth, which is the world of swifter evolution. And all men pass on into that heavenly world, even the poorest in virtue, the lowest in intelligence. That lowest class of which I spoke at first, who inevitably pass through the experience of suffering, grow out of it and pass on into the heavenly world, for only a short stay, I grant, for the material they take with them is small. Never a seed of good, either in emotion or in thought, that is lost to the soul that experienced it, that does not find its flowering-place on the other side of death.

Now, in that heavenly world we also find lives differing according to the lives which here were led—all happy, but happy in different measures, according to the greatness of the capacity for happiness. None but is as happy as he can be, through all the days of his heaven-life, his capacity to receive always full, but the amount of the capacity varying from one to another. And first you find in the heaven-world a perfect satisfaction for all the loves and the affections of the world you are in today. Never a tie of love that is broken by death, never a tie of affection that does not find in

the heaven-world its realization. Love on earth is sometimes frustrated, but in heaven it finds the crown which here it failed to win.

People ask sometimes: "Shall we know each other in heaven? Shall we there meet our dear ones?" What would heaven be unless the loved ones of earth found there their reuniting, or if one who was beloved here was left outside? The circle of love must be complete, and so we find it is. None are missing whom here we love, none are away from us whom here we cherished. If you think for a moment, you will see how reasonable that is. For you do not love only the bodies; you love the immortal spirits of those who are dear to you. A mother loves her son. But he changes from the babe that she nursed in her arms to the man who, in her old age, is her support and consolation. The babe and the man are very different in body, but always the son is there, and it is the son, and not the body, that the mother loves, though the body may be dear for the son's sake; and her son is ever with her in that heavenly world. So again with all others, with every tie that here on earth might seem to be broken. . . . Keep the love tie unbroken, and it will knit you each to each again in the heavenly world.

All, then, of our higher emotions find in heaven their intensification and their bliss. But not love only which unites heart to heart, as friend or relative; the love of mankind, that nobler, grander love which spreads itself out in service and endeavors to lift and help the race, that great love of man, often frustrated here on earth for lack of power and lack of opportunity, that love comes back to you in heaven and grows into the power of service that in this life you lacked. That is the wonderful alchemy of heaven. Every hope and every affection, every thought and every aspiration, these are the materials of the heaven-world out of which you build your nature and gradually evolve it towards perfection. . . . Heaven is the growing-place for all the seeds which here we are planting. The harvest of the heaven-world depends on

the richness and the nature of the seeds which here you sow, and if you would have your heaven full and rich, if there you would evolve more rapidly than here, then think nobly and highly, love purely and largely, and all that experience here upon earth shall turn into power and faculty in heaven.

That is the bearing of the knowledge of the life after death on life here. It is no idle folly, no useless, pleasant imagining. You work out here that which, in the other worlds, you shall enjoy and utilize. When you understand that, or begin to understand it, you change your life here and make it more a preparation for a long life of heaven, for, remember that life here is but like the dip of the diving bird into the sea, out of the free air of heaven down into the ocean. It dives for a moment to catch the food it requires. So each of you, heaven-born, not earth-born, plunges from the heavenly life down into the earthly to carry back the experience you gather to your heavenly home. That is the use of the earthly life, to give the experience that in heaven you will build into character and power, to gather the seeds of the harvest that there you will reap, to make possible here the richness and the glory of a long heavenly life. When you know it, you will not let a day go by that does not sow some seed for the heavenly reaping. . . .

If you study your lives here, mark your faculties, judge your amusements and your business here, you can forecast what your life shall be upon the other side. Make it what it should be, full of the power of evolution, full of the certainty of growth, full of the splendor of the divine potentialities within you. Then earth shall also become heaven, and the two shall mingle in your lives, and those around you who know not of that glory, those around you who still are blinded by the earth, shall catch from the beauty of your lives something of the promise of the life immortal, and you shall bring to the deafened ears of earth some of those melodies of heaven

which shall have become the music of your own lives.

[From this exposition of the facts of the after-earth-life's experiences the reader can realize what is the present

condition of the writer. No greater humanitarian of our time, no more unselfish person, no one more spiritual or who lived and died exemplifying the highest ideals than Annie Besant. Ed.]

Reincarnation

By Carla Laemmle



SINCE Creation's early dawn
Soul of Man progresses on
From the lower to the higher
Each a Spark of Spirit Fire
Growing both in mind and being
In the Heart of the All-Seeing

Every thought brings its reward
Twined around a silver cord
Each new life a stepping stone
Where he reaps what he has sown
Daily does he sow new seeds
By his present thoughts and deeds
Every act returns its own
For each sin he must atone
All are chastened by this Rod
It is Karma, Law of God
Soon his span of life is done
And though he lost, he may have won
Death claims the shell, but life goes on
His soul departs to Devachan
To rest awhile, far from earth's din,
Absorb the lessons given him
Until a time when that too ends
He must return to make amends
Once more he's drawn into earth's pain
For more experience to gain
This is the Soul's Reincarnation
Evolving towards Its Destination
Divine and Glorious in this Plan
To make each being more than man.

Memories of Annie Besant*

By Marie R. Hotchener



IN last month's article there was related the writer's first meeting with Mrs. Besant, her journey to Adyar to see Colonel Olcott at the Convention in 1906, her assuming the presidential duties at his request, and how the Masters came to the Colonel on January 8th and confirmed his choice of her as his successor in office. There were also reprinted copies of Colonel Olcott's public notice of this visit of the Masters, as well as his letter of appreciation of Mrs. Besant and the appeal to the members of the Theosophical Society to rally to her as loyal supporters. We shall now recall other events of that most important period in the history of our Society, prior and subsequent to the Colonel's passing. As his honorary secretary I was present when they occurred.

♦ ♦ ♦

On January 8th, Mrs. Besant left for a short visit to Benares and returned the 19th. In the meantime the Colonel's official statements were dictated to me, especially his article, "A Conversation with the Mahatmas," part of which was dictated by the Master Morya. (See *The Theosophist*, February, 1907.) Mrs. Besant gave her sanction to the publication of this article (even though she knew what her enemies would say about it), as it set at rest some doubts she had entertained about being in Their Presence with Mr. Leadbeater. These enemies

spoke in no uncertain voice, and she answered them no less certainly, logically, convincingly. I advise members who are interested in these events to read those articles, also the one by Mrs. Besant on "The Basis of the Theosophical Society." It is a Magna Charta for the Theosophical Society.

The whole controversy of that time centered around the visits of the Masters to the Colonel, and around the trouble concerning Mr. Leadbeater. The special reason I have for recalling these events here is to record some of them that particularly related to what Mrs. Besant said and did concerning them, and they disclosed certain phases of her poised, splendidly tolerant character that shone out like a great sun flashing through the murky clouds that dimmed the horizon of the Society at that time. They also show that not only was she convinced of the actuality of the visits of the Masters to the Colonel, but that she was frequently *clairaudiently* connected with her own Master, even though rarely *clairvoyantly*. Before relating instances where she showed her clairaudience, let me return to the events of the days preceding the Colonel's passing.

She returned to Adyar from Benares the 19th of January in response to a telegram I sent at the request of the doctor urging her return. The pain in the Colonel's heart had increased, and he was unhappy and restless for fear he would die during her absence.

*(Concluded from November)

He said he still had much to say to her. She came at once.

By this time his and her enemies in India were fully aroused and began the attacks which then and in the immediate years following brought on a serious crisis in the Society. Some members repudiated any belief that the Masters had come and expressed to the Colonel Their wish that Mrs. Besant be his successor. (As though a man of his high principles and with a reputation for such accuracy and honesty would lie about such matters, especially when momentarily expecting death!) Others said the Colonel had been duped. Others that Mrs. Besant had taken advantage of his illness to bring undue power over him. Others, that the black magicians had caused the Colonel to have imaginary experiences! There was in the possession of the Colonel indisputable evidence to the contrary, but, strangely enough, the enemies did not make the most intensive attack on Mrs. Besant, and even on the Colonel himself, until after he had gone from this life. Some of those who heard the story of the Masters' visits, and Their choice of Mrs. Besant, from Colonel's own lips fully accepted his story at the time, craved his blessing, and rejoiced that Mrs. Besant was nominated to succeed him; yet after he passed they attacked her and the Colonel in cruel measure, casting doubts on all that took place.

From outside Adyar, during the last days of Colonel's life, there came rumblings of the impending storm, and the Colonel and Mrs. Besant had long talks about how to meet it. She kept the knowledge of some of the attacks upon her character away from him, as she feared it would excite him and consequently make him suffer more. But she confided them to me. She often felt ill in body from them, and frequently refused the food offered her because of her grief at the attacks of near and loved friends.

At that time I did not understand why one so powerful and poised as she was should be made ill by such attacks, and attributed it to the fact that she was physically exhausted from the long

night and day vigils at the Colonel's bedside, to the heavy burdensome responsibilities of the Society, also to the strain of seeing the beloved Colonel suffering and dying by inches.

One night when the Colonel was sleeping she explained, in answer to my questions on the matter, why the attacks made her feel so ill and sorrowful. She said that many of those who were attacking her were linked to her occultly. Being herself permanently linked to the Masters, she had linked them as Probationers through herself to Them, and had taken this occult responsibility to expedite their spiritual progress. She added that such connection with the Masters brought to these Pupils a certain measure of Their powerful vibrations, and these, being very highly stimulating, strengthened the existing qualities in those persons. In linking these persons with the Masters she had felt that they were sufficiently advanced for the strengthening vibration of the Masters to so augment the expression of their virtues that these would be strong enough to eliminate, or at least to transcend, any vices which they might possess. But unfortunately some of them had failed to meet this great test, and strangely enough the circumstances of the test were in relation to the Masters Themselves—Their visit to the Colonel.

She told me that, in order that I might better understand the seriousness of her occult responsibilities and their relation to those she was helping on the Path of Holiness, I should read what H. P. Blavatsky had said about it in her article "Practical Occultism" (*Lucifer*, April, 1888).

... there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of these Teachers

are subject to the same inviolable law. From the moment they begin really to teach, from the instant they confer any power—whether psychic, mental or physical—on their pupils, they take upon themselves all the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn.

♦ ♦ ♦

I remember sitting by her next to the little platform where, Hindu fashion, she sat and worked. I cut open the envelopes of the large numbers of letters that came to her in each mail. Some were from members who condemned her cruelly, others were from those who rejoiced profoundly at her nomination. Patiently she sat reading them one by one, sometimes pained and sorrowful, sometimes relieved and joyful. The letters that brought pain and sorrow were placed on the left side of her desk; the ones that brought relief and joy on the right side. (Was there in her mind a thought of the "sheep and the goats"?)

There was always a small photograph of her Master on her desk. After reading any letter that was from someone who was close to her and who was especially cruel and critical, she would pause, place the letter before His picture, ask the Master to help the person, and then sadly place it on the left side.

What impressed me more than anything else was her great power of forgiveness, her love, her tolerance, and her absolute trust that her Master would help too. She said that those who were thus condemning and deserting her were causing a separation of a life or two, but that they would be reunited with her sometime. "The bond with me of their lower self is broken for the time being—but not that of their higher self."

I am afraid I was not so generous with those who were thus attacking and deserting her and the Colonel. I remember that when she read me part of one letter in which the writer was especially cruel, I gave vent to some

strong words of protest and condemnation. She reproved me and asked me to remember the Master Kuthumi's words to the Colonel who had also used strong words of condemnation about someone. The Master checked him and said: "He has all the more need of your help and compassion."

She asked me to make her some copies of the words of the Master Morya in Colonel Olcott's article "A Conversation with the Mahatmas" (*The Theosophist*, February, 1907), in which the Master urged members to cease taking part in dissensions and impeding Their work. She sent these copies to her critics. I reprint it here for the benefit of my readers who do not have access to the old volumes of *The Theosophist*.

Let those who believe in our existence, and that we are behind the Theosophical Movement, also that we shall continue to employ it as an agency for the uplifting of mankind, know, that we are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for our work; therefore, cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead, work together in harmony, to fit yourselves to be useful instruments to aid us, instead of impeding our work. We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the Karma of individual members; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions! Hold together in brotherly love, since you are part of the Great Universal Self. Are you not striving against yourselves? Are not your Brother's sins your own? Peace! Trust in us.

♦ ♦ ♦

I recall an incident that took place

about this time which showed Mrs. Besant's great tenderness and consideration for the poor. One day a messenger came to her from one of the Panchama Schools (established by the Colonel) saying one of the little girls was dying and asked to see Mrs. Besant. She went at once and took me with her. She had visited that school some time previously and had promised to come again. The little girl had been so drawn to her that, even though weak and ill, she had gone to the school each day in the hope of seeing her again. Her father, in great poverty, had only been able to give the child a few cents a day (a few annas) for her lunch at school. (With the Hindus this is the main meal of the day.) The little girl being already ill and her body wasted from lack of nourishment could no longer walk the long distance to the school and so spent the little money, given to her for food, for car-fare to the school. Finally she collapsed and, dying, asked to have her hopes realized—to see Mrs. Besant once more.

On arriving at the school she took the little girl in her arms, carried her to the carriage, and held her until we arrived at the child's home. She gave the mother money for food, clothing, and doctor, and did not leave the home until the child, responding to stimulating food, recovered consciousness sufficiently to recognize her.

I had heard much of her earlier work among the poor in the London slums and I had here the opportunity to see how genuinely, profoundly, her heart was moved by the world's unfortunates. Official affairs at Headquarters were of secondary importance when there was such a call. This was demonstrated by many incidents too numerous to relate in the limited space of an article.

* * *

The Colonel's life was fast slipping away, and by the first week of February Mrs. Besant's vigil at his side became a night and day one. Even though a night nurse was in attendance the Colonel never felt happy unless his faint call, "Annie, God bless you, Annie," was met by a quick

answer from her, "I'm here, Henry," or a clasp of his hand to reassure him. Her left hand was held in his so long at times that it became benumbed and I had to rub it back to normal circulation, and often helped her to take food with her right hand only. I mention such things specially, because she has often been misjudged as being cold and indifferent.

* * *

In the early morning of February 17th we knelt at the Colonel's bedside as his passing took place: the hour was 7:17. Mrs. Besant held conversations with H.P.B. and with the Master Morya, and the latter told her when the life cord was broken. She closed his blessed eyes, and while embracing him tenderly, crossed his hands on his breast, and then returned to the kneeling position by his side. We remained there for quite some time, as she explained the review of the life just spent was taking place—as in the case of all deaths. Her saintly ministrations to him were not yet ended. She herself (with the aid of the nurse and myself) prepared his body for cremation. She had brought water from the sacred river Ganges (when a short time previously she had returned from Benares to Adyar) and with it she bathed his body and clothed him in the shroud she had had prepared. Her only sleep in the night just passed had been on the floor by his bedside when I would watch with the nurse; we left his room about five that morning to take baths and coffee. But in spite of her almost overwhelming fatigue she went through the long obsequies in the Great Hall, the cremation and all the duties of the day, far into the night. At sunrise the next morning she walked to the sea—quite a distance from Headquarters and witnessed the casting of his ashes (enclosed in an ornamented casket) into the sea. After her return she asked to be alone in the Colonel's rooms and closed the doors. About an hour later, she opened them and with sublime courage faced the important duties of the day.

I noticed that she had placed the photographs of the Masters in the

Colonel's bedroom, and the top of his desk was covered with temple flowers.

In these long days of his passing she had made a covenant not with death, but with the Colonel's life—for all future lives.

Colonel Olcott's flesh may have been as grass; but the flowering of that grass in the fields of our Society has shed for all time the precious seeds of goodness, self-forgetfulness, and service to humanity. Even so has hers—flowering with his.

• • •

Event followed event in Mrs. Besant's life—her journey to Australia (deputizing me to carry on her work at Adyar), her return, her election as President of the Society, our traveling together to England, France, Germany, Austria, America, and the return to Adyar—all days full of events that showed how versatile was her unique character and how strong she could be in troublous times—for there were times when one less brave and wise would have faltered. The desertion of so many members (especially from the Inner School, who could not approve her leadership) caused her to be the most disturbed. She could not reconcile the circumstances of their leaving the Society (because of what they considered her mistakes) with those of the knowledge they had received of the *Principles of Theosophy*. "Why could they not have remained Members at Large?"—she questioned so many, many times.

There was one statement of her enemies that troubled her especially. They said they no longer believed that the Masters were behind the Society, and repudiated the statement of the Colonel that They had visited him, or that They had caused him to nominate Mrs. Besant. She felt hopeless so far as any efforts of her own were concerned to convince them of how mistaken they were. In the midst of these doubts on their part and her desire to help them, an event of supreme im-

portance occurred. I shall let her own written account describe it, as she wrote it at the time, also what took place two days later. Her account was recently published in *The Theosophist*, March 1933:

On Sunday there was an initiation in the E.S. (Dec. 5th, 1909). As the usual address was being made to the new members, after the pledge, five Masters came (Mars, Mercury, Brihaspati, Uranus, Neptune, also Surya Himself) and a great swirl of Devas, and possibly others, and as the concluding sentence was being spoken, suddenly, over my head, shone out the Star of the King. The downpour of His electric force was marvellous, making it difficult to stand and to utter the closing words, and the reflexions of the Star flashed about, and it was all one great glory of light and color. (A curious physical phenomenon was that my watch stopped for twenty-five minutes.) C.W.L. says that I grew taller, which does not seem quite intelligible. Alcyone says that he was looking at the Star and wondering, and felt a hand on his head, and looking up saw Mercury smiling at him. Helios saw the Star and its flashing reflexions.***

Next day, I had meant to lie down for an hour, and locked my doors. But time passed and it was 10 o'clock, so I decided not to do so. Then I heard the call of the Lord, and at once laid myself down, and went to Shamballa. I went to the big hall, where He was seated in the great chair, and bowed down at His feet, and on rising the Master was there (my own Master). The Lord took me out of the body in the Atmic only, I think. He showed an immense picture on which we seemed to look down as from a mountain peak (only there was no mountain), and I had no sense of time. It was the breaking up of the North American continent, by earthquakes, volcanoes, etc., huge cataclysms. Then—or simultaneously?—the rising of

*The "star names" given in *The Lives of Alcyone* to the Masters of Wisdom: Mars, the Master M.; Mercury, the Master K.H.; Brihaspati, the Master Jesus; Uranus, the Master Djual Khool; Neptune, the Master Hilarion; and Surya, the Bodhisattva, the Lord Maitreya.

**Alcyone is star name for Krishnamurti; Helios, for Mrs. Russak Hotchener.

the new continent for the Sixth Race, west of America, the colony strip being on its eastern border. It was a marvellous sight. After all this, He was again seated in His chair and bade me stand before Him beside the Master, and He blessed us, and told me that He blessed me to be with Him (Master M.) through the ages of work with the coming Race as His faithful minister, so that I might be trained by Him for the work of a Manu on the next globe; that I should pass through the ages at His side working under and with Him, serving Him faithfully, and should never in the lives to come be parted from Him. Then the Lord said that on the previous day He had sent His Star, to consecrate me to be His Hand for the work He gave, that His power might be in me through the ages. And He concluded: "Through the ages of the future, in any time of indecision, of difficulty, or of danger, lift up your eyes and you shall see My Star."

One would naturally think that Mrs. Besant could not have felt more joy and satisfaction than when the Masters came to Colonel Olcott and approved her nomination as President of the Theosophical Society and also proclaimed her worthiness to continue as Outer Head of the Inner School. But after this visit of five of the Masters and the Lord Himself from Shamballa about two years later, her radiant joy and thankfulness far surpassed what I had seen in her up to that time. Now she could not only bear witness to what she herself had seen, but had others as witnesses to the striking proof

of the overshadowing of the Society by the White Lodge. The joy was in a sense, less personal to her. It was the promise of an assured future for the Society. It had now entered on a new day upon which Their glory was to shine even more than ever, with her as Their chosen channel for that glory. She had triumphed—not a triumph of conquest but of attainment for the world's sake.

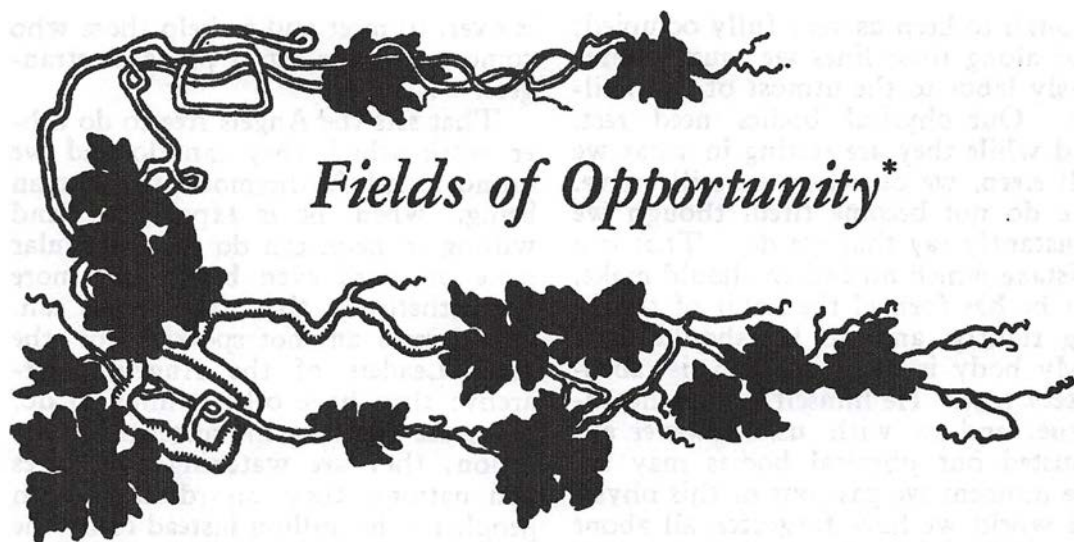
• • •

My memories of Annie Besant in the years that follow the events so far related are so full to overflowing that it would take many articles to relate them. This being the last issue of *World Theosophy* I shall have to continue my story at another time and place—it may be in some other magazine or in a book. Continued they shall be.

