

A Diary from Adyar

Laura Gresham-Chase

Emotion

Annie Besant, D.Litt.

Small Worries

Bishop C. W. Leadbeater

Personality and Temperament

Dr. George S. Arundale

The Theosophical Society

Professor J. Emile Marcault

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The Personality



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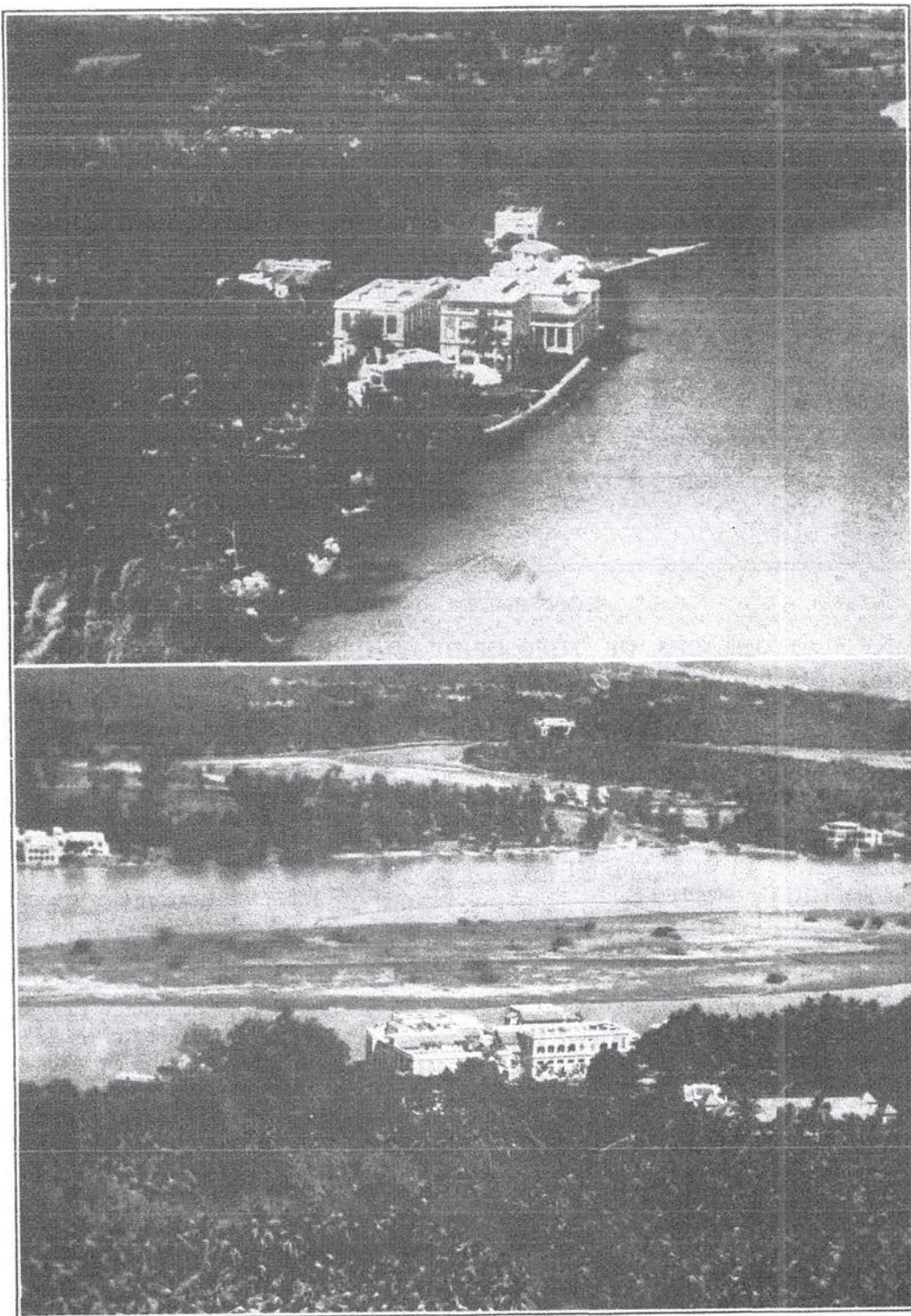
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*Aeroplane Photographs
of
Theosophical Headquarters
Adyar, Madras, India*



A Diary From Adyar

*57th Annual Convention
December 24th, 25th, 26th and 27th, 1932.*

By Laura Greshemer-Chase

MEMBERS are gathering from all the far and near places of the world, each day bringing greater numbers of them. The Compound begins to hum with voices in different languages, to resound to the tread of feet in all kinds of footgear, to vibrate to the throb of human hearts answering to the inner call—love for Theosophy, love for Adyar, love for our fellow-men. Of course we are filled with enthusiasm, you would be too were you here, as we are here—we Americans—here for the first time—a new adventure—a glorious adventure!

Last evening in the fine spacious entrance hall of the Headquarters building, Dr. Arundale was telling the gathering "clans" that Adyar owes so much to the generous understanding of the American Theosophists. It sounded delightfully gratifying to us, especially as we noticed the beautiful array of flags of all the nations, arranged chronologically according to the entrance of each country into the Theosophical Society, that the American flag was first!

Krishnaji is everywhere—one sees him walking, white-clad, in long swift strides to the sea—a flower in his hair—or visiting with groups of his

friends, chatting, laughing, or silently walking alone in the moonlit, jasmine-scented air. It is good to see him, to know that he is here amongst us all.

One constantly meets Dr. Arundale hurrying to or from the rooms of our two great leaders, where he spends a great part of his time in earnest consultation. He even has a bell connecting his bungalow with Dr. Besant's room, as she often desires his presence during the long hours of the night.

Today there was so much of picturesqueness, especially members from the eastern countries—Burma, Java, Ceylon, China, India. The Burmese costumes and head-dresses are especially intriguing, so much of the latter perched precariously high on the head. They are barefooted, barelegged, short-skirted, large-hatted. In fact, practically all the western visitors follow the eastern custom of going barefooted. I saw Mrs. Hilda Wood, looking like Maud Muller on a summer's day, not raking hay, however, but carrying in her arms a pet monkey.

Such an atmosphere of busy preparation—a thousand or more badges being beribboned and -pinned, costumes being made for the theatricals, Shri Rukmini Arundale and her co-artists constantly rehearsing, huts made of huge palm leaves appearing here and

there—all presenting a Compound of great activity.

The soft pad, pad, pad of the hundreds of bare feet on the sandy paths, the great throb, throb, throb of the hundreds of human hearts, makes one think of the description of some of the other great pilgrimages to famous shrines.

Saturday, December 24th

This morning, early, Bishop Leadbeater, in white with a long blue coat, drove to the station to meet his beloved Javanese contingent, a group of smiling enthusiastic consecrated youths and maidens. Later, they as well as others gathered in his big room where he sat chatting for two hours about the Masters, telling them that They are constantly here at Adyar. His radiance permeates Adyar, his beneficent smile when he looks at some young person seated at his feet, is engraved on one's heart.

7:40 A. M. found us all, hundreds of us, gathered in the great Headquarters Hall joining in the prayers of all religions—Hindu, Mohammedan, Buddhist, Jewish, Christian, Zoroastrian and others—a high light of unity in diversity.

Mr. Warrington, our Vice-President, in the Headquarters Garden (a lovely setting, quite different from the famous Banyan tree) in a deep resonant voice gave welcome to all the delegates. It is a real joy to see him so well again, so equal to the great responsibilities of his high office, so gracious a host to the representatives of so many nations. Mrs. Warrington as Convention hostess is ever smiling, efficient and untiring.

Mr. Jinarajadasa in his, the first, lecture on "A World in Distress: The Remedies as Seen by the Theosophist" (a series of four public lectures) sounded the note that the root of the world's trouble is due to the subtle change which has taken place in regard to what is worth seeking in life. The struggle for life has become intensified because our needs are greater and we feel that we cannot be happy unless we have more possessions. That the

economic creed of each nation is to sell as much as possible and buy little in return. The teaching of all religions that this world is an ante-chamber for another world is unfortunately fading away, because the idea of happiness in this life is the predominant note. Instead of soul for all, it is now money for all, unlike the old Chinese gospel of "if you have two loaves sell one and buy a lily." It is not more money we need, but more eyes for sunsets, flowers, trees; more ears for the overtones in the roar of the surf—these things are life: to discover the permanent from the fleeting is the reason we are born.

Bishop Leadbeater, following him and looking like the glorious statue of Michelangelo's Moses in Rome, said that religions usually fix their attention on other worlds; there is however but one great endless life, and each of us is working out a small fragment of it. The ego needs to descend in order to learn the lessons which can only be taught on the physical plane. The kind of life one lives down here depends upon how much one knows about the total of life. One is born into a certain country, race and religion for a particular purpose. He told us of the Planet (Mars) where experience has taught its inhabitants that even the worst monarchy is better than the everlasting struggle of a democracy. He believes that the collective brain of humanity can find the way out of this present world depression, because the wisdom of humanity is quite sufficient to settle all disputes. Selfish people are quite out of date. By fighting against your fellow-man you are but fighting against yourself.



On opening Convention, with about eight hundred members present, Mr. Warrington read a personal greeting from our beloved President, to which we listened with rapt, breathless, adoring attention: "Dear friends and brothers, sons and daughters," it began, "each one is dear to me as my own son and daughter"—and then at the end, "I now declare this Conven-

tion opened for the service of the Masters." I hope this greeting may be sent to each one of you, so that you too may feel her near, so thrillingly, happily near.

Then in his Vice-Presidential address Mr. Warrington said that Theosophy is now the need of the hour; everything today needs the Theosophical touch, is suffering for the want of just that unifying, vitalizing touch. Now is the time to arouse ourselves and spread its beneficent truths as never before. He spoke to us about Krishnaji being the great and honored guest of our Compound, that the hospitality of the T.S. is big enough and broad enough to be extended to him wherever he goes. We can help to make his mission a magnificent success, as this is our opportunity for coöperation. All that Krishnaji teaches could add itself easily to Theosophy, for teachers will come and teachers will go, but Theosophy will go on forever. The Society has studied the message of each great teacher throughout the ages, and it can continue to do so in connection with Krishnaji. The second Object of the T.S. being the study of comparative religions, while we have a great teacher in our midst let us study him.

At the close of the first session of Convention our learned Professor Wood gave a most enlightening address on the first stanza of *The Secret Doctrine*.

Sunday, December 25th

Christmas morning—a glorious day, blue Indian Ocean, a crowded colorful, happy Compound gathered in the Headquarters Garden to listen to our Mr. Rogers of America, the second lecture on "A World in Distress." He began by saying that the way of human evolution is a rough road, the failure of Atlantis being a monumental reminder. Is there an equally rough experience before humanity? Though productive capacity has never been so great as today, yet never before has there been so much distress, a substantial proportion of people living in idleness. Steadily and rapidly the ownership of material things is pass-

ing to corporations, money lenders, and banks. He gave us many heart-rending contrasts of extreme poverty and extreme wealth, saying that the youth of America is being denied the opportunity of participation in the affairs of life. Three hundred thousand of them are adrift, dependent upon charity, living like dogs in any dark corners—intelligent, capable youths, ready and eager for work yet perishing from hunger and disease. Where wealth has accumulated in the hands of the few, poverty has increased among the masses; less than 2% now own the wealth of 98%. Mr. Rogers feels that Theosophy offers a real remedy—the clear understanding of the law of action and reaction, that an injury to one is an injury to all. The development of compassion does not keep pace with the development of intellect. The problem may be complex but the fundamental principle simple.

There is a most picturesque outdoor Liberal Catholic Church in a Casuarina grove—a thatched roof, with open sides. This Christmas morning a great throng from many countries and races wended their way there, pondering upon the serious things which Mr. Rogers had been saying. A big crowd for such a tiny church—dear little brown faces sitting on the altar steps or crouching nearby on the ground—the sunbirds singing their glad song—the Ocean adding its deeper boom—a stranger Christmas than we have ever experienced in all our travels, a never-to-be-forgotten one.

At three o'clock a call went through the Compound that Dr. Besant was personally greeting the delegates. We flew to Headquarters and took our place in that long, excited line of expectant devotees. Some had come from very far in the hope of perhaps glimpsing their precious Leader. A surge of love and reverence swept through them as they patiently waited their turn for presentation. . . . She was seated on her balcony overlooking the beautiful Adyar River, as we filed past her with flowers in our hands. How lovely she looked, surrounded by

flowers, with her beloved son (Dr. Arundale) standing on one side of her, Rukmini on the other, and her ever vigilant watcher, Dr. Srinavasamurti, in attendance. Now a small, fragile body to be sure, but one sensed the indomitable warrior spirit that had fought so many battles for the good of humanity, not only in this but in many past incarnations.

The lantern-slide lecture, which Mr. Jinarajadasa called "The Occult Life of Dr. Besant," projected on the screen many pages of her own private *Diary*, telling about visits with and instructions from her Master, as well as the orders and words of encouragement she had received from The King of the World, the *Sanat Kumara*. These pages we believe are soon to be published.

Monday, December 26th

Mr. A. Ranganatha Mudaliar, M.L.C., in his, the third address of the series, described the sad exploited condition of India, saying that to his mind the remedy would be the revival of the old village life, with a spiritual background. Misery in India, as well as in the rest of the world, is due to broken brotherhood. India must realize that all are brothers and children of one Mother, and if a part is suffering it affects the whole. Nothing can stand between India and her goal if true brotherhood is really lived.

Tuesday, December 27th

In Dr. Arundale's lecture, the fourth of the series on "A World in Distress," he says we ourselves have created all these problems of depression, that they come from all of us, not from any particular class. We are all the time directly or indirectly creating depression through our treatment of the mineral, vegetable, animal and human kingdoms. He expounded upon our treatment of each of these kingdoms, saying that we step upon the happiness and well-being of others in order to obtain or ensure our own. We are pursuing the cult of ugliness when we ought to be filling ourselves with the spirit of reverence. We should not ignore the past, nor

treat it with contempt, but should recognize the beauty in it and add it to the beauty of the future. We must use our five senses to reverent end. Humility is the sense of the infinitely more, reverence the sense of the infinitely beautiful. The Theosophical Society stands on the side of goodwill against all forms of hatred; on the side of compassion against all forms of cruelty; on the side of beauty against all forms of ugliness. In the great renaissance of the Society on the threshold of which we now are, let us dedicate ourselves to the spirit of reverence, and make it our watchword, our clarion call.

Through the kind efforts of Mr. Warrington and Dr. Srinavasamurti the Convention had the most unusual and unique privilege of listening to Indian sacred music chanted by Brahmin priests from temples near Adyar. It was a most wonderful thing to hear these twelve men, under the direction of their priest leader, suddenly change from one rhythm to another in their chanting of the different Vedas.

These notes from a diary do not include all the many varied activities that were going on, such as the Federation of Young Theosophists, Theosophical Order of Service, Order of the Round Table, League of Parents and Teachers, Garden Party to delegates, a lighted Christmas tree for the very young village children, etc.

Rukmini Arundale's colorful and artistic entertainment thrilled the Convention. One of the portrayals was an episode in the life of the Lord Buddha, with a most gorgeous stage setting. In a jeweled costume she danced and sang a Brahmin religious dance to the flute accompaniment played by her brother, Subbia Magnau.

With the fragrance of the Mimosa trees in golden blossom, as well as the trees of wondrous red lilies, we do not separate after this Convention, but gather again together near the historic Banyan tree to listen each morning at eight o'clock to Krishnaji. A setting for the gods with a god to inspire us!



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

DESIRE for food, desire for sexual union, are the two fundamental desires of all living things—desire for food to maintain life, desire for sexual union to increase life. In both the sense of "more-ness" is experienced, or, otherwise stated, pleasure is felt. The desire for food remains a desire; the food is appropriated, assimilated, loses its separate identity, becomes part of the "Me." There is no continued relation between the eater and the food which gives scope for the elaboration of an emotion. It is otherwise in the sex-relation, which tends to become more and more permanent with the evolution of the individuality.

Two savages are drawn towards each other by the attraction of sex; a passion to possess the other arises in each; each desires the other. The desire is as simple as the desire for food. But it cannot be satisfied to the same extent, for neither can wholly appropriate and assimilate the other; each to some extent maintains his or her separate identity, and each only partially becomes the "Me" of the other. There is indeed an extension of the "Me" but it is by way of inclusion and not by way of self-identification. The presence of this persisting barrier is necessary for the transformation of a desire into an emotion. A continuing desire for union with the same object becomes an emotion, thoughts thus mingling with the primary desire to possess. The barrier which keeps the mutually attracted objects as two not

one, which prevents their fusion, while it seems to frustrate really immortalizes; were it swept away, desire and emotion alike would vanish, and the Twain-become One must then seek another external object for the further self-expansion of pleasure.

To return to our savages, desire-united. The woman falls sick, and ceases, for the time, to be an object of sex-gratification. But the man remembers past, and anticipates future, delight, and a feeling of sympathy with her suffering, of compassion for her weakness, arises within him. The persisting attraction towards her, due to memory and anticipation, changes desire into emotion, passion into love, and sympathy and compassion are its earliest manifestations. These, in turn, will lead to his sacrificing himself to her, waking to nurse her when he would sleep, exerting himself for her when he would rest. These spontaneous moods of the love-emotion in him will later solidify into virtues, i.e., will become permanent moods in his character, showing themselves in response to the calls of human need to all persons with whom he comes into contact, whether they attract him or not. We shall see later that virtues are simply permanent moods of *right emotion*.

Before, however, dealing with the relation of ethics and emotion, we must further realize the fundamental identity of Desire and Emotion by noting their characteristics and divisions. As this is done, we shall find that emotions do not form a mere

* From *A Study in Consciousness*.

jungle, but that all spring from one root, dividing into two main stems, each of these again subdividing into branches, on which grow the leaves of virtues and vices. This fruitful idea, making possible a *science of the emotions*, and hence an intelligible and rational system of ethics, is due to an author, Bhagavan Das, who has for the first time introduced order into this hitherto confused region of consciousness. Students of psychology will find in his *Science of the Emotions* a lucid treatise, setting forth this scheme, which reduces the chaos of the emotions into a cosmos, and shapes therein an ordered morality. The broad lines of exposition followed here are drawn from that work.

We see that Desire has two main expressions; desire to attract, in order to possess, or again to come into contact with, any object which has previously afforded pleasure; desire to repel in order to drive far away or to avoid contact with any object which has previously inflicted pain. Attraction and Repulsion are the two forms of Desire, swaying the Self.

The Emotion which is of the nature of Attraction, attracting objects to each other by pleasure, the integrating energy in the universe, is called Love. The Emotion which is of the nature of Repulsion, driving objects apart from each other by pain, the disintegrating energy in the universe, is called Hate. These are the two stems from the root of Desire, and all the branches of the emotions may be traced back to one of these twain.

Hence the identity of the characteristics of Desire and Emotion; Love seeks to draw to itself the attractive object, or to go after it, in order to unite with it, to possess, or be possessed by, it. It binds by pleasure, by happiness, as Desire binds. Its ties are indeed more lasting, more complicated, are composed of more numerous and more delicate threads interwoven into greater complexity, but the essence of Desire-attraction, the binding of the two objects together, is the essence of Emotion-Attraction, of Love. And so does Hate seek to drive away from

itself the repellent object, or to flee from it, in order to be apart from it, to repulse, or be repulsed by, it. It separates by pain, by unhappiness. And thus the essence of Desire-Repulsion, the driving apart of two objects, is the essence of Emotion-Repulsion, of Hate. Love and Hate are the elaborated and thought-infused forms of the simple Desires to possess and to shun.

Man has been described as a "social animal"—the biological way of saying that he develops best in contact with, not in isolation from, his fellows. His distinctively intellectual characteristics need, for their evolution, a social medium, and his keenest pleasures—and hence necessarily his keenest pains—arise in his relations with others of his own species. They alone can evoke from him the responses on which his further growth depends. All evolution, all the calling out of latent powers, is in response to stimuli from without, and, when the human stage is reached, the most poignant and effective stimuli can only come from contacts with human beings.

Sex-attraction is the first social bond, and the children born to the husband and wife form, with them, the first social unit, the family. The prolonged helplessness and dependence of the human infant give time for the physical passion of parentage to ripen into the emotion of maternal and paternal love, and thus give stability to the family, while the family itself forms a field in which the various emotions inevitably play. Herein are first established definite and permanent relations between human beings, and on the harmony of these relations, on the benefits bestowed by these relations on each member of the family, does the happiness of each depend.

We have already seen how sex-passion evolves, under the stress of circumstances, into the emotion of love, and how this love shows itself as tenderness and compassion when the wife, instead of being the equal mate, becomes helpless and dependent, in the

temporary physical inferiority caused, say, by child-bearing. Similarly, should sickness or accident reduce the husband to the temporary physical inferiority, tenderness and compassion will flow out to him from the wife. But these manifestations of love cannot be shown by the stronger without evoking from the weaker answering love-manifestations; these in the condition of weakness will have as their natural characteristics trust, confidence, gratitude, all equally love-emotions colored by weakness and dependence. In the relation of parents to children and of children to parents, where physical superiority and inferiority are far more strongly marked and persist for a considerable period of time, these love-emotions will be continually manifested on both sides. Tenderness, compassion, protection, will be constantly shown by the parents to the children, and trust, confidence, gratitude, will be the constant answer of the children. Variations in the expression of the love-emotion will be caused by variety of circumstances, which will call out generosity, forgiveness, patience, etc., on the part of the parents, and obedience, dutifulness, serviceableness, etc., on the part of the children. Taking these two classes of love-emotions, we see that the common essence in the one class is benevolence, and in the other, reverence; the first is love looking downwards on those weaker, inferior to itself; the other love looking upwards on those stronger, superior to itself. And we can then generalize and say: Love looking downwards is *Benevolence*; Love looking upwards is *Reverence*; and these are the several common characteristics of Love from superiors to inferiors, and Love from inferiors to superiors universally.

The normal relations between husband and wife, and those between brothers and sisters, afford us the field for studying the manifestations of love between equals. We see love showing itself as mutual tenderness and mutual trustfulness, as consideration, respect, and desire to please, as quick insight into and endeavor to fulfill the wishes

of the other, as magnanimity, forbearance. The elements present in the love-emotions of superior to inferior are found here, but mutuality is impressed on all of them. So we may say that the common characteristic of Love between equals is Desire for Mutual Help.

Thus we have Benevolence, Desire for Mutual Help, and Reverence as the three main divisions of the Love-Emotion, and under these all love-emotions may be classified. For all human relations are summed up under the three classes: the relations of superiors to inferiors, of equals to equals, of inferiors to superiors.

A similar study of the Hate-Emotion in the family will yield us similar fruits. Where there is hate between husband and wife, the temporary superior will show harshness, cruelty, oppression to the temporary inferior, and these will be answered by the inferior with hate manifestations characteristic of weakness, such as vindictiveness, fear and treachery. These will be even more apparent in the relations between parents and children, when both are dominated by the Hate-Emotion, since the disparity is here greater, and tyranny breeds a whole crop of evil emotions—deceit, servility, cowardice, while the child is helpless, and disobedience, revolt, and revenge result as it grows older. Here again we seek a common characteristic, and find that Hate looking downwards is Scorn, and looking upwards is Fear.

Similarly, Hate between equals will show itself in anger, combativeness, disrespect, violence, aggressiveness, jealousy, insolence, etc., all the emotions which repel man from man when they stand as rivals, face to face, not hand in hand. The common characteristic of Hate between equals will thus be Mutual Injury. And the three main characteristics of the Hateful Emotion are Scorn, Desire for Mutual Injury, and Fear.

Love is characterized in all its manifestations by sympathy, self-sacrifice, the desire to give; these are its essential factors, whether as Benevolence, as Desire for Mutual Help, as Rever-

ence. For all these directly serve Attraction, bring about union, are of the very nature of Love. Hence Love is of the Spirit; for sympathy is the feeling for another as one would feel for oneself; self-sacrifice is the recognition of the claim of the other, as oneself; giving is the condition of spiritual life. Thus Love is seen to belong to the Spirit, to the life-side of the universe.

Hate, on the other hand, is characterized in all its manifestations by antipathy, self-aggrandizement, the desire to take; these are its essential factors, whether as Scorn, Desire for Mutual Injury, or Fear. All these directly serve Repulsion, driving one apart from another. Hence, Hate is of matter, emphasizes manifoldness and differences, is essentially separateness, belongs to the form-side of the universe.

We have thus far dealt with the play of Emotion in the family, because the family serves as a miniature of society. Society is only the integration of numerous family units, but the absence of the blood tie between these units, the absence of recognized common interests and common objects, makes it necessary to find some bond which will supply the place of the natural bonds in the family. The family units in a society appear on the surface as rivals, rather than as brothers and sisters; hence the Hate-Emotion is more likely to rise than the Love-Emotion, and it is necessary to find some way of maintaining harmony; *this is done by the transmutation of Love-Emotions into Virtues.*

The Birth of Virtues

We have seen that when the members of a family pass beyond the small circle of relatives, and meet people whose interests are either indifferent or opposed to them, there is not between them and the others the mutual interplay of Love. Rather does Hate show itself, ranging from the watchful attitude of suspicion to the destroying fury of war. How then is a society to be composed of the separate family units?

It can only be done by making per-

manent all the emotional moods which spring from Love, and by eradicating those which spring from Hate. *A permanent mood of a love-emotion directed towards a living being is a Virtue; a permanent mood of a hate-emotion directed against a living being is a Vice. This change is wrought by the Intellect—which bestows on the emotion a permanent character, seeking harmony in all relations, in order that happiness may result.* That which conduces to harmony and therefore to happiness in the family, springing spontaneously from Love, is Virtue when practised towards all in every relation of life. Virtue springs from Love and its result is happiness. So also that which conduces to disharmony and therefore to misery in the family, springing spontaneously from Hate, is Vice when practised towards all in all relations of life.

An objection is raised to this theory, that the permanent mood of a love-emotion is a virtue, by pointing out that adultery, theft and other vices may spring from the love-emotion. Here analysis of the elements entering into the mental attitude is necessary. It is complex, not simple. The act of adultery is motivated by love, but not by love alone. There enter into it also contempt of the honor of another, indifference to the happiness of another, the selfish grasping at personal pleasure at the cost of social stability, social honor, social decency. All these spring from hate-emotions. The love is the one redeeming feature in the whole transaction, the one virtue in the bundle of sordid vices. Similar analysis will always show that when the exercise of a love-emotion is wrong, the wrongness lies in the vices bound up with its exercise, and not in the love-emotion itself.

