

The
**THEOSOPHICAL
FORUM**

G. de PURUCKER *Editor*



MENUHIN SEARCHES FOR A PHILOSOPHY OF LIFE

MISCONCEPTIONS REGARDING REINCARNATION

IS THERE AN AMERICAN INDIAN CULTURE?

THE DIRECT ROAD TO WISDOM

ON THE KINGDOMS OF NATURE

H. P. BLAVATSKY IN 1938

MUSIC OF THE SPHERES

RESPONSIBILITIES

FEBRUARY 1938

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G. DE PURUCKER, EDITOR

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THE DIRECT ROAD TO WISDOM

JUST what is the direct road to wisdom? I think that this is the most important topic of thought that can be addressed to human beings today. Is any reader of these lines able, briefly, clearly, to define just what this direct road to wisdom is, as contrasted with what I call the indirect road? I wonder and doubt.

The indirect road may otherwise be described, perhaps, as the road leading into our consciousness from outside of ourselves: the road of instruction, the usual way of the churches and the lecture-halls; helpful perhaps at times, stimulating it may be, to certain minds at times; but can any human being define this road or path as the road to *wisdom*?

The direct road to wisdom is the road or path of inner light, understanding, arising from inner striving and experience; and it has been outlined, at least briefly, by every one of the great Teachers of the human race. It might otherwise be described in mystical phrasing as achieved when the man himself becomes at one—more or less in fulness—with the god within himself. This is the direct road.

What ails the world today? What is the cause of its manifold

inner troubles, of its hesitancies, of its loss of confidence? The answer lies in the fact that men are largely inwardly empty; they are, as multitudes and as individuals, relatively empty vessels: there is no inner fulness and richness from which to give to others, no inner and filled richness of understanding through and by which we may receive and solve the problems confronting ourselves and others, and thus wisely help ourselves and others. Instead of the unity and understanding of action which would accrue from such inner richness, there is opposition, strife, quarreling, and the inevitable consequent wretchedness combined with galling poverty and keen pain. Hence I say that the inner spiritual richness arising in an inner unity of life is the direct path to wisdom, for all that makes life worthwhile and grand is there.

Just as H. P. Blavatsky pointed out so graphically, most men and women today are unensouled, or relatively so. This does not mean that they have no souls, nor does it mean that they are 'lost souls.' It does mean that the soul within each one of us is not showing through us and in our lives its transcendent powers. Keep ever in mind that the Spiritual Soul is within-above us, attempting always to inspire us and to infill our lives and thus make them rich and strong and full and beautiful. But most men are not thus ensouled. "We elbow soulless people at every turn," as H. P. Blavatsky pointed out. More than anything else it is the duty, the high and lofty labor and privilege, of the Theosophical Society to help to recall to thinking men and women the realization and the assurance of the fact that they are and should be ensouled beings.

How this, if achieved in multitudes of our fellows, would change the face of the earth! Everything would change. Happiness would come to replace unhappiness; peace would replace strife, understanding and mutual consideration would replace the hatreds and contempts which now disgrace us all. For men would be infilled with the inner light, with the inner power, bringing understanding and mutual sympathy and kindness and instinctive brotherhood; and there would be a universal yearning for peace and good-will.

The majority of men today, men and women, are unensouled; and hence I say that they are empty vessels, instead of filled ones

— filled with inner power and light. Instead of men being guided by the spirit within us, and by its irresistible mandates, they follow brain-mind schemes of selfish considerations. It is always; "Number One, and the devil take the hindmost."

Now the indirect way to wisdom does help no doubt to change these conditions. To be just one must say that it is perhaps helpful to certain weak and stumbling ones. But it is devious and round-about. It lies in trying to receive things of spiritual and intellectual value from without alone, without the attempt to arouse them in ourselves. We treasure these gifts from without perhaps; and this is good. Yet they are but feeble staves in the hands of us pilgrims. The staves are not strong. But once the inner life, once the emptiness within, is filled with the richness and holy power of the spiritual REALITY within us, then we have wisdom: we *know*.

It is said of H. P. Blavatsky, that once she returned from the streets of a great European capital where she had been taking exercise after her morning's work. The story runs that she came back with tears streaming down her face, and that she walked the floor of her room in a perfect torture of inner agony. The reason of it came out afterwards: "Oh, they are unensouled, these multitudes. In their faces are emptiness, prejudice, ignorance, lack of knowledge, lack of wisdom. They yearn, they hunt for truth, they cry in vain, they attempt to fill the aching void from outside. They know not those perennial springs of inspiration within their hearts!"

To do our utmost to fill this emptiness in human hearts, more than anything else I believe to be our duty. To teach men the direct path to wisdom, to teach men to make the inner emptiness a filled richness, a richness of wisdom and of quick and understanding sympathy, so that human lives by it may become grand and strong and true. Then we shall work justice, and gentle reason will preside in all our doings. Much if not all of human ignorance will then have fled; the light of wisdom will guide our steps.— G. DE P.

H. P. Blavatsky in 1938

An Authentic History of the Theosophical Movement

IVERSON L. HARRIS

PROFESSOR RYAN has undertaken in the compass of 370 pages to give 'a brief historical sketch' of the modern aspect of a movement which 'has been active, whether publicly known or unrecognised, in all ages and in all countries.' In the space available for this article in THE THEOSOPHICAL FORUM it will not be possible to do much more than heartily to commend to the reader's attention Professor Ryan's delightful new volume,* with the hope that every serious reader thereof will be moved to study the magnificent array of inspiring literature to which it will serve as an introduction. For dates and the sequence of events, the names of leading actors — heroes, quondam heroes and failures — in the great Theosophical epic of modern times, the pages of Professor Ryan's book will be the best source of reliable information.

The attempt of this article will be to summarize a great story in a few words. It is the story, first of all, of one of the titanic intellects of all times illumined by spiritual light from her own inner god as well as transfigured often by the epiphany or appearance of high spiritual beings working through her as their channel and enabling her at those times to write transcendental philosophy, universal religion, and esoteric science far beyond the scope of her own personal knowledge or powers as a mere individual. These two — the exoteric, temperamental and brilliant Russian princess on the one hand, and the esoteric spiritual seer and teacher on the other, she herself recognises on the title-page of her own personal copy of her great devotional book, *The Voice of the Silence*, in which she wrote: "From H. P. B. to H. P. Blavatsky, with *no* kind regards."