There will be other books about her, I hope others who have been close to her and her work for Theosophy will write them. We cannot have enough said of her—her splendid example, her great work, and her life of accomplishment in all humanitarian endeavors.

My memories of her are of the nearness, of those little great things, in their relation to intimate life. Others I hope will write of her brilliant accomplishments in the outernesses of her widely-lived public life. But she was to me my beloved spiritual Mother, and it is that Mother-side of her character that is most vividly living in my memories of her. We shall never again be separated.





*Fields of Opportunity**

By the Rt. Rev. C. W. Leadbeater

WE are apt sometimes to think our work almost useless, because our efforts seem so ineffective beside the wholesale world-work of our glorious Masters; yet that is not really so, not because our labors are so great or so splendid, but because there is room for all, since work is needed at every stage. There is an infinity of work to be done for the world. Our Masters Themselves have such wonderful powers that when we look up to Them They stand like Gods above us, and we think of those powers as infinite; but in reality they are not so, because, great though our Masters are, there are yet Others who stand above Them.

Immense as is the power of an Adept, we see that it cannot be infinite from the fact that there are Others who have yet greater powers, who know even more. Therefore, since there are as yet only a few Adepts, and there is such an infinity of work to be done in the world, even the Great Ones Themselves must choose what They will do, and They must put aside other things which They cannot do. We know how it is with ourselves. Some of us find half-a-dozen

duties pressing upon us simultaneously, half-a-dozen opportunities offering themselves. We cannot take all, because our strength and our time are limited, for we are still physical beings; so we choose what we believe to be most useful. The Master does the same at His far higher level, and therefore there are lower lines of service in which something which would be useful has to be left undone because there is no one to do it—because the Masters are doing something so far greater, that for Them to abandon the higher work to do the lower would be an error.

Above all things the Adepts are careful always to employ Their marvelous powers to the best possible advantage. That is one of the great principles which govern Their activity. Therefore, there are lines of activity which we can take up, to which our Masters cannot attend—not that They could not do it all much better than we if They had the time, but because They are fully occupied with other far higher and more necessary matters.

Our principal field of action is the physical plane, so long as we are living upon it; and on it we can find many lines of work for our Masters—

*From *The Liberal Catholic*

enough to keep us very fully occupied; and along these lines we must strenuously labor to the utmost of our ability. Our physical bodies need rest, and while they are resting in what we call sleep, we ourselves are still active. We do not become tired, though we constantly say that we do. That is a mistake which no Indian should make, for he has formed the habit of thinking rightly, and so he should say: "My body is tired," which is absolutely true. He himself knows no fatigue; and so with us, however exhausted our physical bodies may be, the moment we pass out of this physical world we have forgotten all about that exhaustion; in the astral world we are fully active, and we can go on working apparently indefinitely without any sense of fatigue.

Since I came into contact with Theosophy in 1882, I have seen a large section of additional astral work grow up. I think that all through history some sort of provision has been made for those who died—especially for those who died suddenly. Certain tribes of Angels have been appointed to look after them, and in many cases departed relatives have been at hand to receive them. But within the last forty years a definite department has been organized for this work; large numbers of human beings, both living and dead, have learnt how to assist those whom we so wrongly call "the dead" when they pass over—to receive them and to make their way smooth for them, to help them and instruct them in every way.

That is one large new department of work which has been created for us within living memory; we may estimate how large it is when we remember that: "Every moment one is born; every moment someone dies." When we realize that, we see that there are plenty of people needing attention. Human beings—in the beginning chiefly Theosophists, but also now by their instruction a great many people who on the physical plane did not know anything about Theosophy—are now making it their business during sleep, and after the physical life

is over, to meet and to help those who come on to the astral plane as strangers. . . .

That sets the Angels free to do other work which they can do and we cannot; and furthermore, the human being, when he is experienced and willing to help, can do this particular piece of work even better and more sympathetically than the Angels can. Of course I am not speaking of the great Leaders of the Angelic Hierarchy; they have other things to do. They are directing the currents of evolution; they are watching over races and nations; they are dealing with people by the million instead of by the unit; I am thinking of the minor Angels who used to attend to the newly-dead.

Every one of us when out of his body in sleep, and for a considerable period after he has dropped his dense body at what we call death, can help other people in the astral world. Our knowledge is of very great use to us in that occupation, for through it we can save people from fear and from trouble of all sorts. So this is what we might call a new industry, a new line of work for instructed human beings, which has sprung up within the lifetime of most of us. There may well be a hundred other new lines which will open before us, work that our Masters are not doing, because They are occupied with matters of very much greater importance. The thoughtless may say: "How can anything be more important than helping people under such circumstances?" But that is a personal point of view: we must not forget that there are other and far greater evolutions than ours. I think we are not presumptuous in saying that because many thousands have adopted that vocation, the world is moving just a little more smoothly on its way than it used to do, just because all those people are doing that good, unselfish, altruistic work. And think what good Karma they are all making!

There are many other ways in which we can all help—some on the physical plane, some on the astral or

mental; and every piece of work that we can do makes the whole evolution move just a trifle more easily. Some will think that that sounds ridiculously presumptuous, but it is true that, however small the work done, it all counts for something in the mighty plan. A helpful simile is that of a watch, or any piece of delicate machinery. There are large wheels; there are small wheels; there are tiny pivots, which seem to be doing nothing, on which the wheels turn; but all these are necessary to the perfect working of the machine, and the little wheel, in its place, is just as important as the big wheel in its place; even the pivot which does not move at all is needed; if it were not there that mechanism would not work.

So let us do what we can wherever we can, and never think that our work is too insignificant to matter. The smallest piece of service is part of the plan of God. He has evolved us,

has pressed us on (because we are part of Himself) up to our present stage, and now that we know enough to be able to coöperate He expects us to do so. So let us take up our service, whatever it may be; let us find new avenues of service for ourselves, and throw all our energies into His work. Never think that a piece of work is too small to be worth doing well; we cannot see what depends upon it, but the Master can see, God can see; He knows both small and great, He knows what all are doing, and He welcomes the coöperation of those for whom He has sacrificed Himself in this wondrous descent into matter. "For us men and for our salvation" He came down from the higher planes; therefore in His Name let us serve our fellow-men. The greatest privilege and advantage that we can obtain, the greatest progress that we can make, the greatest honor that we can earn, all these are comprised in the one word—Service.

Heroic Spirit

By Albert Frear Hardcastle
(Illinois)

Heroic Spirit, knight of Truth,
With dauntless courage facing pain;
You stand to me like some strong peak
Round which the tempests rage in vain;

And as I'd watch the lowering clouds
Hide from my sight the distant scene,
Nor doubt that when the storm was o'er,
'Twould stand unshaken and serene;

So do I know, with equal strength
You'll stand unshaken through the fight;
Though life itself were in the cast
You'd never cease to choose the right.

Such must be those who'd serve thee, Truth,
Such does your courage seem to me,
And as I journey through the years
Such will your inspiration be.

The Youth Movement*

By Rukmini Arundale

THE Movement, the Young Theosophists in America, is a small one which was started at Wheaton during the recent Convention there by the young people who came there. For some unknown reason they wanted me as their President. I happen to be President also of the Youth Movement in Huizen, so perhaps I shall eventually become the Movement's International President! But I am happy that they chose me to help, because I am very interested in Theosophy, and in young people; and I do think it is most necessary that young people should be interested in Theosophy, not because *we* believe in Theosophy, and therefore everybody else must believe in whatever we believe because we are right, but because I hope it can bring young people nearer to their own ideals in life and also bring great happiness to them.

I am happy that I am still young and therefore can speak about Theosophy from that point of view, and I know that Theosophy has not been forced down my throat. People sometimes think that I have not had a chance to express myself truly because I am associated with such a strong and dominating personality (with a glance at her husband) and therefore I cannot escape Theosophy! But, as a matter of fact, I think that such people do not know me very well, because I could escape Theosophy if I wanted to, but I do not.

The person who really brought me

nearer to all my ideals was Dr. Besant. She was a very wise old person, but she was very young with young people. She never asked me to go to Lodge meetings regularly, she never asked me to do anything, but she lifted me up in such a way that I *wanted* to do it. Not that I am doing everything I want to do, but whatever it is, I have been trying of *my own free will* to understand Theosophy in my own young way.

Probably if you and I had a chance to talk with each other personally we would discover that I have many ideals of my own on the subject.

To me the greatest appeal in Theosophy is beauty, because the subject of art and beauty has appealed to me very much. I know that this spirit in Theosophy must pervade all things. It must be so free and open, and must be so happy and unconventional that it can appeal to all minds, but in such a way that nobody feels himself forced to become this or that kind of Theosophist.

This means that we have to work very carefully and sensibly with young people. Young people do not want things forced upon them. Not only that, but they are much more awake and intelligent than we realize, and they do not like to follow something where the person who preaches does not practise what he preaches. Sometimes they say, "Yes, you talk about Theosophy and the first object is brotherhood, but my grandfather and my aunt and uncle are Theosophists

* (An address to the young Theosophists in Southern California)

and they are always quarreling about something or other!" If you find a situation like that in a family it is impossible to expect the young people there to become Theosophists.

The first and foremost thing in Theosophy is to live it. Activity is very important, but to me it is only secondarily important. I cannot say you must live first and then work, that is impossible, for if you are living it you cannot help being active. But if you are active in the right way you cannot help living Theosophy also. That is one of the objects of the Young Theosophists in America. I hope that the young people who are in this audience will try to join together sometime and find out what this movement is and see if they can do something for it. They can do it in their own way, as there are only objects, but no rules and regulations. Rules are meant for those who cannot think for themselves. If we really knew the rules of life and understood them perfectly, if we knew how to react perfectly to things in our everyday surroundings, we ought not to need rules at all. We must have laws and rules in nations, but laws are unnecessary in the Theosophical Society. If we have laws against burglary it shows that we have burglars in the world. But in our Society we want to see if it is possible to act in such a way that we shall need no rules. At least we can try that in this Movement amongst the young.

I hope that all the young Theosophists in America are going to work from a sensible, idealistic and beautiful point of view, especially to forget themselves. I want them to think for themselves and to express Theosophy in their own ways, and to anybody they like, whether it is at the Lodge or anywhere else. I think it is important to forget oneself. It is this eternal "I" that is in the way. Every-

one is so interested in himself and yet, if he were not, perhaps he would not get on anywhere. How dull it is to find people saying "I think this, therefore I am right, and nobody else is right." We want to get rid of that attitude in the Theosophical Society.

Try to help this Youth Movement. We need young people in the Society, we need enthusiasm and a new point of view. Don't think because a person thinks differently it is not Theosophy. You *must* think differently. Theosophy must grow from day to day. I hope that if I am born a thousand years hence I shall find an entirely different Society, an entirely different point of view, a new set of people, a new set of ideas, and they will be as much Theosophy as the Theosophy we have today.

Theosophy is always Theosophy, it is not a matter of opinions. Reincarnation and karma and all these truths are not the only Theosophy. The life one leads individually, the inspiration one can be, the love and joy one can bring to others, are all Theosophy, whether people live fully up to their ideals or not. I cannot practice fully what I preach, but I have a beautiful ideal, and I know that no matter how beautiful that ideal, I shall fail and others will attain it. I do not expect perfection but I expect more art, more beauty and some day we shall have it.

As long as you are looking for that ideal, as long as you know that the mistakes that are taking place in the world today are a matter of course, just phases in the lives of people, then you are all right and you will never be disillusioned. There is a beautiful ideal waiting to come to realization some day, and let us hope that all young Theosophists will join to help all other Theosophists in their efforts to bring it into the daily lives of all people in the world.



America Nominates Dr. Arundale



R. Sidney A. Cook, President of the American Theosophical Society, has nominated Dr. George S. Arundale to succeed Dr. Besant as President of the international Society. We are delighted to have received his permission to print his official letter to Mr. Ernest Wood, Recording Secretary at Adyar, India, as we know how greatly interested our readers will be to see it. We heartily concur in the whole spirit of this tribute to Dr. Arundale:

"In accordance with Rule 10 of the Society, and the privilege accorded me thereby as General Secretary of the American Section and a member of the General Council, I offer in nomination for election to the Presidency of the Theosophical Society the name of Dr. George S. Arundale.

"In thus nominating Dr. Arundale, I remember how humble he has always felt before the greatness of Dr. Besant, and I recognize how inadequate he therefore feels to undertake this great responsibility. To this sense of the greatness of the task and the impossibility of adequately replacing our late beloved President, I reply that latent powers are brought into manifestation by the very nature of the office when there is brought to it the selfless willingness of the individual to lend himself to Those through Whom the Presidency becomes a channel for world service, of the special nature for which the Society exists. That dedication to selfless service exists in fullest measure in Dr. Arundale and, in my judgment, it completely outweighs the natural sense of inadequacy with which anyone possessing a genuine appreciation of the responsibility of the office and the greatness of his predecessor must inevitably approach the presidency of the Theosophical Society.

"A life given to the Society and dedicated to the Elder Brethren, a life of utmost reverence, a personality of power, a true humility, sensed most truly by those near to him, a knowledge of the world, an ability to surround himself with loyal support-

ers of the work, an avowed placing of Theosophy and the interests of the Society always above and before all other work and interests—these qualities in combination make Dr. Arundale the outstandingly eligible candidate among those available and willing to stand for election to the Presidency.

"I should also mention the fact that Dr. Arundale has a knowledge and understanding of the Indian temperament derived from his experience in educational and other work in India, and by reason of his happy association with Mrs. Arundale. There is in him, and still more in them, the power to coördinate in happy combination the spirit of East and West, an utter essential in the conduct and preservation of the power of Adyar. I would add the still further point that it would be a fortunate circumstance if the President of the Society should have working by his side, in the practical application of his power, someone of charm and gentle graciousness with the quiet strength and deep intuitive qualities that are combined in Mrs. Arundale.

"I further see in Dr. Arundale a most desirable qualification in his long working association with Mr. Jinarajadasa, an association that promises to continue in the work, although Mr. Jinarajadasa has elected to carry on that particular phase of occult activity for which he seems especially fitted and which will make him an invaluable co-operator with Dr. Arundale.

"I nominate Dr. Arundale with the certainty that he will carry on the great traditions of the Society, will represent the Elder Brethren, perhaps beyond his conscious knowledge, to the extent that They desire to be represented in the Presidency, and will carry the Society to greater heights of achievement in shedding the light of the Ancient Wisdom in the dark places of the world.

Very sincerely yours,
SIDNEY A. COOK,
National President American
Theosophical Society."

*Our Theosophic Work**

By Dr. George S. Arundale



AM going to talk to you this afternoon on the work that lies before us, because I have supreme, ardent, intense, and unquenchable confidence in the future of both the Theosophical Society, and of Theosophy; and because it is essential that every member gets rid of that ignorance which so often masquerades as doubt and causes depression. Members must look forward to the future with the serenest confidence. 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 either 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 association, its touch with the Masters is not already over, as to whether proper leaders are no more to be expected, if you have those doubts, if you think that the Society has had its day, has done its work, and, therefore, will cease to be, there is certainly something the matter with you. You, so long as you think like that, will be left behind, and the Society will have reluctantly but inevitably to go forward without you. The Society is moving forward to a destiny greater even 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, and the world of the immediate future, than ever there has been. Because of that need, and because of the Powers behind the Society, and because of the life and the light inherent in Theosophy, we shall perceive our Society moving ever onwards from achievement to achievement.

I hope that all of you will be wise enough not only to be close within the heart of the Society yourselves, to be full of joy and enthusiasm, but eager to attract as many as possible to membership in the Society, so that it may be strengthened, so that the individual member may find peace and truth, and so that the world may be immensely benefitted. Each one of you ought to resolve to 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, 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 and exemplify Theosophy so that they 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 unselfishly, we do not fulfill our membership of the

*A recent lecture.

Society, we do not understand Theosophy, unless we share our satisfaction and our understanding of truth with those who have neither. You must go out into your surroundings and spread the spirit, the power, the life, the truth, and the glory of Theosophy to the uttermost of your power.

There is no need to have much eloquence, 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, ordinary, everyday humble member of the Society, and yet be so full of the fire of Theosophy, so full of power to propagandize its blessings, that you will have the same results as the most ardent and convincing speaker who addresses the public from the platform. Your own life, your own spirit, your own intense convictions, your own burning enthusiasm—these will convince, these will help to bring people to Theosophy, even if you have not that mind, that intelligence, that reasoning power, that understanding which enabled you to present the teachings so that they appeal fully to the mind or to the reasoning faculty.

Far more than any study, far more than any teaching, far more than any power of communicating the teachings, are the individual's purity of life, the individual's character, the individual's daily living in accordance with the truths of Theosophy; these are far more compelling even than the finest oratory.

As Theosophists we must go forward with great confidence, and I want you not merely to *look* confident, but to *be* confident. Some of our members are rather the reverse of confident—of course, none here in this gathering! Some members do not seem to be sparkling, joyous and scintillating with Theosophy. They seem to be rather drab, to be rather dull. They don't seem to be always holding the torch of Theosophy in their hands wherever they go. They don't seem, as it were, to proclaim Theosophy everywhere in these ways, in season and out of sea-

son. They sometimes seem shut in and to keep Theosophy to themselves, a little afraid of communicating it to others. We must have in our composition, even the most intellectual of us, some element of fanaticism—not too much—but just the right kind of fanaticism. Not an unduly aggressive fanaticism, not a fanaticism which jars people, but a fanaticism which inspires others and lifts them up. That is the kind of fanaticism the Theosophical pioneer needs. He must be sure of himself and exude sureness wherever he goes. He must give the appearance, and I hope the reality, of being sure of something or other, of being full of something or other, about which people want to find out; he must be Theosophy intoxicated. I hope that all of you are learning to be Theosophy intoxicated, an intoxication with the realization of the splendor of yourselves, and intoxication of self-realization. But, I caution you, before you can know yourselves to the fullest measure you must know Theosophy.

Our Program

Now what is to be our program? What are we to look forward to during the coming ten, fifteen, or twenty years? First, we are to look forward to a more intense realization on the part of every member of what Theosophy is. A realization first of the teachings, and then of that behind the teachings. That is the first of the realizations which will be emphasized in the coming decade, and intensified by the teachings, by that life, by that power and by that divine Wisdom, of which the teachings are reflections, are shadows of the light whence they proceed, so that every individual member must be moving through the teachings to the one reality of which they are a mirror.

What is the background of karma, reincarnation, the planes of consciousness, the Inner Government of the World, the Great White Lodge, the existence of the Masters, the very evolutionary process itself? What lies beyond all that which we have set

forth for us so splendidly in our literature, in this world of form and 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 expressions? You must penetrate through into the *ultimate* from this *relative* Theosophy. That is one of the pieces of work to be done by every member.

The next piece of work under this same head is for every member to become a specialist, to take unto himself *one special aspect of the teachings*, and so to become a master of it, to know some special teaching for himself, so fully that he is able to stand up before people and bear personal witness to the truth and reality of such of the teachings as he believes. Now each one of you should be busy about thus making some teaching your own so that you say, "I know," and can even detail to the world the processes by which you have reached your knowing. Many of us can say, "I know from the intuitive standpoint. I know. I have a flash of knowledge. There is no process in my mind at all because my knowledge is not of the mind, is not of the stages." We all of us have knowledge of that kind, but we must have also what we might call physical plane knowledge, which is able to be analyzed, so that we can show the various steps, the various processes, by which we have gained it. I have reached personally a knowledge of *nirvana*. That is my contribution, my testimony, bearing witness to the public of the truth of certain of the deeper teachings. Every member of the Society ought to be able to do something in his own field of research such as I have been trying to do in mine. There is no real difficulty save the weakness of the will and a sense of incapacity. Some members say, "Oh I can't possibly do it." The moment one makes such a statement he closes the doors of intuition. We need more living witnesses to Theosophy in the outer world, and every member of the Society should so equip himself that he is able to become a *living witness*

with regard to some fragment of the teachings.

The Three Objects

Then, again, after this intensive, personal realization of some fragment of Theosophy, there should be a more intense *realization of the meaning of the three Objects of the Society*—the first, second and third Objects. What does Brotherhood really mean? What does the study of Comparative Religion 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? What he can do is summed up as follows:

The more intense realization is to be achieved *first* by listening to authority; *second* by engaging in experiment in daily life; and *third* (the result of the two), the *achievement of that knowledge which is being*. You desire to be, you desire to know. There is no difference between true knowledge and becoming knowledge. How can you know and how can you become? First with the help of authority, teachers, second with the help of your own experiments—application. Authority and experiments correct each other and lead you securely to the goal which is simply being—having become knowledge.

The Seven Rays

In this work it is of value to use the Theosophic teaching of the seven Rays as giving you particular, temperamental ways and means of applying your Theosophy to the needs of the outer world. If, for example, you are thinking along the lines of First-Ray Theosophy, then you are serving the world in organization, in executive activity, in state-craft, politics, government. That is First-Ray Theosophy, the apotheosis of rule, the extension of will. Now those are the activities for those Theosophists, those members of the Society who are inclined in that positive direction, as I happen to be myself.