Right and Wrong

Let us turn for a moment, to the question of Right and Wrong, and see the relation they bear to bliss and misery. For there is an idea widely current that there is something low and materialistic in the view that virtue is the means to bliss. Many think that

this idea degrades virtue, giving it the second place where it should hold the first, and making it a means instead of an end. Let us then see why virtue must be the path to bliss, and how this inheres in the nature of things.

When the Intellect studies the world, and sees the innumerable relations established therein, *and observes that harmonious relations bring about happiness, and that jarring relations bring about misery*, it sets to work to find out the way of establishing universal harmony and hence universal bliss. Further, it discovers that the world is moving along a path which it is compelled to tread—the path of evolution—and it finds out the law of evolution. For a part, a unit, to set itself with the law of the whole to which it belongs means peace, harmony, and therefore happiness, while for it to set itself against that law means friction, disharmony, and therefore misery.

Hence the Right is that which, being in harmony with the great law, brings bliss, and the Wrong is that which, being in conflict with the great law, brings misery.

When the intellect, illuminated by the Spirit, sees nature as an expression of divine Thought, the law of evolution as an expression of the divine Will, the goal as an expression of divine Bliss, then for harmony with the law of evolution we may substitute harmony with the divine Will, and the Right becomes that which is in harmony with the Will of God, and *morality becomes permeated with religion*.

Virtue and Bliss

Perfection, harmony with the divine Will, cannot be separated from bliss. Virtue is the road to bliss, and if anything does not lead there it is not virtue. The perfection of the divine nature expresses itself in harmony, and when the scattered "divine fragments" come into harmony they taste bliss. This fact is sometimes veiled by another, i.e., that the practice of a virtue under certain circumstances brings about misery. That is true, but the

misery is temporary and superficial, and the balance between that outer misery and the inner bliss arising from the virtuous conduct, is in favor of the latter; and further, the misery is not due to the virtue but to the circumstances which oppose its practice, to the friction between the good organism and the evil environment. So when you strike a harmonious chord amid a mass of discords, for a moment it increases the discord. The virtuous man is thrown into conflict with evil, but this should not blind us to the fact that bliss is ever wedded indissolubly to Right and misery to Wrong. Even though the righteous may suffer temporarily, nothing but righteousness can lead to bliss. And if we examine the consciousness of the righteous, *we find that he is happier in doing the right though superficial pain may result, than in doing the wrong which would ruffle the inner peace*.

The commission of a wrong act would cause him inner anguish outweighing the external pleasure. Even in the case where righteousness leads to external suffering, the suffering is less than would be caused by unrighteousness. It has well been said that for the man who dies for the sake of truth, death is easier than life with falsehood. It is easier and pleasanter for the righteous man to die as a martyr, than to live as a hypocrite.

Where the inner nature of things is peace and joy, the harmony which permits that nature to unveil itself must bring peace and joy, and to bring about this harmony is the work of virtue.

The Transmutation of Emotions into Virtues and Vices

We have now to see more fully the truth of what was said above, *that virtue grows out of emotion*, and how far it is true that a virtue or a vice is merely a permanent mood of an emotion.

Our definition is that virtue is a permanent mood of the love-emotion, and vice a permanent mood of the hate-emotion.

The emotions belonging to love are the constructive energies which, drawing people together, build up the family, the tribe, the nation. Love is a manifestation of attraction, and hence holds objects together. This process of integration begins with the family, and the relations established between its members in the common life of the family entail, if there is to be happiness, the acting towards each other in a helpful and kindly way. The obligations necessary for the establishment of happiness in these relations are called duties, *that which is due from one to the other*. If these duties are not discharged the family relations become a source of misery, since the close contacts of the family make the happiness of each dependent on the treatment of him by the others. No relation can be entered into between human beings which does not establish an obligation between them, a duty of each towards the other. The husband loves the wife, the wife the husband, and nothing more is needed to lead each to seek the other's happiness than the intense spontaneous wish to make the beloved happy. This leads the one who can give to supply what the other needs. In the fullest sense, "love is the fulfilling of the law"; there is no need for the feeling of an obligation, for love seeks ever to help and to bless, and there is no need for "thou shalt" or "thou shalt not."

But when a person, moved by love to discharge all the duties of his relation with another, comes into relation with those he does not love, how is a harmonious relation with them to be established? By recognizing the obligations of the relation into which he has entered, and discharging them. *The doings which grew out of love in the one case present themselves as obligations, as duties, in the other, where love is not present*. Right reason works the spontaneous actions of love into permanent obligations, or duties, and the love-emotion, made a permanent element of conduct, is called a virtue. This is the justification of the statement that a virtue is the

permanent mood of a love-emotion.

A permanent state of emotion is established which will show itself when a relation is made; the man discharges the duties of that relation; he is a virtuous man. He is moved by emotions made permanent by the intellect, which recognizes that happiness depends on the establishment of harmony in all relations. *Love, rationalized and fixed by the intellect, is virtue*.

In this way may be built up a science of ethics, of which the laws are as much an inevitable sequence as those on which any other science is built.

So also between the hate emotion and vices there is a similar relation. The permanent mood of a hate-emotion is a vice. One person injures another and the second returns the injury; the relation between these two is inharmonious, productive of misery. And as each expects injury from the other, each tries to weaken the other's power to inflict injury, and this is the spontaneous action of hate. When this mood becomes permanent, and a man shows it in any relation into which he enters wherein the opportunity for its manifestation arises, then it is called a vice. A man of uncontrolled passions and undeveloped nature strikes a blow, a spontaneous expression of hate. *He repeats this often, and it becomes habitual when he is angry*. He inflicts pain and takes pleasure in the infliction. The vice of cruelty is developed, and if he meets a child or a person weaker than himself, he will show cruelty merely because he comes into relation with them. As the love-emotion, guided and fixed by right reason, is virtue, so the hate-emotion, guided and fixed by distorted and blinded reason, is vice.

Application of the Theory to Conduct

When the nature of virtue and vice is thus seen, it is clear that the shortest way of strengthening the virtues and eliminating the vices is to *work directly on the emotional side of the character*. We can strive to develop the love-emotion, thus affording the

material which the reason will elaborate into its characteristic virtues. The development of the love-emotion is the most effective way of evolving the moral character, virtues being but the blossoms and the fruits which spring from the root of love.

The value of this clear view of the transmutation of emotions into virtues and vices lies in the fact that it gives us a definite theory on which we can work; it is as though we were seeking a distant place, and a map were placed before our eyes; we trace thereon the road which leads from our present position to our goal. So many really good and earnest people spend years

in vague aspirations after goodness, and yet make but little progress; they are good in purpose but weak in attainment; this is chiefly because they do not understand the nature in which they are working, and the best methods for its culture. They are like a child in a garden, a child eager to see his garden brilliant with flowers, but without the knowledge to plant and cultivate them, and to exterminate the weeds which overgrow his plot. Like the child, they long for the sweetness of the virtue-flowers, and find their garden overrun with the rank growth of weeds of vice.

En Avant

By Marsyas

What fools are we, who cannot break the chain
That holds us bond-slaves to the out-worn past,
Nay, rather worship it, and clutch it fast
Whenas the wear and tear, the frost and rain
Of time, would loosen it! The red, rough stain
Would eat the links and free our souls at last,
We scour and cleanse, till, as in mirror glassed,
We read therein our pitiful triumph plain.

Know that life is, whatever may have been;
Today is ours, though days unsummed have fled;
Before us rolls untried a boundless scene,
Stretch countless paths where feet may blithely tread;
Look not behind—on, on, with courage keen,
And let the dead past sepulchre its dead!



Eleusinia

By James H. Cousins
(India)

I

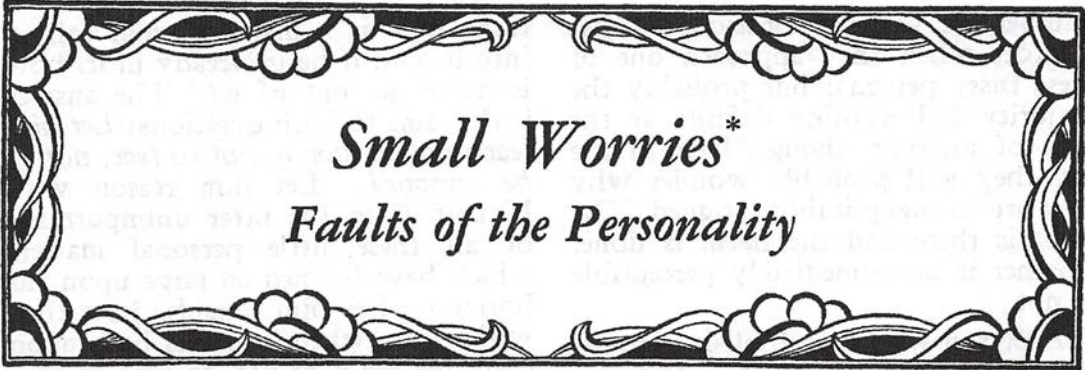
Last night I marched in vision with a crowd
Bearing my branch with ritual gesturing,
Because Persephone had felt the spring,
And dark Demeter shed Her wintry shroud.
There was a mother-mood upon the cloud,
And infant lips in Earth's new burgeoning.
More than mere flight was in the halcyon's wing.
All life Life's ancient victory avowed.

I woke as one who his own phantom finds
Initiate in immortal Mystery
Whose Earthward masks are moulded of the mind's
Collaboration with Reality;
And knew that in the primal Mother's veins
The Eleusinian ecstasy remains.

II

Abas, an urchin in a scanty suit,
When lone Demeter stooped to quench Her thirst
Beside a spring, his lips in mockery pursed—
And found himself changed to a water-newt!
And she shall darken eyes that dare dispute
Lewdly the sanctuaries where life is nursed;
And muteness cast on mouths that have aspered
Her Mysteries on a lascivious lute.

But they are Her branch-bearers, who would break
No least integrity of shape or soul;
Who not mere knowing for true knowledge take;
But, reaching wholly towards Life's perfect whole,
Look not too coldly on the ardent skies,
And not too warmly in Love's asking eyes!



*Small Worries**

Faults of the Personality

By Bishop C. W. Leadbeater

UNNECESSARY worry seems to be the keynote of modern life. Not only those who are making special efforts to progress are making themselves unreasonably uncomfortable, but the same vice is quite common even in ordinary life. The astral body of the average man is a sad sight for a clairvoyant. . . .

Of course it is understood that the matter of an astral body must always be in perpetual vibration, but there should be a certain order in this, and a certain limit to it. The more developed man has five rates of vibration, but the ordinary man shows at least nine rates, with a mixture of varying shades in addition. That is clearly not so good as the other, but the case of the majority of people in the West is really far worse than that. To have even nine rates of simultaneous vibration is already bad enough, but in the astral body of many a man and woman one might easily observe fifty rates or even a hundred. The body should be divided into a few fairly definite areas, each swinging steadily at its normal rate, but instead of that, its surface is usually broken up into a multiplicity of little whirlpools and cross-currents, all battling one against the other in the maddest confusion.

All these are the result of little unnecessary emotions and worries, and the ordinary person of the West is

simply a mass of these. He is troubled about this thing, he is annoyed about that, he is in fear about a third, and so on; his whole life is filled with petty little emotions, and all his strength is frittered away on them. A really great emotion, be it good or bad, sweeps over the whole of a man's astral body and for the time brings it all to one rate of vibration; but these small worries make little vortices or centers of local disturbance, each of which persists for a considerable time.

The astral body which thus vibrates fifty ways at once is a blot upon the landscape and a nuisance to its neighbors. It is not only a very ugly object—it is also a serious annoyance. It may be compared to a physical body suffering from some unusually aggravated form of palsy, with all its muscles jerking simultaneously in different directions. But to make the illustration even partially adequate we should have to assume that this palsy was contagious, or that every one who saw its unfortunate results felt an irresistible tendency to reproduce them. For this horrible chaos of catastrophic confusion produces an unpleasant and most disturbing effect upon all sensitive people who approach it; it infects their astral bodies and communicates to them a painful sensation of unrest and worry.

Only a few have yet unfolded the faculties which enable them to see this maleficent influence in action; a larger

* From *The Inner Life*.

number are vaguely conscious of discomfort when they approach one of these fussy persons; but probably the majority feel nothing definite at the time of meeting, though later in the day they will probably wonder why they are so inexplicably fatigued. The effect is there and the harm is done, whether it be immediately perceptible or not.

A person who is so foolish as to allow himself to get into this condition does much harm to many, but most of all to himself. Frequently the perpetual astral disturbance reacts through the etheric upon the dense physical vehicle, and all sorts of nervous diseases are produced. Nearly all nerve troubles are the direct result of unnecessary worry and emotion, and would soon disappear if the patient would but hold his vehicles still and possess his soul in peace.

But even in cases where a strong physical body is able successfully to resist this constant irritation from the astral, its effect upon its own plane is no less disastrous. These tiny centers of inflammation which thus cover the whole astral body are to it what boils are to the physical body—not only themselves causes of acute discomfort, sore spots the least touch upon which produces terrible pain, but also *weak* spots through which the life-blood of vitality drains away, and through which also blood-poisoning from without may take place. A person whose astral body is in this distracted condition can offer practically no resistance to any evil influence which he may encounter, while he is quite unable to profit by good influences. His strength flows out through these open sores, at the same time that all sorts of disease-germs find entrance by them. He is not using and controlling his astral body as a whole, but allowing it to break up into a number of separate centers and control *him*. His little worries and vexations establish themselves and confirm their empire over him until they become a legion of devils who possess him so that he cannot escape from them.

This is a painfully common condi-

tion; how is a man to avoid falling into it, and if he is already in it, how is he to get out of it? The answer is the same to both questions: *Let him learn not to worry, not to fear, not to be annoyed.* Let him reason with himself as to the utter unimportance of all these little personal matters which have loomed so large upon his horizon. Let him consider how they will appear when he looks back upon them for the next life, or even twenty years hence. Let him lay well to heart the words of wisdom, that of all the outward things that happen to a man "nothing matters much, and most things matter not at all." What he himself does or says or thinks is of importance to him, for that forms his future; what other people do or say or think matters to him nothing whatever. Let him abstract himself from all these little pin-pricks of daily life, and simply decline to be worried by them.

It will need some resolution at first, for it requires effort to conquer a well-established bad habit. He will find his mind muttering to him over and over again: "Mrs. Jones spoke evil of me; perhaps she is doing it now; perhaps other people may believe her; perhaps it may do me harm," and so on *ad infinitum*. But he must reply: "I don't care *what* Mrs. Jones has said, though I am sorry the poor woman should make such bad karma. I absolutely decline to think of it or of her. I have my work to do, and have no time to waste in thinking of foolish gossip."

Or it may be that forebodings of coming evil are constantly thrusting themselves into his brain: "Perhaps next year I may lose my position; perhaps I shall be starving; perhaps I shall be bankrupt; perhaps I may lose the affection of some friend." This also should be met firmly: "Perhaps all these things may happen, but also perhaps they may not, and it is useless to try to cross a bridge before one comes to it. I shall take all reasonable precautions, and when that is done I decline to think further of the matter. Worrying cannot affect whatever may

be coming, but it can and certainly will make me unfit to meet it. Therefore I refuse to worry; I definitely turn my back on the whole subject."

Another common form of worry which leads to the most serious results is the folly of taking offence at something which somebody else says or does. Ordinary common-sense would lead a man to avoid this mistake, and yet those who do avoid it are few. It needs only that we should think dispassionately about the matter, and we shall see that what the other man has said or done cannot make any difference to us. If he has said something which has hurt our feelings, we may be sure that in nine cases out of ten he has not meant it to be offensive; why then should we allow ourselves to be disturbed about the matter? Even in the rare cases when a remark is intentionally rude or spiteful, where a man has said something purposely to wound another, it is still exceedingly foolish of that other to allow himself to feel hurt. If the man had an evil intention in what he said, he is much to be pitied, for we know that under the law of divine justice he will certainly suffer for his foolishness. What he has said need in no way affect us; for, if we think of it, no effect whatever has really been produced.

The irritating word does not in any way injure us, except in so far as we may choose to take it up and injure ourselves by brooding over it or allowing ourselves to be wounded in our feelings. What are the words of another, that we should let our serenity be disturbed by them? They are merely a vibration in the atmosphere; if it had not happened that we heard them, or heard of them, would they have affected us? If not, then it is obviously not the words that have injured us, but the fact that we heard them. So if we allow ourselves to care about what a man has said, it is *we* who are responsible for the disturbance created in our astral bodies, and not he.

The man has done and can do nothing that can harm us; if we feel hurt and injured and thereby make ourselves a great deal of trouble, we have ourselves to thank for it. If a

disturbance arises within our astral bodies in reference to what he has said, that is merely because we have not yet gained control over those bodies; we have not yet developed the calmness which enables us to look down *as souls* upon all this, and go on our way and attend to our own work without taking the slightest notice of foolish or spiteful remarks made by other men. This is the merest common-sense, yet not one in a hundred will act upon it.

The fact is that any one who wishes to become a student of occultism must not have any personal feelings that can be offended under any circumstances whatever. A man who has them is still thinking of himself; whereas our duty is to forget ourselves in order to remember the good of others. Nothing can offend you if you have resolved not to be offended—if you are thinking only how to help the other man, and not at all of yourself.

Another variant of the disease is less personal and therefore is so far less blame-worthy, but hardly less prejudicial to progress. It is the habit of fussing over trifles in business or in household affairs. This always involves a lack of discrimination and of the sense of perspective. It is quite true that a household or a business must be orderly, that things must be done punctually and exactly; but the way we achieve this is to set up a high ideal and press steadily towards it—not to irritate every one by ceaseless, useless worry. The person who is so unfortunate as to be afflicted with a disposition of this kind should make a most determined fight against it, for until he conquers it he will be a force working always for friction and not for peace, and so will be of little real use in the world. His symptoms differ slightly from those of the more personal worrier; in his case there are fewer of the carbuncular vortices, but there is a perpetual tremor, an unrest of the whole astral body which is equally disquieting to others, equally subversive of happiness and advancement for the fusser himself.

The man *must* learn to be master of his mind and his feelings, and steadily reject every thought and emotion which his highest self does not approve. A chaos of petty emotions is unworthy of a rational being, and it is to the last degree undignified that man, who is a spark of the Divine, should allow himself to fall under the sway of his desire-elemental—a thing that is not even a mineral yet.

I have already said that this disastrous astral confusion is often prejudicial to physical health; but it is invariably worse than prejudicial to progress on the path—it is absolutely fatal to it. One of the first great lessons to be learnt on that path is perfect self-control, and a long stage on the way to that is complete absence of worry. At first, from mere habit, the matter of the astral body will still be swept readily into unnecessary

vortices, but every time that happens the man must firmly obliterate them, and restore the steady swing of the feelings which he, as an ego, really desires to have.

Let him fill himself so entirely with the divine love that it may be ever pouring from him in all directions in the shape of love for his fellow-men, and then there will be no room for unnecessary vibrations; he will have no time to worry over trifling personal matters if his whole life is spent in the service of the Logos, in trying to help forward the evolution of the world. To make any real progress or to do any real work a man must turn from the lower and reach towards the higher; he must come out of *our* world into *Theirs*—out of the restlessness into the peace which passeth understanding.

Life

By Ana
(Michigan)

Life—

The well Beloved, the Eternal;
The Everlasting Mother whose great love
Gave birth to myriad forms, from dull insensate clay
To man's heroic zeal and poets' fire.
Who with unchanging calm compassion waits
Through timeless aeons for the fruit
Of evolution's certain garnering.
Yet, when the man
Shakes loose
The shackles of his fond illusions and
Stands free, unhampered in the light of Truth,
Life holds him not more dear than that
Dull stone adown the path his feet
Had trodden on the road to God.

Personality and Temperament*

By Dr. George S. Arundale

THIS subject, friends, is of very great interest to everybody, and everyone should very largely have made up his own mind with regard to the nature of his temperament and personality. In other words, he should *know himself* to a very considerable extent, but people are never quite certain as to whether they do know themselves, and so are always eager to try to learn to look upon themselves from some point of view, some angle different perhaps from that with which they are ordinarily accustomed to regard themselves. We are very much interested in ourselves, full of ourselves, and the more we know about ourselves, the better. That is, provided we utilize the knowledge not to the small ends of our own small personalities, but to the greater ends of our higher selves.

Now I want to put before you my own views with regard to the personality and temperament of an individual. These views are colored largely from what we may call Theosophical sources, but the Theosophical Society is not responsible for them, for fortunately the Theosophical Society, as such, has no dogmas, doctrines, *compulsions* as to belief or opinion. Each individual member is exhorted and encouraged to be an earnest seeker after truth in his own and along whatever lines may be congenial to him. All that is asked from him is that he shall give to others the same respect, appreciation, and under-

standing which he has a right to demand for himself—his own views, convictions, and opinions. So while I stand before you as a very ardent member of the Theosophical Society of about thirty-five years' standing, I am not speaking in the name of the Society, as no one can speak in the name of the Society. The Society exists primarily to promote brotherhood, comradeship, and secondarily to promote the pursuit of truth. It leaves every individual free to pursue truth in his own way, realizing that the more individuals pursue truth along their own lines, the more they are together in that freedom, the more each individual will be stimulated and helped to pursue and know his own truth for himself. So I am speaking for myself, and out of my own experience.

Now let us consider personality with just a passing reference to origins: It is of vital importance for each individual to endeavor to consider whence he came, what particular way he is treading in this particular life, and whither he is directing his footsteps. Whence do we come before birth? What is our individual nature today, and whither shall we be going after death? These are very important questions. With regard to the past the essence and nature of life is a "from-ness." It is the spirit of transcendence, a moving away from a less to a more. From-ness was restless in the beginning of time and God said, "Let there be light," and there

* Unrevised notes of a recent lecture in Hollywood, Calif.

was dust. Of course, ordinarily we say, "There was light," but really in fact, as astronomers will tell us, there was dust and it was out of the forms of cosmic dust that the life in you and me has evolved to its present state of unfoldment. We live and move and have our being in our present physical bodies.

If we look back into the infinite distances of time, into the earliest origins of our particular evolutionary period, we perceive that life came into being, as it were, in dust. Out of that dust life has emerged through countless forms, through myriads, eons of ages to that state which we know at present as the human kingdom, and to those great kingdoms beyond the human about which we know so little. It is a kind of process of evolution from the log-cabin of dust to the white-house of superhumanity. That is the great process of growth and here you and I are in the middle of that wave of evolution—shall we say half-way or a quarter-way? We do not know exactly where we stand, but we do know we have come from an infinitely distant past and are moving toward an infinitely distant future. We have reached the human kingdom in this great process of evolution. Of course, we did not *begin* our evolution in the human kingdom. We started, we will assume, in the dust. If you like to go farther back still, you may say in pre-dust conditions. Then we went into the mineral kingdom, the vegetable kingdom, the animal kingdom, and at last we find ourselves in the human kingdom.

The Hindu philosophy, the greatest philosophy in the world, the most comprehensive, the oldest philosophy, traces the growth of life through a sleep in the mineral kingdom, a dreaming, a stirring into a greater life in the vegetable kingdom, an awakening in the animal kingdom, then to that particular mode of self-consciousness which you and I possess and enjoy in the human kingdom itself. So in every kingdom there is a case of from dust to rock, from rock to diamond. Every particle of life passes through

the ascending grades of form in its own particular kingdom of evolution, attains kingship in its own kingdom, and so is ready to pass onwards into the kingdom beyond.

You and I began as savages in the human kingdom. In our present condition of advancement, we are partially civilized. Some day we shall become more cultured, and later on we shall become kings of the human kingdom itself, having learned the lessons of the human kingdom, knowing for what purposes we are in the human kingdom, and being able to transcend those forms by which hitherto we have been imprisoned, and so be ready to proceed in our onward pilgrimage into the superhuman kingdoms beyond. This is our state at the present time. Savagery behind us, civilization of a sort in our midst, greater culture to come, kingship to be, greatness, splendor, all the qualities of the human kingdom which are noblest, grandest, finest. That is the state to which we can look forward, and why knowledge of our personalities is so important at our present stage.

We are generally rather proud of our condition of civilization. We think what a wonderful civilization this is, how marvelous is the difference between our civilized selves, with all the implements and appurtenances of civilization, and the condition of the savage. Yet there is a tremendous amount of crudeness, pettiness, and smallness about us, infinitely more ignorance than wisdom, infinitely more ignorance than truth. How much more truth there is yet to know than the little amount of truth we now know! How much change there must take place from time to time, even in the truth of which we are most certain, in the light of that truth which has yet to come! We have the duty not of pride but rather of humility, recognizing that we are only to a certain extent advanced, only a short way up the ladder of the human kingdom, and there are great heights which we have yet to reach. So I say, savagery behind us, civilization in our midst,

culture in front of us, and greatness yet to come.

If we survey the whole of life, including all the kingdoms, we perceive that individuality is everywhere, is a characteristic of every life. Every life imprisoned or enshrined has its own individual being. In every kingdom and subdivision of nature's kingdoms we perceive this individuality, unique in itself, just as we know our own individuality is different from that of all other people around us. So everywhere individuality, everywhere in these kingdoms of nature—difference. It is important to realize this because there is a tremendous *difference of personality*, of temperament, separating one from another, not only in the human kingdom but in all other kingdoms as well.

The fundamental difference which most of us perceive, which leaps at once, as it were, to the eye is the difference of sex. That is a fairly obvious difference. There are sex difference, personality difference, temperament difference, way difference. What was the origin of all these differences? Was there one origin to all these differences that we perceive in our midst at the present time? Is there one goal before us all? Though we are different now, treading separate ways now, shall we some day approach to and come together in the same goal? For the purposes of the present talk, this question does not much matter from my standpoint. I am concerned with differences of personality, temperament, way.

Let us begin with that difference of sex. Sex in its human aspect of difference is in the nature of a sacrament, of something which is holy. It is important to realize that *all differences*, all individualities are in the nature of sacraments, to be made holy, to be made whole, to be made complete. Everything in life is to the end of completeness no matter of what nature it may be, or however it may appear to our eyes. Everything which is different is the end of fulfillment—perfection—and we must endeavor to realize that in our selves. Not to be

vague about it, nor to indulge in guesses about it, but to know for ourselves that there is a condition of perfection awaiting us, within us ready to unfold slowly, already unfolded to a certain point and in the course of being unfolded to greater expression. What is most valuable for each one of us is to have in ourselves the sense of aspiring to a greatness which we do not yet possess.

That is the whole purpose of this lecture—to endeavor, so far as I can, to give my conception of the varying types of personality and temperament, and thus throwing you back upon yourselves, you may endeavor to know yourselves better and, therefore, be the better able to reach out after your more splendid selves which, as it were, are just around the corner.