A high-born, precocious, self-willed, tender-hearted girl, an om-

**H. P. Blavatsky and the Theosophical Movement*, Theosophical University Press, Point Loma, California, November, 1937, 370 pp. \$2.50.

nivorous reader and serious student of the occult from her childhood, she was gifted with remarkable clairvoyant, clairaudient, and telepathic powers even at kindergarten age, which gifts, properly disciplined and guided by her Masters when she grew older, contributed towards making her, as the Master M. expressed it in *The Mahatma Letters to A. P. Sinnett*:

a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work.— p. 263

And on page 203 of the same volume, Master K. H. wrote:

After nearly a century of fruitless search, our Chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil as a connecting link between that country and our own.

Speaking of herself later, H. P. B. wrote: "My own principle has ever been to make the Light of Truth the beacon of my life"; and again, "There are not showers enough in Great Britain to quench the ardour with which I stand by my convictions." Verily, she herself had in superabundance what she described as "that moral courage which fires the heart of the true Adept with the sacred flame of propagandism."

The second great actor in the drama of the modern Theosophical Movement was Colonel Henry Steel Olcott. Writes Dr. Ryan:

Col. Olcott was a lawyer with a successful practice which he abandoned within a few years after he began to devote himself heart and soul to Theosophy. He had a fine record as a soldier in the Civil War, and later as a Special Commissioner of the War Department in which he rendered such valuable service that he was given official tributes of the highest appreciation when he left America to reside in India.— pp. 33-4

In *The Mahatma Letters to A. P. Sinnett*, page 263, the Master M. described Col. Olcott as

a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but . . . — he was the best one available. . . . We sent her [H. P. B.] to America, brought them together — and the trial began.

It was in October, 1874, that they met at Chittenden, Vermont. Shortly after that, H. P. B. met William Q. Judge, a young Irish lawyer in New York, who later became the third of the great founders of the Theosophical Society and the preserver of genuine esotericism and the pure message of H. P. B. and her Masters after her death. Of William Q. Judge, H. P. B. wrote in 1889:

. . . H. P. B. would give . . . the whole esoteric brood in the U. S. A. for one W. Q. J. *who is part of herself since several aeons.* . . .

The Esoteric Section and its life in the U. S. A. depends on W. Q. J. remaining its agent & what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans.

W. Q. J. is the *Antaskarana* between the two *Manas(es)* the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge.—THE THEOSOPHICAL FORUM, III, 192-3, June, 1932

But in the early days of the T. S., it was the older man, Colonel Olcott, who played the more conspicuous rôle, though there is evidence to show that he never understood the real H. P. B. as Judge did. Nevertheless, writing on November 21, 1889, a few months before she passed away, H. P. B. said of Olcott:

One thing I do know — and my Master and his know it too — he has done his best which is all that any of us can do. I have too many faults of my own (whatever may be his accusers) to sit over him in judgment. To me he has been ever a true friend and defender, and I will not throw him overboard because of his faults.

— *The Theosophist*, LIII, 622-3, August, 1932

And two years earlier, in 1887, she wrote to William Q. Judge about Olcott:

You make too much of me & too little of him. He *is better than I am*, in many respects, for *I had* & he never had any training.

. . . This is the *one priceless* quality in Olcott. FAITH in his Master, & no desire for reward; . . .

— THE THEOSOPHICAL FORUM, III, 225-6, July, 1932

The formal founding of the Theosophical Society was first suggested by Olcott in H. P. B.'s rooms at 46 Irving Place, New York, on September 7, 1875, after a lecture to an invited audience on

'The Lost Canon of Proportion of the Egyptians' by Mr. G. H. Felt. Writes Dr. Ryan:

Olcott's proposition was received with enthusiasm, and, after several conferences, the name, the Theosophical Society, was chosen, Officers elected and By-laws adopted. Col. Olcott was appointed President and William Q. Judge Counsel. H. P. Blavatsky, although the most important Fellow of the Theosophical Society, chose the modest title of Corresponding Secretary. The Society was legally constituted on October 30, and on November 17, 1875, the President's Inaugural Address was delivered at Mott Memorial Hall, 64 Madison Avenue, New York. The latter date has by many been accepted as the official birthday of the Society.

It seems fitting here to do a little interpreting of subsequent Theosophical history in the light of succeeding events. As an observer and student of these for the past thirty-odd years, the present writer is convinced that the history of the whole Theosophical Movement in modern times has been largely colored by the characters, the trends, and the outlooks of the three great founders.

Beyond all question, it was H. P. B.'s transcendent genius — though genius is hardly an adequate term to describe her avatâric theophany — that gave to the Theosophical Movement its spiritual and intellectual inspiration and esoteric synthesis of religion, philosophy, and science — imperishable contributions to human progress and enlightenment. Her influence on the Movement as a Teacher was almost wholly intellectual and spiritual, which latter term includes humanitarian. She ever labored to fulfil the mission entrusted to her by her Masters, to wit:

The *Chiefs* want a "Brotherhood of Humanity," a real universal fraternity, started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.

— *The Mahatma Letters to A. P. Sinnett*, p. 24

In order to 'break the molds of mind' and prove to the hard-shelled, dogmatic materialists and skeptics of her day that there were finer forces in Nature than those then known to physical science, she did perform psychic phenomena, which were regarded

by many as miraculous, but which she maintained were merely the results of the exercise of inner powers which every man could develop normally if he would submit to the necessary training and discipline. On philosophic grounds she denied that anything miraculous or supernatural was possible of performance, for the reason that nothing could transcend Nature; but she included in Nature not merely the physical world but the astral, psychic, intellectual, spiritual, and divine worlds as well, visible and invisible. In *The Voice of the Silence* she wrote:

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And we read on page 246 of *The Mahatma Letters to A. P. Sinnett*:

It is not *physical* phenomena that will ever bring conviction to the hearts of the unbelievers in the "Brotherhood," but rather phenomena of *intellectuality, philosophy* and logic, if I may so express it.