Then there is the Second-Ray work, the apotheosis of the intuition, education, science and religion.

Then there is the Third-Ray work—the service of the world through philosophy and through the *abstract* sciences, the apotheosis of the activities of the higher mind.

The Fourth-Ray work is of a very interesting kind, that of service through sending out into the world steadying influences, and helping wherever possible to balancing movements—movements which are destined to keep the world 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 formal mind.

The Sixth-Ray is essentially devotional pioneering in every department of life—the highest love. That is the Ray of adventure, the Ray of fire, the Ray of devotion to the ideal of greatness—the apotheosis of greatness. We sometimes call the Sixth-Ray the Ray of devotion. That is not a very good name to give it, as it is really the Ray of Fire. The religious fire of the martyrs gives you an example.

Then you have the Seventh Ray where there is the apotheosis of magic, formulae of truth, ceremonial, in other words channels through which certain forms of truth can flow. The idea of the Trinity is just a formula of religious truth: the idea of Transubstantiation is a formula of the same—great truths set before you in pregnant words or phrases. Religion is full of formulae. Ceremonial, white magic, symbols are full of formulae. A special type of Theosophy deals with that kind of work.

But remember that all the Rays help each other through the media of the sub-Rays. However much you may be specifically interested in one particular Ray, you may use the powers of all the other Rays to the advantage of the Ray on which you are, or in which you happen to be particularly interested. You should not exclude the in-

fluence of other Rays of activity than your own, but try to help them all. You should direct this service to individuals, families, communities, nations, faiths, races—the whole world, even to the kingdoms of nature. If you cannot do it in outer fact, you must at least do it in inner thought and feeling. Study and try to understand all the Rays.

The Unity of All

The whole world, remember, is yourself. Physical distance has nothing to do with the proximity of the very confines of the universe to yourself. As we were being driven along in the motor car this afternoon, we heard from the radio machinery in the car some beautiful music from New York: it was ours. No matter down which street we turned, no matter where we went, that music was there and was picked up by the wireless. All music is all about us; everything, the vibrations of the whole world are all about us ready to be contacted. There is nothing which cannot be reached, and there is much, poorly equipped as we are at the present time, that we *can* reach. If you happen to be a servant of the world, and specifically, temperamentally vibrating to one or another of the Rays, you can use your temperament in endeavors to reach even the confines of the earth. You can affect much or little of what is going on everywhere by your feeling, your thought, your will, your aspiration, by all of these you can affect the whole of the world. Even if sitting at home in your room, perhaps bedridden, if you are an invalid, unable to speak, to communicate with lips and tongue to those around you, still you can take an intense part in the conduct of the affairs of the world, help change it from your own small efforts. If you have the teachings of Theosophy, it means that you have the equipment to create a wireless set that can both receive and transmit as no other wireless set can receive or transmit that modern man has yet invented. You have an instrument of tremendous precision and penetration.

You can do anything with Theosophy to help the world.

Part of the work will be harnessing the power of every individual member to the making of much needed changes, so that wherever he is he will be a power, mayhap unrecognized by the multitude, undreamt of by the public, but yet a power slowly but surely moving the world to righteousness. Each one of you has been given that power as he joined the Theosophical Society. Initiation into the Society meant his contacting the power of the White Lodge. Whether you draw it down or not is your business; whether you use it or not is your business; whether the power means anything to you depends upon you. But the power is there, you can draw it down, and help change conditions of ignorance in the world. That is why we Theosophists especially should be busy in this new decade changing the world even more effectively than Theosophy has already changed it—and it has most marvellously changed the world already. I am afraid some Theosophists do not realize the tremendous changes that have in fact taken place. Again I say you are living dynamos of power, resistless because you have each the truth direct from the eternal dynamo, the Great White Lodge, the heart of which is the King Himself.

The Master Keys

Now what are the keys to our message in the various departments of human life? What are these keys which are going to unlock the doors of the world's problems? There are four master keys: *truth, freedom, responsibility, growth*. "The truth shall make you free," as the Christ said; 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 and freedom to express that truth, a sense of his own responsibility to the whole of life around him, and a conviction of his own continual growth. No one is ever standing still anywhere,

but is always growing, always moving forward, even when sometimes he seems to be standing still or even moving backwards. *There is a relentless movement onwards and upwards which no particle of life can escape.*

The Messages of Theosophy

Taking those four great principles generally—truth, freedom, responsibility, and growth—we apply them to various departments of life as messages of Theosophy.

In *politics*, what is the message of Theosophy? It is patriotism, government by aristocracy, the sacredness of law and order, international comradeship. Work is the only real credit of a nation; character is the only real strength of a nation. The citizenship of the younger beings in the subhuman kingdoms, the exaltation of greatness and specifically of womanhood in the next higher kingdom, and the rulership of the Elder Brethren in the superhuman kingdoms, that to me is the message of Theosophy in the political field.

In *Education*, there is the message of Theosophy—individual uniqueness so that there may be proper contribution to the general welfare,—education for service. Then there are 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 up in its consuming flames.

Let us apply the message of Theosophy to the *Religions* of the world. What is that message? The unity of truth, first; the fellowship of all faiths, second; World-Saviours as living beings, third; the call of revelation and of authority, fourth; the call to experiment, fifth; and the call of the great eternal symbols of life, sixth.

In *Industry* what is the message of Theosophy? First, that the workless citizen is the foundation of a decadent state, not the dole, not charity, but honorable work, honorable employment, honorable leisure, honorable old

age. Industry for individuality. Honor in industry is one of the great messages which Theosophy has to give—copartnership, the motherhood of the land. Much of our depression, and much of our difficulty lies in the fact that we have forgotten the motherhood of the land, and all that the motherhood of the land means. We prostitute the motherhood of the land to harmful objects. 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.

In the *Social Life* generally, Theosophy has a tremendous message to offer—the message of the great *sacraments* of the social order. The sacrament of birth, the sacrament of puberty, the sacrament of maturity, the sacrament of marriage and of the household life, the sacrament of suffering, the sacrament of joy, and the sacrament of change—these are the seven great sacraments of social order. Each one of these sacraments should be revered, if there is to be a happy social order for the people. Each of these sacraments should be recognized and honored by the State. You can see how noble the social order can become under the influences of the Great Plan, as we understand it in Theosophy.

You can perceive, perhaps, into what dignities the State can be lifted when we pay even more attention to reverence than we do to brotherhood. Reverence is more than brotherhood. Brotherhood is but an expression of one aspect of reverence; and although, as the Masters have rightly said, there is no need to change the objects of the Society, we could have no better first object for our Society than to form a nucleus of the *universal reverence* for all life. There is no greater virtue, no virtue more needed in the world today than that of reverence.

Forward With Our Leaders

These are the particular lines along which our Society is going to move forward, but remember this, above all

things 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, *remember that we go forward with our leaders*. A leader who dies is not dead to us, only dead in a particular body to the physical plane itself, but lives with us and in us and through us. H.P.B. is alive. It is futile to speak of "back to Blavatsky," because she is with us, as much with us today as ever she was when she was alive on the physical plane. The same is no less true of our great Colonel Olcott. It is no less true of our beloved President-Mother when she has to pass away,* and hand on the torch of the Presidency of our Society to the one who may be elected as her successor. She will remain, her predecessors will remain. It is for us to go forward to the work which is appointed for the Society to do.

We go forward especially at this time in the spirit of our President-Mother who has been so long the very heart of our Society, the life and inspiration of our members throughout the world, and a magnificent pillar of fire to which the eyes of the world have often been turned in the past, are being turned in the present and will be turned in the future. Her warrior spirit is in our midst whether she is living or dead, so let us understand the nature of it and live in its splendor. It has set the pattern for the New Age in many ways. Her splendor is our foundation,—a sure and solid foundation it is. We have the task of building upon this foundation an even greater superstructure. She, the representative of the great Architect of the Plan in the outer world, will be with us until the last stone in that superstructure has been placed in position. For the finer superstructure, however high it may raise its walls, however splendid may be its form, is itself but the foundation of a superstructure infinitely more noble, H. P. Blavatsky who was with us in the beginning will be with us to the end. H. S. Olcott who was with us in the beginning will

*This lecture was given before the passing of Dr. Besant.

be with us to the end. Our President-Mother, too. They will all be with us to the end of our Society's mission, and under their guidance, under their leadership, under their generalship, under their oriflamme, we cannot know defeat.

The Theosophical Society cannot know defeat. Theosophy cannot know defeat. Some may cast themselves

aside, may leave us perhaps, may seek other ways, may desire other generals, other purposes. But the Theosophical Society, as established by H. P. Blavatsky, as conducted by Colonel Olcott, and carried on by Dr. Besant, will continue on in its appointed mission. I for one know that I shall continue with it and Them through this and all my lives to come.

God's Thought of Himself

By Annie Besant



NEVER yet has been broken
The silence eternal;
Never yet has been spoken
In accents supernal
God's thought of Himself.

We grope in our blindness,
The darkness enfolds Him:
O fatherly kindness!
That he who beholds Him
May see with the soul.

Still the veil is unriven
That hides the All-holy:
Still no token is given
That satisfies wholly
The cravings of man.

But unhasting advances
The march of the ages,
The truth-seekers' glances
Unrolling the pages
Of God's revelation.

Impatience unheeding,
Time, slowly revolving,
Unresting, unspeeding,
Is ever evolving
Fresh truth about God.

Human speech has not broken
The stillness supernal,
Yet there ever is spoken,
Through silence eternal,
With growing distinctness
God's thought of Himself.



Brotherhood, Beauty, and Civic Service*

Professor H. Douglas Wild
(Rutgers' University)

IT is our united task to suggest to the reason, imagination, and will of twentieth century man the civilizing power and beauty of the fellowship of the race. A new degree of culture, based on the service of life in *wholeness*, is beginning to claim the foresight of individuals who are prepared to find this life within themselves. The coming together of East and West, symbolized by our assembly, is introducing a new reality into the consciousness of mankind. This reality, which we first perceived in our hearts as faith, we are now endeavoring to establish in our minds as truth and law. We are attempting to transform a new totality of human experience into a higher dimension of human worth. We are engaged in realizing the immense fact, that in the universality and unity of life in man, the Self of every individual may find at last its true kingship, a domain of power which, explored in past ages by the few, now awaits at least partial possession by the many. The dynamic quality of these two principles permeates our thought today with the enkindling energy of a world force, preparing the ground for a spiritual science of creative social living.

Our mood, so far from being one of despair, is the mood of actors in the prologue to a great fresh drama of creation. Out of the background of existence comes the rhythm of a deep *cosmic purpose*, so adjusting the events of the world that the noblest aspirations of mankind from the four quarters of the globe may gradually be clothed in the universal forms of a scientific and philosophic religion. Our sense of cultural change and the dissolving of dead shapes of thought is accompanied by the demand for a firm grasp of the spiritual nature of social processes, and an intelligible, sturdy outplay of the resources of the inner life. A call has gone out for commanders of objective spirituality, artists of the real and the ideal. In particular, two compelling tones of the creative voice of civilization sound in our ears:

Ugliness must be dissipated.

A wise patriotism must be encouraged.

Now a philosophy capable of providing civic hands and feet for this two-fold plan of reconstruction should be founded in the broadest manner on the bedrocks of brotherhood and beauty. From the standpoint of the immediate problem of world harmony it is doubtful if two more important

*A lecture given at the Fellowship of Faiths' Convention, Chicago, September, 1933.

factors than these can be found for the building of human relations. The connection between brotherhood and beauty, and again between these two and constructive patriotism is not obscure, and can remain while we develop a perspective of the possibilities of thought and feeling which lie waiting like a new dawn in these factors. We need not spend our time on a bare theory of life, important though that is. The needs of our age require the exploring, or still better the dramatizing, of the imaginative process by which the truths of brotherhood and beauty may be awakened and made part of our conscious rhythm of life. We must go beyond intellectual hypothesis and bring into vividness the atmosphere of living desire that is expressible in ordered, creative action. The fruitful powers of service in society spring from the powers of realization. The technique of elevating citizenship in any country today is related, in a more profound and intimate sense than we dream, to the release of mind and heart and will through those gateways which brotherhood and beauty swing open to the direct purposes of life.

If there is any land, any culture of the past or present, which has stood for the spiritual realization of life it is India. Broadly speaking, there is much significance in the fact that in recent years we of the Occident and particularly America, have been turning to the literature and art of India, China, and Japan for certain fragrances of beauty and ideal living which we have lacked. Just as the intellectual ground of Europe was fertilized by a wave of ancient Greek and Near-Eastern culture preparatory to the outburst of creative energy which we call the Renaissance, so it may well be that on a still larger scale the West of today is being sprinkled with the waters of Eastern wisdom under the ministry of those life urges and agencies which are visibly preparing the birth of a new world.

In our modern commerce of social and cultural thought a great, though

gradual, fructifying of values may be expected from two truths which the East is empowered to give and the West to receive. One pertains to brotherhood, the other to beauty. The first is the truth of the unity of the Self, the one ultimate philosophic basis for a universal science of ethics. All life is one; it is the real and final Self of all that lives. In whatever form life may be limited, it is but a single identity. It is itself, and in individual man it becomes conscious of its own universality, its own unity, its own creative rhythm. The second contribution is the use of art for the twofold purpose of noble citizenship and union with God. The intensification which true art brings to certain ideal modes of thinking and feeling is recognized most fully in the East as a spiritual dynamic for the liberation of man's higher nature. Through art the Easterner, in profounder measure than his Western brother, achieves a spiritual participation in the creative activity of God in the universe.

Two stories will illustrate what I was previously alluding to as the luster and fragrance of the art of poetic living in the East: A Japanese gardener found that he could arrange the perspective of his lines of flowers, shrubs and trees in such a manner that the splendid form of a distant mountain—it was probably Fujiyama—could be made to appear as part of the pattern. He planned his design so skillfully that some foreign visitors remarked on it, and in his pleasure at their appreciation of the beauty he replied that he had "annexed" the mountain. The work of his hands being linked with infinitude by the majesty of the mountain, he was happy in the completion and fulfillment of life which he had symbolized for himself.

The second story comes from the ancient lore of India and was given to the West by Vivekananda, that stalwart athlete of truth whose name will always be associated with the philosophic leadership of the Parliament of Religions of 1893. The story is typical in its imaginative delicacy

and depth of allegory. It runs as follows: At a certain time in the rainy season of the year, when the stars reach a special position, the oysters along the Indian coast raise themselves to the surface of the water, open their shells, and receive each a drop of moisture from the heavens. The oyster then dives down once more to the sea bottom and gives his attention to the raindrop until he has developed it into a pearl.

Let us not deflower the inner beauty of this story by holding the poet too rigidly to the physical facts of Nature. Such liberties were no less grateful to Shakespeare. The idea of injury or irritation is entirely removed from the genesis of the pearl and we have instead a starry moment. The human application of the thought is again thoroughly Eastern. The gentle, patient, rhythmic process of concentration upon a divine idea, the continuous dreaming of it until it gets into one's blood and fiber and transfigures the common substance of life into an image of spiritual beauty and individuality could not be more perfectly suggested. Among the American poets Walt Whitman provides a superb personal example of this process.

We are considering the sources, nature, and release of those powers on which we may draw for the regeneration of modern civic life. In these days of violent, unnatural rhythms it is impossible to exaggerate the need of a man's friendly and beautiful co-operation with the evolving spirit of life that is in him. One of the most popular of recent books on mind culture is Abbé Dimmet's *The Art of Thinking*. If the title may be revised for present use it should read *The Art of Thinking Beautifully*. This means the art of moving through experiences not only with scientific clarity but also with philosophic and artistic rhythm. It means the art of living with the universe in reverent magnificence of mood and mind.

The vast problem of the West is to equip this ideal with practical facilities and forms. It is the problem of perfecting, organizing, and con-

secrating materials with chivalrous energy for the racial fulfillment of these uses of life. But the West lies dangerously stricken with its own sword, the separative intellect. Our faculties are out of creative focus because uncorrelated. A little more than a century ago the poet Shelley gave to his contemporaries a remarkable diagnosis of this state of affairs, and since that time the force of his observation has increased. His swift phrases are to be found in his essay "A Defense of Poetry."

We want, that is, lack the creative faculty to imagine that which we know; we want the generous impulse to act that which we imagine; we want the poetry of life; our calculations have outrun conception; we have eaten more than we can digest.

Now the services of brotherhood and beauty lie in the deliverance of man's soul from this nightmare of intellect divorced from imaginative reality. It is all a question of annexing mountains, of feeling and seeing through forms the *universal life* which gives them meaning. Today we are approaching by intuition a new world and a new destiny. Through the inner re-creation of life, which is art, through an organic as opposed to a merely mechanical attitude towards reality, we shall come into spiritual possession of our science. From the facts and formulas of *world appearance* we shall pass to an apprehension of *world order*, experienced within ourselves and given social form in vital images. The art of a nation will be known as the people's representation of the union which their practical existence holds with the spiritual meaning and destiny of the universe.

The push of this dream in the mind of the world is tremendous. But we can pause for only a moment now at these vistas. It was Emerson who pointed out the relation of beauty to virtue through the will. To this we are adding in modern industry the relation of beauty to use. Let us expand this vision until beauty is en-

throned as the final orbic test and standard of all excellence.

Are the laws and social customs of today apparitions of beauty? If not, they are to that extent ineffectual. Does the citizen reverence himself, his own conduct, and his duty to the State as things of intrinsic beauty, flowerings of the immortal spirit rendered visible? If not, his life is to that extent a crude jangle. Is his livelihood darkened with fear, corruption, and the ugliness of care? Then that is the measure of his need of beauty. Is the nation sunk in moral, intellectual, and economic depression? Is the educational system so ill-equipped with understanding to teach in joy and freedom, the purpose of life or a scientific belief in immortality that youth finds no rational aid against a drift to suicide? Are the arts of the land eclipsed with depraved intentions of the deliberate ugliness, cruelty, and cynicism cloaked in the guise of novelty and progress? In so far as these conditions exist, beauty, taste, refinement, and the powers of civilization which they liberate are unknown, and, for all our science, we live in barbarism. A man may be an intellectual giant yet still remain a non-entity in the higher fields of aspirational and intuitive life. It is necessary that in brotherhood and beauty he be born again.

The validity of beauty, like that of brotherhood, is self-evident to all men, and the impulses of both travel through the world unembarrassed with doctrinal controversy. Art is the means of dramatizing that love of humanity which, according to Bergson, is the essence of man's creative spirit. As an offset to present extremes of mere activity and inertia, the civilization of the future requires of those who would usher it in, a rhythmic, organic, simple, direct and impersonal quality of living. In the last analysis beauty is the harmonizing factor, the combining medium, the principle of dynamic symmetry between the religious-ethical and the utilitarian aspects of life. The smile of the art spirit brings into the bloom of unity the life of *being*

and the life of *doing*. From this standpoint the historic importance of Greece still awaits adequate interpretation. In nothing so freely as the fellowship of beauty can East and West find today the forces of tolerance and creative understanding needed for the world's rehabilitation.

It remains to gather these reflections into a usable civic and patriotic pattern. Our socially creative effort here will constitute an advance over the historic moment of forty years ago, when for the first time the central unity of all the great religions was formally acknowledged by the leading faiths of the world. A resplendent ray from the *universal heart of light* was then permitted by men to fall with brief intensity on their imaginations, and through the shadows of differences a single great landscape of human aspiration was seen, colored differently by the different religions, yet illumined by them all in their capacity as mirrors of one Truth, one God. From this point we now dream ahead to man's wise and beautiful use of the whole potency of life in the task of raising the common world, however slowly, into the light of eternal creation.

For this the strength of vigorous, enlightened national integrities is needed. Programs are in order for the creation of noble, selfless, patriotic leadership in all lands. Let academies of civic service be founded and dedicated to the study of the fundamental ideas and realities within each national soul. Let them intensify the universal significance of human greatness and beauty wherever these are found. Such institutions are proposed, not for the study of abstract excellence only, but for the production of living examples by the infusion of that atmosphere of greatness, that spirit of personal dedication of life which alone can beget character. By these means the spiritual forces of the national consciousness may be most effectively recruited, disciplined, and brought to practical focus.

In the United States the union of our commonwealths is a symbol of

the subjective union, the inner correlation, of all the racial and geographic phenomena which relate the causes that produced us to the causes of the future which we are. In these days we shall be wise to dwell reflectively on that thread of correlation in our web of life, for this is the true secret of our history. It is the path of the national will still groping for mature self-discovery. The national upbuilding demands a fresh arterial system for the energizing motive of the heroic. It requires that a self-born light be speedily furnished to the heat of our productive urge; that America's understanding of the inner principles and animating purpose of her existence be enabled to permeate with new intelligence all the spheres of civic life. It calls for a repaired inner structure of vigorous, moral fiber, a functional center of superior citizenship marked with profound human sincerity, devotion, and a capacity for distinguished imaginative thinking.

Within the Empire of Great Britain an educational program of similar character can be conceived as performing superlative service for the race in promoting the coöperation of East and West.