Now let us consider more fully the difference of sex. What is the essential nature of woman, along what lines is she as a woman developing? There are three great qualities of womanhood just as there are three great qualities of manhood. The first is *power*, the second is *emotion*, and the third is *sacrifice*. I do not happen to have invented the placing of these qualities—they are well known in eastern psychology, philosophy, and religion generally. The woman is always realized to be an incarnation of power, the power aspect of God. Then she has subordinate to that power aspect, emotion and sacrifice. That may not be very pleasant hearing for the average man, for through the course of evolution (*might* having largely been considered *right*), the man has risen to the top and the woman in many cases has remained subordinate, though in some instances she herself has risen to the top and has perhaps had something to do even with ousting man out of that condition of preëminence which he has hitherto thought he could enjoy alone!

Think of power, emotion, and sacrifice as the predominant qualities of woman and compare them with the predominant faculties of man—intellect, emotion, and activity. The man thinks he alone has the power, and

if there is any power anywhere, it is in him; he thinks of the woman as weak for the simple reason that physically she is weaker than man. We have been accustomed to thinking of strength and weakness in terms of physical strength and weakness. Men dismiss women with the statement, "Oh, they are weak and we men are strong." In the long run for strength, for power, for resistance to pain, for all those qualities which make up inner strength, the woman is far superior to the man. I think it is just about time that the man should recognize that the woman has preëminence in her field just as the man has preëminence in his.

So in regard to this sex difference of life, the woman should conceive of herself as capable of a life of power to start with, a life of emotion, and a life of sacrifice. The man can console himself with the idea of his very superior lower mind, with emotions as strong as those of the woman though differently oriented, and with activity as his own special keynote. I do wish also to lay very great stress on the fact that man is *not* less emotional than woman. He thinks he is, but in fact he is not—he is just as full of emotion but perhaps he conceals it more effectively. Woman has less reason to conceal it, she is more frank and aboveboard than man. I hope all the men who are listening to me will not get up and leave the room in silent protest at the desecration! It would be better if a woman could say these things from this platform than that they be said by an apparent traitor to the sex. I wish, therefore, to make clear to you my own conception derived from a study of eastern religion, psychology, and philosophy. Woman is Life in power. Man is Life in mind. Both of them share a tremendous emotional consciousness.

Now you know something about yourselves, supposing you happen to accept these particular facts. If you are a woman, you know there is power in you, there is emotion in you, there is a tremendous spirit of sacrifice in you. If you are a man, you think

of your keenly penetrating intellect, your emotional content, your tremendous power of activity, organization, and so on. That is the first analysis of individuality.

I dare say and I am prepared to believe that these differences of sex some day will become transmuted into what we may call *self-creativity*. I am quite prepared to look forward to the time when an individual shall have transcended, as it were, the need for the lessons of the differences of sex and shall have dwelling, abiding in him all these qualities. I think there is very little doubt but that the present differentiation of sex is merely for the sake of emphasis on special qualities, to the end that at last there may be in each an all-round development in which the man-woman embodies the qualities both of man and of woman. That will come in due course. There is no reason why sex will be indefinitely perpetuated, though it is useful at the present time for various purposes. There is no particular reason why it shall continue when an individual is able to manifest in himself the varying qualities of the two sexes.

We have to realize that there is no difference in which the heart of unity does not dwell, for however much life may be many, life is no less one. However much we may perceive differences and variations, there is essentially one and the same life flowing through all the differences. We have to remember constantly that always the heart of unity is beating in the pulse of differentiation. The height of bliss may be a uniting, but there may be a still greater height where differences become tremendously complementary, where each, as it were, supplements the deficiencies of the other. We need not go deeper into these questions. It is enough for our purpose to assert for the moment that woman is of one nature and man is of another.

We will now consider personality: Here we have something which is common to both woman and man. There are recognized seven distinct types of personality, to all of which each one

of us belongs generally, and to one of which each one of us belongs dominantly. If you kindly will pay careful attention to the enunciation of the different types of personality you may think, as I give each one, whether you yourselves belong to that one, or whether you would rather wait to see what comes next to see if perchance you belong to it. I repeat, there are seven distinct types of personality shared by both women and men.

The first is the type of the ruler, the warrior, the leader, the director, the type in which the *will* is dominant. Not obstinacy. There are a great number of weak-willed people who seem to be strong-willed simply because they are tremendously obstinate. I am not talking of such obstinate people, but of people with a great will to some perceived end, who are large-minded in their will power, great in their will. Just think of yourself, each one of you. Do you perceive that you are moving through life will-directed? Is your will your strongest faculty? Is your will your motive force? Do you feel yourself, whether man or woman, to be of the nature of a soldier, ruler, leader? Do you always feel a certain preëminence, a sense of being apart from the crowd and of crying out to the crowd to follow you? Do you feel yourself tremendously different from the crowd, head and shoulders above the crowd, away from the crowd, with power to dominate the crowd? Have you a sense of definite superiority—not aggressive or proud—a sense that you *know*, whereas most other people are only groping? That you know where you are standing and what you have to do, and do it uninfluenced by public opinion, orthodoxy, convention, the persuasion of your friends, and the tears of your relatives, that you have your own course to follow and you follow it? You are not afraid. There is no question or thought of compromise in you. You have a clear-cut definite plan, a clear-cut definite way, and you take that way. That is the *will personality*. Sometimes when we are thinking of

that personality in terms of colors, we think of the lightning, of electric light, of electric blue. That might be very well the favorite color of individuals who have in them the will dominant. I may say straight off there are very few people of that type. I am afraid to say, "All those with will dominant, hold up their hands," for there might be too many. There is a fascination about considering oneself a will-dominated individual. There is a tendency to believe one has the tycoon spirit. Many people think, "Well, I must be that." Then they sit up in their chairs, square their shoulders, beetle their brows, feel tremendously intense, and hold up their hands. I am afraid many people will hold up their hands who do not belong to this temperament. That is one of the greatest of temperaments.

The second great temperament is that of teacher, priest, statesman, the knower of the truth. *Wisdom* is the keynote—not intellect; we will come to intellect later on. The greater wisdom, the realization impersonally of impersonal truth, a sense of the reality of life. Now the color for that must be yellow. You say, why on earth "yellow"? I do not know why yellow particularly, save it was the color chosen by the Lord Buddha for his immediate disciples and followers. He was the great protagonist of wisdom, the greatest incarnator of wisdom ever seen throughout the history of the world.

You must remember that each individual has a touch of all the temperaments. However full of wisdom he may be, he has a modicum of will, and he may have a great deal of will. But in this second temperament the *dominant* note is wisdom just as in the first the dominant note is will.

Now you may wonder if you belong to that temperament. You may think, "I have not wisdom." When we say "wisdom," it doesn't mean that you are clever or that you did well at school, college, or university. It means that you have a wide, all-embracing conception of reality unim-

prisoned by the form in which the everyday individual imprisons most realities. You must transcend imprisonment, differences of faith, philosophy, belief, tradition, and enter into the open field of truth, and know the vastness of truth for itself. That is the individual who is dominated by wisdom.

Again I am not going to ask for a showing of hands for I feel that too many people might hold up their hands. I shall not ask until we come to a few other temperaments which belong to people more generally than these exclusive and "aristocratic" temperaments!

Now the third temperament, I am also afraid is a little aristocratic. I hope I am not using that word "aristocratic" too much in a democratic country. The third temperament is that of the philosopher, he who explores regions of abstract science, he who revels in the abstract, the metaphysician. Now *understanding* is the note of that particular individual. Not the sympathetic understanding of other people, but the deeper understanding of the formless principles of life. Green is not really the color of jealousy—it is the color of understanding.

I am pointing out these colors so that through your love of color you may learn something of the nature of your temperament. If lightning colors, electric blue, is very congenial to you, it may be you have something to do with will. If the various shades of yellow are congenial, never mind your comprehension at the present time, it may be the wisdom aspect that is yours. If green is congenial, it may be you are really a philosopher in spirit, though not necessarily in manifestation.

Now we come to the fourth type, the artist and the creative genius, those individuals who so often are storm-tossed between the heights and the lower life. People who are often regarded as unbalanced. Of course, they are unbalanced—they are intended by nature to be unbalanced. Only if you

are unbalanced can you bring down from the heights into the valleys, and then ascend up into the heights again in order to bring down the power. Upwards and downwards—upwards to genius splendid, to greatness, and then downwards, bringing down that greatness upon the earth. It involves a certain amount of lack of balance; storm-tossed is the true artist, the creative genius. Here again we will not hold up any hands for fear there are some here who feel they are creative geniuses, artists in the real sense, ascending to great heights, and sometimes falling down into great depths.

At this point I want to emphasize that it is not what you are doing, your vocation, your daily business which always gives you the clue to your personality. Your daily business, occupation, vocation may often be a mistake, a misfit. You may not be able to help it. You may have in you tremendous yearnings, a tremendous sense of your own reality, what you would do if only you had the opportunity, but force of circumstance imprisons you. Do not worry about that force of circumstance. Where would you soar if only you could; if only your wings were not clipped, whither would you fly? It is in that spirit I want you to think of these temperaments. You may be only an ordinary clerk in a department store but if only you had the opportunity, will would come out with a tremendous rush. You may have only a humdrum occupation but if only the opportunity came, you would be overflowing with wisdom. If only the opportunity came, you would immerse yourself in the contemplation of abstract science, the splendor of metaphysics. If only the opportunity were yours, you would be a great artist, a great creative genius that the whole world would admire. There is no harm in utilizing your imagination along those lines. So many people are afraid of imagination. Einstein said, "Imagination is greater than knowledge." The more we can use imagination within reasonable bounds, the more we shall know ourselves, get

hold of our power and utilize it to our own unfoldment.

Harmony is the quality or keynote of that fourth temperament, the artist, the creative genius. Gold is generally considered to be the color—the color of the money with which the artist generally has little to do in these days.

Now we come down to the type when hands might be held up—the fifth temperament, that of the intellect, being more concrete—that of the ordinarily clever person. He does not amount to as much as he thinks he amounts to. People may admire him for his keenly penetrating mind—that is all very excellent but there is much more required of an individual than merely to have a penetrating clever lower mind. The scientist, the intellectual, the intelligentsia, those belong to this fifth great temperament. They are dominant in the *lower mind*—not the formless mind of the philosopher but the mind dealing in concrete forms. The color for that personality is another yellow—not the more lemon-colored yellow of wisdom but a deeper color for individuality or intellect. Many people with keen, strong brains belong to this temperament.

Now we come to the sixth temperament—that of the devotee, the enthusiast, the fanatic, of him who is God- or ideal-intoxicated. Now very many people who are devotees of sorts belong to this temperament. *Emotional fire* is the quality that is the keynote. Those of you who are tremendously devotional, that may possibly be your dominant note. Rose fire is said to be the color.

The seventh is the ceremonialist, the magician, the medicine man of all ages, the individual who plays, manipulates, juggles with the forces of nature. This individual likes to delve into the arcane, is possibly attracted to Rosicrucianism and so on. That type of an individual belongs to this particular personality from time immemorial. Interesting enough, and purple is his particular color.

You may say to me, "Where do the civil professions come in—musician,

doctor, lawyer, merchant, business man?" It all depends on his characteristics. We do not choose our professions nowadays according to our personalities—we choose them according to convenience, the amount of money they will yield, because we think perhaps we should like to step into our parent's shoes. All kinds of momentary personal circumstances usually determine our entry into a particular profession or calling. Because an individual is a doctor or a musician it does not follow that he belongs to the particular temperament to which that profession would normally belong. A doctor should belong to the second and so should the statesman. The business man might belong to the first great personality—he might be an individual of will. You cannot tell from just a knowledge of an individual's ordinary avocation to which particular personality actually he belongs.

Coming down from personality, let us look at temperament. Temperament is stepped-down personality. Know your personality and then you can determine your temperament. Let us consider first three divisions of temperament—subnormal, normal, supernormal. We have been, I suppose, in the past subnormal. At all events we are normal, distinctly normal now. Some day we shall be supernormal. H. G. Wells gave another set of differences: past-dominated, present-dominated, and future-dominated. Past-dominated—dominated by traditions, orthodoxies, conventions, dominated by that which has gone before. Others are dominated and controlled by that which is yet to come, looking into the future for inspiration just as the past-dominated look into the past for inspiration. Past or future-dominated, which are you? In looking at life generally, do you look back into the past? Do you say that the boys and girls are very different from what they were in those good old days? Those old days were good days but under the law of evolution *these new days are better*, and old people must realize

that. For the young there are better new days still coming. We look back on the past and we rejoice that we feel that we do not fit the present. When we come to be fifty, sixty, or seventy years, we become perhaps a little hard of hearing, and we can't hear the life as it is flowing more rapidly forward. We think in terms of the past instead of doing what the old person should do, turn his thoughts toward the life before him, think of the future that is yet to come so that he may grow young in the spirit of the future rather than be old in the spirit of the past.

Then there is another temperamental set of differences—the lethargic and insensitive, then the ordinary, and then the highly sensitive which, of course, we all of us are, that goes without saying.

There is still another temperamental set of differences—the materialistic individual, the realistic individual, the individual who takes things as they come and tries to perceive just how and what they are. Then there is the idealistic individual who surrounds things with the halo of that which for the moment they do not possess. Still he is not inaccurate in so doing.

All these temperaments are modes and shadows of the seven great personalities or types I have mentioned and these temperamental differences are largely dependent on just how old you are in evolutionary stages. You can quicken your evolution, get outside of the ruts into the realities, finding your own realities for yourself, knowing that every reality that the world holds dear, to which the world subscribes, however splendid and desirable it may be, is less than the reality you might know for yourself if only you would be a pioneer and seek it out. Seek it out however old you are, whether you feel yourself still in the savage condition or that you are on the whole a civilized individual, but not much more than that, or if perchance you feel yourself to be more than civilized—really cultured. If you are really cultured and refined, there is no harm in admitting the truth. Regardless of your state in time, you can be always

in the process of moving away from a less to a more, from ignorance to wisdom, from separateness to unity, from hatred to love.

Now I am going to help you to tell the time of yourself a little more definitely. If you are a civilized person, certain of these weaknesses I am going to mention will remain. If you are more than civilized, approaching the cultured state, most of them will be absent. Here is going to be the acid test. Of course, you will all pass it with flying colors! There are three ways in which the quality, the weakness or vice of hatred is manifest. First it is manifest to superiors, second to equals, third to inferiors. Are you afraid of your superiors? Do certain things root you to the spot with horror? Is there fear in your composition? Have you towards your equals around you dislike or enmity or even perhaps hatred? Is there any hatred in you? If there is, I am afraid you are merely civilized. Does one who does not know as much as you do, who is behind you on the pathway of evolution, arouse in you superciliousness, scorn, contempt, or even perhaps cold, cruel disdain? If there are any such qualities in you, something is the matter, you need a doctor.

Now supposing you have the love qualities in great dominance. You may know then that you are getting on well into the cultural aspect of evolution. Do you recognize greatness to start with—not merely the greatness that you can perceive easily but the greatness which you know is greatness even though you can't understand it? Everyone can always perceive that greatness he can understand. Do you try to perceive the greatness you cannot understand? Have you respect and esteem for all greatness, reverence for some greatness, worship perhaps for a greatness here and there. Is reverence a strong quality in your nature, or do you think you have freed yourselves from its shackles (as some people feel they have done!)?

Towards your equals, the people around you, have you an instinctual condition of good-will for all with-

out exception, no matter what they may have done to you, or how uncongenial to you they may be? Is there no one in your acquaintance for whom you feel other than good-will? For some do you have friendship, and for the few have you that love which seeks to give, seeking nothing in return, finding full satisfaction in the giving?

And then so far as your inferiors are concerned, are you always kindly to those below you, patient to all? Is there tenderness to some? Are you able to arouse compassion when compassion is needed? Those are the qualities we need to stress. The way to strengthen the love qualities I have mentioned is to endeavor to do all you can to stimulate and express them. Out of these love qualities come dignity, majesty, true self-expression. Out of hatred comes selfishness, pride, rudeness, moroseness—all these are characteristics leading to hatred as the others lead to love. Virtues are stabilized love emotions; vices are stabilized hate emotions.

To sum up this talk, I want you to have certain objectives. I have been a teacher for many, many years, and I always had the desire to put certain objectives before my pupils: First the objective of becoming a great hero some day, that is, assuming you believe in reincarnation. Death does not finish you but you go into a life beyond where you grow and grow and grow, where perfect unfoldment is reached. Perhaps the hero is a type that is tremendously congenial to you. If not the hero, then the genius, and if not that, the saint. Have you some hero who means much to you? Is there some genius to whom your heart and mind thrills? Is there some saint to whom you go out in ecstasy? Everybody should have a hero, a genius, or saint, some kind of an ideal. I have my pantheon largely peopled with heroes. Some day I shall become a

hero. Not yet, for it takes time to grow from something small into something large. Some day I shall be a hero and some day after that I shall be a hero-genius-saint rolled into one as all the greatest people of earth inevitably are. There is a unity which an individual reaches through heroism, genius, sainthood. In the meantime that consummation may be looked at from afar. Each person should have an ideal as a reality.

Or if you like to put that ideal in other terms, you can think of yourself as a prophet-to-be. Do you think of yourself as a kind of visionary, expressing the truth, uttering it, and then leaving the world to go its way? Or do you think of yourself as the interpreter, taking those great foreshadowings of truth, giving them to the world, interpreting them for the particular age to which they are appropriate? Or perhaps you think of yourself as a builder, using that which the prophet has given and the interpreter has brought down, a builder of a new civilization, a new conception of life. You have these three personality types to think about—prophet, interpreter, builder.

All remain to the end of true self-realization. From self-discovery to self-expression, from self-expression to self-sacrifice, from self-sacrifice to self-surrender, from self-surrender to self-realization. It is all to the end of your knowing yourself as you are, a God in the becoming, and so gradually as time passes, knowing yourself and becoming yourself. That is the end of it all, and whether that end is the beginning of another tremendous process, we need not bother about that. Everything I have said is to the end of self-fulfillment, self-realization, self-truth, so that each individual may find his own way, look for it, discover it, and tread it to the end. So being self-contained, realize his unity with God, with nature, with reality, with truth.





*The Theosophical Society** *Its Founders and Present Work*

By Professor J. Emile Marcault

THE crisis which has beset the Theosophical Society for the past four years is now nearing the end. Sure are the signs that mark the changes, chief among them the renewed confidence in Theosophy, with its corollaries, interest in its study and zeal for its practical realizations.

Yet deeper changes have occurred during this short time than with any other crisis in the past. Something momentous has happened with the beginning of Krishnamurti's independent mission, and even the many who were superficially untouched by the crisis are conscious of a profound alteration in the T.S. as a whole, in the world, in themselves.

The importance of this crisis has been, we think, that it purported to affect, not persons alone, not individual teachings or individual behavior, but the validity of Theosophy itself, and the usefulness of the Theosophical Society.

In the past crisis, a number of workers divided themselves from the main body of the T.S. and from its leaders, but joined other Theosophical organizations. We may however comfort ourselves, seeing that some of those

opposing friends are now recovering, not faith any longer—the age of faith is past for all—but confidence, a sympathetic effort to understand and a corresponding reward in that effort. Through that new understanding they see that the truth of Theosophy is not so much denied by the World-Teacher's message, as claimed useless in practice for those whom he calls to the realization of his own experience, that of the new age he has come to found.

Once more it becomes clear that this crisis, graver apparently than all the preceding ones, is not a crisis of Theosophy, but one of Theosophists. How could there be a crisis of Theosophy? Theosophy as the science of evolution, stands in its own right as verifiable knowledge of life's progress in manifestation, continually open to experience and experiment, at whatever level a man happens to find himself in that progress. Science has nothing to fear from the conflicts of life, for its support is out there in the subjective world for every one to see who can see.

Theosophy, however, differs from ordinary science in that it is the science of those subjective states of life which

* Notes from a lecture.

have not so far been open to the ordinary man's purview. It is the science of the Supermen who guide man's evolution, ever taught in the past under symbolic forms to all the successive races, now susceptible of being taught as science to a race that reaches the consciousness of life as life, the Buddhic race of our earth.

Is it not worthy of note that it is precisely at the time of such a crisis that an effort is being made by Theosophical Societies, divided in the name of persons, to unite once more in the name of Theosophy?

Let us then endeavor, as we emerge from this crisis, to understand in the light of Theosophy what our Society means for the world and for ourselves, and, in a deeper comprehension of the change, set to work to make its future worthy of its mission.

It is clear for whoever returns dispassionately to its origins, that it is the Society of the Elder Brothers of mankind, founded by Them and with a definite purpose of great moment in the development of man, that of preparing for the formation of a new race. Before the continent of solid earth could appear as the home of the new race in America, it was necessary to create, the Founders said, "a new continent of Thought." That mental habitat of the Sixth Root Race is Theosophy. The Founders Themselves, who were personally known to H.P.B. and Colonel Olcott, who wrote to A. P. Sinnett the Mahatma Letters, gave the broad outlines of teaching, the primitive continent of consciousness for the Sixth Root Race.

In *The Secret Doctrine*, in Sinnett's *Esoteric Buddhism*, and in ulterior complementary literature we have mountain ranges of its science, the great streams in the valleys of its thought. To the future, to those of us ready now in some measure, will belong the tilling of the plains, the cultivation of the fields, the erection of buildings to shelter and to feed the new race.

We continually forget that the Founders of the Theosophical Society are the founders, the Manu and the

Bodhisattva, of the Sixth Root Race, that their mission is not merely to bring back Theosophy from the invisible realms to a race that had forgotten it, but to introduce into the evolutionary advance of human consciousness a level of realization which is entirely new, the Buddhic in fact after the Manasic. We forget that in order to inaugurate this race, a new Branch of the Great Hierarchy, until now waiting the hour in the "Imperishable Land," has to step forward and begin its mighty work. Theosophy, then, is not just a philosophical system, only more comprehensive than the others, not a new set of dogmas, not even a new scientific hypothesis, Theosophy is the mental picture in terms of Fifth Root Race Manas, of the world and of man, such as the perfect man of the Buddhic Root Race will perceive it and realize it in actual experience.

For the perfect Buddhic man, life in himself, life in all men, life in the universe is perceived and realized as one, as it is on the Buddhic plane. Theosophy as a doctrine is then the expression of that experience of oneness; by realizing it intellectually with the highest consciousness of the Fifth Race, we can train ourselves to the Buddhic consciousness, we can attain to an increasing realization of its experience of Oneness.

The T.S., then, founded by the Founders of the Buddhic Race, is the Association of all those who, responding to the Buddhic appeal thrown out as Theosophy, show themselves possessed of some degree of Buddhic consciousness. It is, or is intended to become, a nucleus of the Universal Brotherhood that the whole Sixth Race will become. It is the first professed object of the T.S. to form such a nucleus. In the second object is asserted the possibility of proving to ourselves, if we are so inclined, the nature of that Universal Brotherhood by a comparative study of the successive levels of philosophical, religious, scientific realization of life that history enables us to contact.

We then see that the one life has

indeed followed the levels of progress which Theosophy as the Science of evolving life indicates in the evolution of nature and of man. In the third object we are invited, again if we so wish, to pass from our intellectual realization to the experimental verification of the oneness of life in the mastery and conscious use of those Buddhic forces which are one in universe and man, though their objective realization is yet, for the Fifth Root Race man, latent and occult.

But the only proof demanded that we do possess something of the Buddhic consciousness for the education of which our Society exists, remains in the actual realization of oneness demonstrated in our daily lives.

"The term Universal Brotherhood," the Master K.H. says, "is no idle phrase. Humanity in the mass has a paramount claim upon us."—"Universal Brotherhood is the only sure foundation for universal morality—it is the aspiration of the true Adept."

Not he who places the second object first, the intellectual study of evolution in philosophies, religions or sciences, is the true Theosophist, nor he who places the third object first, who, as the Master says, joins the Society with the object of coming in contact with the Masters,—but "he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating, practical Brotherhood."

"The quality of wisdom ever was, and will be yet for a long time, to the very close of the Fifth Race, denied to him who seeks the wealth of the mind for its own sake, and for its own enjoyment and result, without the secondary purpose of turning it to account in the attainment of material benefits" (M.L.305). Material benefits, that is, naturally for the whole race.

Theosophy, in the words of Master again, "has to prove constructive of new Institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers with Nature, will work for the good of Mankind with and through the Higher

Planetary Spirits—the planetary spirits being the great Leaders of the Hierarchy for our Solar Universe, of each of whom the Founders of every Race are the Agents."

Within this experience of oneness, to which we are called and to which we might to some degree have attained, can we not understand what the crisis has been? Krishnamurti's message, with its wonderful beauty and power, in whom no Theosophist should fail to recognize the divine Wisdom, defines itself clearly as the message which will found the Sixth Sub-race of the Aryan Race, in the same way that Theosophy is the Message that will found the Sixth Root Race. It brings to the Fifth Root Race the consciousness of the Buddhi of Manas, life universal individualized in human experience, life as the experiencer, the creator of all the mind forms of the past, systems, ceremonies, dogmas, organizations, etc., of which it was the prisoner, of which it can know itself free, being their creator. Hence the absolute individualism of Krishnamurti's message: "The problems of the Universe are the problems of the individual."

Time precludes, and other considerations, that we should examine Krishnamurti's message further. It is clear that it excludes and repudiates all that in Theosophy which goes beyond the experience of the Buddhi of Manas, Gurus, Teachers, Occultism, etc. He does what Christ did before, what every Race Founder does; bringing life divine he brings it as an Absolute, and fully concentrated at its level, inhibits all the others as the law is. Each message is an absolute, at its relative level, and Theosophy is the science of these relativities. Each branch of the tree of evolution has to deny the trunk in order to be born as a separate branch, but the tree remains for the future branches to grow out of it in course of time. There are sixteen sub-races yet to be evolved, and the T.S. personally will have to do for all those what it has done for this new one.

Here we might perhaps be permitted

briefly to digress. Mysticism and occultism have been of late, because of Krishnamurti's repudiation of both, the object of much discussion in our magazines and on our platforms. They have been contrasted, even opposed, for various reasons. We would suggest that if understood in their psychological nature and mechanism, they are not two different processes, but one and the same. Mysticism, which is ever of a particular religion, and of a particular race, consists, for any member of a race, in communing with the consciousness of the race through expansion within the experience of its Founder, or of some disciple of his. From whatever level of the race-consciousness he has reached, the mystic rises to those levels which he has not yet attained, but are there, in the message of the Founder as the expression of his experience.

From the present level of the race in himself, the mystic ascends into communion with the future, with the consummation of his race as set forth by the Founder.