H. P. B. herself never forgot this, nor did William Q. Judge; and the Theosophical Society with General Offices at Point Loma, which has adhered strictly to the original program of H. P. B. and the Masters under the leadership of Judge's successors, Katherine Tingley and Gottfried de Purucker, our present Chief, has ever emphasized the intellectual, the spiritual, and the brotherhood phases of the Theosophical Movement far more than it has the psychic, against the dangers of which it has constantly warned. Indeed, it was the psychic phenomena performed by H. P. B. herself in the early days of the T. S. that caused her and the Society most of its trouble, even though she herself always insisted that her own exhibitions of psychic powers, which she performed without compensation of any kind and for the very definite purpose already mentioned, were entirely subordinate in importance to her real mission, which was to keep alive in man his spiritual intuitions and to bring about better understanding and more friendly relations among men — particularly between those of the East and those of the West.

Colonel Olcott, on the other hand, though a great and good

man, was from the very beginning far more interested in psychic phenomena and matters which aroused intellectual curiosity than he was in the grand spiritual and esoteric truths, although as long as he lived he never entirely lost touch with the spiritual verities which he had learned from H. P. B. and the Masters. But his leanings towards the psychic and the marvelous have definitely colored the policies of the Theosophical Society of Adyar under the leadership of his successor as President thereof, the late Dr. Annie Besant. This I believe to be a clear and unbiased summary of historic facts. Dr. George S. Arundale now presides over the Adyar Theosophical Society.

In thus jumping ahead chronologically, I have mentioned only the most outstanding actors in the drama of the modern Theosophical Movement. I could not do otherwise without far exceeding the space allotted to me. I have also only hinted at some of the vicissitudes that the Movement has gone through since the founding of the Theosophical Society just sixty-two years ago. However, one will find in Dr. Ryan's new volume a far more complete sketch, written with understanding, sympathy, generosity, knowledge — yes, and wisdom. It is history as it always should be, but rarely is, written. It is the truth, the whole truth, and nothing but the truth, in so far as the whole truth can be compressed into a *published* volume of 370 pages. I repeat, Dr. Ryan's work is history and not special pleading. Moreover, it is not a dry-as-dust marshaling of the dead ghosts of the past, but is vibrant with the lives of real people and with stirring events, tragedies and triumphs, philosophy, science, occultism, and above all, facts — always facts and more facts, every one of which is interesting, primarily, of course, to the Theosophist, but also to every student of the trends of modern thought in all its higher aspects.

No sketch of the history of the modern Theosophical Movement, however brief, would be adequate even as a signpost, were not at least some mention made of H. P. Blavatsky's principal literary works. Besides the estimated eight volumes of her miscellaneous contributions to newspapers and periodicals, Theosophical and otherwise, in English, French, Russian, and Italian as well as In-

dian, i. e., Hindû, which have been collected mainly at the General Offices of the Theosophical Society at Point Loma, but also elsewhere, with the splendid co-operation of other Theosophists of other societies, there were her major works hereinafter listed. It seems only just that this splendid task of collecting and translating *The Complete Works of H. P. Blavatsky* should not be forgotten nor the historic facts covered or lost sight of; for it has been a labor of love by Theosophists of different affiliations.

It was in the earliest year or two of the present decade that a 'Centennial Committee' was formed at Point Loma, the burthen of the work of this committee falling upon a devoted two or three of our Point Loma students, mainly Mr. Boris de Zirkoff, H. P. B.'s grand-nephew, Mrs. Marjorie M. Tyberg, and one or two more.

It is of particular historical interest to note that at the same time, unknown to each party, the identical or very similar work was also being undertaken in England, mainly by Mr. A. Trevor Barker and Mr. Ronald Morris, who, as soon as they heard of the work being done at Point Loma, approached the Centennial Committee here with an offer of co-operation on the project. This was immediately accepted. The volumes of the Centennial Edition of H. P. Blavatsky's Complete Works are now in publication by Rider and Co. of London with Mr. Barker as responsible editor.

From the archives of our sister-society at Adyar invaluable material has been gradually furnished by certain devoted Theosophists there. Thus the Centennial Edition of H. P. B.'s Complete Works, of which five volumes have been published to date, is really the production of Theosophists affiliated with different societies, and independent Theosophists, mainly of Point Loma and Adyar.

H. P. Blavatsky's major works appeared in the following order:

Isis Unveiled in 1887. This work is said to have "shattered the crystallized molds of dogmatized science and to have given to the religiously inclined bread instead of the stones of sectarian doctrines." *The Boston Evening Transcript* in its review of this work said of H. P. Blavatsky:

It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men.

Isis Unveiled is still going strong after sixty years. A new edition in one volume has recently appeared in the series of *The Complete Works of H. P. Blavatsky*.

In October, 1879, appeared in India the first number of her magazine, *The Theosophist*, and in 1887 in London she started *Lucifer*.

In 1888 her greatest work, *The Secret Doctrine*, was published, marking "the beginning of a new era in religion. It is the era of scientific religion and of religious science." As H. P. B. herself wrote in the Preface:

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

In 1889 appeared *The Voice of the Silence* and *The Key to Theosophy*, the first a marvelously beautiful little book, on every page of which the aspirant will find lofty thoughts for his daily devotions. In the words of Professor D. T. Suzuki, the great Japanese authority on Mahâyâna Buddhism: "Here is the real Mahayana Buddhism." *The Key to Theosophy* is written in the form of answers to questions on the fundamental doctrines of the Wisdom-Religion and is "dedicated by 'H. P. B.' to all her pupils that they may learn and teach in their turn."

An invaluable booklet is *Letters from H. P. Blavatsky to the American Conventions* of 1888, 1889, 1890, and 1891, which contain statements of broad Theosophical policy and principles of conduct which should be the inspiration and guidance of every executive in every Theosophical group everywhere.

Two series of H. P. B.'s personal letters have also been issued, one entitled *Some Unpublished Letters of Helena Petrovna Blavatsky* by E. R. Corson of Columbia University, and the other *The*

Letters of H. P. Blavatsky to A. P. Sinnett, compiled by A. Trevor Barker of London.

In Dr. Ryan's new book, *H. P. Blavatsky and the Theosophical Movement*, he quotes the following magnificent tribute paid to H. P. B. in 1934 by Victor B. Neuberg, who, speaking not as a member of any Theosophical Society, wrote:

The obscurantist children of the Dark did their damndest to "dowse" the Lucifer of their age. By reason of a long and complicated miracle they failed. The long and complicated miracle was H. P. B.'s charmed life.