Here in brief outline is a sketch of some of the powers of disinterested, concrete idealism which the future places in our hands for realization and use. The future is not less certain

but more certain than the present. The total *being* of the race is at last to become an object of thought and a goal of vision. Let us identify ourselves with this goal, that it may be transformed from an idea into an experience. Unity of service is made possible by unity of consciousness, and this is an affair of living; it is a power not merely emotional or rational or sociological or economic or political, but cosmic. The increasing evidence of this synthetic will among men is the promise of a new life for humanity.

We have met here under the persuasion that the principles of universality and unity in man are basic to the symmetry of all things human; that truths so momentous are no longer to be dealt with sentimentally or evasively or with cant and hypocrisy, but scientifically and artistically, as laws of life, and of one piece with all other facts in Nature. With the goal visible before us, let us confidently absorb and radiate from it everything that is nobler than the world now knows. Having cultivated that form of insight which we term future-mindedness, having stripped off the illusion of the finality of conditions and plunged into the stream of life which flows beneath and beyond present imperfections, let us merge our vision in the world process. So do we become living channels to bring into the present an image vitalized with the light and power of that which is to be.

Seeking the Way

Seeking the way, you must exert yourself and strive with diligence. . . . Get rid of all the tangled net of sorrow. . . . Keep your heart carefully; give not place to listlessness. Earnestly practice every good work. Permit that heretic to advance. . . . When pure rules of conduct are observed, then there is true religion. . . . Across the sea of birth and death wisdom is the handy bark; wisdom is the shining lamp that lightens up the dark and gloomy world. Wisdom is the grateful medicine for all the defiling ills of life; wisdom is the ax wherewith to level all the tangled forest trees of sorrow. Wisdom is the bridge that spans the rushing stream of ignorance and lust. . . . Use diligently the appointed means; aim to reach the home where separation cannot come.

—The Buddha

Karma—Some Obscure Phases*

By Henry Hotchener

AMONG the many problems of life that are particularly illumined by Theosophy it is perhaps natural that that of Karma or destiny should be of constant interest to the student, and especially that of his own destiny. Why is he in this or that particular niche of life, why do certain misfortunes befall him, what can he do to introduce a better regime?—these are some of the questions he asks concerning himself.

He finds the answer in three Theosophical tenets: *evolution, rebirth, and karma*. Evolution as the great sustaining and propelling power of continued existence and progress throughout eternity; rebirth as the means of effectuating that progress by providing each human ego with a new physical body from life to life, like rungs of a ladder leading to perfection; and karma, the law of cause and effect, as the equalizing agent which ensures that the quality of each successive rebirth shall be the outcome of forces generated in the past.

Karma, or destiny, is apt to be of most immediate interest to the younger student for the reason that at first he is intrigued by speculations as to how he came to be where he is. He is intrigued likewise by speculations as to how his friends may, in their previous lives, have brought upon themselves their present entanglements and troubles. It is true that later, when he sees the divine Plan and his relationship to it, he becomes more interested in the needs

and service of the many, but at first it is his own life that concerns him most.

In the study of Theosophy, as of anything else, is not one's first conception apt to be a bit narrow and perhaps inaccurate? But even so, was it not the experience of all of us that it gave us an idea of life, its meaning, its beauty, its hope and encouragement, far better and more inspiring than what we had before?

Let us try, in imagination, to cast our minds back to that first conception. The *dominance* of Karma as a factor in our lives, ever present, ever controlling, was probably an early thought. Natural enough, for had not the Master K. H. said, in one of His early letters to Mr. Sinnett, "You can do nothing better than to study the two doctrines of karma and nirvana as profoundly as you can." Then the Master gave His magnificent generalization and definition:

"Karma is the law by which man is rewarded and punished for the meritorious acts and misdeeds of his previous lives; karma representing an entry book in which all the acts of man, good, bad or indifferent, are carefully recorded to his debit and credit by himself, or rather by these very actions of his."

In other letters by the Masters, and in the books written by our other leaders, this generalization was elaborated, and details were given as to how one could utilize one's daily acts, emotions, and thoughts so as to mould one's own destiny in this and in future lives. And

*A lecture given at The Theosophical Institute, Wheaton, Illinois.

in one of Dr. Annie Besant's books, *The Ancient Wisdom*, there is this summary:

"The mental images created in one life appear as mental characteristics and tendencies in another. Mental character is a case of individual karma in its action on the individual who generates it. . . .

"A man's thoughts regarding other people link him with others for good or evil in future lives and surround him with relatives, friends, and enemies. . . .

"A man's desires mould his desire body, determine his fate in the astral plane after death, give rise, when they are bestial desires, to congenital diseases and physical malformations. Desires attract the man to the environment where they can be gratified, and determine the place of rebirth."

It is easy to see that these few general principles left great latitude for the student's imagination. Did he suffer any disease or other misfortune, were any of his friends physically malformed? Then what bestial desires or misdeeds had been the precursors in some previous life? Obviously, he thinks, very unpleasant ones!

Furthermore, the Masters and our other leaders (for very good reasons) did not vouchsafe many details about karmic results for publication. And there were very few Theosophical leaders, apparently, who possessed those advanced faculties of inner vision whereby such details of karma and past incarnations could be observed and their operations correlated. Fortunately, in fairly recent years, there were published such books as *Man: Whence, How, Whither* and *The Lives of Alcyone* (By Dr. Besant and Bishop Leadbeater) which record the incidents in the career of certain prominent individuals through a series of many lives. But even there, especially when viewed in the light of some recent events, it can hardly be said that the workings of karma show that the law itself can be specially codified.

In fact, the one thing that is clear is the wisdom of Master K.H.'s in-

junction of nearly fifty years ago: "*Remember that karma ever works in the most unexpected ways.*" And H.P.B. put us further on our guard against any hasty, hard and fast conclusions when she said, many years later, "Karma is the most difficult of all our tenets."

Small wonder is it then, if we older students admit that the workings of karma are to us often enigmatical, that the tyro in Theosophy should find his first interpretations and deductions subject to much modification as time, study, and experience prove it necessary.

One of these modifications occurs as the student realizes that he is not really an entity *separate and apart* from others, but that he is part and parcel of the whole of humanity, and that his career, past, present, and future, is inextricably interwoven with that of *all other beings*. Therefore he has no purely *personal* karma that is completely isolated from that of others, however separated it may seem to be. Dr. Besant has described it thus: "While a man makes his own individual karma he also connects himself thereby with others, thus becoming a member of various groups, family, national, racial—and as a member he shares in the collective karma of each of these groups."

The way in which this collective karma affects the individual is one of our most obscure problems, for only hints here and there have been given about it in our literature. Yet, if we analyze our lives, we shall find that *most* of our karma is collective. Most of our troubles, as most of our benefits, come to us through some association with others, just as our very life, our very birth, comes to us through association with our parents and their forebears back to the very dawn of time itself. And if physical life, why not our emotions, our thoughts, our entire spiritual nature? Are they not the sum total of our own *separate* lives plus the lives of those countless *others* we have contacted in the remote past?

Let us ask H.P.B. to clarify our minds on this point:

"Injure a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbors, least of all to men of other nations. We affirm *that it will, in good time*. Therefore we say that unless every man is brought to understand, and accept *as an axiomatic truth*, that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great reformers, preëminently by Buddha and Jesus, are possible on earth."

The student may perhaps naturally ask, "But how about the effect upon me of any misfortune from which the community as a whole may be suffering?" We have a case in point in the worldwide depression which is afflicting nearly everyone. It afflicts great causes, too, like the Theosophical Society, whose physical revenues drop, whose membership diminishes, whose beneficent activity is impaired. Here again H.P.B. answers the question and clarifies the point by elaborating upon the fact that our collective karma as a part of humanity dominates and overlays our personal karma as individuals or as Societies. Let us read her carefully and pause once or twice to apply the law as she elucidates it:

"Question: What is the explanation which Theosophy offers of the awful suffering and dire necessity prevalent among the so-called 'lower classes'?"

"Answer: According to our teaching, all these great social evils—the distinction of classes in society, and of the sexes in the affairs of life, the unequal distribution of capital and labor—all are due to what we tersely but truly denominate karma."

It is the next question and her answer which go to the very heart of the matter of karma and which may cause a beneficent revolution in the mind of every student who ponders them, for it will lift him out of a petty personal conception (if he has it) into a broader and universal one.

The question is asked about "evils which seem to fall upon the masses somewhat indiscriminately." But be-

fore we put it let us again consider some of those "evils." Obviously one of them is such financial and social depression as is now afflicting the world. Poverty is another such evil, and the large majority of humanity suffer from it. How about illness and disease? How about the plagues which, frequently in ancient days and occasionally in modern days, decimate huge numbers of people. How about starvation as the result of drouth and destruction of crops? Surely all these are, in the main, evils which "fall somewhat indiscriminately." Suppose, then, that you or I are poor, or ill, or diseased, or starving—afflictions which befall millions—is it because you or I have, as *individuals*, done misdeeds in the past, or is it because we are part of a vast *humanity*, a certain Race, which is evolving as a *mass* through such conditions and experiences and they are an inescapable part of our lot as individuals? But let us to H.P.B. once more:

"Question: But surely all these evils which seem to fall upon the masses somewhat indiscriminately are *not actual merited and individual Karma*?"

"Answer: No, they cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the *retributive karma* which the individual has generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the karmic law. Do you not perceive that the aggregate of individual karma becomes that of the nation to which those individuals belong, and further that the sum-total of national karma is that of the world? *The evils that you speak of are not peculiar to the individual or even to the nation, they are more or less universal*; and it is upon this broad line of human interdependence that the law of karma finds its legitimate and equitable issue."

To some students it may be a rather revolutionary thought that evils can

befall us which are not actual "merited and individual karma," though they should certainly have studied the subject, since this teaching was given by H.P.B. in *The Key to Theosophy* more than forty years ago. They may say, "How can there be justice in the world if an evil comes upon me that I have not deserved by my own *personal* act?" Perhaps the principle becomes clearer if we reflect that many benefits come to us that we have not merited by any personal act. A great scientist may make better health and longer life possible to millions who did not merit it by any act of their own. There are advantages, as well as disadvantages, which we share merely because of our common humanity, our "human interdependence," and H.P.B. stresses that broader view:

"Question: Do I then understand that the law of Karma is not necessarily an individual law?"

"Answer: That is just what I mean."

Some of us feel that it is important to emphasize H.P.B.'s teachings on these points because some younger Theosophical writers are making statements which do not quite harmonize with them. (Of course, in the Theosophical Society there is full liberty of thought, so each member can decide which he prefers.) One of these writers has said:

"I think I have discovered that each specific disease has behind it (in a previous life on earth) a specific type of defect. . . . For example, in all causes behind cancer, the transgression is the abuse of power. . . . A great number of thyroids have their origin in sensual abnormalities and abuse. . . . It would seem the defects in the eye correspond to defects in the mind, save perhaps in the natural changes due to old age. . . . Deafness is due to not listening to the voice of conscience, deliberately turning away from the truth as you know it." The writer goes on to say he has found diabetes occurs from concealed pride. Spinal troubles from black magic. "Watch yourself and your friends, examine your own diseases and troubles and

you will find in every one of them a defect in character."

There is no question of the sincerity of this writer, and it may be that in the cases which he investigated, the diseases originated from the causes he mentions.

But do we need to go back to a past life to determine the causes of *present* diseases? Do not present circumstances often give an adequate cause? Bishop Leadbeater, in his admirable book *Some Glimpses of Occultism* describes the three kinds of Karma:

Samchita, or "piled-up": the whole mass that still remains behind the man, not yet worked out.

Prarabha, or beginning: the amount apportioned to the man at the commencement of each life—his destiny for that life.

Kriomana, that which we are now by our actions in this present life making for the future.

Is it not under the last category that most of our diseases come? If a person slips and seriously strains his spine, intense agony results. A century ago, with the same accident he might suffer for years (because the medical knowledge of that day availed not); today he consults an osteopath who gently slips back into place the dislocated vertebrae, and in a short time the man is perfectly normal again. Why do we need to go farther back than the accident itself? Again, a person bruises himself against a piece of furniture; unknown to him a cancer develops under the bruise. Undetected it might grow and become mortal; but discovered in time, it is removed and perfect health is restored. Why do we need to infer that, in a previous life, there was an "abuse of power" which caused the cancer. Thousands of them are caused in this simple physical way and likewise quickly cured.

The origin of most diseases is purely physiological and mechanical, and every year sees such advance in the science of treatment that many which formerly were formidable are now easily cured and without much pain to the patient. On any other hypothesis we are placed in a somewhat

absurd position. If we have to go back to a past life for the karmic origin of a terrible disease, what must have been the karmic cause of the "black plague" which destroyed thousands upon thousands after the most awful sufferings! The "black plague" having been eliminated through the advance of sanitation in cities, has the karmic cause of the plague likewise been eliminated?

Whatever may be said as to that, it does seem that at our present stage of evolution and knowledge we are not yet able to write what a friend wittily called a "karmic dictionary" that would explain the specific acts or attitudes in the past which always produce the same specific disease or result in the present. And here we recall H.P.B.'s statement: "We say that Karma does not act in this or that particular way *always*."

We do not wish it inferred that the great sweep of evolution does *not* carry forward certain major tendencies and potencies from past lives into the present one. Far from it, for, as H.P.B. said, "Every one of our egos has the karma of past manvantaras behind." But that karma is synthesized in us now in our experience, our character, our wisdom, our skill, our mighty bonds in coöperative and affectionate work. These are the elements to stress in our present status and our plans for future progress.

The writer referred to thinks that if he makes a chart of specific past-life causes which produce all specific present-life diseases it would be of tremendous help to physicians who are not clairvoyant. This we doubt, because we feel that according to our Theosophic teachings no such chart could be made to diagnose completely and truly all cases. And while in some of them a disease might be the result of defects of character in a past life, there would be many other diseases not so caused. In this case the physician would not only be misled, but would confuse and discourage the sufferer by what might be an improper

character and disease diagnosis. For example; a sufferer from diabetes has enough agony of body and mind to endure without being told by his physician that of a certainty he is a "sufferer from broken pride which has not been admitted . . . hidden with a jaunty air, or blamed conditions instead of himself." Such an unhappy diagnosis might be quite foreign to the diabetes from which the person suffers.

Our illnesses, most of them, are explicable on physical-plane hypotheses in the present life. Why then the need to speculate as to their origin in a past life, as it is not only energy-dissipating, but it tends to make a person morbid, to concentrate his thought upon himself and his unhappiness, and thus to add to his depression and intensify his ailment. I know of cases where this has happened. On the other hand, once a person has done the best he can, by obtaining competent advice (and following it!) as to a cure, he might well shrug his shoulders spiritually and proceed with his daily duties. Having had some experience with painful illness myself, I can at least say that this attitude is very welcome to one's immediate family and friends! We might perhaps remember Channing Pollock's remark that, "a bore is the kind of a man who, when you ask him how he is, tells you." Suppose he added to the tale a long past-life tragedy!!

Finally may I express gratitude to Bishop Leadbeater for calling our attention many years ago to Kriomana karma, that which we are *now* making, and which seems to many of us the most important karma of all. We cannot change the past, but we can certainly build for the future. And if we throw ourselves into the surging current of present evolutionary progress, with the will to understand its purpose and to coöperate with it as fully as we can, and with the desire to serve the Masters through the Theosophical Society, I believe our future karma will indeed prove delightful.

The Jewel of Heart's Desire

A Story

By Eunice



INTO a house of ancient and righteous Royal lineage came a Princeling who grew as the flowers, gentle and sweet, cherished and loved. Into manhood he grew, kind yet strong, comely and just, his days spent in learning the lessons in wisdom his old and Royal House had gathered through the ages.

In the evening of the long warm days in this land of the golden sun, he walked and dreamed in a garden of great delight; whether sleeping or waking he knew not, there fashioned in his mind a vision of a wondrous jewel, "His Heart's Desire," he called it in secret joy. Such a thing of living colors, of gleaming tender glowing radiance, surely somewhere in the wide wide world he could find this exquisite beauty.

As time went on his longing to feel and to see this wondrous thing grew until all thought of other things failed to hold his mind, and the desire to possess it became a torment. His couriers he sent in their cloaks of scarlet and gold to the east, to the west, to the north, to the south, to all the big busy marts of the world. They departed and returned many many times, wearily and in sorrow. This wondrous gem they could not find even though they carried much gold and moneys to offer in barter.

The Prince still dreaming and longing could not quiet the ache in his heart, so in time, he too, set forth in search for his dream treasure, and flanked by his royal flashing guards, and his couriers ahorse, he strode down through his "Garden of Great Delight" to the big iron gates where waited his snow-white steed. Almost running in his eagerness to be off he stumbled over a small round object

which lay in his pathway, and ever considerate of the welfare of others who also might stumble and perchance fall, he paused to pick it up. It lay in his hand, a small common pebble, lusterless and lifeless, of no beauty or value. He tossed it gently away and he looked as it rolled along and finally came to rest at the base of the marble fountain that cooled and refreshed his noonday sleep.

He too, sailed the seas and crossed the deserts of sand, and the search and time rolled on and he found it not, this jewel of Heart's Desire. And back to his House of ancient and Royal lineage he came sad of heart and the longing still unappeased.

One summer day as he lay in seeming sleep near his fountain of cooling waters his eye chanced to rest on the pebble of no value or beauty, and as he gazed in seeming sleep his jewel of wondrous beauty slowly grew in the lowly stone. With a shout of delight he sprang to his feet and eagerly ran to gather it into his hands; but lo, it was only the lowly pebble again. His heart sick and aching with despair, he rubbed it between his hands, knowing not. Before tossing it away again, his eyes caught a flash of color, glowing and living.

Into his cloak he hid this stone and day by day and year by year, with his own hands, eagerly and patiently, he polished and worked to bring from within the jewel of Heart's Desire. Twice in the years he passed it to others to help him uncover the beauty within, but it seemed when returned to him that its luster had dimmed and he only had to work the harder to restore its beauty.

The years were many as time went on, and the Prince had long been a King, and he ruled many people wisely

and well, when sweetly and gently he fell in his last earthly sleep; and they found as they prepared the loved body of their King, on his breast was his jewel of Heart's Desire, and in the sweet gathering dusk of the eventide it lay on his bosom filling the room with its radiant glow and splendor

divine, and they in their love and wisdom left it there, this jewel of Heart's Desire. He alone had fashioned with his mind and his hands, and his love and desire and on his journey across the river of death this was the only thing of great value among his many possessions he carried with him.

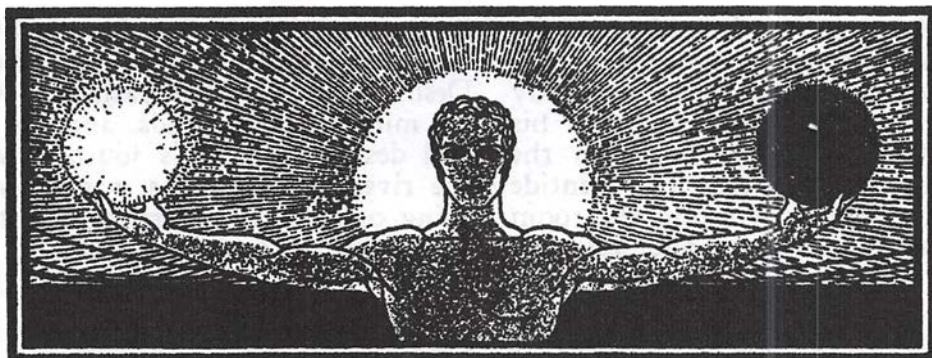
The Kiss of God

By Rev. C. A. Studdert-Kennedy, M. C.



T was not death to me,
Nor aught the least like falling into sleep.
It was nothing to joy upon
Nor yet to weep.
It was an infinitely perfect peace
Wherein the world entranced

Stood quite still
Outside of time and space:
And like a changeless, ever-changing face
Looked kindly on me
As I lay
And waited on His will.
It was not night
Nor day—
But bright with rainbow colors
Of an everlasting dawn
Down from the golden glory light
That shone in His great eyes.
The mysteries of earth
Lay open like a book,
And I could read
But slowly, as a small child reads
With an often upward look
That pleads
For help—still doubtful of the truth
Until he sees it mirrored
In the answering eyes of Love.
So I looked up to God
And while I held my breath,
I saw Him slowly nod,
And knew—as I had never known aught else.
With certainty sublime and passionate,
Shot through and through
With sheer unutterable bliss.
I knew—There was no death but this
God's kiss.
And then the waking to an everlasting Love.



*Should Faith Fear Science?**

By Harry A. Overstreet

Professor of Philosophy, College of the City of New York

RELIGION, if it is to mean anything to the science-habituated mind of today, must be free of magic. It must grant to an individual the right to believe that honest thinking will get its reward in insight that can be a guide to life.

Let me begin, then, by asking about life itself. What do I find life to be? A fragile existence, born out of a dark unknown, destined in a few years to pass into a dark unknown (I say "unknown," not "unknowable"). There are moments of beauty and moments of ugliness in those few years. I know enough to realize that I should do my best to increase the moments of beauty and diminish the moments of ugliness. Is that not the whole creed of life? To seek truth, beauty and goodness in life—what more is needed?

However, my neighbor, who is a litterateur, smiles ironically at what he calls my quaint enthusiasm. He tells me that life is a grim thing, grim and ugly. He points to lusts and savagery. And as to the universe, he simply refers me with a wave of the hand to science. "Science, my friend, will soon dispel all your pretty illusions, for science tells us that this whole universe will eventually end as a grand and glorious galaxy of icebergs. The

universe cares not a whit for your holy trinity of the good, the true, and the beautiful."