It is the law of human Evolution that we cannot evolve except by communion with the experience of a greater one than we are, however much or little he may be above us—whether in the ordinary education of children, in the education of the adult, to the higher culture, or to the education of mankind to a new level of consciousness, the law of Brotherhood applies. Evolution is ever a process of education conscious or unconscious, on the part of the Elder Brother, of expansion within his experience on the part of the younger brother.

In the case of the mystic, the Elder Brethren, educators of the race, human or superhuman, are in the past, historical personages—the Founder at their head, within whose complete experience of his race's consciousness a whole civilization finds its realization.

In the case of the occultist, however, the consciousness he strives to acquire and educate is that of a race still to come; its powers are "latent" as our third object puts it, subjective as psychologists would say. The Found-

ers of that future Race are not yet "on the earth"; they are yet in the margin of the present, on the fringe of the future. No growth is possible in the spiritual level of this race according to our law of Brotherhood, save through expansion within their own experience. Hence the "Mysteries" appearing before the dawn of a new race,—hot-houses for the hastened education of its consciousness. Hence the stages on the path of occultism presenting, we might think, the successive levels in the growth of the race, all taking place, not in an objectively present or past experience but in the subjective world beyond the present level of the highest existing race.

Whilst, therefore, the mystic has to ascend by yielding to the aspirations of his race absolute, the occultist has to transcend that absolute, to resist, to conquer it by conscious effort, and is only taken within the consciousness of the Elder Brother when he has succeeded in that conquest. Both are identical, however, the difference being that the mystical experience brings communion with the present race, occultism with a future race, after renunciation of the enjoyment of the present race consciousness.

This is less of a digression than it might seem at first sight to be. For we can understand how Krishnaji denies being himself either a mystic or an occultist. As the Founder of the race, being the total experience of the race, he can be no mystic. His followers will be, nay, already are, the mystics of his experience, with sometimes the fanaticism which characterizes the mystical experience. He is no occultist either, for, having to found a race, he has to come out of the tree as a separate branch, not to withdraw into it.

He may have been an occultist, and indeed, if we understand rightly, was one in the past when he prepared for his future mission, but has no reason to be so now when his mission has started and he is his own race.

We hope these speculations will not sound impertinent; we only venture

to express them in the hope that they may be as useful to others as they have been to us.

Let us now return to the Theosophical Society. Among its members there were men and women belonging to all the future of mankind's history, to Krishnaji's sub-race as to the Founders' Root Race. The occultism of the Sixth Sub-race was yet fused within that of the Sixth Root Race. Some have reached in it various degrees of advancement and now leave their occult path when their occultism ceases, with the advent of their race. That they should recognize in Krishnaji's experience the absolute they were striving for is but natural. That they should leave the tree for the branch is also but natural. That some hesitating between Buddhi of Manas and the Buddhi of Buddhi should have been disturbed, we can only consider natural if we try to understand. Since a number of these are turning within again, seeking to reënter the sap currents that within the trunk press onward toward the next great arm of the human tree, we know that the crisis has ended. *The task of the Theosophical Society is now to prepare under the guidance of its great Founders for the Sixth Root Race.* We shall leave the question of the Seventh Sub-race of the Fifth Race out of consideration for the present. And we can easily indicate now some of the points on which the change will lay its emphasis.

In the first place, we shall no doubt lay stress on the first Object as we have never done. We shall seek realization of that Buddhic experience of oneness described as Universal Brotherhood. In the past fifty years, the second and the third aspect have been especially emphasized; the first, sad to say, more neglected. Authority, belief in intellectual forms or in personal teachers, why not confess it, it was natural perhaps in the Fifth Sub-race, was observable in too many members, though by no means so frequent as has been assumed on hasty generalizations. We shall gradually learn that we have to realize the

Buddhic oneness in our consciousness of life, by transcending the level of individual links and of collective groups. We have to form a nucleus of the Universal Fraternity of all living things, thus striving to create those "new institutions of a genuine, practical Brotherhood of humanity" of which the Master speaks, "where all will become co-workers with Nature." The T.S. seems thus called upon to become a reflection on earth of the True Universal Brotherhood of the Elder Brothers above. Every Lodge will become a nucleus of that Brotherhood in its own place, radiating out its life from its center, creating those institutions of a genuine, practical Brotherhood of humanity where they are needed, bringing those that exist nearer to that ideal by intelligent systematic Theosophizing of their aims and means.

Our aim shall be the service of humanity, not the service of our own spiritual or occult ambition. We shall know the T.S. exists as a link between the Masters and mankind, not as a link between Theosophists and the Masters.

Yet we shall be careful not to lose ourselves in those activities; they are a channel, not an end. They lose all value unless they bring to the world the consciousness of the new race, both Krishnaji's and that of Theosophy, for both are Buddhic in their essence, and it is the oneness of Buddhi the world needs. We shall not be far wrong if we consider ourselves as intended to develop in the bodies of the Fifth Race we possess the consciousness of the Sixth. There is no destruction of the bodies during the Pralaya intervening between two successive races. Obviously physical heredity must be carried on from the one to the next, but if we die to the consciousness of the present, and live to the consciousness of the future, then in truth we do belong to the Hierarchy of the Seed and Root Manus, of whom the Saviours of mankind are part. This is the clearer sense in which preparing for a new race can be understood, nothing less than that is implied.

Then we should perhaps modify our methods of work according to the clearer consciousness of our task. We are no longer working for the T.S., serving the institution as an end, trying primarily to bring the world into it and to accept our ideals in the particular language of their primitive revelation. Let this remain ever dear to our hearts, we shall find the Great Ones who expressed them more easily through Their own language. But the effort of our Society will be to take Theosophy, and its implied experience of oneness, out to the world; our duty is then to translate that experience into the various languages of the world, political, social, religious, philosophical, scientific.

The danger has been that too many Theosophists have worshipped some form of religion, philosophy, or politics, or science, more fervently than Theosophy itself. Because there are great leaders in the Fifth Race along those lines, those Theosophists have blamed the T.S. for not leading the Race. Again our main task, it seems, is not to lead the Fifth Race, but to prepare for the Sixth, although it will involve a leadership of a kind. But the first Christians were neither the leaders of Greek thought nor of Roman politics. It was said of them: "See how they love one another"—they were leaders of an altogether new type. Theosophy also expresses a new type of consciousness, and if we were all leaders in its Universal Brotherhood we might rest assured that the task of our Society would be effectively fulfilled. Of course there will be within the T.S. a specific training in that new consciousness. By placing ourselves in intuitive study within the great synthesis of Theosophy, we shall grow within the Buddhist consciousness of the Great Ones for whom Theosophy is an experience. By solitary meditation on the realization there obtained, by conscious living of its experience in our social activities and relationships, we shall confirm our growth, make it secure in ourselves, profitable outside.

With regard to Theosophical oc-

cultism we beg leave to say a word. The T.S. will, we think, be in a position now to elaborate the science of occultism, it will be able to assign to each form of occult training its place or order in the evolution of man's consciousness. But of the three main kinds of occultism, that of the *night* (mediumship, hypnosis) obtained through diffusion of consciousness, that of the *twilight* (half trance, exploration of fringes of sleep, free association methods, etc.) and that of the *full light*, the last one alone will be practised, to the exclusion of the others. We need great definiteness on this point, for the life and consciousness are one and the same, and there can be no reaching up to higher, subjective powers of life except through a greater concentration of the clear consciousness. Buddhi means light as Buddha means the illumined One, only the occultism of light can prepare for a Buddhist race.

Of the subsidiary activities and organizations which the T.S. already possesses or may develop in the future, perhaps it is not necessary to say much in view of a general discussion, if it is understood that the reason for their existence is the creation of new institutions of a genuine, practical Brotherhood of Humanity, where all will become "co-workers with Nature"—and we should be prepared on that ground to defend, if they needed to be defended, the Theosophical University, the Liberal Catholic Church, Co-Masonry and the Theosophical Order of Service. They have their respective places in the preparation for the future, and are intended to bring various aspects of the Buddhist consciousness into active creation in the present. Others will be added no doubt as need arises; soon, we hope, an official representation of the T.S. in Geneva, the capital of Internationalism, to coördinate the coöperation brought by Theosophy and the T.S. with the Society of Nations and all International Associations having in them some germs of Universal Brotherhood.

This we hope will not seem Uto-



Birth, Life, Death and Then What?



Substance of an address given in Hollywood by Fritz Kunz, M. A.



THE problem of surpassing our limitations is, of course, difficult. There are, I suppose, none who are satisfied with their lives, except possibly children, who have not the same power of self-consciousness that we have. They do not look regretfully on their lower natures or their pasts, but go their way like the creatures of the fields and forests, living the unconscious moments.

But those of us who are past middle age or close upon it look back at our childhood and see that we have steadily drawn farther and farther away from that beautiful period of life when things were natural and simple and joyous, with few complexes, or problems of any appreciable size. As we look back we feel we have hindered the growth of something that started out in our earlier years to be exquisite. We may find, for instance, that we have been tempted by what may be called the sweets of sensation to sacrifice something in ourselves that was lovely and fragile, belonging to another world, in order that we might seize upon an ephemeral something out in this physical world which was really not so fine as we thought it. In so doing we have in a sense coarsened our spiritual fiber.

Or perhaps we have found that our youth and earlier stages of maturity were steeped in a kind of orthodoxy. This need not necessarily have been religious, for I know of a man who in his earlier years was steeped in

scientific orthodoxy of the most definite kind. Although people who are religiously inclined are often difficult because of their orthodoxy, they have a certain humbleness before the great powers of the universe. A very orthodox tenth-rate scientist, however, is apt to think he knows everything, and because of this it is almost impossible to get at his mind at all.

If you have suffered from such a difficulty you may have broken away from it, or may still be struggling. That makes for a form of life filled with regrets for the beautiful glow which has been driven away by the things around us. In short, there is always the struggle between the sense life and the powers of the soul, and usually at the middle period of life the soul has been defeated and has drawn back, bitterly disappointed by its experience and unwilling to try further to mold the outer destiny of the individual.

Now we have a tendency, when indulging in our regretful retrospection, to blame our elders and the world that shaped us for our errors. We feel that our parents did not give us the chance we should have had, or that misfortune threw us into the hands of people who definitely warped our lives along one or another line, or perhaps that the general weight of tradition cramped and crippled us. In a sense it is not just to blame the world around us for anything. From the Theosophical point of view, man is the master of his own destiny, with-

in certain limits. Where we find ourselves, there do we belong. If unhappy things have transpired in our childhood, they have been deserved—even desired, difficult as it may be to believe this. Take, for instance, the dreadful and sordid lives of slum children, such as were described by Dickens. From the Theosophical point of view, these souls had a wholesome lesson to learn from that misery. When the soul experiencing such trouble has learned its lesson and assimilated the experience, other lives will be better, growing more joyous as time goes on. Parenthetically, I would note that this view, rightly held, should not and does not paralyze social action.

From the high and impersonal point of view, there is no such thing as unjust cruelty imposed from without, but it is true that the ignorance and weakness and selfishness of the agencies around us limit and frustrate the soul. I know, for instance, a case of a child with a strong character, which he exhibited from an early age. Now there are various things one can do if a child is determined or obstinate and contrary. That characteristic has come out of the past, heritage of a previous life, and the parents only supplied the biological equipment or field, if you like, where the strength of the soul might plant itself. But these parents, not understanding the child, took means of breaking that spirit's plans. In some cases there are even parents who very deliberately say that the will of the child must be broken. Now will is the first of three great divine Powers, and if you try to break the will of a child you will cripple the lower equipment. The will will draw into the background, the soul will be discouraged and there will be little, if any, further growth. Only the fortunate intervention of a person wiser than the parents served to save the child, in this case.

In another case a different course has been taken that is equally disastrous. When the child shows a desire for something, the parents distract his attention to something else,

leading him away with the sweets of sensation. That child will grow to realize that if he sets his will, no matter what happens, he can get something of a sensational nature. That is in a way a worse disaster. The child is caught in a kind of web of the sensational life and never has a chance to escape.

In every child there is buried the seed of some greatness which, if recognized, if discovered and drawn out, will bring the final triumph of the child in that life. Take the case of the father and mother of John Ruskin. They discerned genius in that child, and though they had much trouble with him in his earlier years, they were undiscouraged and steadily hunted for that genius. His later life was a triumph and a justification of their belief in him. When Ruskin came upon a problem of life he was greater than his surroundings in a special way. You know he was born in London, and married in a more or less orthodox fashion. After he had lived very happily indeed with his wife for quite some time, she fell in love with another man and he with her. This is not mentioned in biographies or encyclopedias for some reason, yet the story is more wonderful than any of his books, because it is the triumph of the soul over the outer experience. Remember that this occurred in the Victorian age. Ruskin gave every opportunity for the poet Millais to be with his wife in order to be sure they loved each other, for he did not want her to make the same mistake twice. The three were constantly together, and when the wife was quite sure of her mind and heart, he released her from the marriage bond.

In these days divorces are obtained easily, with little feeling. There is a carelessness about it, and in consequence marriage itself becomes belittled. A clever friend once said that matrimony was no longer a word, but a sentence. But in the days of Ruskin it was a terrible thing to lay aside the marriage bond. Because he knew it was going to be dreadful for every-

one concerned, Ruskin did all he could to make sure the parties were to be happy afterwards. His parents had detected in the man some subtle beauty of the soul, much more wonderful than his artistic achievements, that enabled him to do this. It was that spiritual quality which triumphed over public opinion and championed the beautiful and true in spite of everything.

Now these problems of birth, life, love and death seem to arise because the world is managed by defeated age and not by undefeated youth. Of course things must be so, for a world run only by young people would indeed be a mad universe. But because of this defeated condition, life seems to many adults governed partly by accident and partly by compulsion, with very little choice. They somehow feel they are in a position from which they cannot escape. Yet we can make inner choices, and there are powers within all of us that each inherits. Shall we continually make inner choices for the better? The reason that we do not exercise this power very much is because the choices offered us seem so small. Yet the power of making small choices is really a very great thing in its way. We do not often exercise it intelligently. It takes a certain strength to value and choose new directions. There is the weight of the world's opinion against us. We do not want to be thought unusual and strange, and so we conform, and are defeated again and again. That is a plain fact we must face.

There are some types of people who want to take the power of choice and begin over afresh; they like to think of themselves as starting all over again, but it is impossible to escape old obligations. We are made up of our past, and, as a matter of fact, down here in the personality man is only a cross-section of his past and future, and that cross-section is an ephemeral thing which lives but an instant, only to give birth to the next moment. Each one of us is personally nothing but an instant of consciousness because of the forces behind

—just a tiny focal point which is in the miserable position of determining more focal points for the future. It doesn't sound very agreeable, but it is the real position of the *average* unintelligent, listless individual who has been beaten down by life.

After birth has done its worst, after some parents have crippled children all they could and made them as like themselves as possible, because they believed that to be the finest model in the universe, after life has snatched the children up and done its work, God comes in. He has not had much chance until then. After Nature has had her will comes God the Father, bringing us death, the great contribution which people fear instead of welcoming, not realizing that it is the great purifier. In India it is different, they honor Shiva, calling Him the Lord of the Burning Ground. (You know that among many classes of the Hindus bodies are cremated.) He is God the Father, welcomed as the great Renewer of Life, the Destroyer of old form. It is God the Father who supplies us with the great opportunity. Death is inevitable, but in death and the survival of death we have the chance really to begin again, in a marvelous manner. Death is really the new beginning, because for once we are stripped of our past for a moment. This is not for long, but if we control ourselves at that time and refrain from clinging to what has been left behind, then death is a real refreshing.

Death does not affect animals as it does man. The animal dies and his soul pours back into the group-soul reservoir. The same animal never comes back again unless he is individualized as a human being and steps out of the animal into the human kingdom, but such cases are rare. In general, death is death indeed for the individual animal and for all nature, but for man it is only a change and a fresh beginning. It is not a completely new start, but although our past pursues us always it is in a sense asleep, and if we make good use of what comes after, dying nobly, gladly, then we will find that

our desires are minimized on the "other side." Our old equipment is there, but our physical limitations have passed away. We are different individuals in that we have lost all the *things* we have left behind us; we don't bother about money or meals or clothes—that is a new start for most people. The average uncultured man feels rather lost after death, and says, "Where will I go next, what will I do if I don't put on clothes; what will I do if I don't eat?" But the average cultured man drops all his old worriments and gladly starts off without them. Yet he takes with him his own nature.

There is an interesting case described in Myers' *Human Personality* which illustrates this point. (There are reports of psychical researches of practically everything that is important about the after-death state, but it is left to the miserable, unimportant Theosophists to point it out!) This particular story is of "spirit communication" through what is called the planchette, an instrument similar to the Ouija board. The planchette is a superior instrument, and perhaps even more dangerous than the Ouija board. I would recommend no one to undertake automatic writing, for it can lead to disaster. I have known it to cause more than one person to end in the insane asylum. Yet the evidence extant has value.

In Myers' *Human Personality* we find, then, an account by a certain Mr. Wedgewood of a dead man (a Col. Gurwood) who reports very perfectly on his own case. The communication which he received is condensed, for the dead man must derive the energy he expends in writing from the living. He does not at first give his name, which is a queer fact generally true of the dead. They seem to lose themselves in the universal as rapidly as possible. When this man, who has been dead for years, comes back to communicate, he feels the ache of an old wound he received in his head when he was alive. Observe that this wound is felt by him *only* when he tries to communicate through the

medium. Col. Gurwood was wounded in the head in the year 1812, and died in 1845, after having suffered in the flesh from the wound for thirty-three years. He communicated in 1880, thirty-four or five years after his death, and the moment he touched the physical plane through the medium's body, the wound in his head, which he had not felt during all the years of after-death life, reasserted itself!

This account tends to prove that all we have done and felt is locked up in us and carried over. All the pains we have ever suffered, all the happinesses we have had, go with us. If we came directly back into incarnation without any intervening planes, all these things might come back to crush us. Our previous lives would be muddled with the new life, and we would be so confused we might not know what we were doing. Death is, then, a wonderful intervention, the most beautiful thing there is, excepting only birth and love. We leave this world with all our experiences suddenly buried deep down within us. If we have left it happily and joyously, they are buried so deeply that in the after-life we can triumph over practically all of them. We will be born into the next life having forgotten all the struggle and pain left behind. It is the experience of the after-life that makes all that disappear. But if people are called back from death to communicate, through mediums, all the old evils and sorrows which are buried deep will reassert themselves, as they did in the case I just quoted. If that man had passed on into the heaven world, joyous as a child, he would have come back with all that washed clear. Death is very beautiful, for it gives us the escape from our limitations and from the limitation of this physical life.

And yet that limitation is the way to triumph. Man is the only creature in the physical world that enshrines God the Father. Animals, and of course all the natural kingdoms, are inspired by God the Son, as Nature. Man struggles between Nature and something greater, and in the course

of that struggle it is his destiny to return to the physical world again and again, for the little things of the physical world have enormous importance hereafter. There are other great entities called angels who do not live in the physical world and are never born as individuals in physical bodies. Angels have not the sorcerer's power of men, neither have they the hardness and coarseness of men. An angel is a being of goodness and beauty, whereas a man is a very curious compound of evil, compassing a great deal that is divine. How does he become that queer mixture? By his physical experiences. As children we can be contaminated by life, and too often are. There are cruel hardnesses in human faces which cannot be found among the angelic hosts. Yet this earth is our source of power.

A very wonderful light is cast on all this by what happens when a child dies. He grows up to maturity in the world-after-death, but is never like a man who dies after spending a lifetime on earth. We die with all our faults, and when we come out on the other side we are pretty much as we were in life. But the child who dies grows up tender and sweet. When a mother loses a baby she counts the after years, saying, "Alice would now be ten, Alice would now be eleven." And Alice really is ten or eleven on the other side, for she is growing all the while if she has not already reincarnated. The mother does not see Alice, but she is growing up quite close to her. That is the exquisite fact. The child is faultless because life has not stained her. She has had no chance to see our coarseness. She is watched over and cared for, and becomes daily more and more the faultless dream her mother would have her be. If she had lived on, her mother could not have made her so lovely, but there is something lacking about the dead Alice—she is a pale replica of the Alice that would have lived down here. The stimulation of physical life is lacking.

It is because of this fact that we have a way out—the road is self-realization, and that road consists of

mastering the physical life by our soul power, by the power of choice, by never admitting defeat no matter what the world likes to say. Through that struggle in the physical world man becomes greater in magic power than any of the angels, because he has had that deep experience which dyes his nature and gives strong colors, and a structure the like of which is never seen among the angels.

Three things mark that struggle. One is the satisfaction in the search for scientific truth, external truth. How is a man to look for truth? There are the sciences, chemistry, physics, mathematics, and other forms of truth that are wonderful and imperishable. The mathematician knows the sheer delight of solving a complex problem in calculus. He has mastered his mental body, has triumphed and produced a faultless bit of truth. Mathematics is one of the royal roads to truth.

We can also find truth by struggling with the world. When we have found it we lose two elements of weakness; we no longer have ignorance, for we know the Law, and we no longer have fear. Fear and benighted ignorance are great human weaknesses—they do not exist among the angels. Why should we be afraid? In the life after death there is nothing to fear. In life we are afraid that we or our children will starve to death, or that our teacher will beat us, or that the dog on the corner will bite us. We are afraid of a million things. When we are dead, well dead, absolutely dead, there is no cause for this sort of fear. If we can conquer fear in this world by establishing our dominion, one of the great elements of physical life is mastered, and we are near to the Holy Ghost, because His nature is fearless truth.

The second factor that marks the struggle is love, and when I say love I do not mean sentiment or romance. Romance is perhaps a higher emotion than sentiment, but even romance is faulty because of course it demands a return. The kind of love we are dealing with is real love, which has its

birth in the soul. When we have achieved that, the next three human weaknesses have been conquered—cruelty, jealousy and hate, those terrible crimes against love which are all born of physical life. For instance, jealousy has even been regarded sometimes as a marital virtue, when it is really a spiritual crime. It exists because we want to own somebody another also wants to possess. The young man wants to possess the young lady, and so is jealous of everybody else. She wants the young man quite as much (though of course she may not admit it), and she is jealous of another young woman who also seems attracted. Jealousy is rooted in physical possession. When you are safely dead you lose that sense of possession because you discover that the more love there is in the world the more you have for yourself. Love is like light. When you light another's candle you have added to the world's content of light and have lost none of the brightness of your own.

The last triumph over limitation is right action and right livelihood. It is very difficult for all of us to live rightly, because the world and its economic conditions are always chang-

ing. We cannot live rightly because we are lost in the crush of human ignorance and weakness. For instance, is there anything more ridiculous than the clothes we wear? We know they are ugly and silly, yet because the world tells us that they will make us seem respectable we submit and wear them. Custom and tradition make right action exceedingly difficult, but if a man has no fear or hate and knows the law of love there is nothing to hold him back but pride, which is the fear, subtly transformed in the mind, that he might be ridiculous or misunderstood.

Out of the search for truth and the lessons of right livelihood and the love which we have sacrificed, there will come something of which there is no mention in our Christian religion. It is called in India the "universal soul," and is that which will enable you to know all men and all elemental forces as yourself. Being one with them, you are suddenly yourself not the Son of God but God Himself, liberated, freed, in His own home, where there is no hate, no fear, no dishonor, nothing but the radiance of the one great Light.

Understanding

By L. F. Lorenz

(California)

Consider life's stern problems and demands:

'Tis through their mastery the soul expands.

They tend to knit the mighty mental thews

That one must have before he understands.

If stormy path beset the feet of men,


Through naught but understanding will it end.

The thoughtful one, who scans a lesson well,

Is not required to read that scroll again.

What Is The Individual?

By Leonard Bosman*
(England)

 Psychology treats of the behavior of the individual, it should be necessary to know who and what is the individual. This question is seldom answered by the professor of Psychology, it being generally taken for granted that every student knows exactly what is meant by the term. It will, however, be easily seen that this term is not clear, inasmuch as it is almost interchangeable with the word *person*. Moreover, it is often differently applied in a way which was not originally intended when the idea of "personality" is introduced in order to suggest a certain intangible something relating to the individual.

The difficulty here is the same as in all deeper studies. There is an attempt on the part of the deep thinker, scientist or philosopher to describe the *extra ordinary* things, but he has no *extra ordinary* language. He therefore seeks to invent new terms, which do not always perfectly express his meaning, or worse, he endeavors to fit his meaning into old terms which express it in a still less degree. He has himself evolved far beyond the ordinary in the street, but he has not as yet helped language to evolve, this being the work of the majority, and hence he is hard put to find proper terms.

A language which is intended to express every idea clearly in *terms* must be perfectly inflectional, must answer

to every movement of thought and feeling and not use the same word for different ideas as is done in English.

The words *personality*, *person* and *individual* are *terms* in question which have so many meanings, *radical*, *original* and *applied*. A term is a word which should express an idea clearly but often, if it is incorrectly chosen, it becomes a term in very fact, an *end* to an idea, rather than a manifestation of it.

It is therefore advisable before commencing any deep study to have a knowledge of the original meaning of the terms used, otherwise the student will tend to become involved in technicalities and lost in the mechanism of study, and in this way the real truth of the subject will tend to evade him.

The generally accepted idea of "personality" in Psychology would seem to have been incorrectly described by such a term. For by "personality" the psychologist means that part of the man's total behavior which is most noticeable, which makes him "strong" or "weak," "fine" or "forceful," as the case may be. Hence the *term* is wrongly used and does not describe that which it is accepted as meaning. And when the professor himself accepts this meaning and states that "personality is the quality of the individual's total behavior, how he acts when his activity is taken as a whole" (*Psychology*, by R. S. Woodworth), then, according to the radical meaning

* Author of *Fate, Freewill, and Providence*; *The Book of Genesis Unveiled*; *Meaning of the Philosophy of Numbers*, etc.

of the word *personality* the professor is wrong in his choice of terms, even though they have been hallowed by use amongst psychologists. If the real meaning of the word be understood it will be seen that some other term will be necessary to express the idea of the "quality of the individual's total behavior," and the only word at present available would seem to be *temperament*, though even this needs much consideration before it may be adopted.

The word *person* is from the Latin *per sona* to *sound through*, and is based upon the fact that in ancient times the actor came upon the stage with masks at his side and was able by putting one over his face to assume a new character. The voice *sounding through* the mask, the latter was, therefore, called a *persona* and in later ages the word was used to represent a *person*, i.e., a *bodily mask* of flesh and blood with emotion and mind, or in other words *the appearance which is usually termed Man*.

The only sense in which the word *personality* can be rightly used is when it is applied to show how a person shows forth his separate characteristics, but if it goes further than this it becomes incorrect and involved. Apart from the misuse of a term there are other difficulties which confront the student when he finds that in many cases *person* and *individuality* are interchangeable terms whereas there is no relation whatever between the words and their meanings. Yet so carelessly have these terms been applied by people ignorant of the real nature of them that it is now somewhat difficult to get beyond them.