Today the highest and clearest thought-atmosphere is enhued by the incalculably potent tinge brought to the western mind by H. P. B. and her circle.

. . . we may find scores of societies, groups, cults, periodicals; all influenced, consciously, by the heritage of idea — the agelong wisdom — that H. P. B. restored to the West. The White Group that is said to hold the destinies of Europe in its "gift" chose the most improbable instrument conceivable because it was to prove the most efficient . . . and the Intelligences that despatched H. P. B. as Messenger to her Age did not err. Her mission has been accomplished. She changed the current of European thought, directing it toward the sun.

. . . But the very existence of the Path was forgotten in Europe until H. P. B. re-discovered it for herself, and announced her re-discovery to the West.— *The Aryan Path*, V, 277-8, May, 1934

In conclusion, as a final signpost pointing to that Path which H. P. B. rediscovered for the West, a Path which if followed by Theosophists will make the future history of Theosophy a brilliant progress towards the gods by whom the Ancient Wisdom was first given to early mankind, let me quote the following words transmitted by H. P. B. to her disciples from one of her own great Teachers:

BEHOLD THE TRUTH BEFOR YOU: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in and believe

that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science (*Gupta Vidyâ*) depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.



LIFE IS A SCHOOL

THE rain falls upon the earth, and all is grey and sad and cheerless; the bright heads of the flowers droop sorrowfully, and the trees bend down their branches and sigh among themselves. The wild beasts hide in their lairs and the birds forget to sing. And then the sun reappears from behind the clouds, and the earth begins to smile again! The flowers lift their faces to greet the Bright One, more fresh and fragrant than before: the birds sing more joyously after their forced silence; the dales and forests are more gay and colourful than they had been, all the better for the temporary darkness of the sky. Even so is man; each cheerless, grey rain-cloud that passes above him leaves him stronger, nobler than before. Lo! I teach you the beauty of suffering. "Life is a school, and each new individual you meet, a lesson. When you see your own faults reflected in another do you not shrink with loathing at the sight of them and do your utmost to tear them out of your own heart forever? And when you meet a noble man, resplendent with the light of his virtues, does not your soul long to be thus also? The weakness of the weak teaches you the worth of strength and firmness, the blindness of the conceited and the self-seeking urges you to raise your eyes to ever nobler heights, the infinite calmness of the pure teaches you to curb the storms that rage in your own breast, that you may become as they. There is no man living, no creature upon the earth, however humble, from whom you cannot learn something!"

— INGA SJÖSTEDT, *Questing Heart*, pp. 79-80,
published by the C. W. Daniel Co., 46 Bernard St., London W. C. 1, England

Responsibilities*

W. L. UTERMARCK

WHEN we become members of the Theosophical Society we undertake a twofold responsibility. On the one hand we must fully realize that, to put it concisely, we have to pass on the light, that is to say, that all spiritual good falling to our share has again to be sacrificed on the altar of humanity in behalf of the innumerable many who long for enlightenment. On the other hand we undertake a great responsibility towards ourselves: we have to hold ourselves open to more light. To a certain extent this receiving is also a giving, for without sacrifice we shall not enter upon that greater light. It may sound paradoxical to say that we must give to ourselves. When reflecting more deeply on it, however, it will be understood that it is impossible for our spiritual enlightenment to grow and develop if we expect merely to receive the light sprung from others; parroting is always odious, but in particular when it concerns spiritual values such as Theosophy can give us.

To the extent that we are all convinced of this, that we all realize this heavy but yet wonderful twofold responsibility, will our work among men become ever more important and greater in extent.

And it will be clear that the power for this lies in ourselves. Let us not wait for others to speak when by acting ourselves we may render a service to a fellow being, or when, spiritually speaking, we may avert evil from him. Let us not wait and bring a third person in, for by doing so we deny, nay, I should like to say misjudge, the responsibilities which we carry with us, and we thereby drop a stone intended for the upbuilding of the temple of peace for mankind.

When we visualize this clearly and wish to found it on a practical basis, we can hardly fail to note the importance of certain things. For instance, when speaking in public or to certain persons, I do not like to speak of the technique of our work, as this may imply that we

*An Address delivered at the International Theosophical Convention, The Hague, Holland, September 25, 1937.

bind ourselves to certain methods, or that we struggle in the chains of a crippling 'system'; such conceptions are intolerable in connexion with a work such as ours, based as it is on intuitive inspiration.

And yet I strongly feel that in disseminating Theosophical knowledge much is to be learned from what others have done, have thought, and have attained. But it is the *inner* side of their work that we should search for and find; and starting from that, we can come to our own working plan, our own development of thought, and our own good results, entirely relying on our own strength.

When speaking in public to interested laymen it is not feasible to find out from each member of the audience what motives made him come to listen to us; we cannot here be directed by the spiritual needs of individuals. But we can explain in plain terms what lives in ourselves; our own spiritual possessions will have to inspire us and strengthen us so that we may pass on something of the Gupta-Vidyâ to our audience, choosing the means that they can understand. That any undue display, any ostentation, any exaggerated accent, may turn comprehension into misunderstanding, we all know. Nothing is more subtle and needs more thoughtful study than the giving of spiritual values in public, for we do not know the great spiritual reflector opposite us and can only gage it very summarily.

In this connexion I may note an idea of the French philosopher St. Martin from the beginning of the nineteenth century:

J'ai désiré de faire du bien, mais je n'ai pas désiré de faire du bruit, parceque j'ai senti que le bruit ne faisait pas bien, comme le bien ne faisait pas de bruit.

Can we have a generalization as to why an audience comes to attend a public Theosophical lecture? I think we can. With the exception of those who have strayed in by mistake or were against their will brought by others, I am inclined to think that the audience comes to us either because they are driven by a religious feeling that seeks and is still unsatisfied, or by the urge for comparative philosophical reflexion, or by the hope of being able to make new scientific points of contact.