Very well, I proceed to find out what "science tells." Then I myself make a discovery. All this that science tells, I find, it tells about the *physical* world. It is like telling me that my desk cannot think. That does not abash me greatly, as I never believed that desks could think; but neither does it now abash me to know that in the physical world there is a law of down-going energy. Then, going to the biologists, I proceed to read about the struggle for survival and nature red in tooth and claw. But there again I make a discovery. Those biologists simply talk of subhuman orders of life.

Physics and biology are the sciences that are supposed to tell me there is nothing in the universe to support truth, beauty, and goodness. As a matter of fact I discover that no single science has anything whatever to say about these things!

I can breathe easier now. It seems very impressive to say that "science" has given us a view of the universe which discredits our most ardent beliefs as to what is worth while in life. Doubtless that statement had some semblance of truth in the 19th cen-

*Condensed from *The Christian Century*.

tury, when physical science seemed to have reached a finality which gave it the right to say the definitive word about the universe. But it has not even a semblance of truth now, for I discover that physical science has undergone such a revolution in the past three decades that the older confident materialism is no more.

What do the sciences now say? Physics, I find, has changed from a belief in a dead world into a science which proclaims the physical world to be one of intense activity. Biology has, in large measure, changed its allegiance from a world of static mechanism to a world of emergent evolution.

I discover, in short, that I am living in a universe which is apparently not dead but alive, which is not down-going, but up-going. And now I can go back to my friend. "These ways of life—of truth, beauty, and goodness," I can say, "which you regard with so patronizing an irony, are not simply pathetic illusions; they—on the human level—are part of the upthrust of nature. You and I are in the universe. We partake of its nature. The will in us to seek the truth, to create beauty and goodness, is, in us, the will-to-the-greater. In responding to that will, in letting it work in us, we are moving with the emergent life of the universe."

It seems to me that in this I have found what I mean by religion. Religion, I take it, is the kind of belief in the universe that quickens me in all my up-going trends, that makes all my life radiant. I can go ahead, knowing that what I believe to be greatly true is not a pathetic illusion, but fundamental to reality itself.

Modern cynicism is the offshoot of the belief that the universe is meaningless and directionless. It is therefore the belief that all our high enthusiasms are man-made and have no basis in cosmic fact. But suppose that, in the very reality of things, there is that which is progressively generating and supporting the high values of our life. Would we not then go about our human business with a profound confidence, believing that even though our

years be few and fragile, there can be enacted in them that which has import for the wide life of reality?

The best minds among contemporary scientists recognize that the physical sciences are simply descriptions of reality in its exterior, space-time manifestations. They never for a moment believe that the sciences go behind and beyond these exterior manifestations to creative causes. So far as the Einsteins, Eddingtons, Millikans, Haldanes are concerned, despite the brilliant discoveries of the last 300 years, the universe still remains a mystery and a wonder. They are recognizing that besides the physical there is the psychological—the mental, volitional, emotional, and spiritual—and they are frank to say that the very significance of their own work in physical discovery is dependent upon the reality of what we roughly call mind.

So the way is now open for us to seek the deeper implications and significances of life. If we are wise we do not go to the atom for sole comfort and illumination, nor to the lowly unicellular plant or animal. We go to a more widely comprehending kind of life—to human beings. And we find that the deepest and most persistent reality in them is a kind of urge beyond present inadequacy to that which is fuller and more nearly complete. We find, as I have said, a kind of quickening vitality or upthrust. That is what is most fundamental about human life. That is why there is always in it the restlessness and the fine courage of advance.

Is this a purely human trait? We begin to discover that it is a trait which manifests itself in the whole range of nature. There is in nature a push beyond the achieved, an evolution. Organic life emerges from inorganic, perceptual life from conceptual and spiritual life from perceptual.

And so we begin to feel the throbs of life in our universe. It is not a dead machine. It is something living and growing.

What, then, will be our truest relation to and within our universe? Will

it not be to clear the way in ourselves for all that is growing, up-trending? The modern way will take more literally the statement: "In him we live and move and have our being." In short, we are in and of a living universe and that living universe is *in and of us*. We devote ourselves most truly, then, as we open ourselves to the up-thrusting life that is in us. We do not worship a God outside ourselves. We

enact the greater life that is within ourselves.

Such a belief is not only possible, but necessary. For if we are to transform our human weaknesses into a kind of life of which we need not be ashamed, we need the power that comes from believing that what is great in ourselves is no silly illusion, but is supported by a greatness in the universe that is real and enduring.

Teachers

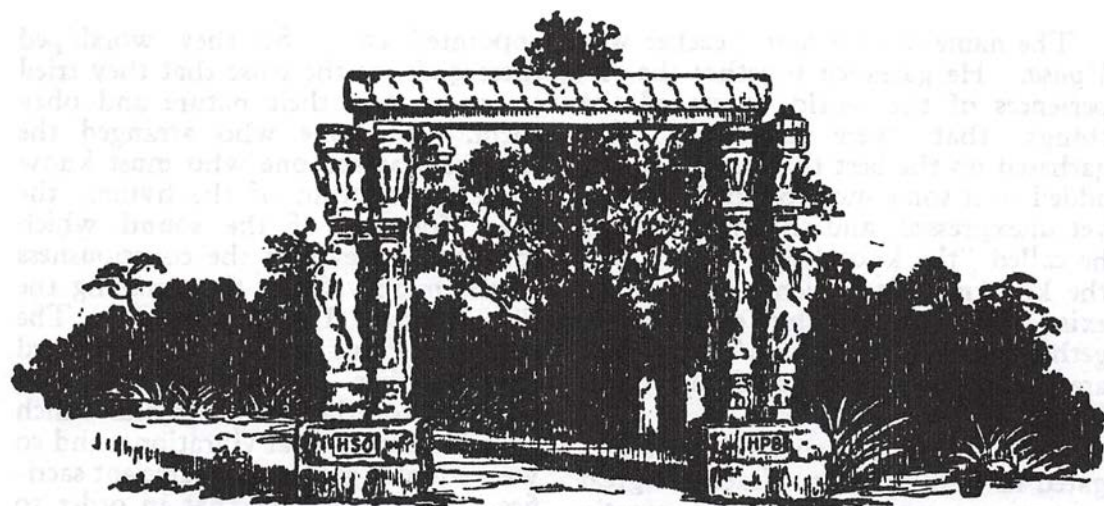
By James Allen

O thou who wouldst teach men of Truth!
Hast thou passed through the desert of doubt?
Art thou purged by the fires of sorrow? hast thou
The fiends of opinion cast out
Of thy human heart? Is thy soul so fair
That no false thought can ever harbor there?

O thou who wouldst teach men of Love!
Hast thou passed through the place of despair?
Hast thou wept through the dark night of grief? does it move
(Now freed from its sorrow and care)
Thy human heart to pitying gentleness,
Looking on wrong, and hate, and ceaseless stress?

O thou who wouldst teach men of Peace!
Hast thou crossed the wide ocean of strife?
Hast thou found on the Shores of Silence, release
From all the wild unrest of life?
From thy human heart hath all striving gone,
Leaving but Truth, and Love, and Peace alone?





*India's Gift to the West**

By Josephine Ransom

(General Secretary of the British Section of the Theosophical Society)

THE Second Object of the Theosophical Society is to study the religions, philosophies, sciences and arts of the world. Of the great religions we try to know something, to understand them, to appreciate them and to perceive their purpose in the unfolding of the world's history. We would not fully understand that purpose if we did not at the same time endeavor to understand why it is that there is sequence in the world's great religions.

Theosophy points out that humanity does not grow up blindly from below, out of the lower kingdoms, out of the lower human ranks, but is taught from time to time by Those wiser than itself. When the age and the moment are ripe Teachers come to guide the steps which humanity takes and it is They who give some fresh spiritual impetus, some fresh aspect of truth in order that we shall know how to go forward into a new day, a new manner of growth that heretofore we had not perceived.

We think of those Teachers, banded together in Their common purpose, as

members of a great Brotherhood, which is as well a great Hierarchy, and we cannot study the religions of the world without becoming aware that each great One who speaks, points not alone to His own knowledge shared with others, but to His own guidance from above, by some supernal Spirit of which He is but the mouthpiece. While He claims for Himself to be the Way and the Truth, one of the Teachers of the world, He yet offers His contribution to the world in the name of One greater than Himself. That has been so in Christianity, and we shall find it so in Hinduism as well.

It is said that the first great Teacher in the earliest days of our Fifth Race, brought his knowledge to such an One, saying: "These are the words, these the names. What is the Light behind them?" And the One greater said: "Yes, the words are true, but greater than words is speech, the speech of the Supreme, Whose word is the universe. Greater than speech is mind, divine mind, standing witness to itself in manifestation, greater still than mind is the Eternal One into whom everything resolves itself."

*Lecture delivered at the Headquarters of the American Theosophical Society.

The name of that first Teacher was *Vyasa*. He gathered together the experiences of the world, discarded the things that were outworn, and gathered up the best that remained; he added to it some more of the Truth as yet unexpressed, and the two together he called "the knowledge," the *Veda*, the known, that which is known to exist. The wisdom thus gathered together comprises the four *Vedas*. These are the earliest teachings of our Aryan Race.

Ages ago the Aryan race was segregated in Central Asia. Later its great migrations swept outwards, mostly westwards, to found civilization after civilization. One of the migrations went southwards into India through the Himalayan passes. They came from the ancient *Aryavarta*, the land of the Aryas, the noble people, white men, a ruling race, and settled on the plains of northern India. They brought with them in their purest form these ancient teachings, not then known as Hinduism or as Brahminism, but as the *Sanatana Dharma*, the ancient law or duty, the law that is coeternal with the Supreme Himself, for it is the law not only of the physical world, of the mind world, or even of the spiritual world, but the law as well of those things which form Divinity itself, the law that gives Divinity perfect liberty to shape Itself into worlds of form.

They brought their Scriptures with them—the *Sanatana Dharma*—known under the name of the *Shruti*—"What is heard," high teaching which fell from the lips of the Great Ones who examined with divine eyes the worlds as they are, and expounded them in mystery-words, yet clear enough to those who study, meditate, and live to discover reality, truth.

The four *Vedas* are named the *Rig*, the *Yajur*, the *Sama* and the *Atharva*, the first three being the principal ones. The *Rig Veda*, the oldest Bible of the Aryan Race, describes a great system of sacrifice to the gods, for it was seen that those goods are living, embodied law, are Beings within the area of whose consciousness law moves to its

appointed end. So they worshiped these gods, in the sense that they tried to understand their nature and obey them. The one who arranged the sacrifice was the one who must know the exact rhythm of the hymns, the exact forming of the sound which touched and evoked the consciousness of the mighty Ones, thus making the link between Them and man. The second officiant was he who arranged the materials of the sacrifice, who collected together those objects which have in them special vibrations, and so were suitable material for efficient sacrifice. Science tells us that in order to have manifestation of sounds, or energies, we must have the appropriate material through which they can pass to physical manifestation. And so with these materials of the sacrifice, they were the connection between this and the other worlds. The third officiant knew also the hymns, the songs that made a kind of triumphant conclusion to the sacrifice, and saw to it that all was well and accurately done, that all the vibrations were made synchronous. Then at the conclusion a mighty burst of music, of song, a *mantra* arose, which demonstrated the way in which human consciousness had made itself the bridge between humanity and divinity.

Much of this has led to the misconception that the Hindu worshiped images, idols; that he thought the images of stone and wood were set up as deities to be worshiped. But it was quite well understood that the images were only wood and stone. The worshipers called not upon stone and wood, but recognized the images as but symbols, as starting points to reach out to the heart of things; they formed the link between themselves and the divine across which might pass thoughts as prayers, as aspirations, as invocations; and back through the link comes the answer of Deity, whispering into exalted mind and heart the great truths of existence.

In these ancient *Vedas*, regarded as the supreme authority in Hinduism, are to be found some mysterious statements known as "great words," declarations

that behind all phenomena, behind all form, is the One invisible yet real and eternal, whom only pure hearts may know. One of these "great words," or statements, is "I am That." Then came the human thought: "If that is so, then I, too, am That." Out of the effort to realize the immense implications of that thought grew the commentaries on the *Vedas*, known as the *Upanishads*, a word that means literally "sitting near to." The mind, especially the higher mind has, however faintly at present, the power to make itself the mirror of eternal things reflected into the human intellect, some perception of the greatness and the dignity and the splendor of things, and these reflections are written down in great philosophies, the *Upanishads*. They are many in number, some say 150, some say 108, and about twelve of them sum up the rest.

It may be argued that between the time of the *Vedas* and the time of the writing down of the *Upanishads* long centuries passed. Many centuries, many generations, came and went during the long time it took for the Aryans to come down from beyond the Himalayas and settle on the plains of India and establish themselves and their own civilizations. And not only the centuries and generations must have passed, but there must have grown up among them a civilization which so shaped the customs of the people that there was time for thinkers to use and develop subtlest intellectual powers.

For the shaping of that civilization the Aryans brought with them also other great instructions known as the *Smriti*, "What is remembered," for it is said that instructions given the Head of the Race, the One who stamped us with those Aryan ideals which are firmly imbedded in our racial consciousness, were then being expressed with rare fullness. He who instilled those ideals in our hearts, who stamped upon our faces, our bodies, the beautiful type of the Aryan race, He the Manu, the Thinker, gave the *Dharma* or the Law by which the coming civilizations of the world should be shaped. Obedience to His law has

shaped the Aryan race in India, truer to His original purpose than has any one of the later migrations and civilizations been shaped.

The Indian Aryan kept nearer to the Manu's intention. He arranged society in varying grades according to capacity, and such grading is now called the "caste system." But in olden times it was no arbitrary matter of birth, but the classing together of those who showed power and capacity to be (1) teachers and priests; (2) warriors and administrators; (3) merchants, engaging in commerce, stewards of national wealth; (4) artificers, engaging in painting, decoration, architecture and all artistry down to the humblest kind. For all these He framed laws, and He recommended them to build their cities after such a fashion as would make them most useful to these groups of people thus working out their destiny, their *Dharma*.

The Manu set forth also ages ago those very ideals we now aspire after in education. The most modern ideas in education will be found to have been laid down thousands of years ago by Him, for He said the children are the care of the nation. In those days the responsibility that elders had to children's education was worked out by having open-air schools in the forests and the woods near the village or the town, to which the children came asking their food for the day—your child to my door and my child to your door. That custom would not serve in our modern days. But do we not tax the nation in order to educate its children? And is not that the selfsame purpose? It was the ideal of the Manu that we should understand and shoulder our responsibility to the children.

So with many other aspects of social, religious and political life. The Manu expounded the way in which we should conduct ourselves so that, being fitly framed, the very consciousness of the Divine might shine forth in us. Those laws still prevail in India, still shape her lovely inward ideal Self.

Another great One, Yajnavalkya, laid down the laws regarding justice

between man and man, the laws of inheritance, etc., and those are used in the modern courts of law in India, along with British law, for they possess a significance which India does not wish to lose.

True it is that modern India, like the rest of us, is upon a day of chaos. The ancient order is passing, a new order is taking its place, but we hope that the new order will really be but a reshaping based upon a better understanding of the eternal truths to which India has held so faithfully.

There were given also, in the older days, what were called *Puranas*, or histories, sometimes regarded as a fifth *Veda*, though not considered of the same importance as the other four. When Vyasa went to the Lord Sanat Kumara, he said that these were stories of what is seen and witnessed by the inward "eye" concerning the unfolding of the universe from its universals to its particulars, that these two accounts of cosmic events were the "*Fifth Veda*." They set out to explain, to unroll before the vision of the seer, how our solar system, in conformity with the rest of the great firmament, rose out of the heart of Being in its inner invisible framework of cosmic energies. Gradually those energies pour outward to great density, realm after realm shaping itself; syllable after syllable of the divine name flowing along the pathways of space in sound, and the throb of it building the atoms, which become the energies that make the material of the universe. There is ever then the Speaker and the Word, the Spirit and the Material, the Self and the Not-Self, God and His mighty Spouse, the World-Mother. For God is regarded in His manifestation as dual. Not alone does He work, as Christianity came later to think.

When God and the Universe "look at" each other, there is unity. When the universe, the realm of manifestation, turns its back, as it were, to God, absorbed in its own activities, that is what is called "illusion." The substance of the worlds, so say the *Puranas*, is really but another aspect of divine consciousness; but when we

take a portion of it and say, "This tiny portion is the sole reality, this alone is true," that is delusion. By our attachment to the form that is transitory we forget to realize the life in it that is permanent.

The *Puranas* show us life in its early planetary stages and then the history of mankind right from primeval days, from the time when the worlds were not yet dense enough for dense bodies, and all was in a tenuous condition. Then the gradual densifying of bodies and the development of humanity through all the races, our present-day position and the future, the way in which it will unroll its possibilities, the leaders of that future, the races yet to come, the hint of truths that are not as yet unveiled. How Teacher after Teacher has come to call humanity to diviner life, how Teacher after Teacher will come, whenever the world is in need. These things also are told in the *Puranas*.

There grew up also in ancient India great stories embodying the purpose of the Aryan race, giving in them something of the invisible life of man, and the way we play our parts in those invisible worlds just as the humbler creatures of the earth play their parts with us. These two great stories or epics are the *Mahabharata* and the *Ramayana*. The *Mahabharata* tells of the ways in which man had to work out his destiny. In that splendid story has been included the priceless book, the *Bhagavad-Gita*, the instructions concerning human growth as they fell from the lips of One who came and taught His humanity represented by the person of Arjuna. He promised everlastingly that "Whenever righteousness decays on earth, and whenever unrighteousness is exalted, I, Myself, will come forth."

That promise is fulfilled each time we fall into unrighteousness, and when we do we quite rightly expect the promise shall be made true. Hence you see how at present in our distress we are in quest of a World-Teacher, of a Divine Person to again show us how to turn to the pathway of duty.

The *Ramayana* gives directions as

to what a king should be. He is not a proud dictator, but one who is responsible for his country's welfare. It does not matter what name he bears—king, prince, president, dictator, or any other, he is responsible for his country's welfare. Uphold him in all trials and tribulations, be stern and uncompromising when he fails. Every year, in India, village children dress in ancient costumes and act out while the priests recite this story of Rama, the ideal King, and of his wife Sita, the ideal perfect woman, their woes and their final triumphs when right prevails.

Growing out of those *Upanishads*, also, and cognate to the *Vedas*, are the "six great philosophies." The mind of man fastened upon mystical statements in the *Upanishads* and hint that "Greater than speech is mind; greater than mind is Brahma, the Eternal One." The implications in those words fired the heart of India. She sought an explanation of them, pursuing the quest with amazing patience. That quest is expressed in India's noblest prayer: "From the unreal lead me to the real; from darkness lead me to light; from death lead me to immortality." It stirs perpetually in the hearts of all alike, and gives to India her strange inner atmosphere of austerity. She has a nostalgia for the Divine.

The first of these six philosophies deals with logic, showing how "when man has freed himself from false knowledge then he attains liberation." The second deals with material creation, seeing all things as an arrangement or aggregation of energies or atoms; and postulating that there is one permanent ultimate atom or energy into which all manifestation is finally resolved. The third philosophy is described as being the understanding of the "How" of the universe. How came all creation to be arranged as it is? What is the secret of it all? Therefore the classification of the organs of sense, of the subtle senses themselves. Then the mind, subtly arguing, conceives that there are capacities of intellect which can comprehend the na-

ture of the eternal self and of eternal substance, neither ever being born or ever dying, but only showing ebb and flux, and to know those two in their reality is to know the mystery of the duality of the universe. Then comes the more familiar Yoga philosophy—a system of thought endeavoring to show how the Self that is within shall be known, and how to follow the "thread" of consciousness right into the heart and thence to observe and withdraw from the ramifications of experience, sensuous, emotional, mental and spiritual, until at last the One is seen and known, the immortal Self, the Jivatma. The universal Self is known by expanding the individual self into its measure.

That Yoga philosophy has come to the West. There is great interest in it in this country. The beauty and the grandeur of it appeals. Perhaps it will come even more fully when it is not presented in return for money, but given because it is India's gift for which she asks no other return than that you give to her of your own knowledge of the world. India has been so set upon the discovery of the spirit that she has been prone to neglect the world. We have been so set on the things of the world that we have been apt to deny the reality of the spirit. So her gift to us is this ancient, treasured Aryan knowledge and our gift to her will be the way in which we help her to shape her modern life, that her beauty, her understanding of the Divine, shall be made accessible to the modern world.

Yet two more philosophies there are. One is mainly descriptions of the purpose of ceremony, and of that, little comes West. The last of the philosophies is called the *Vedanta*, the end of the *Vedas*, i.e., the way in which for intellectual purposes they are summed up by the human mind. It is an effort to understand, to approach divinity consciously. There are three divisions of this philosophy. The first postulates a duality eternally evolving; that man and God are twain, and man can come near to Him and yet never resolve into Him, there is always a

difference between them. Purify your heart and know Him, yet there will remain always the duality; always something greater, however near to you the divine may seem.

The second division is called "duality with a difference," meaning that it is thought one can come to know God, His Person, be near to Him, see Him, unify with Him, but never be resolved into Him. One may know Him in these ways while the universe lasts, but the resolving into unity with Him can only be when the universe is finished and everything is absorbed in His mighty heart.