A *person*, then, is that mask of flesh in which the Soul or Life masquerades. The body as a complete and separate thing in itself is often described as an individual, i.e., a being not divided but existing as *one* (*in dividere*). Here, however, the idea of an individual is taken to refer not to a body, but rather to an egoic *Life* functioning through the body to manifest itself as an *individualization* of the One Life. Hence for all practical purposes it may be said that in each

body there is such an *individual*, an apparently separate Life or Soul, a life in contradistinction to the One Life, and although seemingly separate, is really a part which cannot be separated. Although this cannot be termed an Individual in the strict sense of the word, inasmuch as it is merely part of the One Life and an individual is a distinct thing complete in itself, nevertheless it may be considered as an *Integer* and in this sense is an Individual Life. For an integer is that part of a whole which itself has its own special function and therefore acts within the whole as if it were distinct and separate. In this sense, then, the Individual exists and continues his existence even after the death of the body, indeed as long as the idea *I am I myself* continues.

Accepting this as the hypothesis, it will now be necessary to show by a concrete example how the individual arises and how Life tends to appear as lives, as the One apparently becomes many lives though remaining the One in actual reality.

Pure light, the light of the sun in its original state, is colorless or "white," a state which includes all possible colors in solution but not yet in fixation, if such terms may be used. As soon, however, as the One Light pours forth into the worlds it seems to come forth as many myriad rays, each apparently separate and yet all in reality one. Further, although the Light is pure and colorless, or rather, not manifesting color, when it passes through any refracting medium it tends to "break up" and show itself forth as many colors.

This may be generally noted in nature, but a more definite illustration is seen in what is termed the rainbow. If the light of the sun is considered as One White Light in its essence, it will be realized that if it were ever to remain so without any change there would be none of that wonderful variety everywhere in the world which arises because of the change which comes as the sun shows forth diversity of color and colors all things, thus producing a wonderful and har-

monious diversity. Here, then, is the point: Are these seven colors actually separate and distinctly individual colors, or are they merely differences of vibration running along the scale of the One White Light? The answer to the question may be put both in the negative and in the affirmative according to the point of view. This side of the veil (the prism, or rain) the light shows forth all its inherent qualities, or, as it were, its different ways of manifesting, its *temperaments*, and yet remains one on the other side.

The illustration of the rainbow shows differentiation but not actual separate individualization. This is because it is a demonstrator of *unembodied* force. In order to show how the individual arises in man it is necessary to take a more concrete illustration. Let the reader imagine a series of seven egg-cups in each of which a little different coloring matter is placed. Now if water, as a oneness, be poured into these cups, it will be separated into a series of apparently differently constituted and individualized waters, different by reason of the coloring matter in the egg-cups and individualized by reason of the surrounding bodies. The reader may now consider whether there are actually seven different waters, red, yellow, orange, green, etc., or whether there is but one water which ever remains one, for if the egg-cups be broken the water will flow again as ever it was, united and partless.

If this may be imagined of water, how much more real is the idea when Life be considered a Reality which is infinitely less material than water, far beyond even the Power in the universe which manifests as electricity! Life, then, as a flowing Reality can no more be divided than can electricity in its original state. Yet as electricity is brought into manifestation and poured through a myriad different bulbs, and shows itself forth as if it were many individual lights because of the separating bulbs, so it may be compared with that One Life which enters into all bodies. Here instead of the idea of the separate containers and the egg-cups we

have the idea of *egos*, Life surrounded everywhere by form manifesting through many myriads of bodies in *essential sameness showing forth differences, One Self as many selves, One Life as many lives.*

It is thus that egoity arises, causing a development of many apparently separated lives within the One Life. This is because of the separating medium, the form or body, which like the prism "breaks up" the One into an appearance as of many. The One Life cannot obviously show itself in all its perfection through any one particular body and hence it has to modify its powers and show forth what it can of itself in the focus provided.

It is clear, then, how Life seems to appear as lives and how individuality of life arises in the universe because of the separating forms. What, however, is not clear is how and why differences exist, for if Life is *one and the same everywhere* it cannot be more nor less than Itself and cannot be different in its ultimate nature.

Nevertheless the parts which we see as individual lives do show difference, and it is this difference which has to be understood.

We need not concern ourselves unduly with the original metaphysical difference which arises as the pure Life comes forth into being preparatory to its descent into bodies. *There is some definite differentiation akin to the manifestation of the rainbow as Life shows through into a world of created forms and this can only be described as the coming forth of the Rays of the One Life.* Apart from this slight differentiation in the original Life there is a far greater difference to be observed in the human being as the Life manifests in each one and shows so many varieties and differences as to bewilder the student who has no knowledge of metaphysical psychology.

It will be realized that Life, the whole, cannot possibly express all of Itself in the small thing called a body, however fully evolved and perfected it might become. Such is the nature of the body that it can only be used as a focus through which some of the liv-

ing Reality may shine. Nevertheless although the whole cannot *appear fully* in the part, yet the essence of it all may eventually manifest as man becomes more and more perfect in body, emotion and mind and though the whole will never be visible in all its glory yet a perfect blossom of it may show forth with all its wondrous aroma in the most perfect of perfect men.

The part must surely reflect the whole. So, then, even if the whole of the Life does not show itself through any one form, yet what does show forth may well be the essence of the perfection which is beyond all form and all focused centers of being. It must, however, be understood why and how the difference arises in all these parts of the One Life, why, that is, each individual expresses himself differently even though all are essentially *One* and in that *One* there is no difference. Nevertheless, even though there is no *absolute* difference, yet human beings differ very much because of the varied though *generally* similar experiences which come to all. And it is here the question arises, *for if similar experiences come to all and if all are but parts of One, why should differences show themselves forth, and how can any individual uniqueness result?* The answer to this most profound of all questions is almost beyond ordinary thought. Yet if it be realized that the Life cannot express all of itself in any one form, so it will not express its qualities in any exact order, for its very nature is freedom. It will tend to move and express itself just as surroundings and circumstances call forth its qualities, and being thus separated or functioning through separated vehicles and bodies, it will

evolve somewhat differently in each.

The Life in every form still retains the essential freedom of movement which must be predicated of such a Reality, for the very name God, according to Plato, is from *theein*, to run, or move speedily, and thereby representing abstract motion. Retaining, then, this freedom of movement even though confined in a separating body, it will because of this inherent power answer *freely and therefore in each body differently* to the varied experiences which come to it through the body. In other words, its reaction will be different in each body. *This then is the secret of difference in beings, reaction.* According to the way a being reacts to stimuli so will he evolve. As he answers to a challenge so does he produce and show forth his nature. As a man thinks so will he become; as he feels so will he make a habit of a special way of feeling, and as likewise he acts so will he show forth characteristic modes of action. He will be forced to think, feel, and act because of his general environment, God's nature, which is intended to evoke and educate, to call forth and lead forth into manifestation all these powers which were in the Life within him.

It is then the *reaction* of the individual to surroundings and experiences which produces differences where formerly there was no difference. According to the way in which the individual reacts to stimuli so will he produce definite characteristics and eventually build up a temperament through which he will show himself and which will tend to "color" all his thoughts, feelings and actions just as the water in the egg-cups was colored, though not, of course, in as concrete a fashion.



Dreams and the Personality

By Marie R. Hotchener

SINCE the recent publication in this magazine of Mr. Leonard Bosman's article on "Curious Dreams,"* many questions have been asked by readers concerning the puzzling phenomena of the dream state. An endeavor will be made here to answer some of these questions, though to understand fully the mechanism of dreams, a study of Theosophical and psychological books on the subject is advised. The following are some of the questions asked:

Why is it that sometimes one's dreams are full of nonsensical actions that bring great distress—those that are called "nightmares"—other times foolish emotions, and no end of weird thoughts? Is there any practical way to prevent such dreams?

The constitution and mechanism of the personality have everything to do with the quality or content of dreams, and when understood there is greater possibility to

"Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain."

The student should not fail to remember that one's personality is threefold—generally speaking. There is the solid actional tangible body; the tenuous invisible emotional body; and the still more tenuous invisible mental body. These are the vehicles of the ego, through which it expresses itself on planes of nature lower than itself.

Through long ages of involutionary and evolutionary experiences each of these three bodies of the personality has acquired its own consciousness. This seems so difficult for students to understand, also how these consciousnesses intermingle—interpenetrate each

other—that each one "has a will of its own," and can act more or less independently of the other two as circumstances influence them.

Each of these consciousnesses has in it the synthesis of all the past experiences of many, many lives, and each shows tendencies accordingly. The source of their activities lies conserved in the physical brain centers during physical life. Physiologists and neurologists picture what they call three brains in one—the medulla (actional), the middle (in which the emotional centers are situated), and the cerebellum (the seat of thought) encompassing the others.

When a person sinks into sleep the ego withdraws from the brain with the higher principles, and the physical is left more or less alone with its own consciousness. If the physical body is in good health, the functions of the body in proper order, the actional life of the day regular, refined, controlled, there should be no nightmares. But overeating, coarse food, strong drink, smoking, and other physical excesses disturb the proper flow of the blood in the body and brain, thus exciting the actional consciousness to unrest and extremes. The higher mind having withdrawn, there is little or no control, especially as the physical consciousness has not been properly and sufficiently trained during waking consciousness in the daytime.

The meaning of the previous statement that when in sleep the ego withdraws with the higher principles and the physical body with its consciousnesses is left more or less alone, is that the desires or tendencies in the consciousness of the body will act as magnetic centers and attract disembodied entities to it. These can fasten themselves to the body and vicariously experience satisfaction in the contact.

* Mr. Bosman has recently completed a new book, *Sleep On It*, published by Rider & Co., London, England.

This is one of the reasons for certain helplessnesses and deep distresses occurring in nightmares. The body being inert, it has little or no power of protective activity. What is taking place appears to it only as pictures in the ether, and one might say that it is the consciousness that struggles if the dream is one of distress, as, for instance, trying to escape. When the experience is strong enough it can finally produce a confused action or sound, and the person starts up from the bed or cries out. The remedial suggestions are to avoid the causes mentioned—the physical excesses.

QUESTION: *About two years ago my sister was compelled to undergo an operation. Her face was covered with the apparatus used for administering the anaesthetic. Since that time when she is asleep, and whenever the bed clothes accidentally cover her face, she dreams of the operation and awakens in distress. What is the reason? How can such dreams be overcome?*

It is well known how sensitive is this physical brain consciousness and how some slight touch, sound, odors, etc., can awaken a long train of dream events in the physical-etheric consciousness, especially those related to former experiences.

It was Dr. Hervey de Saint-Denis who some years ago set out to prove that the outside factors of taste, odors, and hearing could cause dream visions and experiences. Cuthbert Tunstall in an article sent me for another magazine related the following interesting experiments by the learned doctor:

"He was going to spend a fortnight with friends at their country house in Vivarais. Before leaving town he purchased in a shop a bottle of strong and rather individual perfume. He did not open the flask until he reached his destination. Then he used the perfume constantly, chiefly on his handkerchief, for two weeks. The day of his departure for town he sealed the bottle hermetically. For several months it was not opened. Then one day he gave it to the servant whose duty it was to come early to his bedroom. The

instructions were that a few drops should be scattered on the pillow any morning the servant found him in a deep sleep. In order that the mere expectation of something happening might not influence his dreams the servant was left entire freedom to select what morning he pleased. Ten days went by; no memory of Vivarais came to haunt his nightly dreams. Then one night he dreamed that he had gone back to the country house and there he lived again his experiences of the waking life six months before. It was on that occasion the servant, for the first time, had sprinkled on his pillow the reminiscent perfume.

"A more complicated experiment was made a few months later: Again Hervey was asleep. A few drops of the Vivarais perfume were poured on his pillow, and, as well, a few drops of a perfume habitually used by a painter in whose studio Hervey spent many an hour. And the dream came.

"I thought," says Hervey, "I was in the dining-room of the Vivarais home, dining with the members of the family. All at once the door opened and my friend the painter was announced. He entered accompanied by a young girl, whom I recognized as a very beautiful model I had seen in his studio."

"The dream, as such things do, then became complicated, but Hervey had proved his point, that odor-begotten dreams may be governed. His experiments with music were equally convincing. A composer of dance-music was among his friends. For several evenings the composer played unpublished waltzes while Hervey danced with young women—dancing always with the same girl to the same dance rhythm. Then he slept. In an adjoining room the composer played softly. As each tune reached the sleeper's consciousness the girl with whom that tune was associated entered his House of Dreams and danced with him. It was a procession of dream-girls, each swaying to the music of her waltz.

"The sensation of taste is as quite easily directed, he ascertained by a

charming experiment, which has been often repeated. Indeed many scholarly folk I could mention have thus transformed into apparent realities their souvenirs of literature and art; but Hervey's adventure will serve as an imitable experiment: He chose his experiment one night the charming scene in Ovid where Pygmalion wakens to life with his kisses the white figure he has cut out of marble. You remember how the verses go, it may be; for Pygmalion first caressed lightly the figure of cold and of stone; then he brought her the gifts loved by young girls—rare shells and little polished pebbles and little birds and many-colored flowers. He put gemmed rings on her fingers and twisted a long amber necklace round her marble throat. He set pearls in her ear-lobes and pressed his lips to her lips and she felt the fire of his kisses and blushed; and then she lifted her timid eyes and saw—at the same time—heaven and her lover.

"Hervey read and reread the verses until they lay pure and unchanging on the bed of his memory; oddly enough as he tried to visualize the white Galatea it seemed to him that she looked wonderfully like a young actress of his acquaintanceship. Now during all the time he had brooded over Ovid's verses and that miracle of long ago, he had kept in his mouth a little piece of orris root, a substance he had never tasted before. What happened was this:

"He dreamed he was in the green-room of the Théâtre-Français, the evening of the general rehearsal of a new play. The young actress, his friend, was to play the leading role. He knew there had been trouble of a sort, and that the management had been dissatisfied with the costume she had chosen. The young actress approached him. Her costume consisted of muslin sown with gilt stars, an amber necklace, antique bracelets and anklets; on her hands were sapphire rings.

"'How do you like me in this?' she asked prettily.

"And then the scientist found himself in a stage-box, watching the

Ovidian drama of Galatea, played by the young actress of the Comédie Française.

Thus Hervey linked certain dreams to certain foreordained sensations—of taste, odor, hearing. A simple matter and today a commonplace of science. By what he eats, by what he smells, or hears or sees a man may incubate his pet dreams—and send them winged and fluttering into his sleeping consciousness.

"These dreams, you will observe, are intimately bound to the body. They dance on the tight-ropes of the olfactory nerves. They are palate-fed, ear-begotten, eye-bred. To this class of dreams the physicists add those familiar dreams of flying or falling in space. In such sleep adventures they see mere bodily objectivations—to use their stately word."

Another illustration that shows how an outside sound will cause a dream, and, interestingly enough, after a long period of years recall an actual event.

When I was about five years old my mother punished me for disobedience, and put me out on the veranda of our home, saying I must not come in because I was a bad little girl. Disconsolately I sat on the steps in tears. Soon my attention was attracted by a meadow lark which was singing a beautiful song. The words it sang were (I had previously been told), "Spring, spring, beautiful spring." (Have you never heard those words in a burst of melody from a lark's throbbing throat?) In loneliness, my child-mind read into the song some other words of consolation: "Sweet, sweet, sweet little Marie." Over and over again I heard those comforting words and gradually they dried my tears; the suggestion worked—I was not a bad little girl after all, but a good little girl. So I boldly demanded admission to the house and conveyed the news to my mother that she was entirely mistaken, because the lark said, "Sweet, sweet, sweet little Marie!"

Many, many years after this event, I passed through every detail of it in a dream. I thought I was a child once

more and felt the sorrow of the exile to the veranda, the consolation of the words of the songbird and the bliss of my mother's kisses—and awakened from my dream while hearing the song of a lark as he sat perched on a tree outside my window.

The vibrations of the song had awakened into activity in dream life the memory of the corresponding experience stored in the cells of my child-brain in waking life.

Many other dreams confirm this fact of memory association aroused by stimuli of the senses, but the above are the most convincing.

There is the same possibility of superphysical causes originating *within* the consciousness and producing dreams, in the same manner as the causes from *without*, just related. Events of the day can auto-suggest the consciousness, and these may react during sleep. For example: In waking consciousness Jacques Clement felt great hatred for Henry III, and in a dream he planned to murder him. On awakening he carried out his plan. The hatred he felt for the monarch involved the emotional consciousness, and so in sleep this emotional consciousness being practically freed from the physical, it is probable the hatred was so strong it resolved in sleep to kill the object of it. Being so strong, it suggestionized the physical consciousness sufficiently, and the murder was performed.

The questioner asks how to eliminate the distressing dream of the operation. I would advise that for a few minutes each day a certain suggestionizing meditation be employed. While doing so, place a cloth upon the face and resolve quietly and peacefully (using the subjective *imagination*, not the *will*), "If, when sleeping, the bed clothes thus cover my face I shall sleep quietly and peacefully with undisturbed dreams."

Any thoughts of the operation must be excluded from the meditation. In time the superimposed suggestion will eliminate former associated ideas.

QUESTION: *I am not in the habit of dreaming vivid dreams, but when I do they usually relate to some past, long-forgotten physical event, and often to very sorrowful ones. Why is this?*

In this case we must remember the fact that when sleep occurs the ego withdraws from the physical, and on the astral plane functions only within the emotional and mental bodies. On the astral plane emotional vibrations predominate and are powerful; and if the person meets with any incidents that are in the least suggestive of his own former emotional experiences, he is apt to dream of them, and with very much greater content of emotional feelings than when awake in his physical consciousness.

It should be remembered also that even though the astral and mental bodies are withdrawn in sleep the connection with the physical body is not entirely broken and the law of the association of ideas in the brain is still active. The association of ideas in physical events is engraved on the memory centers, and astral plane experiences react upon those centers. Sorrowful or unusual physical events engrave themselves more deeply in the consciousness than others, and if an event on the astral plane has some similar elements, it arouses the associated memories and a dream occurs of the former experiences; and since these memories are deeply engraved in the grey matter of the brain, it is easy for the physical consciousness to recall the dream related to a physical-plane event when the body awakens.

QUESTION: *I have had several prophetic dreams, and often strangely symbolical ones. What is the difference between such dreams and the ordinary ones? Is it the higher mind that evolves them?*

When such dreams occur it is usually the ego that is active. It is known that developed egoic consciousness has the power to transcend time, and thus is able to "see ahead" to a certain extent, the extent depending very

much on the stage of evolution of the person. The more evolved the person, the greater the power. It not only has the power to transcend time—synthesizing past and future—but also to synthesize knowledge. Its consciousness in the evolved person is all-inclusive, and it sometimes shows truth to the personality in symbolic and prophetic dreams. It has the power instantly to dramatize—picture events that are to happen.

It is not generally understood that the qualities of the ego are conditioned by the stage of evolution of its lower vehicles in the personality. The ratio of ego-consciousness to the average personality-consciousness is about as the hand to the whole body.

▲ ▲ ▲

When the mechanism of dream consciousness is studied and more fully understood it becomes quite clear to the student that he ought to become

active in increasing the control of the consciousness of the three bodies of the personality, and the actual training of it to higher standards of expression, actionally, emotionally, and mentally.

The mind on going to sleep should dwell on lofty ideals, and thus place a shield of protecting consciousness around it. As his personality progresses spiritually the student will find that the ego is being enabled to use the consciousness of the three bodies to purposeful ends, whether in waking or sleeping states. There will then come a time when going to sleep at night is not to dream of useless confused events, but to give active service in a realm where it is as much needed as in the day.

The particular training of the consciousnesses of the bodies of the personality, and their relation to higher-plane activities will be explained in a series of articles that are to follow.

Dreams

Dreams in their development have breath,
And tears and tortures, and the touch of joy;
They leave a weight upon our waking thoughts,
They take a weight from off our waking toils,
They do divide our being; they become
A portion of ourselves as of our time,
And look like heralds of eternity;
They pass like spirits of the past—they speak
Like sibyls of the future; they have power—
The tyranny of pleasure and of pain.

—Byron.

The spirit within thee hath been so at war,
And thus hath so bestirr'd thee in thy sleep,
That beads of sweat have stood upon thy brow,
Like bubbles in a late-disturbed stream.

—Shakespeare, "Henry IV."

But dreams full oft are found of real events
The forms and shadows.

—Baillie.



LIFE—The Glorious Mystery

By *W. Goodman*
(*England*)

Cowardice

The Man:

O heaven, looking down on this sweet world,
Why do you not destroy destroying man?
He, whom you made in image of yourself,
He, the unlawful, undelightful beast,
He, who defiles where'er his clumsy feet
Fall carelessly and quite unreverently;
O God, how can you bear his crying shames?
Fires burn fiercely in his lustful heart,
Fires you planted; yes, they leap and burn.
Let them destroy him; let them burn him out.
Then, O great God, sleep on, nor dream again;
Do not desire another world of men:
Dream not of man, for he has failed, you know.
Spirits about your throne are whispering:
Heed not their words; they know not what they say;
I am a man and know, O God, I know.
Do not desire a world of men again.

Strength

The God:

The fight must continue;
Man has not failed;
Nor has a morning of surrender come;
Nor will one ever dawn upon my sky

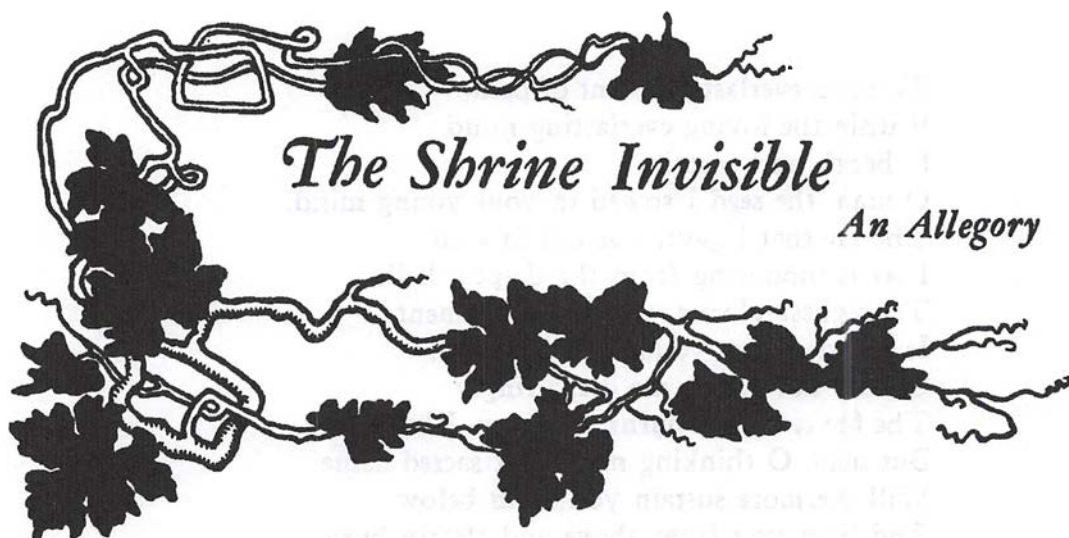
To be an everlasting point of pain
 Within the loving everlasting mind
 I cherish and sustain.
 O man, the seed I sowed in your young mind,
 The fire that I gave, was not in vain.
 I see it mounting from the deepest hells
 To highest glories, and the firmament
 Is proud of that young animal, man;
 Oh, do not cry to me despairingly
 The fire sears and burns you now, I know—
 But man, O thinking man, that sacred flame
 Will evermore sustain you from below
 And light you from above and clearly burn;
 Although the light be blinding to you now,
 One day it will be yours to hold and wield
 Within the everlasting love I bear.

Courage

The Man:

Why did I ever doubt that destiny
 And power and life were mine to clasp and hold?
 O life, great stream of strife,
 I command you now!
 I shout,
 I leap
 With joyful power.
 I gather flowers
 And I cast them aside.
 I laugh and weep
 Because everything
 Is laughter or tears,
 Coming or going,
 An unceasing
 Obvious
 Mystery.





The Shrine Invisible

An Allegory

By Rachel Mack Wilson
(Ohio)



IN Babylon, in the days of royal reign, there lived a Princess. Her beloved Prince had been slain in battle with the Phoenician enemy, and all that remained of their romance was the broken chariot and the bloody spear.

There was no King in all the country round about who could successfully devote himself to the Princess, for with gifts she could not be purchased . . . with slaves she could not be bought . . . with dreams-come-true she could not be flattered; and therefore a return of the lost Prince was imperative in order that she might regain her reason which the astrologers were sure had departed. And so a mandate requesting all persons to be present was issued. A concourse was decided upon, to be held before the gates of her palace after the manner of pageantry. The richness of the Empire . . . the fruits of the fields . . . the great of the earth . . . the gold of the sun . . . all these were brought before her as compensation for the lost Prince, but none would she have.

"Love," she said, "is the greatest of all gifts."

"Love," she said, "was the gift of

my Prince, and I will depart from the palace to search . . . for I know he is not slain. I will search . . . if not for the Prince himself, then will I search for love."

And the Princess whose name was Valeyta, with her faithful slave, who had also loved greatly, fled into the mountains of a nearby country. Valeyta asked of each bird . . . of each grain of shining sand . . . "Where shall I find my love?" But no answer did she hear. After a time the slave who accompanied her asked the question, also. One morning she disappeared, for she had asked, regarding love, of a Bedouin rider on a white horse, and he had answered by riding away with her body.

So Valeyta continued her travel alone, and lessened her questioning, and thus in not questioning and still seeking, she found the object of search. She found that the Prince of Love lived in every interval of her breath. He lived in every vibration of her thought. She found that love itself was Valeyta, and thus the Prince was restored. She became a worshipper at The Shrine Invisible, the internal Holy of Holies, where she heard the voice of her Prince, the Beloved, in the Voice of Voices, and sought no longer.

Impersonality

By A. Charton*



OUR aim at impersonality must remain a failure as long as we have not come to realize that impersonality is the natural result and outcome of a perfected personality.

Efforts towards impersonality are of little value to us *before we have beautified the expression of personality* to such an extent that it becomes impersonal by the very fact of reaching to a degree of perfection where impersonality is involved.

If, instead of realizing the importance of becoming "beautifully personal" we aim at impersonality first, and at a time when it is impossible for us to express anything but the personality stage, the striving is a futile effort, a comedy of false representations, of hypocritical repressions and of unnatural behavior.

Many people now striving towards impersonality have not yet reached the point where they can remain inoffensively personal for any length of time. Although we may keep the ideal of impersonality in our mind at all times, only when our personality is so far perfected as to stand harmony in a permanent manner should we begin to work for possible achievements outside of personality.