All this happens consciously or unconsciously. But see how the

three aspects of Theosophy: Religion-Philosophy-Science, stand out clearly and act as a guide. The times when philosophical reflexions in the domain of religion might be called profanation, belong to the past. The times are past when science stood out against philosophy. The times are past when it was called a degradation of religion for science to want to go hand in hand with it. I had better say those times are *again* past; for there are various periods in history in which a close concurrence of those conditions is recorded. Why, look at what the most prominent intellectual leaders have arrived at: men such as Professor Planck, who openly concluded certain scientific studies of his with a philosophical verdict far exceeding the bounds of the religious!

I have now come to the Theosophical work with regard to individuals. By *being* Theosophists ourselves, not only by speaking Theosophical words, it is possible to impart imperceptibly more to those around us than could be done by words. Though the agitated state of the world in which we live sometimes causes our actions to be ahead of our most earnest wishes, yet we should strive after having our inmost heart speak from the silence before acting. This is indeed possible, however difficult it may sometimes be. For just as light can pierce darkness, so in our inmost hearts silence can deafen the noise from outside, paradoxical as it may seem. And we should thoroughly realize this if we want to *be* true Theosophists; and true Theosophists we must be if we would have the power to help others.

When speaking with the individual it is possible to find the most direct way to his heart. It is his heart we *must* reach, for only there can the Theosophical seeds be brought to germinate and grow. Is this way found by threading all his personal difficulties, or by emphasizing those things in which he needs support? I for one do not believe so. I am more inclined to say that we must try to find with each person the signs of happiness, of joy, of inborn interest; in these the gate to his inner being is to be found, giving access to Theosophy. If, on the other hand, we touch a man's weaknesses we can only give him superficial and usually merely temporary support for them.

Now you may say that there are people who know neither happiness nor joy, people who do not show any indication of inborn interest. But even so I am inclined to say that you are mistaken! Such an inner joy may be of a religious, a philosophical, or a scientific nature. Every individual must have some definite orientation, even if at times it may not show itself at all.

No task is more grateful, in beginning the great work that we are about to perform for the spiritual welfare of our fellow beings, than seeking this gate to their hearts. When this is found, to win their confidence and friendship is but a question of time.

Let me now dwell a moment on those whose inmost happiness and joy, whose deeper interests, lie in the Bible.

In the chapter 'Christianity and the New Testament,' published in *A New Model of the Universe*, Ouspensky says:

No religion without revelation. In religion there is always a certain element which cannot be embraced by ordinary thought. For that reason it is impossible to create an artificial synthetic religion. The result of those trials would not be a religion, but only a philosophy of minor rank.

Often when seeing people chained to the Bible, I think of these words. So many people create for themselves such a philosophy of false notions around the Bible. Is it then to be wondered at that a great number of them find no satisfaction in it any more? But that does not mean that they should abandon their Bible. They know they are looking for something different from what they can find in the Bible, yet they understand that it is the Bible by which they keep their heads above water.

I have repeatedly met people who were desirous of learning more about Theosophy and yet put the anxious question: "Will you take the Bible from me?"

When I speak of the Bible here I have particularly in mind the New Testament with the significance of the figure of Christ. Those who rely on Christ and lean on Him fear that they will be deprived of that support. Therefore we should from the very beginning convince them that they will not be deprived of anything, that on the contrary their eyes will be opened to see better what spiritual good

they already possess, and that their hearts will be opened for the deeper significance of the doctrine of Christ.

How immensely beautiful is it to be able to confer such a benefit on a fellow human being. It is often to me like laying a sick child on a soft bed. With such people the gate to the heart is through the religious. And once found it is not difficult to open that gate. By slowly revealing the Gupta-Vidyâ as it lies hidden in the New Testament, we more and more win their confidence and they then begin to understand how much more there is to be found in the Bible than they had known. And not until that moment will such people be open to the more direct Theosophical tenets.

Those whom one might call modern-religious people, that is, those who are organized in a free-religious sense, strongly accentuate the ethics of religion. This ethics is to be found not only in the New Testament but also in the Old Testament, and still earlier in the teachings of Buddha, Krishna, and others. The continuous growth of the number of these free-religious people shows, in my opinion, an ever greater realization of the Gupta-Vidyâ; hence there are a multitude of human beings who approach us more and more. In spite of great differences caused by dogma, religious habits and routine, there are sometimes very slight differences on more ethical grounds; but even to explain these we must indeed have won the full confidence of our audience.

There is much to be studied in connexion with the ethics that underlie all religions. Let an example show you what I mean: Doing a kind action either materially or immaterially, gives joy. That joy is a remuneration for him who performed the action. Theosophically, however, we want to do a kind action without in the least benefitting by it ourselves, hence without even arousing in ourselves a feeling of joy at having thus acted. Only thus may the action be called quite impersonal and entirely Theosophical.

The true Theosophist will, I think, consider the performance of a good action not as a joy, but as a duty: so that the omission of it would be felt as neglect. It should be impossible to him to do anything else; not because he would then have an opportunity to make good karman, but because if he acted otherwise he would

prevent the wonderful flower of compassion growing in his innermost being from expanding.

This idea is symbolized in the Roman Catholic Church where it is considered sinful to let an opportunity pass for being charitable. It is a pity that the deeper thought is superseded here by the pressure of fear.

One moment I should like to dwell on the inner, more occult meaning of the act of 'being good.' In this connexion I would point to a few sayings, the first being from Lao-Tse, and reading:

To him who is good, I am good.

To him who is not good, I am good also.

Virtue is good.

In harmony with the All-will we are naturally good. We forget that we are good. Risen above the antithesis of good and bad, as above every other pair of opposites, virtuousness does not seem anything particular. A virtue that knows itself as virtue, which is limited by the bounds of evil, is no more the original, pure, free Virtue.

The fifth chapter of *St. Matthew's Gospel*, verses 43-48 is much to the same effect where it says:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; . . . Be ye therefore perfect, even as your Father which is in heaven is perfect.

And we read in *The Voice of the Silence*:

Inaction in a deed of mercy becomes an action in a deadly sin.

Have we not a responsibility towards ourselves to become conscious of this deeper significance of virtue? Those who only do kind actions because they are exhorted to do so by others, are nothing but scouts on the path of life. By *being* in this sense entirely Theosophical, do we help the fellow beings with whom we come into contact.