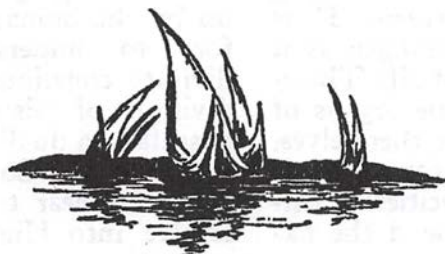
The third, the best known to the West, is the system of thought that postulates Unity. Deity is thought of as one: "I am One, without a second; I am responsible for all that is; I make these worlds of the stuff of mine own Self; I am the Substance that gives being to all things." If such words fall from the lips of the Almighty, therefore it is thought man has the right to say: "Then I, too, partake of divinity. I am of the essence of it, and can unfold my divine powers to the point where I know and am this Self. There is no duality. I am That, That am I." Thus does the thinker cry exultantly that if the divine is "maker of all things," then we, humble though we may seem, have in us the eternal Essence. When we cease to say "I am body and mind and spirit," and sink into the heart of things, then we know ourselves as one with the Supreme: "The supreme Eternal, the supreme Abode, the supreme Purity, eternal divine Man, primeval Deity, unborn, the Lord."

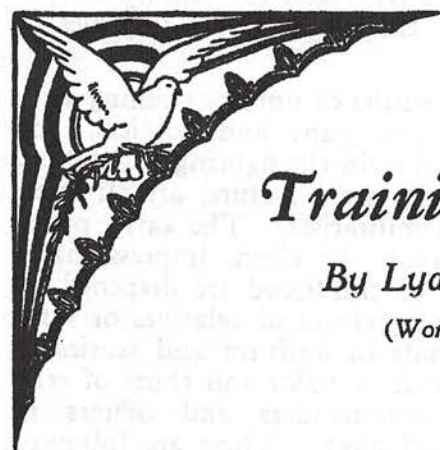
This discovery that the Divine resides ever in our hearts, burning within

us as incessant desire toward the realization of itself is the greatest gift that has come to the western world from India—her understanding of the relation between Man and God.

These, briefly and inadequately outlined, are the gifts of thought, of understanding, which India possesses, of which she has through countless centuries been the guardian, and which we can accept from her for the uplifting of our consciousness, for the shaping of our own lives. India urges that no real Teacher has ever said: "There is no thought worth while in the world save mine, no pathway in the world save mine." She insists that the true Teacher always says: "I, having discovered the Father, plead that you come and walk together with me along the way of life to His divine Feet."

As the centuries pass we will, I think, realize more and more how great indeed are the gifts that India can give—the truths that she cherishes in her own mother-heart, for the enlightening and uplifting, the spiritual quickening of the races of the world. Let us take her gifts, and in return offer to her what we have, so that she and we may grow in power and beauty, and perceive in how many ways the Divine reveals Himself to human hearts. Let us take freely India's precious and priceless gifts of peerless philosophies to illumine our minds, of magnificent teachings as to how our worlds are built, their purposes and the part we do play in them as we travel along the pathway of life to supreme understanding, and finally her highest declaration: that we are essentially, indissolubly, one with the Divine, and there are glorious ways of realizing it.

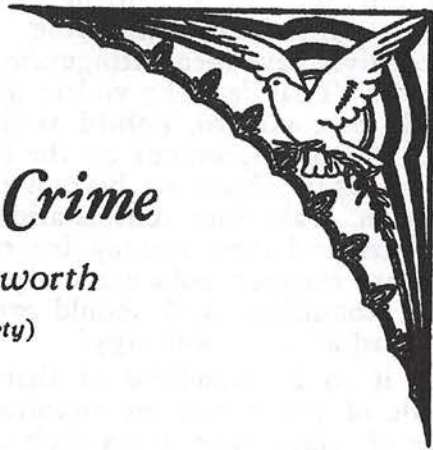




Training for Crime

By Lydia G. Wentworth

(Women's Peace Society)



IN ITS remotest districts the country has been startled and shocked by the unusual prevalence of crime for more than a decade. Its manifestations have been faithfully and often luridly represented by the daily press, and month after month has passed with apparently no cessation in criminal activities. Efforts to diminish it have served to concentrate public attention upon it even more closely, and this is desirable as it tends to make thoughtful persons reflect more and more deeply upon its reasons for being. But to obtain good and lasting results in the repression of crime is a matter of extraordinary difficulty. It will be as impossible to check crime to any appreciable degree without removing its roots and causes as it would be to stop an epidemic of typhoid in a community which continues to get its water supply from a polluted source.

Crime does not just happen. It is not a thing of the moment. Crime is a symptom or definite result of existing conditions. Therefore it is ever present. There are many psychological factors that enter into its continuance which only psychologists can adequately discuss, since only trained minds can adequately discuss the deeper problems connected with their professions. Here is where physicians who specialize in mental conditions of all varieties can render valuable serv-

ice. Are they already enlightening the public on these lines? An intelligent public opinion based on the latest scientific knowledge is the imperative need of the day if crime is to be successfully combatted and reduced to a negligible proportion—as can be done by united and sustained effort.

There is, however, one powerful factor in this crime problem that is easily recognizable and can be entirely eliminated if people are sufficiently aroused and informed and desirous of eliminating it. That factor is war. War is the sum total of evils. It includes all kinds and varieties of depravity. It is lawlessness let loose—like an immense tidal wave or terrific cyclone. It is conceived in a spirit of anarchy. And this spirit is fostered and increased throughout its course. It is the giant atrocity that breeds all other atrocities. Its influence is both contagious and infectious and the ungovernable spirit it arouses spreads like a pestilence. Considering the evil passions engendered by it, what wonder that crime is rampant during a war and seems to gather impetus after its close?

War is legalized crime. How shall we abate and prevent crime when the greatest of all crimes is maintained as a lawful institution and the menace of its possibility is held constantly before us by our army and navy chiefs who feel they neglect their duty if they do otherwise? No one thinks of war,

real war, without visualizing ground strewn with dead and dying men whose lives have been extinguished by violence. That death by violent means should be condoned, upheld as righteous, stamps impressions on the brain whose future effects are beyond computation. Take into consideration all the various factors making for crime that are exerting influence under existing conditions and should we be surprised at its present orgy?

Is it to be wondered at that the minds of the young are receptive to ideas of crime when, from their earliest childhood, they hear about war and their minds are filled with thoughts of death by violence—and with more and more suggestions of increasing these deaths by additional and more dreadful and destructive ideas? Try to soften this as much as may be under the guise of patriotism or any other term, the ugly spectre of mass murder will not down and it will create its sinister mental effects. The subtle thought that in war murder is committed and property destroyed under government protection cannot fail to produce grave results. An army epitomizes power. It is an agent of terrorism. It seeks to achieve results by trickery and force regardless of justice. What more natural than that people, and perhaps especially young people, should be imbued with its terroristic spirit and should imitate its barbarous methods?

An ancient proverb reads: "Train up a child in the way he should go and when he is old he will not depart from it." This holds equally true of training in the way he should not go. Up to this very day there has certainly been training in abundance for him to hold fast to the ideas of militarism and war. A child's mind is a sensitized plate ready for diversified impressions that will be lasting, since the plate is a living one whose pictures cannot be removed by chemicals. Up to the age of at least five or six years the impressions made upon a child's mind should relate chiefly to happiness and health; the cultivation of the higher emotions and characteristics, and obedience to reasonable demands. There will be

plenty of time later for gaining knowledge of the sorrows and tragedies of life.

The results of nursery training with pistols and guns and soldiers, and games wherein the fighting and killing of enemies are a feature, are all assets for the militarists. The early prints made upon the clean, impressionable minds of childhood are deepened by effects of pictures of relatives or family friends in uniform and stories of their deeds of valor and those of celebrated commanders and officers in army and navy. These are followed by military drill in high school and college which makes the early impressions well-nigh indelible; and the models evolved are the joy of all who still believe in the need of collective homicide while at the same time they are aspirants for prison terms. Additional steps in the process are the Citizens' Military Training Camps and Reserve Officers Training Corps, in which the practice given has an incalculable effect on the subconscious mind. And all these influences are entirely outside the regular military schools for boys and the government military and naval academies. In spite of the prevalent idea that the discipline of military schools aids in the production of a superior kind of citizen, such is not the case. Even an unruly boy, if not actually abnormal, will receive far better training at the hands of one who understands child psychology than is possible under the regime of any school patterned after the iron regulations of a military or naval academy. And as for these last-named institutions anyone having information even to a limited degree of the practices therein cannot but marvel that their graduates turn out as well as they do. Even so military-minded a person as Theodore Roosevelt objected to sending his sons to either academy. In a letter in 1904 to his son, Theodore, who had expressed a desire to enter the army or navy, he wrote: "I shall quote to you what Captain Mahan said of his son when asked why he did not send him to West Point or Annapolis, 'I have too much confidence in him to make

me feel it is desirable for him to enter either branch of the service.' . . . About going to West Point . . . you would have nothing like special training and you would be so ordered about and arranged for that you would have less independence of character than you could gain from them. You would have had fewer temptations but you would have had less chance to develop the qualities which overcome temptations and show that a man has initiative."

Of all the important contributions that scientific study and research have given the world during the past fifty years there is nothing of greater value and significance, or that is destined to have more definite bearing on the well-being of the race, than the work that has been done in psychology relating to the sub-conscious mind. Before those most familiar with facts and laws of this subject, doctors of medicine and of psychology, lies the plain duty of enlightening the public about the pressing needs in the education of children and youth, especially since the close relation of the subconscious mind to both mental and physical health is being more and more clearly understood.

As previously suggested, the subject of crime can be dealt with thoroughly and satisfactorily only by experts. It seems strange that the truth of the old adage should have been so widely accepted as axiomatic and yet that its teaching should have been applied so little in the treatment and understanding of criminals. That restraint of criminals is essential no reasonable person would attempt to deny. The well-being of society demands drastic measures for its full protection. And during the term of restraint the psychology of each offender should be studied and the case dealt with according to individual needs if repetition of any particular offense is to be prevented. But it must be understood that back of all the immediate manifestation of criminal propensity the early training is what has formed the tendencies of mind.

Children are natural imitators.

Habits formed in tender years persist. The examples set by parents and other adults are followed. And children are quick to see beneath the surface and sense reality in spite of protestation or admonition. The suggestions imprinted on the mind during childhood are unerringly indicated in later years. Even the bestowal of severe physical punishment may have deleterious results. A blow, a strike, generally creates in the recipient angry and outraged feelings and an immediate desire for retaliation or revenge; and such a state of mind leaves no chance for any beneficial results desired as the effect of deserved correction at the time and may be the source of future trouble. Mental complexes are delicate things to tamper with in any period of life, but especially so during years of youth. Ruin may follow the touch of the ignorant or unskilled. The defiant spirit so frequently aroused by harsh treatment and a sad or sullen brooding over the wrong of extreme severity are perhaps equally fraught with danger for the days to come. Either may lead to morbidity and land its desperate possessor in evil ways from a flood tide of emotion.

That conditions are not worse than they are and that human nature shows up as favorably as it does when all the drawbacks to noble development are considered are really the things to be wondered at. The logical inference is that our human nature—far from being the poor and depraved thing that militarists would have us believe craves an outlet by being encouraged to commit murder under legal protection—has tendencies toward the good that are constantly overcoming the evil influences at work in many ways and gives continual evidence of divine origin. When the proper training of child nature is understood, and we live in accordance with psychological law, crime will be reduced to an astonishingly small amount. This talk of stamping out crime by forcible methods is *prima facie* evidence of ignorance of psychological law. It simply can't be done. The repression of crime will be a long and arduous proc-

ess requiring intelligence and skill of the highest order. When we work in harmony with nature's laws, in short, coöperate with nature, we shall be able to conquer crime. No feeble halfway measures will avail. Nothing less than methods founded on the eternal rock of science will suffice. But those will transform chaos into order in the mental and moral as well as in the physical world.

Would it be demanding too much of legislators, and others holding prominent and authoritative positions, if we expect them to recognize the un-

derlying truth that the human mind is governed by the same laws among all classes of people and all races and will react to the same impulses. General mental characteristics do not vary in rich or poor, high or low. Those who seek to control others by unscientific methods may as well quit their job. No lasting good can be achieved by superficial means. Palliatives will never cure deep-seated disease. And everyone may well keep in mind one fundamental law, applicable to all normal individuals: Violence provokes violence; love inspires love.

All Incense Finds the Sun

By Helen Clairborne
(Florida)

I found a Hindu master's shrine
Beneath a Banyan tree.
A Buddha filled the eastern niche:
A Chinese deity
Was in the western; and the South
Held Christ on Mary's knee.
The northern altar was left bare
With empty incense space
Where each might set up his own god
And worship at its face.

One bowed before the Buddha's shrine
In search of endless peace;
One knelt before the Chinese god
And felt his sorrows cease;
One worshipped where the little Child
Was sweet on Mary's knee;

I paused before the empty niche
And Someone spoke to me:
The incense, floating from all sides
Of that strange temple there,
Goes upward in a mighty whirl
To greet one God—somewhere.



Examinations

By Julia K. Sommer, B. Sc.

Ojai

THE arguments presented in this pamphlet are intended to refer especially to the need for reform in the elementary schools, but they apply as pertinently to the high school years.

There is perhaps no more senseless, indeed pernicious practice in the school systems of today than that of final or term examinations. The writer is convinced, after twenty-five years of experience in the public schools of one of our big city systems, that their educational value is practically nil, while the viciously deleterious effects upon the pupils, physically and morally, not to mention the unnecessary strain upon teachers, is being recognized more and more by physicians, biologists and psychologists, and by those progressive educators who have been observant and who are making some effort towards reform along this line.

Disregarding for the present the statement made by supervising pedagogs that a final examination is needed for determining whether a pupil is prepared to go into a higher grade, let us consider briefly the fallacy of the supposed educative value of an examination. The review for an examination is said to give the pupil a résumé of the subject which should stamp the knowledge of it more deeply into his mind. This might be true if reviews

were given in an educative way, but they are not. Ninety-five if not one hundred per cent of such reviews are nothing but "crams," an appeal to the memory and a very short-lived memory at that. It is quite safe to say that, if a pupil has not gained a knowledge of the subject during the term's study of it, that which he memorizes during the cramming time is forgotten in less than a month. Almost all adults can bear witness to this fleeting memory of facts gained through cramming.

Consider also the immoral effect of this practice upon those children who let their work during the term slide, because knowing their ability to memorize they are certain of passing, and often do with flying colors. And what shall we call the effect upon the conscientious but nervous child who sometimes, nay often, does not pass or just makes the passing mark? If the daily mark of such a pupil warrants it he is usually promoted in spite of his low standing in the examination. Of what need, then, was the examination? Such children talk in their sleep about the coming ordeal. A mother told me last year: "Nanette has her examinations on her brain. She eats with them and sleeps with them, saying over and over again in her sleep the answers to the questions that have been given to her." And I well remem-

ber the picture of another pupil, a girl in sixth grade, who stayed to finish a final arithmetic examination after school had been dismissed at noon. When I finally sent her home against her will, because I noticed her trembling hand and haggard look, she left the room crying in spite of my words of comfort, fearing lest her unfinished paper would count against her. She passed; but was the strain, the sorrow and the fear in that childish heart necessary? Have we a right to subject children to such conditions?

These are not isolated cases in a teacher's experience. Not long ago the daughter of some friends in an eastern state committed suicide because she failed in a final high school mathematics examination. Reports tell us that in Germany just before the war the Department of Education had ordered an investigation into the causes for the many suicides among school children. There have been some such cases reported in our own daily press.

Every adult who has had to take an examination can testify to the fact that the ordeal is an extraordinary strain and tension upon the physical body and upon the nervous system in particular. If this is its effect upon adults, how much more severe must the strain be upon the more delicate immature bodies of children. A scientific diagnosis of the effect of such a strain is stated very clearly in an article by Professor Herbert S. Jennings of John Hopkins University entitled, "The Biology of Children in Relation to Education." I quote only a few of the many poignant statements made in this article. The reader is advised to get the book containing it. It is full of suggestive ideas based upon discoveries and conclusions made by scientists and progressive educators in regard to needed educational reforms.

In discussing the rules for the development of a child, Prof. Jennings says: "The practical rule which we must follow is to keep the little creature growing physically, developing in a healthy way. The physical and mental are bound together in their development; . . . they are practically

divers aspects of one and the same thing; if you change one you change the other; if you blight one you blight the other." And, farther on, "A steady pain or discomfort halts the rest of the development, physical and mental, and weakens the resistance to disease, in proportion to its severity and continuity. Anxiety, fear, unhappiness . . . have the same effect. . . . Forcing too severe or too long-continued mental activity on the young organism halts the rest of its mental and physical development and lowers its resistance. These effects are not slight and hard to observe; they are the main things that decide health and development in the child."

In discussing the susceptibility of the body to disease when it is at a low point of resistance, Prof. Jennings has this to say: "The world is full of living beings that prey upon human kind and particularly upon children, blasting their budding powers, maiming them or stealing them away . . . we call them bacteria. These bacterial blights destroy thousands of the human buds—the opening capabilities—even when they do not destroy the child completely. We know them mainly in the so-called children diseases, particularly tuberculosis . . . An actual majority of the children contract tuberculosis before the end of the school period."

Then, in speaking of the power of resistance, we are told that "The chief thing we can do is to keep the child's resistance high . . . Resistance is due to an activity of the body in preparing, when attacked by enemies, substances which poison and destroy those enemies, without at the same time poisoning the body itself. And it seems to be the fact that for each particular enemy the body prepares a different poison, precisely fitted to destroy that enemy and no other. Now this is something that chemists are quite unable to do when working consciously, and you can imagine that it is a most difficult and delicate operation for the body. It is peculiarly subject to derangement in many ways, and the cost of derangement is death or

severe injury If there is continuous worry, fear, pain, hunger, cold, fatigue, nervousness, overexcitement, overstrain of any sort, the delicate task of preparing a chemical which shall precisely resist the attacking germ fails; the bud is blighted.

"The attention of the body to food we call appetite, but it includes also the attention of a host of internal organs, going through a most complicated set of chemical and physical operations to take care of the food. Now this complex process is one most delicately poised; most easily interfered with Strong emotions particularly such painful ones as worry, fear, anger, at once stop the processes Severe mental labor has the same effect; *strain* of any sort acts in the same way.

"I believe that few of us really grasp the part played by *strain* in the life of human beings. It is strain that makes men and women (and we might add, children) hate their work, instead of loving it, as is natural. It is this that disgusts the young human being with the activities in which at first it was fiercely interested. It is a great strain that drives humanity to some of its most disastrous practices."

One wonders, after reading such passages as these, how much we educators are to blame for the evil ways that children fall into both during and after school hours. These few quotations, chosen from much valuable material, should make us pause and think deeply concerning the welfare of our children. Many a parent and family physician can testify to the harmful effects of the worry and fear of examinations and the strain they entail. So could teachers, if they would. The medical supervision of school children now becoming so prevalent is but doing half its work and, in some respects, the least important, so long as it pays attention only to removing defects already existing in the bodies of our children while ignoring the external conditions we impose upon them, which conditions directly or indirectly are the cause of those defects. As Prof. Jennings says: "The chief

thing we can do is to keep the child's resistance high." To instruct the educator how to do that should be the chief work of our medical supervisors.

But, it will be urged, how shall those in authority know whether a pupil is prepared to go on to a higher grade? The question is not a pertinent one to those who hold the highest ideals in education; nor is it to any teacher who has given the matter sufficient thought. She knows which of her pupils are really prepared to go on in any subject and which ones need further instruction before they can grapple with more advanced work. I have heard of principals who, realizing this fact, take the teacher's recommendation as sufficient. But for every principal who follows this more sane method there are many who do not. Indeed, there are entire city systems where examinations are regularly sent to all the grades by an examining board so that all the children of the same grade answer the same question for their term examination. This must be a particularly deadening method—deadening to originality and spontaneity in the teacher and pupil alike. No doubt the reason for installing such a machinery of examinations is to raise the standard of all schools to a common level—a legitimate reason from one point of view. But there are so many angles to consider and they do not all present a praiseworthy or desirable aspect. I have already indicated one of that kind. Another is that such a method is bound to develop to a high pitch the cramming method of preparing for promotion.

One idealist in education in our country, Mrs. Johnson of the Fairhope, Alabama school, declares that the mere fact that a child has gone through a year's work with a teacher, that he has grown and developed during that time, and has absorbed or understood as much as he was capable of understanding is sufficient reason for promoting him. Under the right educational conditions, such as are found at Mrs. Johnson's school, or at any of the newer types of schools, this must necessarily be true, but we shall have

to admit that we are far from such conditions in our public school rooms of today and that it may be a long time before we shall have ideal conditions there. Hence I submit and would like to give greater publicity to a solution which came to my notice when visiting Prof. Junius Meriam's elementary school connected with the State University at Columbia, Missouri. In that school each pupil, after he learns to write, keeps in a portfolio all his final papers that he submits to his teacher for correction. Any papers that express his knowledge of a subject that has been taught are thus used to gain his final rating for promotion, together with the average for his daily work. Every teacher is in the habit of testing her pupils after they have finished studying a topic. The subject is fresh in their minds and, without any pernicious cramming beforehand, they should be able to express what they know according to their age and native ability. Such papers, collected during the year in a neat portfolio, are a truer index of the work done by each pupil than any final examination can ever be. And both pupil as well as parent have some tangible evidence of the work done.

Academic education is at best very intangible in its immediate results. That is why teachers have been so slavishly addicted to marking papers

which, when returned to the pupils are thrown by them in the waste basket. Some few get as far as home and are then destroyed. The portfolio as an evidence of the pupil's fitness for promotion will be found a great improvement over the present time-worn system.