And many things lead us to believe that we are acting impersonally—when we are but striving vainly. Far from having achieved impersonality often our ways in working towards an impersonal end may be of a very disagreeable personal nature, and it does not avail us to work towards an impersonal end if the character of our work does not bear the mark of impersonality.

Unfortunately we are mostly unaware of our shortcomings: our mind is set on the goal and not on the

method with which we are working, and so experiences are lost in personal expressions while we are working towards what may, of itself, be an impersonal end. Thus we identify the means with the end, and forget that the means are, in a way, more important than the end which merely marks a point in attainment, while the means are the channels through which we gain experience towards impersonality, and are in their very nature this progressive attainment.

By understanding this we see that working for an impersonal end does not necessarily mean that we are working or progressing in an impersonal way; and therefore it is of primary importance that we perfect the ways of personality *first*. We also see that impersonality can only be the outcome of a well trained personality, and that if we skip over the stages that lead us there we become impersonal failures.

By aiming at impersonality before the personality has gained sound moorings such as assurance, steadiness, self-confidence, poise, in a word all the qualities that go towards building up a wholesome, efficient positiveness in the personality, we bring about a state where impersonality is too often a form of negativeness with no stronghold, no nucleus, no center, from which strength can emanate. Even as a channel such negativeness is of no avail. Proper understanding is imperative.

If we observe the truly impersonal individual we will see that the whole personality radiates with strong and beautiful personal traits; indeed an impersonal person is more intense in the personality than any other; but the difference lies in the fact that in the perfected personality action is no more turned towards the self, but is thrown

* Mrs. Charton, an F.T.S., is head of the Montclair Cultural Center, Montclair, New Jersey.

outward in an effortless and helpful radiance towards the external world. The powerful and complete personality extraverts itself in service to humanity, into the will to conform, not to the personal, but to the divine Plan.

In such people, having attained true impersonality, there is no more need of impersonal assertions; instead it is strength, poise and certainty we shall find. But before impersonality can become like the beams of a radiating sphere, there must be a center; the heart must be strong, the mind clear, the character steady, speech must be purposeful and poised: all this has to work through the personality and so the personality itself has to remain the center of the radiating sphere. Character, speech, approach, dealings, manners, tact, politeness, all these things have to be worked upon so that the contact with the personality is always of a pleasing, harmonious kind.

Impersonal people are not afraid to use the word "I." They use it frankly, uncompromisingly, knowing that in their case the "I" is the true expression of an impersonal nature. They use the "I" impersonally, as others use the "we" in a protracted effort to sound or appear impersonal. The "we" by which impersonal failures cover up their suppressed "I" may help to dupe them into believing they have deceived others, but they have not; we easily sense that the "we" is merely a disguise for a strong and imperfect personality.

Let us frankly use the "I"; there is no harm in personal opinions, why should we be afraid of expressing them? Why can't we make altruistic use of personal strength, character, individual ideas or thoughts, and recognize them as such? We should train ourselves towards having beautiful expressions rather than colorless, impersonal ones, at a stage when impersonality is not the true expression of the Self.

God's plan is for man to become a colorful personality, through which, as through a prism, the white light of his impersonal manifestation can shine

and retain in this material world the diversified colors of perfected personality.

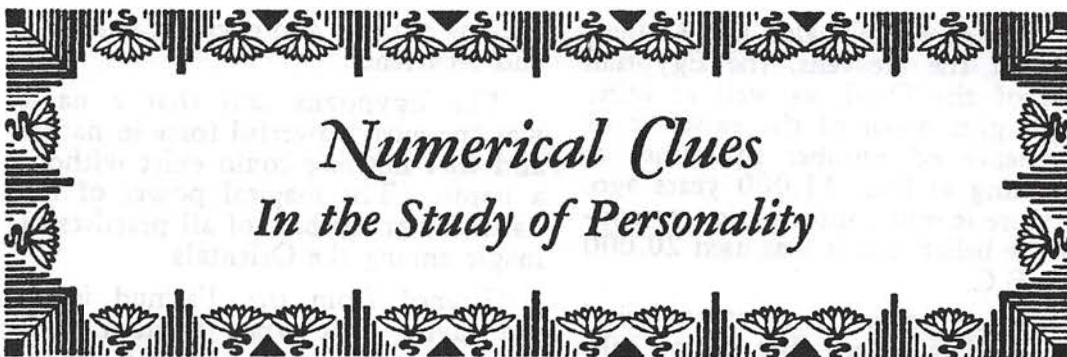
With a wrong conception of impersonality we are far from reaching the goal we have set out for, namely: selflessness with a view to the good of the whole. By wrong conceptions we deal in wrong ways, and finally we see some splendid men and women wrongly trained who sit in the background while the usurper sits in power, and like a mental vampire absorbs their thoughts, ideas, and gives them out again as his own concoctions, tainted by his own greed, animal nature, and personal ambition. Such may be the results of negative impersonality and they certainly are not beneficial to the whole, in its progressive steps towards true reality.

If you have good ideas accept full responsibility of them. Do not let people at large preach to you about humility. True humility is not afraid of acknowledging its real possessions; it merely never feels superior about them, that is the criterion of genuine humility. False or unwarranted humility has done more harm to the world than can ever be told; mostly it is the wrong, ambitious one who sits comfortably in the place of the one who has the true impersonal qualities that would better the world.

Be strong behind your ideas and thoughts, and remain positively and frankly personal till you can become truly positively impersonal. Do not ignore your personality before you have perfected every one of its expressions to such an extent that you are finally impersonal.

This is the right way, the normal way which will leave you healthily strong, on the practical side of life; and that is what the spirit expects.

Let us watch carefully over every expression of the personality till it becomes a harmonious whole, when impersonality will be achieved almost unconsciously in very much the same way as the flower blooms in its colorful reality, unconscious of its form, fragrance, and beauty.



Numerical Clues

In the Study of Personality

By Mary Tuttle-Colby

(California)



HE discovery through scientific investigation that everything in the Universe is vibrating, aside from its intrinsic worth as discovery, becomes at once valuable as fresh impetus toward the quickening of desire in many to solve the question of man's relation to this vibratory law.

In searching for the answer to this timely question the serious student should not overlook the realm of numerical vibration for it may well be likened to a mighty ocean of truth fed by the tributaries of history, music, philosophy, literature, science, art, geography and even physiology.

It is true that the numerical clue will lead one into the study of ancient magical papyri, into conditions of exploration where one will be forced to throw away the material yard-stick of yesterday, if one would enter into the illuminating region of veiled truths.

The trail is fraught with interest, wonder, and suspense with the promise at each turn and twist that a bit more is to be found a little further on with the golden key itself waiting, mystically wrought into the one source of the All.

The clue which lies nearest at hand leads directly into the present-day application of the principles of numerical vibration to the affairs of everyday life.

Here we find nothing as helpful,

uplifting or inspiring as the analysis of the name and numbers of the birth of the individual.

Through its interpretation one discovers himself, his latent talents, the traits he wishes to subdue, those he wishes to cultivate; his true mission in life is explained, and he is prepared to avoid blunders and taught how to rebuild that which has been torn down.

By the rules of numerical vibration one may quickly discover the force at work which makes the so-called bad boy bad; nine times out of ten it is the same force misdirected which will in later years be the means of driving the boy on into renowned success.

Not only the cause may be found through numerical clues, but also the cure, with sensible and intelligent instructions for the application of such.

To understand the laws of numerical vibration is to attain the easy approach to the religion of right living for few can come under its influence without experiencing inspiration and upliftment of self, which eventually becomes the exaltation of all. A thorough examination of self by the science of numerical vibration has been the means of arousing many a person to the realization of his divine origin, and of the divine spark within. It has served to open the mind and heart of many to the acceptance of spiritual education by its beautiful interpretation of the inner man.

The Hebrew Kabala, the Chinese Circle of the Heavens, the Egyptian Book of the Dead, as well as other records give proof of the existence of the science of number in names as flourishing at least 11,000 years ago, and there is much information to support the belief that it was used 20,000 years B.C.

Every sound has its exact numerical value, and it is true that if you take any given word it will have the same fundamental numerical value in any language in which it may be expressed. Every letter represents a sound, therefore letter and number are the equivalent of each other.

This is so because all number systems revert to the numerical value of letters as found on objects of art antedating the first Egyptian dynasty, about 11,000 years B. C.

Every group of numbers can be reduced to a fundamental value by adding them together until a final digit is reached; this digit becomes the divine Wisdom Root and serves as the key by which the inner structure of thing, person, or place, to which it belongs, may be interpreted.

The students of Arabia discovered this system of arriving at the final digit, perhaps about 11,000 B.C.

Moses, the ancient law-giver, learned the laws of the science of number in names and generously taught it to the Hebrews; the original Hebrew version of the Old Testament became a most interesting receptacle for its exposition.

The values of the Hebrew letters as given in the Kabala are of great antiquity, but the values of the Greek letters are found in the middle ages.

Pythagoras, the father of numbers, was no doubt aware of the law of universal vibration when he gave to the world the "Theory of Sound," the Slant of the Zodiacal Circle, the Diatonic Scale, the 47th Problem of Euclid, and Numerology, basing as he did his findings upon mathematics, music, and astronomy. He affirmed that nothing could exist without number, and was an ardent exponent of

the law of order and rhythm, harmony and recurrence.

The Egyptians said that a name was the most powerful force in nature and that nothing could exist without a name. The magical power of the name lay at the base of all practices of magic among the Orientals.

Gleaned from the Talmud is an old saying that when thirteen parts of magic were created in the world, twelve of them were given to Egypt. From the Egyptian Book of the Dead one discovers that magic constituted the background for its theology, thus becoming the literature of the people. The present-day explanation of their so-called magic reveals but the strong desire on the part of the Egyptians to discover their place in regard to the world in which they lived. Their efforts included the attempt to make cures for illness; also, to reveal nature and to control her forces. The magic of the Egyptians has been called "The physics of man in a state of nature."

Delving into the ancient histories of any land, a clue is there which leads to the discovery that the people of earth have always sought to find the link which would connect them with the Universal, showing their inner sense of, or longing for, union with the divine principle.

How well some of them understood the power of number in names is shown by the 5th verse, chapter 17, of *Genesis*, where one may read, "Neither shall thy name any more be called Abram but thy name shall be Abraham for a father of many nations have I made thee." Read further, the 15th verse: "As for Sarai thy wife thou shalt not call her name Sarai, but Sarah her name shall be." With the changing of the names of these two people the Lord promised that a child would be born unto them, and added a child-bearing letter to the name of each.

Saul became Paul when he was converted and wished to follow Jesus of Nazareth as a disciple. By changing his name he received the help of the influence of vibratory power which

perhaps was more suitable in "Paul" than in Saul.

There is one particular clue which is most interesting to follow, for it leads into India, that land in which the prized gifts of the mind have received more attention than in any other land.

Here, in sharp contrast to the peoples of other lands and ages who practise the rules of numerical vibration for the purpose of dominating material manifestation, we are confronted with the devout seeker of knowledge who uses it as a means of exploring the spiritual planes by means of meditation.

Meditation being employed for the purpose of drawing near to the Divine or to make union with God, this particular method known as Raja Yoga lures one to seek for the answer to our quest within its sanctuary.

Raja Yoga, used as a means of meditation by a certain class of Hindus, accepts the heart lotus for this purpose, and to enter its all-revealing mystery is to be aware of divine imagery beyond description.

The heart lotus or chakra has twelve petals and certain letters are placed upon each petal, each letter symbolizing a certain part of the creative power or life force entering the body. The chakras or lotuses are by way of explanation certain wheel-like vortices appearing near the surface of the etheric double of man; they are the psychic centers through which flow the vital forces of life. The petals of the lotuses are made of primary forces radiating out into the body along the spokes of the wheel; the number of spokes is determined by the number of powers belonging to the specific force which comes through the chakra.

The letters of the Sanskrit alphabet including forty-nine in all are used for the Yoga method, and are supposed to contain the sum total of human sound. From the point of view of speech the Sanskrit alphabet is the materially extended expression of the one creative sound or word. Representing all

creative speech it is therefore a set of powers. The letters are meditated upon in the various places they have been set.

It is understood that the founders of the Yoga system had a detailed knowledge of the powers and named them with letters just as anyone refers to angles in geometry with letters.

The placing of certain letters upon certain petals, and duly meditating upon them opens the way to the "inner sound which kills the outer" as referred to in *The Voice of the Silence*.

The yogi strives to pass inward from the outer sounds of earth to the inner, the quality of which aids in the passing from plane to plane of consciousness.

In the belief that Deity created the planes by voicing the alphabet (sound, word) the spoken word of the human family is said to be its lowest spiral. Through this spiral, on the inner path, by the practice of Yoga the aspirant strives by inner absorption to return upon that path and so draw near to the Divine.

Every number system and alphabet in the world is but the enlargement of the sounds and symbols of primitive man in his urge to communicate his thought to another. That moment when man perfected the mode and action of communication must be, of a certainty, an epochal instant in the evolution of the race.

For as all words are sounds, sounds the results of vibrations, and vibrations the sources of forms, perhaps the lowest spiral (a sound, a word) becomes the link which clinches the human family into its own place on the great revolving wheel in the chain of universal progression which ever moves on and upward.

Subject the lowest spiral (a word, a name) to the science of numerical interpretation, and discover the clue which will lead you, individually, into harmonious relationship with the universal, thus putting to an end the eternal quest, for you will have touched the source of understanding.



That We May Better Understand Ourselves

By E. W. Van Dyke

(Wisconsin)



F we view our surroundings and try to fit them into our lives, we shall soon find a great many things that we would like to reform. This, at least, is our immediate temptation. Superficially thinking, we conclude that it is easy to change circumstances and environment to what we think these should be. The picture of the reformation we would impose is very much that of a paradise, effected entirely by that which may be a paradise to us and may not be as pleasant to others as we think it ought to be to them. Another very important factor in this reformation, is that our desire for reformation is of the external; is entirely in the forms of the sensually pleasant and emotional characteristics, in the idea that we ourselves are just right and will fit perfectly into the environment which we propose to create. We want our ideal until we have it and then find that after all it is not as desirable as we had pictured it. All such reformation will fall with the creator and leave nothing to posterity. If real reform is desired, it must be found elsewhere.

There is but one place in which reforms can be instituted from which any perceptible measure of relief or benefit can be derived, and that is, that each one must begin all reformation in himself. The proper place to commence reformation is within the body which we occupy. Unless one can be master of his body, he cannot be master of anything that is worthwhile to either him or humanity in general. It is therefore necessary to study the body in which we live, and in matters of this nature it is essential that science and religion be combined for the best understanding to the advantage of all things.

There are many theologies, but

there is only one religion and that does not belong to any church, society, group or organization. It is the free gift of God to all who sincerely seek and endeavor to find it; so are the sciences open to all who make any effort to hear the voice of nature speaking through her multiform formation in the expression of her varied and complex manifestations. True science and religion never contradict each other, though each often does, and of necessity must, contradict the muddled and confounded disquisitions by which overzealous theologies would shackle us to empty ceremonial and awe-inspiring ritual.

All these expressions and manifestations, changeable in their outward and cognizable forms, are the result of constant and directed intelligence emanating from a source other and higher than the human mind or brain. It is these interests in their forms that present to our senses merely the evidence of complex manifestations of the arts and sciences by which the evolution of man progresses. They outline and denominate the facts which each much find as his perception rises to the level of comprehension.

All things are in continuous motion, and therefore in continuous change. The rocks on which we stand, the vegetation which grows around them, the building which houses us, the clothing we use, the food we eat and the water we drink, while chemically in their last aspects all of the same formation, are manifesting in continuous evolutionary changes.

The body we live in is no exception to this evolutionary change. There is a duality of forces continually battling for supremacy to a balance, and as either of these forces temporarily overpowers the other so the course

of evolution leads to good or evil, both of which are merely relative terms in an undulating course of the evolution of humanity through the age of materialism—which again is but a relative term.

Materialism is evolution in sensual manifestation as opposed to the higher plane of spiritual manifestation from which the directing powers emanate.

Spiritual manifestation becomes visible to our sensualistic organisms only by vibration in that plane of manifestation where limitations of space correspond in their vibration to a range comprehensible to the receiving mechanism. In other words the limitations of space conceivable to the human eye must vibrate within the limitations of the combined vibrations of white light, or its individual constituents. To be comprehensible to our sense of touch, it must vibrate within the narrow range of the course materialism of the substance in our nervous system which contacts the spiritual. These ranges are subject to control and acceleration in a progressive evolution. Evolution is progressive.

Spiritual impregnation embraces all manifested formation and individualizes through the complexity of experience gained from a blending or commingling of spiritual vibration through the peculiarities of minute and varied forms of manifested formation or space in limitation, each separate from the other. These minute forms group themselves and we find them building the bodies of inanimate things, rising to semi-animate, and to fully animated organisms.

For the purpose of this discourse, we shall study the fully animated structures. Among these we find the human body.

The human body is built up of what to science is known as cells. These cells are specks of mobile protoplasm which divide in order to multiply. Each new cell is a continuation of the old cell; not a new cell. The substance of which it is built is the substance of the old or parent cell and this is the substance of the cells which

make up our bodies. It is therefore plain that the substance of which our bodies are built is as old as the oldest manifestation of life on our earth and therefore the substance of which our bodies are made is not twenty-five, thirty, or forty years old. It is as old as the cells which compose it—millions of years. Each of these cells carries with it complete living organism of feeling, taste, touch, consciousness and other attributes of life. Its consciousness therefore goes back millions of years and in its varied groupings the matter of each cell has gone through the entire gamut of living manifestations conceivable on this planet. Each cell therefore comes to your body endowed with a consciousness that has existed in a continuous line of life through millions or perhaps billions of years in thousands of incarnations or body groupings. These cells group themselves under the influences of a direct intelligence into such forms as the life or being which desires to manifest through them will find to the best advantage of its environment—in the form of a fish, an animal, or a human being. The cells which compose the body of any of these are interchangeable with all the others, so that the cell consciousness, which is brought to the body, in and from each cell, includes the entire history of the planet. Such consciousness comes to the completed body and its occupant, if proper contact is established, through every cell in that body. This is one of the remote characteristics of our inheritance. More immediately each cell carries with it the consciousness of its last manifestation in its last group organization or body. So we have the combined effect of the cell combinations which make up our bodies, produced upon each cell on the father's side and on the mother's side, by the general cell environment, thence running back in history through the human family and all prior living organisms. Thus we have already three forms of inherited manifestation affecting or coloring our actions through our bodies: one from the father's side, one from the mother's

side and one from the consciousness of the cell organization known as our body as brought on by the combination of the individual cells in one body.

Another inherited source of control is the environment under which the present manifestations take place, for the environment in which a cell is manifesting is impressed upon that cell in such manner as to compel the cell to live within that environment. Environment is changeable, and therefore leaves its changing impressions upon the evolution not only of the cell, but the group or body in which the cell is manifesting. All of these are inherited tendencies and enter into the complexity of the body through which we must manifest. These forces are set in a combination against the spiritual power or organism which constitutes the being that occupies the body: the I Am. If we permit these manifesting forces to overpower the spiritual being, then our course is away from spiritual life and in the direction of more dense material manifestation. Conversely if we become the master of the body, its trend will be from the materialistic to the spiritual side of nature. If we would lead in that direction, then it is necessary to remake our bodies from the dense materialism in which we emerge toward that lighter and brighter spiritual side in which we shall ultimately ascend to higher and better ranges of manifestation.

In matters of food, we must reject the materials which tend toward material density and learn to enjoy those things which lead to cleaner and higher life. We must avoid all brutalizing influences, such as killing, or to live on the products of butchery. Even if we do not visibly witness killing, its reflection is in the substances from which life has been driven and in a large measure will reveal itself in that body of which the cells of the slaughtered animal became a part, by its indelible impression on the cells taken in as food. When an animal is killed, only the animal is driven from the body. The cells which make up that body retain their own life, their

own consciousness and with it the impressions of the consciousness they have gained in the group of their last experience. All these, then, become a part of our nature.

Next we must keep our bodies in continuous use, for anything which is not kept useful becomes useless by atrophy, decay and disuse. Decay sets up conditions not tending to spiritual evolution. So when we take more food than our bodies can use, the forces within are dissipated in the necessary exertion to remove the excess. They are also weakened by the presence of poisonous gases produced by the decay of unused food substances prior to their elimination from the body. Every manifesting form can consume only that substance or so much thereof as is necessary for its most efficient manifestation. If we put 200 pounds of steam pressure into a boiler which was built for only 50 pounds, we shall destroy the boiler and its usefulness. So if we over-indulge in food, drink and otherwise abuse the body, we destroy its usefulness. By the elimination of abuse we must not only consider such things as liquor, tobacco, drugs, or other things which some of us deem naturally offensive, but we shall find that the things most difficult to overcome are over-indulgence in matters which most of us consider decidedly harmless. In order to attain the higher life, it is most essential that we first overcome those abuses which society generally recognizes not as abuses, but as desirable idiosyncrasies or tolerable eccentricities. As we overcome these, we shall find that the spiritual powers with which man is endowed will begin to illuminate a path which is at present shrouded in darkness. It is only then that we can climb the path which eventually shall lead to discipleship and mastery. It is only when you can become a master of your body that you may ultimately become the master of your environment, and from there it is not a difficult step to that spiritual realm in which all powers coexist in continual evolution—ours to be and to use.

world of emotional life, a new expansion of joy, a kingdom in which slave and harlot took precedence of priest and king. To the men for whom that new emotional world was fresh and living, torture and shame and death counted as nothing beside so large a possession of inward gladness. The weakest and lowest became heroes and saints in the effort to guard a pearl of so great price. There are few more inspiring figures in the history of man than the white body of the slave-girl Blandina, that hung from the stake day after day with the beasts in the amphitheater at Lyons, torn with bleeding, yet *instar generosi cujusdam athletae*, with the undying cry on her lips, "*Christiana sum!*" It is open to every one to give liberating impulses to his fellows. It is the distinction of Jesus that he has, for us, permanently expanded the bounds of individuality. We all breathe deeper and freer because of that semi-ideal carpenter's son. The charm of Jesus can never pass away when it is rightly apprehended.

The supreme expression of the religious consciousness lies always in an intuition of union with the world, under whatever abstract or concrete names the infinite not-self may be hidden. The perpetual annunciation of this union has ever been the chief gladness of life. It comes in the guise of a complete renunciation of the limits of individuality—of all the desires and aims that seem to converge in the single personality—and a joyous acceptance of what has generally seemed an immense external Will, now first dimly or clearly realized. In every age this intuition has found voice—voice that has often grown wild and incoherent with the torrent of expansive emotion that impelled it.

This is the intuition of Lao-tze, the freedom from all aims that center in self: This is the great good news of the Upanishads: the *atman*, the soul, may attain to a state of yoga, of union, with the supreme *atman*; free, henceforth, from doubts and desires which pass over it as water passes over the leaf of the lotus without wetting it; acting, henceforth, only as acts

the potter's wheel when the potter has ceased to turn it:

"If I know that my own body is not mine, and yet that the whole earth is mine, and again that it is both mine and thine—no harm can happen then."

The Buddhist's Nirvana, whether interpreted as a state to be attained before or after death, has the same charm; it opens up the kingdom of the universe to man; it offers to the finite a home in the infinite. This is the great assertion of Christ, "I and my Father are one"; and whenever Christianity has reached its highest expression, from Paul's day to our own, it has but sung over again the old refrain of joy at the "new birth" into eternal life—the union, as it is said, of the soul through Christ with God—a tender Father, a great sustaining Power on which the soul may rest and be at peace:

And that again is but in another form the Sufism of Jelal-ed-din—the mystic union of the human bridegroom with the Divine Bride.

Even the austere Imperial Stoic becomes lyrical as this intuition comes to him: "Everything is harmonious with me which is harmonious to thee, O Universe!" As far back as we can trace, the men of all races, each in his own way and with his own symbols, have raised this shout of exultation. There is no larger freedom for man.

—*The New Spirit.*

"What I Believe"

EVERETT DEAN MARTIN

In my own belief I can find no hypothesis which it is conceivable I should be unwilling to modify or discard. I am not at all disturbed by the suspicion that all our sublimities and sanctities and forms of knowledge are but human ways of relating ourselves to our world and of making the raw material or possibilities of experience appear to have meaning. I do not, like many disillusioned people, hate God because I have come to doubt His existence. If I can discover no "eternal verities" which it is the privilege of pious contemplation to copy

and hold to, I can see that our ways of thinking make enormous differences in how we live and in what we individually become. . . .

I prefer the man of thought to the man of action. In other words, I believe in the value both for the individual and the community of dispassionate, critical, debunking intelligence. I know this faith of mine is out of date in hustling America. I learned it from the teachings of Socrates. By the man of thought I do not mean the idle dreamer or the ineffective pedant. I mean thinking which is an adventure, which is unafraid, and should be for our day what the wisdom of the ages has been in the past. Scientific thinking is all this, but science is highly specialized; it may go along with astounding ignorance of all matters outside the narrow range of the expert's technical knowledge. I mean the thinking which is also self-understanding, which consists of temperate habits of judgment, which frees the mind of infantile wish fancies, cheap sentimentality, and popular prejudice and superstition. I mean the thinking which both widens one's interests and sympathies and is discriminating and critical. . . .

I prefer the sincere to the successful person. That is, I believe in a kind of spiritual integrity not easily turned to profit in this commercial age. This does not mean that I prefer the society of failures and vagabonds, nor that I seek consolation for defeat in Christian ideas of asceticism and otherworldliness. There is no *a priori* reason why sincerity and success should be in conflict, and I know many successful persons whose sincerity I would not question. But I think that what people become is more to be considered than what they can get, and, our mechanistic psychology to the contrary notwithstanding, that what people are within themselves is of greater significance than what they put on the outside. . . .