I can still hear the words of the Leader: "Be good, Brothers!" — words that ring like bells over the serene landscape of inner silence . . . far, infinitely far away!

The Head and the Tail of the Dragon

H. T. EDGE, M. A., D. LITT.

IN one of the numbers of W. Q. Judge's magazine, *The Path*, is a translation of a tale by the German physician, poet, and mystic, Justinus Kerner; and this story is most illuminating as to the nature of man and the way of overcoming the difficulties which a student of life may meet. A certain young woman is obsessed by the spirit of a coarse, violent, drinking and swearing man, who causes her great affliction; but she is also visited by a good and benevolent female spirit, a sort of angel, who comforts her. She applies for help to a man who, under the guise of a humble worker, is known as the possessor of practical wisdom. He tells the girl that *both* of the spirits are obsessing her, and that she must get rid of the angel as well as the coarse one. He shows her how to assert her own individuality: she must place her hand two inches below the pit of the stomach and say 'I.' The result of following his instructions is that both influences are banished. But now, observe what happens. The two obsessing entities enter into a league to share the girl between them; which renews her troubles for awhile, though the end is victory.

Though such a special and abnormal case of obsession is rare, yet it represents accurately enough what occurs in the experience of students of practical occultism, in a more normal and less dramatic fashion; and of course it was for the sake of this application that the story was printed. These two obsessing entities stand for the two poles of our emotional nature; and this emotionalism has to be gradually disentangled from our make-up. A certain amount of caution has to be used in interpreting the allegory, because a hasty view might make it seem as though we ought to resist both good and evil and try to remain neutral or indifferent. That is far from being the case; the meaning is that we should seek to eliminate the emotionalistic element out of our endeavors, because it is hostile to success. Every student knows what it is to oscillate between

extremes of exaltation and reaction; we need to realize that in our so-called states of exaltation there lurks an element which is in itself productive of the very reaction we dread. Symbology calls these two poles the head and tail of the dragon, or the horns of the moon, etc. It is well known that religious revivals are often succeeded by relapses into profligacy. The state to be aimed at by the student is one of calm and peace. Religions have been debased from their original purity by the introduction of the neurotic element, manifesting as intense and exaggerated devotion, passion, intolerance of the opinions of others. When such conditions of over-enthusiasm exist, we shall not have to look far for the other pole.

An attitude of cold indifference, of Laodicean "blowing neither hot nor cold," is not what is to be sought. This would be equivalent to that "abandonment of action" which is reprobated in the *Bhagavad-Gîtâ*; but the true attitude is also sufficiently well indicated therein. Constant in devotion to Me, the same in heat and cold, standing apart from the qualities of nature, without however trying to suspend their operation.

Our story explains the too frequent errors of genius, which so often achieves its summits at the expense of falls into abysses. Half-baked psychologists, eager for hasty generalizations, have even said that genius is a morbid condition; but it is the immortal fire, that which Prometheus brought; only we have to learn how to use it. This kind of two-headed Serpent is often spoken of in *The Secret Doctrine*. For those who aim to suppress human spontaneity and originality, this Serpent is called the Devil. Though in itself a duality, it is also the nether pole of a duality. The mysteries of nature are sublime.

THE Soul can rest on nothing this side of infinity: it loses its vitality if it seeks to do so. All eternity awaits it; how should it be satisfied with the half-life we live and the many imperfections that mar us? The nature of the Soul is to be winging its flight forever towards the boundless; to be working, hoping, and conquering; to be going forward forever and ever.

— KATHERINE TINGLEY: *The Gods Await*, p. 173

Music of the Spheres*

R. M. MACALPIN

TO most of us, 'Music of the Spheres' means the study of the tone and pitch ratios of the planets, from the sun to the Zodiac, and of the stars. This is a good technical start; but when looked into more deeply the doctrine of the Music of the Spheres indicates, for the human musician, a noble place in the universal scheme.

Esotericists regard every atom in the universe as a vibrating sphere of slowly unfolding, or evolving, consciousness; Space in motion. Hence, the atoms bonded together to identify a material object or a perceptible force are vibrating in relative harmony. Flowers, grasses, and trees 'sing' as they grow. The minerals, a kingdom in a deep lethargy on this plane, also have their long-wave 'breathing' tone. The atoms in beasts and birds can express their collective symphony through vocal chords, while the atomic chorus that makes a body-vehicle for a man may have its voice directed by thought, feeling, desire, and will, toward environmental organization and control.

If we can accept the elements, Earth, Air, Water, Fire, and Ether, as conditions maintained by the harmonious activity of atomic entities, we have five more choirs of 'cosmic musicians.' Still more subtle is the music of the 'kingdom' of thought-substance which man organizes into formative images.

Taking only these perceptible conditions and processes, we find ever-performing grand opera, symphony, oratorio, and dance Music of the Spheres. If we agree that eternal Space is at all times a great *fulness*, then our study is limited only by our own ability to wonder, to imagine, and to expand. Old myths, legends, and fairy-tales of heroes who have acquired the gift of 'element-language,' and have talked with stones, plants and birds as well as with the

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sylphs, nymphs and gnomes of the air, water and earth, are based on forgotten depths of the Music of the Spheres.

Regarding this 'element language,' here is a pregnant message for the human musician. H. P. Blavatsky, in her profound book, *The Secret Doctrine*, quotes from an ancient treatise:

It is composed of *sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power . . . sound being the most potent and effectual magic agent, and the first of the keys which open the door of communication between Mortals and the Immortals.— I, 464

All these observations indicate the study of the 'intermingling hierarchies' that are the fulness of Space — but this is for the philosopher rather than for the musician. Carrying our theme into the human kingdom, we see, in a symphonic group, every member as a sphere of individualized thought, feeling, desire, and will, whose inherent nature causes him to be a musician — a transformer of sound from the subjective to the objective rates of vibration.

Three major influences draw these human spheres into the cosmic condition called a chorus or an orchestra. The most subjective of these is the call and need of humanity. Whether music be accepted as entertainment for the ear or as rhythm for the feet, matters not a great deal; either method is but an approach to the inner man who craves an occasional bath in, and as, the Music of the Spheres; the universal language wherein differences are harmonized into a rounded-out sense of well-being.