The true teacher will find ways of evoking from her pupils original papers bearing upon the subject that has just been taught, as they do at Prof. Meriam's school. In large systems it may be necessary to resort more often to a test for the whole room at the conclusion of the study of a topic or sub-topic, just as teachers are wont to give now. But the more each pupil's contributions to his portfolio are an expression of himself, according to his understanding of the subjects and his interest in them, the more prized they will be by him, the more pride will he take in his portfolio—his contribution at his age to the world's work. The stereotyped question and answer tests may be necessary sometimes, in some subjects or for some pupils; but the less there is of that kind of work in the portfolio the more it is an index of the pupil's future usefulness to society, of the teacher's ability, and last, but not least, of the school system's flexibility in providing that freedom in every schoolroom which is a necessary factor in all true education.

Lack of Understanding

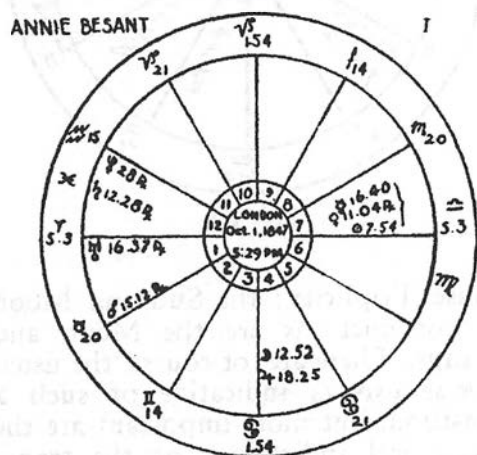
"This condition of things will last till man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, impulses produced by our physical senses and gross selfish body. Until then the only palliatives for the evils of life are union and harmony—a Brotherhood *in actu*, and altruism not simply in name. The suppression of one single bad cause will suppress not one, but many bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil." (*Secret Doctrine*, 3rd ed. Vol. I, p. 706.)



The Planetary Configurations

At the Passing of Annie Besant.

By Everett Emerson Craig



Natal Horoscope



FULFILLING the natal horoscope, which promised a peaceful passing to a larger life and increased activity upon the subtler planes, Dr. Annie Besant relinquished her physical vehicle September 20th.

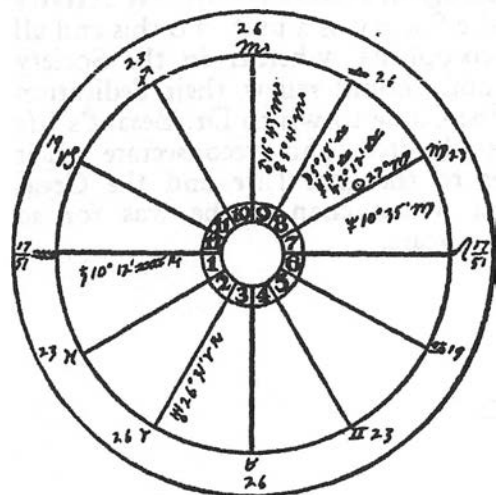


Fig. I

breaking the silver cord about 4 P. M. at Adyar, Madras, India.

A horoscope erected for Adyar shows her Sun in the House of Death, approaching the cusp, and since the actual moment of death is only approximated as occurring at 4 P. M. this aspect becomes exact in a few minutes. Saturn also is approaching the Ascendant, at Zodiacal point which is square her natal 8th House cusp, while the Moon has just passed a square to the

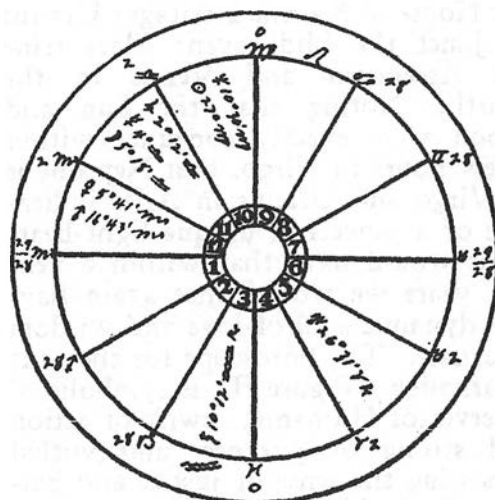


Fig. II

natal 4th House, which marks the end of life.

The same horoscope, with cusps for her birthplace (Figure II), is even more indicative of all those things involved in the transition of this great soul. The natal 8th house is placed upon the Ascendant, indicating a question of death. More important, how-

ever, are the indications of that philosophic death (or second birth), which is the portal to the larger life. This is symbolized by the presence of the Sun, Moon, Neptune, Jupiter, Mercury and Venus—6 of the 9 planets—in the superphysical Quadrant, with Venus placed in the House of philosophic death. There are no major adverse mutual interplanetary aspects, for the square between Saturn and Mars is quite out of orb in this type of horoscope. Saturn has just passed a square to the Ascendant, and Mars has just passed a conjunction at the time given for her death. Uranus at about the same time was conjunct the 6th house cusp. This configuration places the three *malefics* in adverse aspect to vital points; but their influence does not extend beyond the physical sheath, since the aspects involve only cusps and hence deal only with the present incarnation for our immediate purposes.

Let us consider the chart Figure II as reoriented, and indicating entry into a new sphere of activity. We find Neptune, the Sun, Moon and Jupiter in the House of Karmic Heritage; Uranus conjunct the Midheaven; Mars trine the Ascendant and Venus in the fourth. Noting that the Sun and Moon were exactly conjunct within a few hours in Virgo, that Neptune is in Virgo and Uranus in Aries indicative of a powerful, unique light-bearer, it would seem that within a very few years we would once again have this dynamic soul of love and wisdom incarnate. The horoscope for the next incarnation (Figure II) is symbolic of a Server of Humanity, swift of action and strong of purpose, and withal possessing the sense of justice and balance which this life so well bestowed.

Considering the major Radix progressions (Figure III), this corroboration

rates the foregoing, for Dr. Besant's Natal Sun has just passed over her Midheaven, entering the Superphysical

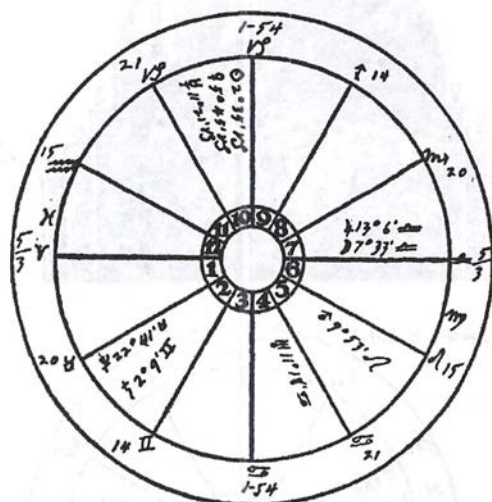
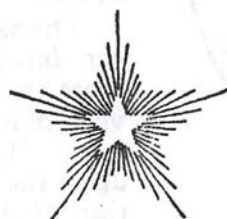
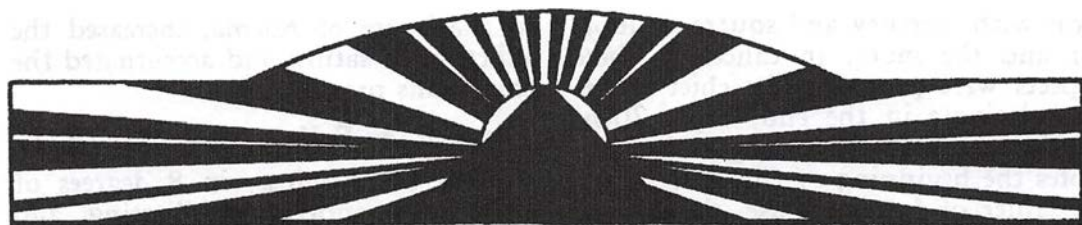


Fig. III

House Triplicity; the Sun and Moon are conjunct, as are the Moon and Uranus. There are, of course, the usual *adverse aspects* indicative of such a transition, but more important are the astrological indications of the transference of the Soul's energies under the most favorable conditions possible to an earthly passing. Equally important are the indications the progressed planetary positions give of renewed physical plane activity within a few years. There is also indicated from her horoscope a revitalization of the Theosophical Society from the inner planes, resulting in increased objective activity of the Society as a unit. To this end all Theosophists, whether in the Society or not, should renew their dedication to the Cause to which Dr. Besant's life was devoted and reconsecrate their lives to the One Life and the Great Ones whose channel she was for so many years.





Solar Eclipses

By H. Luella Hukill, M.D.

(California)

MRS. Annie Besant, our beloved leader, was born on the cardinal cross, which places aries, cancer, libra and capricorn on the four angles of the chart, representing east, west, north and south. She had a very strong horoscope with seven of the planets in the angles just mentioned, which adds greatly to the strength of the figure. This configuration of aries rising on the eastern horizon represents the head of the World-Man—the Macrocosm. Aries in this position, ruled by mars, gives the enthusiastic pioneer, the executive, with abundant energy, ambition and independence that will help the native to rise above all obstacles. This is the first zodiacal, cardinal and fire sign and indicates superior leadership, prominence, and power, while the cardinal cross shows much activity.

The last two years of her life very evil aspects, coming from eclipses of the sun, have fallen either on Dr. Besant's radical sun in libra, or in bad aspect to the malefic saturn and neptune, both of which are posited in her house of *Karma*, the twelfth, or to uranus rising in the first house, representing the physical body.

It is a well known fact among astrologers that eclipses exert a powerful influence on those individuals in whose birth figure they fall on the ascendant, luminaries, or in square or opposition to planets. On malefics the evil force of the original influence is

increased, whether it relate to trouble, sickness or death. They are the messengers of good fortune when they occupy the place of benefics or are in good aspect to the sun or moon. There can be no more potent stimuli of a solar or lunar direction than an eclipse falling in close conjunction with either of these planets.

Solar Eclipse, Sept. 12th, 1931

This partial solar eclipse, in 18 degrees of virgo fell in opposition to saturn, parallel to uranus and trine to the dynamic mars. The effect on the health from saturn was disastrous. Saturn rules the bones and through capricorn, his night sign, governs the knees. The joints of the body, and especially those of the knees, are under his dominion. The unfortunate fall Mrs. Besant experienced at that time, injuring her knee may be traced to this aspect. The trine of mars gave energy and was a very strong factor in helping her to recover. Posited as he was in taurus, which rules the voice, it was this placement that gave her the wonderful, sonorous voice of an orator and, since taurus governs the cerebellum, which correlates thought and action, it was mars in taurus that gave ability to project thought around the world by her voice and pen.

Solar Eclipse, Oct. 11th, 1931

This solar eclipse, in 17 degrees of libra was in opposition and parallel to uranus (her planet), in close conjunc-

[Note: In this delineation of solar eclipses only the birth Chart No. I has been used. Once reference to the progressed Moon is mentioned as a Secondary Direction.]

tion with mercury and square to jupiter and the moon in cancer. These aspects were probably the chief causes to culminate in the end, Sept. 20th, 1933. At least the configuration denotes the beginning of the end. (Cancer, ruler of fourth house, the end of life.) The body metabolism was very much disturbed by the influence of this solar eclipse falling in libra on the radical sun, since the sun is the giver of all life and light and the vital principle.

The opposition to uranus in aries, the head, the brain, was a very evil influence and marked a critical stage that would not pass without causing sorrow, anxiety, and trouble. In pathological conditions he has a disorganizing effect causing some interference to normal functioning of the faculties. Besides this evil aspect from the eclipse he was very heavily afflicted at birth. There is no doubt but that Mrs. Besant's constant practice of Yoga brought her lower vehicles under control and thus overcame many of these bad influences. It is difficult to understand just what effect such aspects would have upon an individual as far evolved spiritually as was Annie Besant. Uranus pours a very strong influence upon all advanced thinkers, especially those who act from within instead of from without. He is said to signify the fully individualized ego.

The square to jupiter, in cancer, by the eclipse indicates a tearing down of the cellular structure of the body, because jupiter rules cell life. The eclipse of the sun occupying the place of mercury would cause some improper pulmonary circulation, probably poor oxygenation of the blood, because mercury rules the lungs.

The lymphatic system, governed by the moon, was no doubt disturbed by the evil aspect to the moon in its own sign. Lack of proper nutrition due to the heavy affliction of cancer, ruling the stomach, so greatly impaired digestion that the food did not nourish the body as it should have done, causing a general weakness of all bodily functions.

Solar Eclipse, March 7th, 1932

This solar eclipse, in 16 degrees of pisces, occupying the place of saturn,

in the house of *Karma*, increased the affliction of saturn and accentuated the conditions present.

Total Solar Eclipse, Aug. 31, 1932

This total eclipse, in 8 degrees of virgo was another debilitating and destructive influence to saturn by opposition. It is a well known fact in Astrology that pisces rules the blood, in which sign saturn is placed. Under such conditions there would not be the proper regeneration of the red blood cells because of saturn's restricting influence. The effect of this eclipse falling in line and in the wake of the eclipse in libra would be very hard for one of advanced years to overcome.

Solar Eclipse, Feb. 24th, 1933

This solar eclipse, in 5 degrees of pisces, also occurring in conjunction with saturn, only intensified and made more positive the conditions resulting from his bad aspect to the eclipse of Aug. 31st, 1932.

Solar Eclipse, Aug. 21st, 1933

This solar eclipse occurred in 28 degrees of Leo, a fixed, fire sign ruled by the sun. It fell in exact opposition to the radical neptune, in aquarius, and very near the fixed star "regulus." This star is of the first magnitude, very powerful and of the nature of mars, the "war god." Regulus has to do with rulers and is said to bring famous people into the light. An eclipse in a fixed sign is very lasting in its effect; in a fire sign destruction, war and death are threatened.

At the time of Dr. Besant's passing the progressed moon was in the last degrees of leo in opposition to neptune. This secondary direction, having been in force *three months prior to her death*, was undoubtedly the exciting cause of the increasing spells of coma. The solar eclipse of last August falling in conjunction with the progressed moon and the fixed star regulus, in opposition to neptune and in square to mars, the ruler of the house of death, and by wide orb in square to mars, the ruler of the eighth, were no doubt the determining factors in bringing the final release.



Thinking With Thinkers

PRESENT DAY PROBLEMS

(A Radio Address)

By DR. GEORGE S. ARUNDALE



SHOULD like to take advantage of this opportunity to emphasize to my listeners the urgent need for us all to realize that the ultimate cause of the world depression does not lie in circumstances over which the average individual has little or no control, but in an almost universal lack of moral and emotional stamina and insight which characterizes such a large proportion of the peoples of the world. You and I, and innumerable others like us, have ourselves created the depression which has assumed such colossal and devastating proportions. Instead of being strong, we are weak. Instead of pursuing the cult of beauty and of refinement, of grace and of dignity, of order and of reverence, we have pursued the cult of ugliness in many forms, or at least we have suffered ugliness to stalk abroad in many forms without lifting a finger to check its disintegrating sway. And though we may proudly point to our art museums, to majestic buildings, to cultural movements of all kinds, as evidence that the beautiful is not without its votaries, it still remains true that the ugly stalks abroad largely unchallenged, permeates through human agency every kingdom of nature, and has become a not inconsiderable part

of our everyday life. It is this tolerance or cult of the ugly that breeds the ugliness of the prevailing depression.

The very cause of unemployment is not alone some vague law of cycles, some disarrangement of the economic machinery, some aftermath of the great war, some maladjustment of the currencies of the world—these themselves are but the effects of wrong employment, of the employment of God's children in the production of ugliness. God chastises wrong employment through unemployment. If we do not know how to work according to righteousness, we must learn our mistakes through worklessness. So that while we may play about with raising wages, with adjusting more scientifically the relation of production to consumption, with conferences to settle the quarrel between the dollar and the pound, with artificially created employment to meet the needs of the unemployed, and while these may have their value up to a certain point, the fact remains that no application of unguents at the surface will radically cure the disease of the blood itself. The unguents may afford temporary relief; they will not cure.

What are the chief manifestations of ugliness of which the blood-stream needs urgently to be cleansed?

First, the ugliness we tolerate, and indeed sometimes justify, in ourselves. As for example the lack of reverence, and the confusion of freedom with

license. The lack of reverence for all life, in whatever kingdom of nature—intolerance, the sense of proud superiority, want of understanding, cynicism, prejudice, and above all, the lack of reverence of man for woman. There is ugliness in our assumption that life-forms in the lower kingdoms of nature are for our use and convenience, as if these had not *their* right to live and to grow as we so haughtily claim that we have ours. There is ugliness in our assumption that we have the right to inflict cruelty to provide us with personal advantage.

There is ugliness in our assumption that we have more of the truth than those around us, that our faith, our beliefs, our customs, our own particular modes of life, raise us far above those whose faith, whose beliefs and customs and modes of life are otherwise. There is ugliness in our assumption that material prosperity may be purchased at any price to our fellow-men, at any price to their well-being and to their self-respect. There is ugliness in our assumption that the truth matters little where profit is concerned, and that the end of power justifies any means whereby it may be attained. There is ugliness in our assumption that the weak must needs go to the wall before the strong, and that freedom means freedom to do anything instead of freedom to do the right. There is ugliness in the war-spirit everywhere, in the war-spirit in industry, in religion, in politics, no less than in the war-spirit as we ordinarily understand it. There is terrible ugliness in the relation between the sexes, where the woman is regarded as but the toy of man, where the man treats women as amusements, where the woman prostitutes her glory to arouse his carnal instincts, where the woman is not, at the very least, treated as man's equal and given equal status and equal power, where the woman is in any respect in slavish dependence upon man, where the sacrament of marriage is trampled underfoot as a result of license being mistaken for freedom. There is ugliness in all lack of patriotism and in all contempt of

other nations. There is ugliness in vulgarity, whether it takes the shape of vulgar amusements and leisure, or of vulgar speech, or of vulgar dress, or of vulgar manners, or of a vulgar press, or of a vulgar government.

All these uglinesses have brought the world to its present destitution, have made its blood-stream dirty and the skin of its body pitted with pocks of depression and desolation.

But we do not confine ugliness within the limits of our own kingdom, for many of these uglinesses involve the perpetration of ugliness upon those younger kingdoms for whose welfare we are in fact responsible to God Himself. We carry our ugliness far and wide. Think of the cruelty we inflict upon the animal kingdom in the name of "sport," so called, in the name of a fancied right to prey upon it for our personal adornment, for our pleasures of the table, for our comforts. Think of the uglinesses with which we defile the beauties of nature, and of the ugly forms into which we mould the life of the mineral kingdom.

I could go on almost indefinitely reciting to you our offenses against prosperity. What, then, is the remedy? To be alive with that spirit of reverence for all of life, of whatever kingdom, which shall cause us to treat it tenderly, respectfully—never degrading use into abuse. The grass, the flowers, the trees, all creatures, and in very special measure the weak, the young, and the precious blessing to the world of womanhood, demand from us constant and beautiful cherishing, even when, perhaps, to destroy may be our duty for the sake of the larger life. If we would be refined, we must show refinement unceasingly, delicacy, grace, self-control. We must do unto all life as we would should be done unto us. Reverence is the need of the wondrous new age on the threshold of which we stand today. Where there is reverence, there are being planted the seeds of returning prosperity, for God created life to be reverent and has designed it to become an image of His own compassion.

May I close with a few practical suggestions?

Let us in all things and everywhere stand on the side of brotherhood and goodwill as against all forms of hatred.

Let us in all things and everywhere stand on the side of compassion as against all forms of cruelty.

Let us in all things and everywhere stand on the side of justice as against all forms of oppression.

Let us in all things and everywhere stand on the side of understanding as against all forms of ignorance.

Let us in all things and everywhere stand on the side of beauty as against all forms of ugliness.

Let us in all things and everywhere stand on the side of confidence as against all forms of hopelessness.

A Future Life?

DON MARQUIS

I believe the mind of man will continue to exist as an entity, as an individual, after the death of the physical body; but as to whether it will exist "forever," without undergoing further changes, I have no clear convictions. I doubt it very much. Forever is a long time. It is impossible for me to grasp the idea of eternity. And since the essential man has progressed through so many changes, I do not see why the final abandonment of his physical body—the abandonment of the last of his several successive physical bodies—might not be merely the prelude to many continuing changes; but I do not see how anyone could have the remotest guess as to the period of duration of such changes, if they do come.

Nor do I see how anyone could be sure that the spirit which is man will carry the memory of one state and circumstance of existence into the next one—nor yet how anyone could be sure that he would *not*!