I prefer the mentally mature to those who are content to enter into the kingdom of heaven as little children. I believe that in civilization some minds

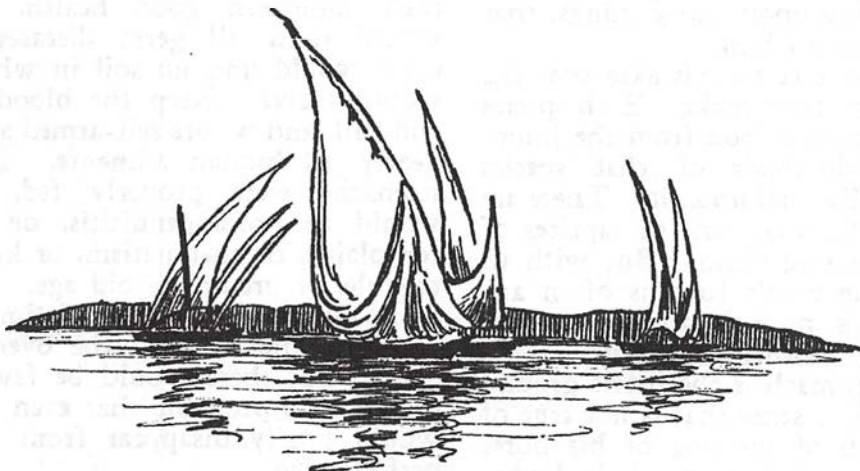
can and should grow up to their full man's estate. I cannot agree to the proposition that it is necessary to keep all mankind in perpetual infancy in order to protect them from temptation or save their souls. I believe that freedom is necessary and proper for mature spirits. It does not seem wise that all should be kept under tutelage because many have never grown up, nor that those whose development is arrested should legislate for those of advanced mental age merely because the former are more numerous. I understand that for men and women to attain and exercise self-direction is dangerous, and that once this is permitted to reasonable people, many fools, to the destruction of themselves and the menace of others, will claim the privileges of the wise. But I think a fool-proof order of society is disgenic in that it fails to permit the self-elimination of the unfit and encourages their number to multiply and overrun the earth. I take it that the proper aim both of our liberal education and of our modern secular civilization is to encourage as many persons as can to grow up mentally. By maturity I mean the gradual emancipation of the individual from psychological servitude to parental imagery and the bullying of the herd. I mean ceasing to try to answer the demands of adult living by resort to filial attitudes, sentimental gestures and ceremonies, or adolescent self-idealization. I mean learning to live philosophically and in our own right, staking our destiny on unaided natural human intelligence and courage. I mean the guidance of what Aristotle called "right reason," the attainment of "measure," or perspective, in one's personality. I mean the ability to face realities free of myth, dogma, and illusion, ability to deal with situations not in obedience to some imaginary higher will or irrelevant or fictitious reward or punishment, but in obedience to the demands of the situation intelligently considered and with full personal responsibility for the results of what one thinks and does. Such a mature person will possess the ancient virtues of wisdom, courage, temper-

ance, and justice—inasmuch as these virtues belong to and characterize the state of manhood.

To attain such freedom and maturity is, I believe, the true aim of modern education. Hence he who would educate himself or aid in the education of others must be ever on guard against the agencies which are designed to keep people in retarded infantilism. There are at least three such agencies. First, the crowd, which insists on conformity, discouraging maturity lest the attainment of self-government disintegrate the crowd and challenge its tyranny over its members and others. Second, there are the relics of barbarism still surviving in our midst. Civilization is and always has been ever in conflict with barbarism. Barbarism would substitute for the reasoned forms of civilization the life of nature and of undisciplined impulse. Civilization does not, like ascetic religions, demand the negation of nature. It is the improvement on nature, the direction of its processes to desirable ends, giving nature human meanings and values. This is precisely what happens to human nature as it develops and matures in civilization. Finally, among the agencies striving to continue infantile attitudes in adult life is organized religion. Here the tendency is ever to perpetuate child-like sentiments, simple faith, credulity, dependence,

obedience to authority and commandment, to confuse recognition of reality with myth and dogma, and to soften responsibility with ideas of repentance, forgiveness, and vicarious atonement.

I find the work of liberal education frequently discouraged by these and other forms of militant infantilism. Hence the slow progress it is making, hence its easy diversion into athletics, propaganda, vocational training. But I believe in education, and now I realize that throughout this statement of faith I have done little more than briefly describe my idea of an educated person. I have no gospel or Utopia or creed or cult. I expect no magic redemption of the human race. The beatific state for which we long we must ourselves create. Perhaps in some future we may be wise enough greatly to improve our human lot. But we must first create something in and out of ourselves. And not until we grow up shall we know what really to desire. Whatever be the progress of civilization, whatever the constitution or material advantages of the society of the future, its meaning will be realized in the kind of human beings who grow up in it. Skeptical as I am of the things on which most men pin their faith, I believe that a kind of cultivated human personality is possible, whose existence justifies the effort to attain it.—*The Nation*.





What to Eat

JOHN BURROUGHS

ONE particular in which man differs from all the orders below him is this: He has to learn what to eat, what is good for him. His dominant impulse as a baby is to put into his mouth everything he can seize, no matter what it is, stick or stone, food or fuel, tool or toy. He looks it over, and then into his mouth it goes. The impulse to feed is strong, but it is also blind.

The young of no other animal is such a blunderer, or so omnivorous a devourer. All other species seem to know their proper food instinctively, but man seems born with only the blind impulse to thrust all things into his mouth. And he has gone on thrusting all things into his mouth and surviving the experiment as best he may. There is no doubt whatever that he has fed upon many things, and is still feeding upon many things, that are injurious to him.

He makes dietetic mistakes that the lower orders never make. Each species knows its proper food from the jump, and all individuals of that species thrive equally well upon it. There are no eccentricities of taste or caprices of digestion among them. But with us what is one man's food is often another man's poison, and what one gloats over, another may abhor.

Man's stomach is the battle-ground of his life in a sense that is not true of the stomach of his dog or his horse in relation to their lives. It is doubtful whether any of the wild or self-

fed creatures ever have indigestion or any of the many ills that human flesh is heir to. If given a chance, nearly all of the individuals of the same species live to the same age, be that long or short. There is no infant mortality among them as among us, except among the birds, which storms and cold often decimate.

It is a theory of mine that nearly all our ailments and distempers come by way of the mouth, and that, if we could keep this portal properly guarded, we might experience the same immunity from disease that the lower orders do, and all of us live out our appointed days. If we only knew just what to eat and how much, the doctor and the druggist would soon be bankrupt. Malnutrition is the source of most of our woe.

If each one of us were properly fed, so that our digestion and assimilation were as perfect as that of our brute neighbors, we should doubtless share their unbroken good health. We would resist all germ diseases—the germ would find no soil in which it would thrive. Keep the blood pure and full, and we are self-armed against nearly all human ailments. If our stomachs were properly fed, there would be no appendicitis, or liver-complaint, or rheumatism, or kidney-trouble, or premature old age. Overwork might still claim its victims, and excessive grief destroy the over-emotional, but there would be fewer of each. It is probable that even cancer would finally disappear from a race perfectly fed.

But we go on just as we did when

we were babies, putting everything into our mouths, even tobacco and alcohol, tea and coffee. The animal is stimulated by its food, but we resort to all sorts of artificial stimulants.

Of course we can't live as the animals or the savages do. Dining with us is a fine art; but, if it were a perfect art, it would touch nature again, and we should feed as sanely as the birds and the squirrels do. We should not corrupt nature, but follow her.

In the case of the lower animals the taste, or the appetite is apparently a safe guide. What the creature loves, that agrees with it, or vice versa. The wild creatures avoid poisonous plants and poisonous fruits. Animals in domestication are sometimes poisoned by strange plants or fruits, because they have lost, through domestication, the self-directing wit of the wild creatures.

With man his appetite is not a safe guide any more than it is while he is still a baby.

Preserving the Teeth

In the January number of *World Theosophy*, in this Department, we gave an account of the discovery by two missionaries, Dr. and Mrs. R. Gordon Agnew, that tooth-decay was not only prevented by a rich phosphorus-vitamin D diet, but decay already started was stopped.

For those of our readers who are specially interested in this question we print here lists of foods containing the most phosphorus, calcium and vitamin D, respectively—all three so necessary to the structure of the teeth. The following information is taken from a valuable booklet by Dr. Fred B. Humphrey (Lincoln, Nebraska)—*The Practice and Philosophy of Youth and Health*:

Phosphorus

Phosphorus is the great brain and nerve food. Every time we think we consume phosphorus. Phosphorus is necessary to other elements for the creation of bone, brain, and red blood.

Lack of phosphorus produces mental weakness, anemia, rickets, ex-

citability, or stupidity. Too much phosphorus may produce nervous irritability, and lead to abnormal and cancerous growths unless balanced by sulphur. Phosphorus is very volatile and food that is cooked loses its phosphorus.

The body contains about two pounds of phosphorus, and phosphorus may be found in large amounts in the following foods:

Large Radish	Asparagus
Kale	Celery
Watercress	Oats
Pumpkins	Brazil nuts
Cucumbers	Walnuts
Rutabagas	Brussels Sprouts
Sorrel	Caraway Seeds
Spinach	Strawberries
Turnips	Almonds
Cauliflower	Raisins
Rhubarb	Avocado
Buttermilk	Huckleberries
Onions	Wheat
Raw Milk	Rye
Kidney Beans	Lentils
Cabbage	Green Peas
Radish	Tomatoes
Lettuce	Beets
Dandelion	Red Raspberries
Figs	Prunes
Lemons	Plums
Limes	Peaches
Blackberries	Apples
Cherries	Pears
Gooseberries	Oranges
Grapes	Horseradish
Watermelons	

Calcium

Calcium forms the bones and teeth. It gives strength to the walls of the blood vessels and is necessary for a strong pulse. Calcium is needed for a strong, healthy body. Endurance, good memory, executive ability and long life come from having plenty of calcium in the blood and body. Calcium helps iron in making the blood red. Calcium and magnesium also work together, magnesium giving firmness to the bones.

Lack of calcium means rickets, anemia, defective bones and teeth. Carbon takes calcium from the teeth, causing them to decay. Sodium keeps calcium in solution, thereby preventing the bones from becoming too brittle or too hard, and the joints from being encumbered with calcium de-

posits. After maturity we do not need so much calcium, or we should eat plenty of sodium with it.

Four pounds of the body are calcium, and the following foods contain large amounts of calcium:

Watercress	Fresh String Beans
Cabbage	Oranges
Lettuce	Strawberries
Kale	Rutabaga
Dandelions	Cucumbers
Spinach	Tomatoes
Cheese	Blackberries
Chives	Onions
Radishes	Beechnuts
Turnips	Beets
Rhubarb	Caraway Seeds
Lemons	Horseradish
Kohlrabi	Filberts
Raw Milk	Cauliflower
Asparagus	Molasses
Celery	Watermelons
Buttermilk	Parsnips
Cottage Cheese	Prunes
Cranberries	Pumpkin
Brazil Nuts	Peaches
Carrots	

Vitamin D

Vitamin D is a fat-soluble substance essential to the growth and health of the body, especially as it relates to the proper absorption of the calcium and phosphorus necessary for the calcification of the bones, thus preventing rickets in children. Vitamin D also aids in the absorption of calcium by the body of older people.

Vitamin D may be supplied from the following:

Sun Baths	Cabbage
Alfalfa	Carrots
Spinach	Raw Milk
Egg Yolks	Green Onions
Butter	Watercress
Lettuce	Dandelion
Ultra Violet Light	

The Philosophy of Appetite

Now why do we naturally like or crave certain foods? That we have a taste or desire for this food or that is due to the law of attraction. The great law of attraction, briefly stated is that like attracts like. Perhaps you can remember back far enough to recall that we used to say the beer inside the man was calling for the beer outside. We can just as truthfully say today that the candy inside the man calls for the candy outside. Three years ago I would not eat head lettuce on a bet. After eating lettuce once or twice a day for a year or so, I do not feel that I have had anything to eat unless I have had my lettuce. If you eat three or four oranges a day for several months, you will want them every day, and will miss them if you do not have them. It is the oranges inside calling for the oranges outside. This is the philosophy of appetite, and, coupled with the psychology of habit, is about all there is to the craving for any particular kind of food. Like attracts like, and this explains why you so often see a big, stout man, sitting just in front of you at the movie, pull out a little sack of candy and put a piece in his mouth. It's the carbon inside calling for the carbon outside.

The body has no judgment in the desire for food, either as to kind or amount, and we can train it to like and feel satisfied with the kind and the amount of food it should have. We are King, the Ruler, not the body.—

FRED B. HUMPHREY.

Health

For performance of great mark, it needs extraordinary health. . . . The first wealth is health. Sickness is poor-spirited, and cannot serve any one: it must husband its resources to live. But health or fullness answers its own ends and has to spare, runs over, and inundates the neighborhoods and creeks of other men's necessities.—EMERSON.



*Scientific Riddles**

By Sir J. Arthur Thomson, M.A., LL.D.

Review by The Rt. Rev. J. I. Wedgwood

Docteur (Sciences) de L'Université de Paris

SIR J. Arthur Thomson, Emeritus Professor of Natural History in the University of Aberdeen, is one of the best-known English men of science. His degree of LL.D. hails from the Edinburgh, McGill, California, and Aberdeen Universities. And the book now under consideration is a work of outstanding interest, not only to the trained scientist but to the thousands of intelligent people who have a taste for scientific enquiry. It consists of fifty-three brief chapters containing a veritable storehouse of out-of-the-way and fascinating information. The author prefaces his book with the remark that "all Nature bristles with marks of interrogation," and in the successive chapters he discusses a whole variety of problems which confront the student of Nature's intricacies. It is not only that a certain number of quite technical things are discussed with much clarity of thought and of utterance, but the author devotes many chapters also to topics of quite popular interest. This diversity, as well as the intrinsic interest of the subjects dealt with, can be judged from the following list selected from among the numerous titles of chapters: "How Did Life Begin?"; "What Are the Es-

sential Characteristics of Living Creatures?"; "What Is Protoplasm?"; "What Are Chromosomes?"; "What Are Hormones?"; "What Is Parthogenesis?"; "What Are Filterable Viruses?"; "What Is a Nerve Impulse?"; "Why Do We Fall Asleep?"; "Why Do We Laugh?"; "Why Do We Cry?"; "Are Animals Ever Afraid?"; "What Is the Meaning of Color?"; "In How Many Ways May Animals Appear Green?"; "What Is Sex?"; "How Does Our Hair Turn Grey?"; "Riddles of the Countryside"; "Cuckoo Puzzles"; "The Cat's Nine Lives"; "Do Plants Behave?"; "Do Animals Think?"; "Is Telepathy a Fact?"; "Is Evolution Still Going On and Up?"; "Has Everything Living a Use?"; "Is There Cruelty in Nature?"; "The Question of Questions: Is There a Purpose in Evolution?"

One little word of warning may be uttered to the prospective reader. He will have to arm himself with a good dictionary. A number of unfamiliar words appear in the course of the text. It would really have been in the interest of the ordinary reader that these should incidentally have been explained or made clear by the use of alternative synonyms.

And it is somewhat to be regretted

* Williams and Norgate, London, 1932.

that the author made up his mind to discuss telepathy, clairvoyance and crystal-gazing; for the opinion of readers who have really studied those subjects will be that the three chapters therewith concerned are immature and even in places biased, with the result that they tend to detract from a book otherwise outstandingly capable.

Within the limits of a cursory review it is not possible to do justice to a book of such wide scope. But a few passages may be cited which will be typical of the general interest of the subject matter. On p. 67 there is an explanation of the mechanism at work when a cat arches up its body and raises its fur on end. It used to be thought that the cat did it all on purpose to frighten off, say, an intruding dog. What actually happens is a complicated process. The emotional storm stimulates a certain ductless gland called the supra-renal body and which is situated near the kidney. This sends an additional supply of a hormone (a chemical messenger which regulates and harmonizes internal activities of the body) called adrenalin to be distributed by the blood stream throughout the body. And one of its far-off effects is to stimulate the tiny muscles that move the hairs! There is an analogous process in human beings when under the stress of terror the pupils of the eyes dilate, we grow pale and the hair may even stand on end. The pituitary body manufactures important hormones. Incidentally, the author does not agree with those who rank the pineal gland as a vestigial organ—that is, as a relic of one whose utility has been outgrown; he regards it as forming part of our hormone-making or "regulatory" system. And he goes on to remark: "It seems a sad irony that a modern anatomist should rank as vestigial not only man's 'wisdom' teeth, but the organ which Descartes regarded as the seat of the soul." The little toe is mentioned as one organ gradually passing into this category! A horse moves his ears in order the more readily to locate sounds; but in man the ear-moving muscles (capable

of being worked by a few people) are typically vestigial, since man can easily move his whole head for the location of sound.

In an interesting chapter describing the characteristics of cats it is stated that the burden of evidence is to the effect that all cats are color-blind; what they can distinguish is intensity of reflection. Similarly they are tone-deaf—deaf, that is to say, to difference of pitch; but they do recognize difference in intensity or dynamic power. It is also related that ants can see ultra-violet rays, which to us are invisible although they can exert a tonic effect on our health. And bees are said to be sensitive in some respects to these rays. Man has no conception of the delicacy of the spider's touch or of the honey-bee's delicacy of smell.

The book contains a most interesting chapter on the behavior of plants. There are sea-animals (polyps) which secrete coral for support and habitation. And another animal known as the sea-squirt, a kind of mollusk, which possesses a sort of leathery enveloping tunic, is regarded as a link in the development of vertebra. These fish-animals partake of or exhibit in some measure vegetable existence. So, conversely, there are plants which exhibit animal characteristics in the way of behavior. The Sundew, a kind of bog-plant, possesses hairs secreting drops of moisture; and by this artifice it actually catches insects for its food—in other words, it is carnivorous. So also is the *Dionæa*, commonly called Venus' Fly-Trap; it is an herb whose leaves close on insects. Both these plants possess digestive ferment. Belonging to another category is a variety of *Mimosa* called Sensitive Plant. Its leaves curve downwards, and the leaflets actually fold together at nightfall or when touched. The Vine and the Bryony support themselves by their mobile tendrils. Our author tells us that if the Venus' Fly-Trap be cheated two or three times "with a 'faked' fly" it ceases to catch. "Yet in a short time it 'forgets' and may be cheated again." Among the questions treated is the use to plants of their per-

fume. It is related that in some cases "the odiferous substances help to repel housing animals, even goats, or the all too common snails and slugs, or those unwelcome insects whose visits are altogether predatory without assisting in pollination (fertilization). Sometimes the scent-substances may be anti-septic against moulds (minute fungi) and microbes." The author goes on to say that "in many cases the main use of the fragrance is undoubtedly as an advertisement to the bees and butterflies and two-winged flies that come to the flowers for food, and unconsciously secure cross-pollination. Careful experiments have shown that hive-bees, to take one case, have hundreds of olfactory pore-canals on their feelers, with touch bristles interspersed; that they form associations between a particular odor and a particularly profitable flower; and that they are able, by smell, to keep to one kind of blossom for the whole day, a procedure profitable to themselves and also to the plants they visit."

Considerations of space forbid us to quote further from this fascinating book. But it will be of interest to make a short and final reference to the concluding portion of the book. The chapters finish with an "Epilogue: The Wonder of the World"; and leading up to this are chapters which discuss questions as to whether evolution is still "going on and up," whether everything has a use, whether the past dies and what is the origin of the new, whether there is cruelty in Nature, whence came man, and whether there is purpose in evolution. Sir J. Arthur Thomson says that it does not belong to the *métier* of Science to ask whether there is a Purpose controlling evolution, and that such a question is not answerable by the methods of science. This appertains to the sphere of religion. But he goes on to say that whilst this statement applies to ultimate Purpose the general idea of purpose is a legitimate enquiry in the field of scientific research. And he takes seven headings in the final chapter of review which may in his judgment be regarded as

"finger-posts pointing in the religious direction," and which point him to the acceptance of this religious orientation. These subtitles are: The Orderliness of the World; The Beauty of Living Creatures; The Progress of the World; The Emancipation of Mind; Ideals in Nature; As If There Were a Purpose; The Awesomeness of Nature.

What one likes about this latter part of the book is that it is all thought out and phrased in an original way. The word "original" is one often misunderstood. The word is derived from the Latin *origo*, meaning source or fount. And true originality does not necessarily consist in saying something which nobody else has ever said—that is the vulgar and casual interpretation of the word; it consists in speaking in terms of one's own living experience of reality, that is to say, in having touched *in propria persona* the life-side or even the archetype of the thing being discussed. And our author stresses one point which is familiar to students of Theosophy; it represents in fact the attitude commonly taken by such students. He quarrels with the idea of the continual interference of God in the course of events. "The Divine Artificer has been exchanged for a Divine Bureaucrat The Divine Artificer has been exchanged for a Divine Decorator." This is delightfully phrased—and how true of conventional religion!

And then our author goes on to put into his own language the idea—the working theory of Theosophists—of the Divine Immanence: he does not mention that phrase and perhaps is not aware that it does represent one of the traditional outlooks upon religion; wonderfully stated in the Hindu Scriptures and increasingly being rediscovered in modern times in Christianity. Let us conclude with his own words: "The other theory is that the purpose and urge were potentially expressed in the beginning, in the creative institution of the original Order of Nature, as a garden's beauty in its sown seeds. As Paul

Janet says: 'That which is precisely most worthy of God is to have made a Nature which creates itself.' A Divine Purpose may have been realized in the world-process of endowing the original irreducibles with the capacity of progressively working out their destiny in a relatively free way, so that the evolution has from time to time a quality of creativity. It would be altogether unfair to this theory to charge it with the crudity of picturing a world launched into space in independence of the Creator. That *ex hypothesi* is one of the things God could not do; but in regard to His abiding relation with His creation, who is wise enough to speak?

"But we would suggest that there is a purposefulness behind Evolution, and if man is an instalment of one of the purposes, it may be our most urgent and practical duty to try to discern more of the great evolutionary trends so that we may assist in the fulfillment of more of the purpose. We must study the tactics, so that we may share more fully in the realization of the strategy" (p. 356).

"Yet religion includes more than doings, emotions, and ideas to which we are compelled at the end of our reach. It means opening out our whole nature to the influence of the Supreme Reality who is behind all; and if God is real, it is not unlikely that He will help us. Scientific knowledge is indispensable, but it is, as the schoolmen said, 'evening knowledge,' *cognitio vespertina*, cold and grey and shadowy: religious knowledge is 'morning knowledge,' *cognitio matutina*, when all is seen in the growing light of a new day. So we come back to the God of our fathers, whose name Jehovah was held to mean 'I am that I am,' but according to other scholars means 'I will be what I will be'—the God of Evolution" (p. 378).

Two Nature Stories

By Vance Joseph Hoyt

(Published by Lothrop, Lee & Shepard Co., Boston, Mass.)

Review by Helen R. Crane

Malibu and *Bar-Rac* are two charmingly interesting stories by the author of the recent animal-story best-seller, *Silver Boy*. In the new books Dr. Hoyt has shown again his remarkable familiarity with the habits, loves and hates of wild animals. Once more he seems to have slipped back a magic curtain and given us a peep into the little known private life of these creatures.

Malibu is a deer, orphaned at birth, adopted by a naturalist and reared in company with a baby puma. When the two pets are nearly grown the naturalist sends them out into the forest to live; they have many exciting adventures but their early friendship overcomes racial instincts and they remain ever truly devoted to one another.

In *Bar-Rac* the mischievous antics of the raccoon are very amusing and entertaining. This little animal was taken from her mother at birth and raised on a bottle in the Doctor's house, where her loving little ways, her ingenuity in planning and executing mischief generally kept her the center of attention. Zorra, a baby silver fox, is her companion and playmate, and the two of them, running freely everywhere in the house, made the Hoyt family-life somewhat of a great adventure in itself.

There are few men who know the chaparral—the dwarf forest of the California southland—any better than does Doctor Hoyt; he appears to know every tree and flower there, as well as every animal, and his description of all the wild-life of those canyons and mountains is sympathetically and understandingly done. The chaparral is this author's great love and he spends most of his life in it, with his pencil, notebook and camera.





Over the Wide World

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

Editorial

Since last month's issue of this magazine some added details of the Adyar Convention have arrived, besides the article by Mrs. Greshemer-Chase, on another page.

Delegates from different countries were introduced: 9 from America, 17 from Great Britain, 13 from Netherlands, 13 from Burma, 2 from Iceland,

2 from Ceylon, 2 from Switzerland, New Zealand, Australia, Sweden, Italy, and Denmark, one each. There were 700 from India.

The Vice-Presidential Address was delivered by Mr. A. P. Warrington of Ojai, California, who first gave the welcome of our President-Mother, as follows:

Dear Friends and Brothers, Sons and Daughters:

I welcome you here today with all my heart. Each one of you is dear to me as though my own son or daughter, and there is nothing could make me so happy as to have you gathered round me in the Masters' home. To Their home indeed I welcome you.

May His Blessing rest on the heads of each one of His children.

May you all rest in His Presence.

May His Love remain with you.

I now declare this Convention open for the service of the Masters and the helping of Their children.

As the Vice-Presidential Address has been printed in *The Theosophist* and also, probably, in Sectional organs, we shall not reprint it here. It is vital and full of strong suggestions for work and recommendations to members of the Theosophical Society to stand on their own feet and to fend for themselves "according to the unchanging principles of Theosophy. . . . For there is a new day ahead and even now it is dawning as all may see—not for our own little group alone, but for the whole wide world—a day that promises more light and life and love for all people alike, else the present parlous state of world affairs would seem to have no constructive purpose. . . . Such conditions among others link our movement with the unsettled world status which

our President foresaw, imposing upon us the double duty of trying the best we can to offer a world-wide Theosophical solution to the universal problem and at the same time to recapture that flame of enthusiasm and energy which sprang up so warmly in our ranks during the first stages of the Society's history."

In his closing address Mr. Warrington spoke of these present problems as our greatest opportunity—spreading the message of Theosophy.

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We regret to learn of the illness of Mr. A. Schwarz, the international Treasurer of the T.S. at Adyar. We know his many friends among our readers in all parts of the world will join with us in sending him sincere good wishes for a quick recovery. His

loyalty and long years of service to the Society are a telling example to all Theosophists.

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News of our President-Mother is that her health continues to be about as usual. Receiving the 700 delegates to the Convention, and many visitors, was a tax on her little remaining strength and she was much fatigued afterwards.

Her motto for 1933 is: *Work for Adyar.*

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In his last letter to me Dr. Arundale writes: "It is of the utmost importance that members of the Society in these difficult days of transition should stand firm and true to the great principles for which the Society exists. Our President is constantly insisting on this—that we should be true to the Society's teachings, true to the Elder Brethren who sent the Society into the world, and full of confidence in the Society's future. . . . Those who are wise realize that the truths they have known are as true today as ever, and that nothing can take their place. I am afraid of people who, like moths, fly to the light which seems most bright, for they so often cremate themselves in it."

The tentative plans of Dr. and Mrs. Arundale are for them to remain at Adyar until the end of May. They then go to Australia and New Zealand. From there they are to come to America, via San Francisco. The details of their visit here, its scope, length of time, etc., have not as yet been fully determined. Suffice to say we are all greatly rejoiced that they can come, and, as usual, they will receive a heartfelt, enthusiastic welcome.

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We are questioned about the new Oxford Group Movement that is gaining many followers in our cities.

We can only answer that its teachings seem properly idealistic, even though the technique of some of its activities seems strange.