The designing intelligence is the composer of music, whom we may call the 'point of departure' from the subjective to the objective planes. His work deserves a special monograph on the subtle conditions and processes of the kingdom of thought-substance. The third, or operative influence, is the conductor of the group; he being the synthesis of all the intelligent 'spheres' that vibrate according to his interpretation of the composer's design and of humanity's appreciation. Chief among the symphonic 'body-building' influences are the music-teacher and the instrument maker.

Thus a chorus or an orchestra is seen to be a link between human consciousness and some of the most profoundly interesting

mysteries of universal Being and Becoming. The composer whose musicianship is supported by some philosophic depth will probably transcribe basic themes from the Music of the Spheres, producing human music that outlives generations. The conductor who is himself a sphere of radiant thought-induction into which his performing spheres can gather in comfort and give of their best, is a great benefactor, whether or not humanity realizes it. He and his group become as a musical solar system — a 'home' to the finer intuitive perceptions of the human heart.

Some recent experiments showed that an animal-trainer's voice, transmitted over a microphone to his beasts, exercised no command; but his personal appearance brought the beasts under his sphere of influence. Does not this support the idea that humans are spheres of radiant energy? Who knows what the symphony of whirling atoms in the spirit, mind, and body of a man may convey to the beast consciousness? What composer, listening for inspiration from his Muse, has heard the rhythm, melody, and harmony produced by our humanity, in its eternal process of 'becoming'?

Perhaps some gifted composer will see possibilities in these paragraphs, and will strike out into more direct transcription of the Music of the Spheres than we have had in modern times. Some wealthy patron of the fine arts should offer a substantial prize for the best symphonic interpretation of "Space, being and becoming a Universe."

On Being Human

EVERY part of a man's being should receive its due meed of cultural work. I do not believe that the human heart, the human hearts in the world, can be best reached by a man who has no heart himself. I do not believe that a man who does not understand the problems of his fellow human beings can help them. I believe that it is only when we are fully and truly human, and rise above our humanhood occasionally into the deeps of divinity welling up within us, that we do our best work, for that means that we understand the human hearts around us. Our heart then beats in sympathetic rhythm with the pain in others' hearts. We understand it. But believe me, we can rise above the pain into the peace and quiet, and thereby become efficient in help.

— G. DE PURUCKER

Misconceptions Regarding Reincarnation

O. I. CLARK

THE doctrine of Reincarnation is susceptible of a multitude of misinterpretations, because it opens vast fields of thought unfamiliar to the Occidental mind. To correct these misconceptions requires frequent restatements of the Theosophical position. The recent interesting discussion in THE THEOSOPHICAL FORUM of Mr. W. L. Barth's articles on *Survival and Reincarnation* caused me to obtain and read copies of his articles (opposing the doctrine of Reincarnation), and to offer the following additional comments thereon.

In common with some of his contemporaries, Mr. Barth maintains that since the Universe is teeming with myriads of worlds in which to gain experience, it cannot be necessary for the soul to come back repeatedly to "this tiny earth-life." He asks why we should "confine the soul's education to the primary department of life's school" — etc.

Well — why *leave* the primary department after only one day of school, or until we have gained the knowledge and character and capacity to understand the more advanced studies? We *cannot* graduate into another school until we have learned all we should in this one. And we do not graduate in one day, though we may have a rest between days. The author overlooks the fact that man and the Earth on which he lives are closely linked, not for ever, but for the duration of a cycle in which man's destiny holds him to Earth to gain the type of experience that only the Earth can offer. Furthermore, we have scarcely begun to develop the godlike possibilities of human life on this Earth.

Of course, in the ultimate, man is no more confined to the Earth in the whole round of his experiences than he is to other parts of the Universe. In postulating repeated rebirths on Earth Theosophy by no means ignores or excludes the doctrine that the soul also has experiences on many and many another stellar body in other spheres throughout eternity. Only, why be in such a hurry

as to give but one brief visit to each world? If the number of worlds in the Universe is infinite, so also is time infinite in which to reap the full experience on each one of those worlds.

Now, then, as regards the inequalities of life, there is no hint in Mr. Barth's thesis as to what caused those inequalities in the first place, or how they are to be rectified in the second place. What is lacking is one of the key-teachings of Theosophy, that where the cause is sown, in that same sphere the result must be reaped, and not elsewhere. As for the Biblical allusion: "the fathers have eaten sour grapes and the children's teeth are all on edge" — this mystical saying cannot be interpreted by the laws of merely physical heredity. If so, the responsibility for all our inequalities of fortune is thrown back upon somebody else entirely — some ancestor of ours. This Bible saying really means that *we* are our own fathers — the past self father to the present self. And if we are reminded of that other passage, the sins of the fathers being visited upon the children even unto the third and fourth generation: the third and fourth generations means in this case the third and fourth incarnations to come. It refers to our future selves, the children of our present selves, and not to some future unfortunate progeny of ours. Like most of the Bible teachings, these sayings are symbolical in form.

"We have been fashioned," says Mr. Barth, "in a hundred subtle ways *without our own thought and will.*" (Italics mine. O. I. C.) Such an idea is fundamentally pernicious, if we reflect upon the deductions to be drawn from it. It undermines all our sense of justice, and would deprive us of all recognition of individual responsibility, the very key-stone of ethics, always emphasized by Theosophy. Theosophy teaches that we are what we have made ourselves to be in this and former lives. The advantages and capacities that we enjoy we earn for ourselves — no one else can give them to us, though we are drawn to that race and family to which we belong by natural attraction and merit.

Again, in common with many other modern questioners, Mr. Barth cannot see the justice of suffering in one life for deeds committed in a former life and now forgotten. "A soul that has no

memory of its past," he insists, "is logically freed from the consequences of such a past." How then is justice to be done, and how are merit and demerit to receive their deserts? If we only knew it, we are blest in being free from the memory of our past lives. But the memory that is lost from life to life is only the most superficial conscious memory. If our entire constitution, spiritual, psychological, and mental, were understood, we should realize that there is a deeper element in us that *does* remember. Even in this life we have but vague memories of babyhood and none of sleep-intervals. Memory is one of the most perishable attributes, one of the most uncertain. And we do not admit that loss of memory of the act excuses a man from its consequences. Even in human courts of law this stand is taken. In earthly courts of law the memory is of less importance than written documents; and the written documents in the case of a reborn human being are what we have written into our own characters in the past. The failing of our frail and faulty memory cannot wipe out these signs. In a court of law we cannot repudiate the documents to which we have set our hand in the past, simply because we have forgotten having signed them. How much human justice would there be if we could? Nor can we prevent indigestion by forgetting what we have eaten.