As a matter of personal preference,

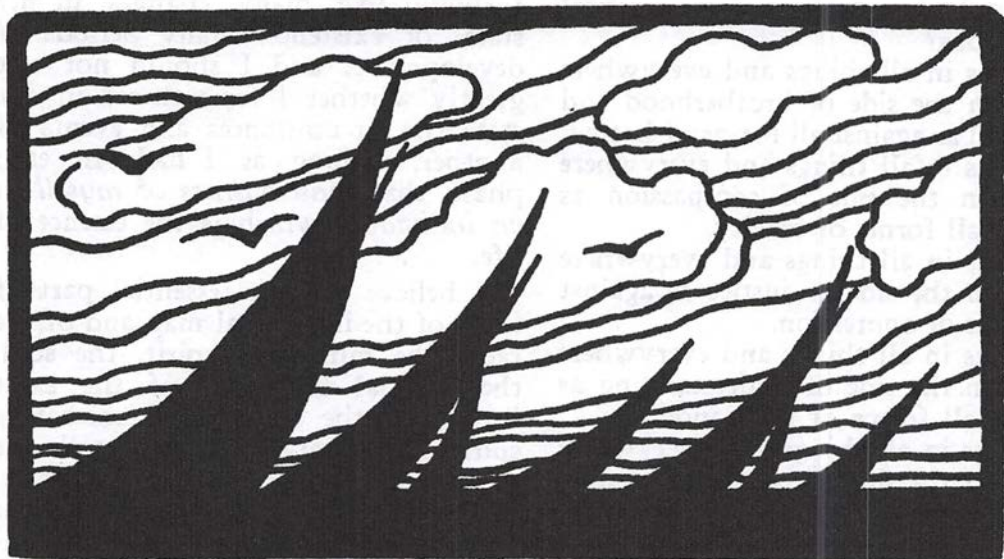
I should like many changes in my states of existence, many periods of development; and I should not care greatly whether I remembered in one state the circumstances and events of another, so long as I had, in each phase, that *consciousness of myself as an individual* which is the essence of life. . . .

I believe that the essential part of man, of the individual man and of the race—the mind, the spirit, the soul, the essential being—is of the same "stuff" as the central and animating spirit of the universe, that in each one of us it is a part of that central force, and that therefore (no matter what changes of circumstance and environment it may experience or what phases of development it may endure) this essential part of man could not perish if it wanted to. It could only perish if we could conceive of the universe itself, and whatever force makes it "go," suddenly ceasing to exist, and Everything-Which-Is becoming Nothing-At-All. You have to prove to me that it is possible for Nothing-At-All to be a sane conception and a possible ending for Everything-Which-Is before I can conceive that any part of Everything-Which-Is may become Nothing.

The mind, the spirit, the soul, the dominant intelligence of man, being a part of the animating spirit of the universe, cannot perish unless the thing of which it is a part perishes.

I can conceive of there being in the universe something like a vast reservoir of this "stuff" which is mind or spirit; and that the essential part of each one of us men is a tiny jet from this great central reservoir; the same kind and quality of thing. This ocean of mind or spirit fills all space, the way I think of it; and only if it should cease to be could the trickles, jets, and rivulets which spurt out from it and return to it cease to be.—*American Magazine*.





Over the Wide World

By the Editor

**Who is for us? Answer! Master M.
Union and Coöperation Are Indispensable.—Master K. H.**

There is news, good news, from our beloved friends, Dr. George and Rukmini Arundale, who have been in Australia and New Zealand—on the far side of our wide world.

They are both in good health and report the work as going on excellently, and are everywhere sounding the keynote for the future; *Gladness, steadiness, confidence, service.* We quote from Dr. George's letter:

"All will be very well for the future and only the unsteady, the ignorant and the hostile will think otherwise. We must go through all changes very gladly and quietly, looking forward with confidence to a splendid future of service. Let there be no croaks nor pessimism. These are the dangers to the Society, and then only in so far as we are foolish enough to pay any attention to them. There will be great opportunities for the malicious destroyers to do mischief in the Society—but what an opportunity for us to repel them! We have a special work to do—to encourage the Brethren to persevere happily and strongly in the

service duties with which the Elder Brethren have entrusted them."

Dr. and Mrs. Arundale will arrive in Adyar the 1st of December.

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We wish to express our thanks to Mr. A. P. Warrington, now acting International President of the Theosophical Society, for sending us from Adyar the account of the passing of our President Mother, and the beautiful tributes paid to her at the cremation ceremonies.

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We take this opportunity to thank those kind and generous friends who (since learning that on ceasing publication we are returning to each person the *pro rata* amount of his unexpired subscription) have insisted that we apply the amount to help meet any remaining deficit of the magazine. We prefer to return to them what is still due, and in doing so earnestly request that they send it (adding enough for a subscription) to *The Theosophist* at Adyar which is in great need of financial help. For the price of subscriptions to *The Theosophist* see page 448.

Mr. George Friend of Berkeley, California, sends us some pertinent thoughts. He says that it is a mistake for members to think that:

"We continue in Theosophy on the strength of something done in the past, or that our Theosophical Society will maintain its prestige tomorrow because of its deeds of yesterday. Members should realize that when the Society ceases to serve the world and when we cease to serve through it, the Society's usefulness will be gone."

"The great cry of the world is for men and women of action, and it is men and women of this kind who will keep the Theosophical Society's reputation for service undimmed."

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The following interesting report from Dr. Anna Kamensky about the Russian members outside Russia is from *The Theosophist*:

Being General Secretary of the Russian T. S. outside Russia, I have much correspondence to do. Geneva is our headquarters where I have to preside over our Council meetings. The Russian Lodge "Giordano Bruno" meets twice monthly under the presidency of Miss C. Helmboldt. Twice monthly, too, we have a meeting for enquirers, and from time to time a lecture for the Russian colony. Twice monthly also our publishing staff meets. We issue regularly our official organ, "Vestnik" (Messenger). The Council keeps in touch with our Centres and Lodges and organizes the Annual Convention; also as far as possible a lecturing tour each year.

The International Theosophical Centre was founded by the European Federation's Council in 1928. I am its President and Organizing Secretary. We have a lecture weekly (sometimes twice a week), and a committee meeting once a month. In autumn and spring there is a series of international receptions. (Meetings of the East and the West.) There is much correspondence with lecturers from abroad.

The World Peace Union, with the help of other pacifist bodies, organizes a Peace Week in Geneva in November. (I am General International Secretary

of the Union.) We have a weekly meditation for world peace with representatives of various religious and social movements. And we have organized an International Fellowship of Religions.

We help also the work of the Prisoners' Friends Group, of which Miss Helmboldt is President. It has been affiliated to the Howard League for Penal Reform.

Having a chair in the Genevese University, I conduct there three courses of lectures on (1) Introduction to the Comparative Study of Religions, (2) Vedism and the Bhagavad-Gita, (3) The Philosophy of Beauty.

Our last Convention was very successful. Our honorary President, Bishop Arundale, sent us a message from Huizen, and our Mother-President, through him, from Adyar. So we are very happy.

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We have on hand a very large number of articles and poems which have been contributed and as yet are unpublished. Perhaps the donors have carbon copies of these and they need not be returned. It not, will they please send a large self-addressed envelope and postage (if these were not sent originally) and their contributions will be returned in due time.

We wish sincerely to thank them for their interest in our efforts to aid the dissemination of the precious truths of Theosophy, and hope their fine articles may still be published.

▲ ▲ ▲

As we go to press we receive the following words of appreciation from Dr. Arundale:

"I think that your action in ceasing the publication of *World Theosophy* is, under the circumstances, a very wise and helpful action. You have done splendid work and the magazine has been a source of pride to large numbers of Theosophists throughout the world. But I agree with you the time has now come when we must concentrate on *The Theosophist*, and make it worthy to take its place as a journal of distinction and vision among the best magazines throughout the world.

The standard you achieved in *World Theosophy* shows us what can be done, and we will all together try to do it."

We thank Dr. Arundale for his very kind words. His constant support and contributed articles were important factors in the success of *World Theosophy* during its three years of publication.

We have also received a letter from Mr. Warrington, the international Vice President, expressing regret that our magazine is ceasing publication: "It is just the kind of a magazine that we should have before the public. I think *The Theosophist* and *World Theosophy* each has a field of its own. . . . We appreciate your act in service for *The Theosophist*, and I am sure if your beloved Leader (Dr. Besant) were here today to express her heart, she would ask that some very nice things be said to you on her behalf." We also thank Mr. Warrington for this commendation and for his never-failing support of our efforts.

The same is true of our National President, Mr. Cook, who writes:

"After years of service in response to a pledge to Dr. Besant, *World Theosophy* ceases publication. With her passing, its editor, Mrs. Hotchener, and its publisher, Mr. Hotchener, the promise kept, make way for a larger circulation of *The Theosophist* (Adyar) which the editors of that magazine hope to achieve. We shall work for the realization of their desire and hope for its accomplishment, for *The Theosophist* needs wider distribution and is the magazine established by H.P.B. for the theosophical world. To Mr. and Mrs. Hotchener and to *World Theosophy* our appreciation of a splendid effort, for loyal service, for a generous withdrawal."

In response to our appeal printed in the November number that our readers should now subscribe to *The Theosophist* (Adyar), we are receiving many replies indicating that they are doing so. We hope that our friends everywhere will do this.

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Another thing that is very heartening to us in our efforts to end capital punishment is the favorable stand for its abolishment taken by President Roosevelt whose very greatness seems to express itself so easily and constantly. Even though his ideas for the sacredness of life are expressed personally it is bound to influence public opinion favorably—and the less spiritually minded resentfully, perhaps.

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Our National President, Mr. Sidney Cook, in *The American Theosophist*, makes some very fine statements about ceremonial. Here they are:

Much misunderstanding appears to exist as to the use and value of ceremonial orders, and some seem to think that membership in them makes spiritual progress assured—as if evolutionary advancement can be the result of simple membership in any order or any society. Progress comes from work. Members of the Theosophical Society are taught to train their own minds and discipline their own emotional and physical bodies, for such training and discipline is essential to evolutionary development.

Ceremonial orders have their value in the fact that they create in the subtler worlds forms that can be used as channels between the higher worlds and those in which the rank and file of human beings usually function, thus providing a means for the distribution of higher plane forces. Some ceremonial forms serve this purpose better than others. Ceremonial carried out by understanding ceremonialists, thoughtfully and with strong intent, provides more effective channels than ceremonial thoughtlessly and unskillfully practiced.

Let no Theosophist think that the value in ceremonial lies in membership per se. Progress through ceremonial requires the individual effort, concentration and discipline, just as much as in any other society or organization. The value of membership in any of them depends entirely upon the amount of effort that the individual puts into the work, for no one can receive out of proportion to his contribution, modified by the degree of selflessness with which he serves. To give one's powers of thought and understanding to the creation of ceremonial channels through which the world may be filled with blessing is a glorious purpose to pursue. To leave other societies for ceremonial memberships, for the purpose of progress without work or effort, results in only an unrewarded waste of time.



*An Interview with Colonel Olcott**

Of striking, venerable and even imposing appearance and personality, Colonel Olcott, President of the International Theosophical Society, has no remote hint of the usual pose of the mystic about him.

His salient note is sanity. He expresses himself with force and clearness, and with a simple directness which both engages attention and convinces the judgment as to the sincerity of the speaker.

Brotherhood of Man

"Our first great object (speaking of the International Theosophical Society) is to spread the idea of the universal brotherhood of man. Race, nationality, rank, fortune, all these do not count with us. We would see the whole world avowed as brothers.

"The next great object we work for is a religious basis upon which all mankind can agree. Religion has one great foundation. We seek to find it through the study and comparison of all religions.

"Our third object is the encouragement of the study of those mysterious laws which exist in the natural and spiritual world. We are learners, students.

No System of Belief

"No, we have no creed, no system of belief which any one is bound to accept. We are studying the ancient philosophy of the East, and we are learning, always, and keeping our minds open to the truth, whatever its source. The only thing we require from any of our fellow-members is that each shall treat every human being with justice and kindness, recognizing the right of all to choose the faith or religion which seems best to them.

"At Madras, India, our official Headquarters, we are gathering an immense library of books of the religions of the world. We have there at work eastern scholars, translating these survivals from past ages; from them we hope to receive much light upon religious thought and history. At present our growth

throughout the world is enormous and wonderful."

"Do you consider the present Christian Science, and mental science, or 'new thought' movement as evidence of awakened interest in spiritual things?" was asked of Colonel Olcott.

Reaction From Materialism

"The present ebullition, which is felt all over the world," he replied, "is the reaction from the intense materialism of the last century. Guizot pointed out the wave-like action of human interests. A period of tyranny is followed by explosions; revolutions of intensity equaling the preceding repression. The materialism, the absorption in physical development, which characterized the eighteenth and nineteenth centuries, brought about the reaction towards spiritual or intellectual things. There were the spiritualists, the mesmerists, their various religious enthusiasms, and Christian Science—which has really accomplished wonders. For it has always been the hardest problem to get men to see, feel, and practice the supremacy of mind over matter. This Mrs. Eddy has done, and thousands, and tens of thousands now subscribe to the doctrine that mind is all and matter non-existent.

No Stress Upon Cures

"It is a reactionary movement. As for the curing of disease by faith, by mind force, etc., it is not new. It has always been done. We lay no stress upon it in Theosophy, but many Theosophists have made cures—I have myself restored health to thousands of men, women and children. But it is no essential or important part of our religion, this healing of the body. The spirit of man, the universal spirit, is our study.

"What I object to personally in Christian Science and some of its kindred movements is the piling up of wealth which characterizes them. To exact money for healing the sick through spiritual means does not seem quite the most perfect thing to do. The healing

*One of the reporters of the *Chicago Journal* sent to that periodical the above account of an interview with the President-Founder, Colonel Olcott. The interview probably took place on Colonel Olcott's last visit to the U. S. in September, 1906.

and the teaching of all things spiritual should be as nearly free as they can be. All of these so-called 'science' religions seem to be fulfilled with materialistic ideas and practices.

Great Revival of Interest

"There is an immense revival of interest in the occult. We have astrologists and all sorts of seers and prophets and founders of religious cults. These are all a part of the great reaction from materialism.

"Theosophy has existed since human intelligence began the search after the only good, the only real, the universal soul. It takes into its bosom all religions; all mankind, and all of these it studies. Theosophy is ever a learner; never an autocrat. Each member is free to follow his own bent in his work in life. For instance, I am interested in education and my work in India and Ceylon is largely educational. Another member, with other interests, might take up other work. Each to his own liking, but none to interfere with his brother—and by 'his brother' I mean any other human being."

No Effort To Get Converts

Not a word, the reader will observe, about reincarnation, Karma and the other enthralling mysteries of Theosophy. The student who would learn the wonders and inspirations of the ancient religion must go as a seeker. There is no reaching out for converts on the part of members of Theosophical Societies.

I found Colonel Olcott a most unassuming, gentle, and courteous host.

"I was a journalist before the war," he said, as I rose to say good-bye. "I was with Horace Greeley on the *New York Tribune*."

"And did you win your military title in the war for the union?" I asked.

"Yes," was the reply, "in the war for human liberty."



Why Need Men Ever Grow Old?

Old age is not a matter of years. Counting by years, some of the oldest men in the world have not reached what is called middle life. They are old because they are old in soul. The soul is the true measure.

As soon as the freshness and interest is gone out of one's life, he is old.

As soon as one wants the years or the days to hurry by, or as he begins to think and talk about "killing time," he is getting old.

As soon as a man makes up his mind that the deepest human motive is selfishness, or that every man has his price, he is old; his heart is withered.

As soon as a man begins to suspect everybody's sincerity, he is old; his soul is wrinkled, whatever may be the appearance of his cheek. I know of nothing more dreadful than such premature and unnatural old age as comes from living selfishly and on the surface of life, until all that is noblest and deepest has faded away and has come to seem an unreality.

The man who lacks faith, whether faith in truth, or in justice, or in his fellow-man, or in himself, or in God, is aging in heart; weakness and decrepitude are creeping into his soul.

There are still other marks of real old age—old age of the heart and mind. As soon as the tender green of the grass or the gold of the dandelion or the witchery of the falling snowflake ceases to be a joy to one, he is aging.

He who habitually looks backward, instead of forward, is old; no matter if he has seen only twenty years of time.

He who is interested in nothing new is old.

He who sees Eden in the past, and who thinks the former times were better than these, is old.

He who distrusts the young, and thinks the great men are all dying off, with none to take their place, is old.

He who is timid and afraid to undertake new enterprises is old.

The pessimist is old. The skeptic and the cynic are old. The habitual fault-finder and complainer is old.

The man or woman or child who looks habitually on the dark side of things, and always thinks it is going to rain or snow or storm, is old.

The person, no matter how young he may be in years, who has made up his mind that he is unlucky, and that "when his bread and butter falls on the floor it always falls butter side down," is already old.

He who does not care for children is old. He to whom the laughter of children is not music is old. If a man has children and does not play with them and enjoy the play, he is old, and may well ask himself "Am I really their father? Am I not their grandfather?"

He who does not enjoy humor, and whose face seldom smiles, is old.

He who never has time to stop and hear a bird sing, or to admire a sweet flower, is old.

He to whom a rupee is of more value than an uplifting thought is very old and very poor.

Thus we see that old age of the mind and heart—the only kind that any of us need much to dread—has little to do with years. It is well-nigh as likely to come at forty or thirty or twenty as at seventy or eighty. In comparison with this kind of old age how little is to be feared the aging of the body! For in the oldest body may dwell the youngest spirit.—J. T. Sunderland—*Unity* (Chicago).

Pygmies—Giants

Men seven feet tall roamed Mexico in prehistoric times!

Paxon H. Hayes, Hollywood scientist, returning today from a pack-train exploration of Northern Sonora and the Yaqui River valley, reported he found their mummies and that they were Mongoloids.

"I believe my discoveries will force science to admit there were migrations by boat from a continent now sunk in the Pacific," Hayes said.

The giant mummies were found in caves at the side of pygmies mummified after the Egyptian method—*Examiner*, Los Angeles.

Suggestions For Children's Sleep

If, from the early months of life, children become accustomed to disregard the immediate environment during the sleeping period, they need not be protected from sound, light and other changing conditions, nor will they become dependent upon identical immediate surroundings, the same bed, the same position of the bed in the room, the same covering. As they grow older they will not rely upon a particular toy or object to be taken to bed with them or a repetition of motion, such as rocking, or of sound, such as singing, to produce sleep. Regularity in the hour of going to bed must never be broken, and when it is ascertained that the child is comfortable he must be left alone to go to sleep by himself.

Emotional factors influence sleep as children begin to make adjustments to their environment. The attitude of children towards sleep should always be pleasant. They should not be punished just at bedtime, and there should be no suggestions of fear connected with the dark or of being alone. Adults must not talk about sleeplessness before children. Too great excitement just before bedtime makes sleep more difficult. Over-solicitude on the part of the parents and constant demands by the children for attention after going to bed at night indicate poor training and always interfere with good sleeping habits. It is much easier to establish good habits than to correct bad ones.

Regularity in the day-time nap should be continued for all children up to the fourth or fifth year, and longer if the child sleeps at this time. After the fourth year of age the child should be awakened at the end of one and a half hours if a longer nap interferes with the night sleep. There should be a regular time for going to bed at night, which should be early enough to insure an adequate amount of sleep.

SOLON C. WOLFE, M. D., Hudson River State Hospital.

Water As Medicine

Many people do not realize the benefit to be had from a single glass of water.

It may be hot or cold, as you like. You may sip it, or quaff it at a swallow, if you wish.

It is Dr. Ghislain-Houzel, who writes the prescription for us in *L'Ami du Peuple* (Paris). He says:

"Glasses of water quite cool, taken abundantly between meals, in the morning early, in the evening as you step into bed, will promote the proper action of your kidneys, enabling them to function more energetically and more effectively at the same time.

"It might be noted in passing that warm water is an emetic always at hand, one which may be useful on occasion in the event of

the introduction into the stomach of elements alien to it.

"If tepid water gives powers of resistance to our stomach, water that is hot will not incommode it.

"On the contrary, hot water may make the cleansing of the stomach simpler, and may indeed render its processes easier.

"Take every morning, before eating, a coffee cup full of water as hot as you can stand it.

"You might, if you feel impelled, drop in a suspicion of lemon juice.

"You will soon feel the beneficial effects of this hot drink.

"Your stomach will rid itself of all the unpleasant residues that embarrass it, and your day will pass in a more agreeable manner.

"The practise of water-drinking tends to abate the tendency to arteriosclerosis.

"In truth, water-drinking, cultivated as a habit and as a satisfaction, practised assiduously, will ward off many of the infections which might otherwise jeopardize our existence."

—*Literary Digest*.

Disarm the Nursery

As you shape the young, so you shape the future.

No one wants the boys and girls who are now growing up to pass through the horrors of another war. No one wants the boys to kill and be killed just as they reach the strength of young manhood. No one wants the girls to suffer as their mothers have suffered.

But if our boys and girls are taught to look upon war as an ordinary event of life—still worse, if they are taught to *admire* it—we must expect them to acquiesce in war, and even to look forward to it.

If the children of all countries grow up in this attitude of mind, war will be inevitable in the next generation.

Mothers, teachers, and friends of children—you can help to stop this tragedy happening. *Disarm the nursery!*

Don't give the boys and girls war-toys, military helmets, toy-soldiers, toy-guns.

Give them boxes of bricks and plasticine, firemen's helmets, farm-yard figures, skittles, clockwork toys and meccano apparatus.

Don't give them books which glorify war, which awaken the war spirit, which praise warlike deeds.

Give them books about animals, and plants, about other lands, about stars, about heroic deeds of peace, and about fairies.

Don't give them pictures representing battle-fields, the tortures of the wounded and dying soldiers, or the intoxication of victory.

Give them pictures of healthy games, of pets, of children of other nations, and illustrations of fairy tales.

A Kingdom of Cheerfulness—without cruelty. A Kingdom of Kindness—without arms. A Kingdom of Peace—without hatred. A Kingdom of Reconciliation—without enmity. A Kingdom of Life, of Peace, of Work, of Love.—*Boy Scout Headquarters—Jammu & Kashmir, India.*

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