There were some recent meetings of the Movement in Los Angeles, and one of its leaders stated its hopes in a

press notice. We quote from the *Evening Express*:

"The 'team' of clergymen and laymen, including a number of distinguished personages from abroad, will disperse among Los Angeles churches, Los Angeles meeting halls and into business offices and homes, bringing the Oxford Group ideal of 'sharing' the knowledge by which man obtains divine guidance in his daily life.

"According to their teachings, an adherent is led through meditation in a 'quiet time' which he practises each day, to become so attuned to the mind of God that divine guidance comes to aid him in every relationship of his life, from business to his family and even politics. A duty laid on all who attain this peaceful state, is that they must in turn 'share' the inspiration with others.

"The movement is not a new creed or cult or sect, its followers declare, and works solely through established churches, without any organization of its own."

We shall watch with interest this new Movement, and at the same time it is difficult to understand why it is necessary to form a Movement to give teachings that other organized religions and non-sectarian movements have been doing for centuries, "sharing the knowledge by which man obtains guidance in his daily life." As for meditation to attune oneself with the mind of God, religions have always taught it mystically, Theosophy scientifically. What more is to be desired?

It is an ideal of the Theosophist not to condemn but endeavor to understand; so in reply to our questioners we say: Let us try to understand, and time will help us to see what part the Oxford Group Movement is to play in man's search for truth. We will help any Movement if it is found to be conducive to the spiritual progress of humanity.

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In viewing the present chaos of the world we say once more, have faith in the progressive working out of the

divine Plan. Rabindranath Tagore states our hopes in his inimitable way:

"The God of humanity has arrived at the gates of the ruined temple of the 'tribe.' Though he has not yet found his 'altar,' I ask the men of simple faith, wherever they may be in the world, to bring their offering of sacrifice to him, and to believe that it is far better to be wise and worshipful than to be clever and supercilious. I ask them to claim the right of manhood to be friends of men, and not the right of any particular proud race or nation which may boast of the fatal quality of being the rulers of men. We should know for certain that such rulers will no longer be tolerated in the new world, as it basks in the open sunlight of mind and breathes life's free air."

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In a recent number we stated that Mr. Jinarajadasa was greatly overworked and was contemplating some months' rest and travel, as Dr. and Mrs. Arundale had returned to Adyar and could assume some of his responsibilities. That was the tentative plan, we were informed, unless something changed it. But C.J. now writes, "I fear this plan is still on the Archetypal Plane. I see no sign of rest or travel even on the horizon. However, one carries on, for it is quite true what the old Arabic proverb says: 'There is always life for a living one.' Besides, if it were not this particular pressure, Karma would arrange for another one, since for us, dedicated to the work of the Masters, 'who runs pays for his speed.'"

We know that the health of C.J. is paying for the speed he maintains in the splendid service he is giving to the work, and are truly sorry he cannot have the much needed period of rest he so much craves.

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It is with profound regret that we learn of the arrest in India of Mrs. Margaret Cousins, for what that government considered seditious propaganda. She is such a devoted, courageous worker for human betterment. May she be encouraged by the

love and sympathy that is hers from her friends in many parts of the world!

Dr. Cousins writes us: "Mrs. Cousins was sent to jail in India on Dec. 10 for a year for saying that Ordinance rule is no better than it is. She is A.B.'s true successor in the fight for human freedom. She is comfortable, and content in duty done. She is writing a book on music, and is guru to 24 other women, political prisoners, all well educated, some of whom were given two years for asking people not to buy foreign goods and not to drink alcohol. She is giving them daily classes in knowledge and culture."

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As we go to press we have received for review Vol. I, of the Complete Works of Madame H. P. Blavatsky, edited by H. Trevor Barker, and published by Messrs. Rider & Company, London, England. The years covered by this first volume are 1874-1879.

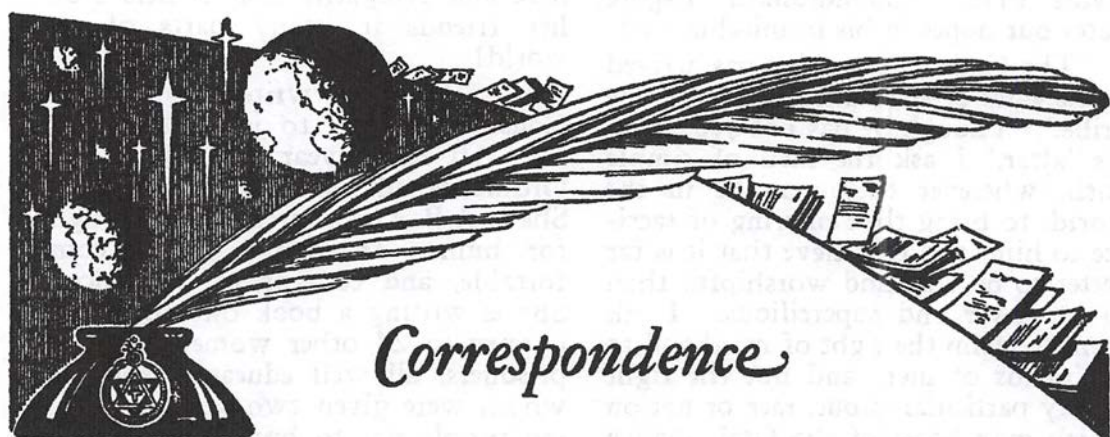
We have long been anticipating this book and regret we cannot give it a full review in this issue, as it arrived too late. But there is time to thank Mr. Barker for his long and arduous work, and to say that it seems, glancing through it, a feast indeed. We shall review it at length in our next issue.

This valuable book is now on sale in America at the Theosophical Headquarters, "Olcott," Wheaton, Ill., and at Theosophical Book Shops in other countries.

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Quite a sensation has been caused in San Francisco by the restoration of a man's sight through the aid of electricity and suggestion.

It was shown by medical tests that Mr. Robert McNeese was "stone blind." Dr. J. M. Wolfsohn, psychiatrist, applied electrical treatment to the nerves about the eyes, and at the same time used suggestion. In fifteen minutes the sight was restored, and the case reported by the Universal Service Press.



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

After-Death Memories

DEAR EDITOR:

At a recent meeting of a Lodge which I sometimes visit there was a discussion about after-death memories of the personality. There were members who thought all memories of the life just lived *could* be recalled; others thought the contrary.

Being a new member of the T.S., of a few months only, I am not yet versed in Theosophic literature, so it occurred to me to ask you, who are so well versed in these matters, if you would throw some light on this subject. If you answered this question in your magazine it might help young students.

M.G.B.

(Member at Large)

DEAR M.G.B.:

In the July (1932) number of *World Theosophy* you will find an article by me which bears on the subject of your enquiry. Only what is *living* in the memory persists after death.

At the moment of death, as the permanent atoms in the physical withdraw from that body, there passes before the dying person's vision a "review" of the events of that life. They pass as pictures thrown on a screen.

On occult investigation of this process, it has been found that there is nothing else in the pictures but what was *actually* there when the event was experienced, and every event is se-

quential. It is like seeing one's history picturized, and one has no power at that time to change the pictures. What was actionally, emotionally, and mentally in them at the time the events occurred will pass in review. As time passes after death it has been found that even memories awakened by this review fade, and only a *synthesis of the permanent elements remains*, so far as the personality is concerned. These permanent elements will greatly govern the character of the new personality, and in one sense are memories, though the person himself does not remember his former life, except in very rare cases.

As I said in the article mentioned:

Most people imagine that after death all the mysteries of life will be made plain, that they will understand everything "when this fleeting life on earth is over." Alas! it is not so. Some occult teaching from helpers may be given one after death, but helpers are few and there are many millions to be taught on the astral plane. And why expect such helpers to aid us to recall the knowledge we have already received during life but have been too indifferent to make it a *living* and *conscious* part of ourselves?

Occultly speaking, there are vital reasons why knowledge should be made a permanent part of ourselves now: The physical consciousness has its memory centers, and the essence of what is known and experienced while in a physical body is, at the death of it, synthesized and stored in the permanent

physical atom. The knowledge and characteristics stored in this essence will express themselves in the physical body of the next incarnation on earth. So the opportunity should be seized to make one's present knowledge and characteristics such as will be desired in the next life, and to make sure that they are so memorized, strong, and vital, that they will impress their power on the consciousness of a new physical body.

Furthermore: We should remember that in life the consciousness of our astral and mental bodies interpenetrate that of the physical, and are unified to a considerable extent with it, consequently they receive impressions from what takes place in the physical consciousness. So it is not difficult to understand that unless the knowledge received by it in life is understood and permanently impressed upon its own memory centers, it will neither impress deeply the memory centers of the astral and mental consciousnesses, nor will its memories have the power to persist after death and radiate sufficiently from its permanent atom (now drawn into the confines of the astral) to be recalled by the person in the astral life. . . .

Madame Blavatsky says: "Advance may be made in Occultism even in Devachan (the Heaven World), if the mind and soul be set thereon *during life*; otherwise it is only as in a dream, and the knowledge will fade away as memory of a dream fades, unless it be kept alive by conscious study."

Again she says: "After the dissolution of the body there commences for it either a period of full clear consciousness, or a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation. . . . After death there begins (before the spiritual eyes of the soul) a performance according to a programme learnt, and very often composed by ourselves, the carrying out of correct beliefs by ourselves. A Methodist will be a Methodist, a Mussulman a Mussulman, . . . according to what one has believed in and expected after death, such is the state one will have."—THE EDITOR.

Contacting the Masters

DEAR EDITOR:

I feel quite discouraged at times because, though a Theosophist of many years, and serving the work in every way I can, I have no idea whether the Masters receive my devotional thoughts or if my work is acceptable to Them. How can I make sure, for I ardently desire to reach Their feet?

G. C., San Francisco.

DEAR G.C.:

There is no better or more illuminating answer to your question than the following report of some questions asked at an Adyar meeting and answered by Bishop Leadbeater. They were printed in the *Adyar Theosophist*, December, 1932:

Question: How should a Theosophist who believes intellectually in the "scheme," and would like to come nearer to the Masters, proceed to draw Their attention?

C.W.L.: I would say to you, brethren, that you do not really need to draw Their attention, because They are always watching for those who could be made into useful workers. Opportunities are put in the way of such. But if you want to draw the attention of the Master, the very best thing to do is to throw yourself into some useful work, and have in mind that you are doing it "in His name." That was what They told me, you know. "Do good works in His name and for the love of mankind." You will then practically force Him to notice you. The good works attract His attention, and the fact that they are done in His name will form a link with Him.

C.J.: Suppose there is no particular Master in mind; only a vague "Gurudeva"?

C.W.L.: That will do. Does that mean an imaginary figure? Just a general hope that one of the Holy Ones may help? So He will. His attention would depend rather on the line in which the person was working. If any lady wants to do some definite good work for women and children, in the name of the World Mother, it is quite certain that would attract Her attention, and She would give Her blessing and any strength She could. So with other lines.

But the great thing to attract Them is definite altruistic work. They watch very many people who do not know of Their existence at all. There are many philanthropists who know nothing of the Masters, who yet do work which attracts Them. I do not mean a man who gives an enormous sum of money in hopes of a title; that would be useless from this point of view. It would win good karma on the physical, but not the mental plane. But I have known enormous numbers of people working among the poor simply for the sake of the good work, some with the Christian religion at the back of their minds. As long as the work is being done, and it is unselfish work, that is the thing that attracts Their attention. That is the recommendation I have to make. Let a man meditate upon a Master, but the main thing is actual work done. . . .

The thing is to be doing something for the good of others, not to be entirely self-centered. Don't wait for orders; take up something, and do it with all your heart. The Master, seeing that, may select you for some other more important work. Certainly it is best not to wait. You can have in mind: "Here I am, Master, send me"; but meantime make the best you can of the opportunities you have. Get into correspondence with people; answer their letters and questions, etc. There are dozens of ways in which anybody may be useful.

C.J.: Some particular people feel at times a sort of sense of something blank, because they cannot feel the presence of the Master. They admit the chief ideals of Theosophy, and throw themselves into the work of the Lodges, etc. But they feel, "I have no proof of any of these things." They do not cease from good work, but there is a little bit of dryness. They are just as good, so far as the Masters are concerned, for they are working.

C.W.L.: I am afraid we should have to put it that it is for the Master to say when He will come into contact with a particular person, when He thinks it desirable or useful to influence him. I know quite well that we think, because it is our natural habit, of what we should like in the matter. We should like some personal touch, then we should feel more certain. I know that is so, although frankly I do not feel that myself. It is widely spread in human nature, when a person hears of some wonderful thing, for him to say, "I could only believe that if I saw it myself." That is not quite reasonable. In studying Spiritualism, I was willing to take the views of Zöllner, Reichenbach and Crookes, because I felt their power of observation was better than my own. But I know that is not a common state of mind. Really it is almost like unconscious conceit to say, "If I see it, I shall be quite sure." But wait. Haven't we all been deceived many a time by a conjurer? I do not think one can have such a flattering opinion of one's own powers of observation. . . .

C.J.: There is one complexity in this I would like to put before you. Obviously any belief in the Master always gets a response. But is not there a difference in the response according to the type of Master? Master Morya would sort of flash a response from His Atma to the Atma of the person, which would work upon the ego, but not down here. Whereas take our own Master, He would perhaps much more send the response from His Buddhi to the Buddhic body of the person, and by reflection it might be sensed by the man's astral body. There is a response in both cases, but in the former the man might still seem very lonely.

C.W.L.: Yes, of course, the way you are putting it. The Atma of the ordinary man does not know anything about all this.

C.J.: Shall we put it, the response is to the causal body, not to the personality?

C.W.L.: What you were saying just now is perfectly true. Every thought about a Master touches Him, and He sends out a

response. But many people want a sense of personal contact. In the case of all Pupils who have been accepted, the connection is definitely made. You might almost put it the other way round, the man lives in the presence of the Master because he has made his lower vehicles one with those of the Master; so whether he is conscious of it in his physical brain or not, the connection is very definitely made and he has only to turn his thought upward and the answer comes. But whether he could always feel that is the question. You have read of St. Theresa and other saints who had periods of "spiritual dryness," when they could not feel anything for the moment. There are times full of upliftment and enthusiasm; then times of blankness.

Well, there may be many different causes for such feelings; but whatever it is, it does not affect the facts behind—it is only you who feel "dry." The sun is still shining. The sun is always shining. The fault is not with the sun, but with the proceedings of the earth which shut out the sunshine. It is the same with you. If you are happy enough to be in connection with a Master, then that connection is always there. If there are times when you cannot feel it, then there must be some reason in connection with yourself. For some reason, there is something wrong with you. It might be some fault or failing, or perhaps it is not your personal fault at all, but some other obstruction that comes in temporarily. . . .

So in times when you cannot feel, look back to the time when you could. If you have not come to that time, rest on your intellectual certainty. "Others have reached it; I will do it sometime." Take the wider view. It is hard, of course, but you know that is what we ought to do. That is why I do not understand all these people who drop out of Theosophy. They have once been able to believe; how can they fall back into something so much less satisfactory?

I came into all this out of Christianity. Christianity cannot satisfy us or solve our problems in the form in which it was given then. Here came something which could. That must be nearer to truth than that which cannot solve them, and having once seen it, I cannot go back. Well, if a person's faith can be shaken, perhaps it ought to be, so that he may seek a better basis. I cannot go back to orthodox belief in Christianity again, because I have seen something so much better. If you have had some similar lower form of belief, see what is the basis of it; and if you can find none, find a higher belief. Rise into it; then you have obtained your liberation in that particular thing.





Out Of The Everywhere

Edison Spirit Visit

Thomas A. Edison is living a life after death, something he never believed while alive. That tentative conclusion comes from Dr. Miller Reese Hutchinson, who was Edison's close collaborator and for ten years his chief engineer. Dr. Hutchinson told how once since the inventor's death he has talked to him through a medium.

Edison, he said, remarked early in the conversation:

"Well, Hutch, I've had to revise my ideas about life after death. I'm on the other side of the river. But I don't know where I'm going from here."

Dr. Hutchinson said he then talked with his old laboratory companion about scientific subjects, and that Edison asked him to work on earth toward establishing better means of communication with the "beyond."

Asked why it was necessary to have a medium to communicate with some one on earth, Edison explained that the medium occupied the same role in spiritism as the fluorescent screen in the X-ray. Dr. Hutchinson related. Just as the X-ray without the fluorescent screen does not reveal the bone structure of a hand held before it, so the spirit that has passed beyond cannot communicate with those on earth except through a medium, he said.

The seance took place about a year ago when Dr. Hutchinson had been invited to the penthouse apartment of a friend, Peter Duryea. Duryea, Hutchinson explained, is not a confirmed spiritist but is interested in the subject objectively. There were present at the seance the medium, a Miss Taft, Duryea and Mrs. Duryea. Doors of the room were locked and the lights turned out.

Dr. Hutchinson made it clear that he neither believes nor disbelieves, and told of his plans for verifying or disproving these apparent demonstrations from beyond-the-vale. At other times, he said, he heard the voices of Elmer Sperry, Charles Hyde and other old friends.—*Press Report*.

Subconscious Art

Mrs. Irving T. Bush paints from the subconscious.

A strong negative to any supposition that the result might be a series of weird daubs has

just been uttered by the Knoedler galleries. This institution, careful about its art and reputation, will put the paintings on exhibition.

Mrs. Bush is the wife of the international financier who founded the Bush terminal. Her studio is a room of her Park avenue home.

She sets a canvas before her—usually a large one of dimensions $3\frac{1}{2} \times 5$ feet—a holder of brushes and tubes of paint.

From that time until the completion of the picture—she claims—there is not even the hint of an idea as to what it is to be.

She is enigma to herself.

Her claim: "I neither understand the picture nor know anything about the technique by which it is evolved. I have never had a drawing lesson. I could not even copy one of my own paintings, unless I traced it."

Consciously, she says, she watches with interest what she is doing subconsciously. If she gets too interested, she quits, loses interest.

Says her husband: "I was brought up with academic art. When I saw these paintings I was shocked. But one by one the critics came and said they were meritorious as art. Now I have decided they do have some strength that I hadn't noticed."

Dr. Joseph Jastrow, past president of the American Psychological Association, saw them. He said: "It is well-established that subjective paintings occur. The subconscious sources apply to plot and technique. Symbolism of an original type frequently pervades them. The performance seems to be directed by spontaneous ideas supplied to the artist rather than by him."

Especially interesting to all are the flowers painted by Mrs. Bush. They stand out from the canvas, being virtually modeled in oil paint.—*Associated Press*.

Superior Children

A child begotten by a father more than 70 years of age has fifty times better chances of inheriting rich mental talents than one whose father is less than 45.

To prove this, a study of 1000 persons of outstanding capability in the fourteenth edition of the Encyclopedia Britannica is published by A. F. Dutton of Hertfordshire, Eng., in the British official scientific journal *Nature*.

The same tables showed children begotten by fathers of more than 45 years of age have

twice the chances of inherited capability. The chances are tenfold with paternal age of more than 60.

These studies tend to revive a waning scientific faith in a method for human beings to improve themselves from generation to generation. The method is the famous Lamarck hypothesis, a corollary of evolution, which holds that in the process of natural selection, acquired capabilities can be transmitted to offspring. In other words, a person who works hard enough to become a better man can somehow transmit some of this acquired character to his children.

Mr. Dutton says that his attention was attracted to the possibilities that inheritance of acquired talent might become evident in children of elderly fathers by the "noteworthy" numbers of eminent men begotten "by fathers of ripe age."

The father of Francis Bacon, he says, was 52; of John Herschel, 54; of Robert Boyle, 61; of William Pitt, 51; of Samuel Johnson, 53; of John Hunter, 65, and of James Parsons, 54.—*Los Angeles Times*.

Germinability of Seeds

From time to time controversy breaks out over the possibility of stored or buried seeds germinating after long periods, but scientists generally are skeptical of these cases. Evidence for the possibility, however, has recently been added by the director of Kew Gardens, London, who reports a remarkable incident.

A kind of Japanese lotus was discovered in a peat deposit in Manchuria and some of its fruits were sent to the British Museum. A seed sent to Kew was carefully tended and a plant successfully raised. Estimates based on erosion and vegetation near the spot where the seeds were found indicate that they are more than a century old and may even be four centuries, or older.—*New York Times*.

Drugless Healers

Thirty-six thousand drugless healers outside the scope of organized medicine are operating in the United States. And \$125,000,000 is spent yearly by those who seek their aid in overcoming disease.

Healing by faith and by prayer is not a new idea.

It has been practised for centuries among the great religions of the East. Healing miracles were notable and frequent in the early days of Christianity. Almost every great religion has attempted and to some degree accomplished healing—witness the miraculous healings at Lourdes. One of the greatest churches in our nation has as its chief tenet the power of healing by Jesus' disciples in the same manner in which Jesus healed the daughter of Jairus.

It has been my experience that most high-class doctors admit the efficacy of prayer as an aid to healing.

We are just beginning to have a glimpse of the great power of mind. As we become

more and more conscious of our connection with the Power that moves the universe, we will do more and more healing—of our bodies, our dispositions, our general status in life.

—*Los Angeles Examiner*.

The Scorpion Weapons

How shall civilization hold back the soldier whom it expects, in time of war, to go the limit in violence, even to the killing of women and children if he must, to save his country?

The United States has just answered this question for the world.

It's this:

We must keep out of the soldier's hands—whether on the sea or land—all weapons which tempt him to go too far, the scorpion weapons that may be used to strike, generally, at everything that is not lucky enough to get out of their way.

It is useless to make laws against the improper use of such weapons. There is no such thing as their improper use. The fact is that they themselves are improper as war tools. They have only one use and that is, laws or no laws, rules or no rules, to carry complete destruction.—*Cleveland Plain Dealer*.

Slaughtering Eye Rays

Experiments at Cornell University have proved that there is more truth than poetry in that old figure of speech "looks that kill." Professor Otto Rahn, of that institution recently told the American Association for the Advancement of Science that a woman can kill the germs within a yeast cake simply by looking at it when held close to the eye. The average person, he claims, emits enough rays from the finger tips of one hand to kill all the germ cells in one yeast cake in five minutes. These rays emanating from the human body, says the Professor, are of short wave lengths and high voltage and are strong enough to penetrate a quartz plate .07874 of an inch thick and kill the cells in a yeast cake in 15 minutes.—*The Pathfinder*.

The Papaya Fruit

In an article entitled "Story of a Valley Pioneer," contributed to *The Valley Farmer and South Texas Grower* (Mercedes, Tex.) by John Ashton, we are told of the successful efforts of H. G. Stillwell of Brownsville, to produce marketable varieties of the fruit. Writes Mr. Ashton:

"Not devoid of interest is the story which describes the rise to fame of the papaya in these parts. The Mexicans, of course, had known the plant from remote times, and were cognizant of the medicinal properties of its fruit. 'The first papaya plant I ever saw,' says Mr. Stillwell, 'was growing behind old man Maltby's place, a kind of a racket store.'

"Whether Mr. Stillwell had a subconscious idea that the plant would benefit him in some

way, he can not say for certain, but he became greatly interested. While he was making inquiries, a Mexican approached him and volunteered advice: 'You sick stomick, you eat papaya!' Mr. Stillwell had been suffering for some time with dyspepsia. So he asked Mr. Maltby for some of the fruit, and was told he could have all he wanted for nothing. He found it did him good from the very beginning, and in a short time, he says, he was completely cured.

"He saved some of the seed, and his efforts toward improvement by selection have at last culminated in Red Rock Papaya, possessing a delicious flavor as well as the medicinal properties which have made the papaya popular on northern markets within recent years. 'I call it the Red Rock because it is red inside and hard as a rock,' says Mr. Stillwell."

Fruit of this variety, we are told, have been shipped successfully to New York, and some that were shipped to Washington were perfectly fresh one week after arrival. The writer goes on:

"The mutation or sport which finally led to the evolution of the Red Rock dates from about fifteen years ago. The fruit was perfected in its present form about one year ago. It weighs about two pounds, and a plant will bear 125 fruit during the season. Six hundred plants to the acre is a normal planting.

"The future will tell whether these improved varieties will result in the propagation of this plant on a large commercial scale. Some people believe that with the advent of the air express from Brownsville the fruit can be landed perfectly fresh at any market in the country, and this can be done, it is said, on a profitable basis to all concerned.

"As to the medicinal value of the fruit and its possibilities, Dr. John H. Kellogg is quoted as follows: 'Within ten years the papaya will take its place in all the great markets of the world.

"The fruit contains half as much of Vitamin A as butter, and also contains Vitamin B, C, and D, all of which are most essential to good nutrition.

"I believe the papaya may render special service to young children suffering from deficiency in vitamins."

"In the Hawaiian Islands papayas are eaten just as commonly as melons in this country. It has been abundantly proved that there is an active principle present in the ripe fruit which generally promotes digestion, hence its usefulness, to those suffering from digestive troubles."—*Literary Digest*.

Our Thoughts

We accumulate so few worthy and happy companions as we wend our way through the lane of this world. This is one reason why

so many become so lonely as the years begin to point to our silent destination.

For this reason, if for no other, the early habit of thought companionship should be formed. We should have such thoughts as are companionable and inspiring. Wide reading and observation bring this condition about. Contact with alert minds does the same thing. Meditation upon the betterment of the world, and sincere efforts to join in the task, fortify us against the day when many of our interests have to be set aside.

Our thoughts should ever serve us. They should be as good medicine to us.

We are as are our thoughts. They control our happiness and our fortunes. And the encouraging fact is that we can have all the thoughts we wish.

—GEORGE MATTHEW ADAMS.

The Dominion of Land

There is no foundation in nature, or in natural law, why a set of words upon parchment should convey the dominion of land; why the son should have the right to exclude his fellow-creatures from a determinate spot of ground, because his father had done so before him; or why the occupier of a particular field, when lying upon his death-bed and no longer able to maintain possession, should be entitled to tell the rest of the world which of them should enjoy it after him.

—SIR WILLIAM BLACKSTONE.

I Am Music

Servant and master am I: servant of those dead, and master of those living. Through my spirits immortals speak the message that makes the world weep and laugh, and wonder and worship.

I tell the story of love, the story of hate, the story that saves, and the story that damns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the field of battle, where men lie dying with me on their lips.

I am close to the marriage altar, and when the graves open I stand near by; I call the wanderer home, I rescue the soul from the depths, I open the lips of lovers and through me the dead whisper to the living.

One I serve as I serve all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of the wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on city streets.

I know no brother, yet all men are my brothers; I am father of the best that is in them, and they are fathers of the best that is in me; I am of them, and they are of me. For I am the instrument of God. I am Music.

—INTERNATIONAL MUSICIAN.



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