And one more point: As for that "realm of the Higher Self" mentioned by Mr. Barth in his second article, into which we may enter and leave behind us the desperate issues in which we have involved ourselves, leave behind us the sphere of that "ancestral lineage" which "seems to enmesh and limit us on every side"—this form of escape savors too much of the idea of vicarious atonement, of having all our sins wiped away by the simple expedient of 'believing in Jesus.' We cannot escape into "the realm of the Higher Self" if our purpose is to get away from the results of our own actions. We cannot become one with that Higher Self until we have cleansed our erring human self of its weaknesses. We have to meet every consequence and learn every needed lesson before we are entirely free from the limits of any one sphere, though in another sense we can rise to higher states of consciousness at any time, but not by repudiating our debts.

It cannot be proved, as Mr. Barth asserts, that "not all of the world's great teachers accepted Reincarnation as their philosophy of life." Are not the great Teachers the originators of the schools of thought in the world? And how comes it that three-fourths of the population of the earth believe in Reincarnation?

Modern thought needs to know more about these things before it can be sure that its philosophy is sound. It is necessary to think more deeply, more completely, and to be guided by that innate feeling for right and justice in a universal as well as a personal sense, which is the possession of each one of us if we only knew it. Then in no long time the individual would find the true teaching that would make his philosophy of life a consistent whole.



"Ripeness Is All"

APROPOS of two of the elder men of letters in England, George Bernard Shaw and H. G. Wells, *The Manchester Guardian Weekly* has to say: "No one is 'old' nowadays. It has been said that there are only three categories now for people of spirit. They are 'young,' 'getting on,' or 'wonderful.'" The 'one life' theory has too long robbed at least a part of mankind of the knowledge of what old age may be; and the disregard of the inner life, of the ripening of faculties higher than the mere intellect, which can make mature, discriminating use of what intellect has garnered, has made denser the cloud of unknowing as to the later years when man is preparing not only for the change called death, but for re-birth. What vision, what deep understanding, what courage and peaceful certainty, are the meed of those who have won their way to the wider views that the teachings of Theosophy concerning death and birth bring to its students!

—M. M. T.

Inverted Swelled-Head

CHRISTIANITY has bequeathed us the idea that it is ethical to brood on one's failings and to revel in calling oneself names. 'God' is delighted to hear, of a Sunday morning and evening, the congregations of the churches and chapels of Christendom telling him, whether sincerely or not, what a bad lot they are. But calling ourselves worms and sinners gives us no right to be anything of the kind; even though it be far easier to do that on Sundays, than to be human during the week, and grace the human name. But the truth is that the practice, and all the habit of mind that derives from it, is not ethical; it does not aid our evolution, but gravely hinders it; and the sooner we understand the rights and wrongs of this matter, and drop all traces of old foolishness, the better for ourselves and for the Work.

We have to become our Impersonal Selves, living for and in humanity altogether, with never a thought for self. We have to grow right out of and away from that part of us which is personal.

The personal self has its eye always on itself: 'I am I,' quotha. It is the illusion of separate existence; the delusion that must perpetually convince itself of its reality; that knows it would wane away if it ceased trying to do that; and above all things, does not want to wane away. But our sole interest is precisely that it should wane and cease. It grows fat on a diet of thought about itself — of whatever nature that thought may be. On remembering itself, keeping itself in the forefront of the mind. It is well-nourished and happy when you are swelling your head with vanity and conceit and ambition; and just as happy when you are mourning for your sins; does excellently when you love yourself, and splendidly when you hate yourself. You may put the iron hand on its vauntings; teach it never to brag of its valor and wits, or to think itself holier than others; you may turn its attention from coveting the crown of the world or leadership of the lodge study-class: only to find it

luxuriating in such thoughts as *What am I worth anyhow? I'm a pretty rotten subject, believe me! The Leader can't have much use for a fellow like ME!* — and getting just as sleek and muscular on these as it would on the thoughts you have forbidden it. For all it asks is to be thought about.

And while you are thus deploring your unworthiness, and thereby feeding your sense of egoity, the Theosophist's great work — his *dharma* — what he exists to do — is waiting for your return to sanity, and not getting done. That great work is, to lift humanity by spreading Theosophy: spreading the knowledge, the light on life and the understanding of ethical values which Theosophy gives. There is probably a little bit of the activities of your lodge for which you, mainly or entirely, are responsible: watch the way it fades into desuetude while you are occupied with your unworthiness. Why? Because every activity of your lodge draws its life from the thought the members put into it. If the member responsible: and every member who takes part in it is responsible: for any lodge-activity is putting the thought-energy that must be put into that activity if it is to live and flourish, into thinking what a poor specimen of a Theosophist he is — the activity naturally is not fed, and must wither. Also he is grappling himself with hoops of steel to that truly worthless thing his personal self, instead of freeing himself from that intolerable burden and going on unencumbered into the broad and beautiful fields of the Impersonal, a helper of humanity.

This Work of ours gives us every day opportunities to do just that: to free ourselves so: it is our means of evolution. Right along, people have entered it, gone some way, and then failed through swelled head and ambition; but one would say that ten times as much harm as has been done by these, has been and is done by those who hinder its growth by dwelling on their unworthiness. Self-assertion of either kind or of any kind is all the proof one needs that one is in a mental condition that should be changed. Failure to forgive, for instance — brooding on or writhing under the memory of an insult or injury — is a form of self-assertion: probably the worst. People who set out to conquer self have a

difficult job in front of them unless they happen to know that it is the relatively easy job of forgetting self. How is that to be done? W. Q. Judge tells us: "What then is the panacea finally?" he asks; and answers, "It is Duty, selflessness." Paraphrased, that is to say that the cure for all our afflictions is to put our whole being into carrying on with this Work for Theosophy; doing all we can find or invent to do to advance it, and never an *I can't* in our vocabulary; forgetting self altogether in the boundless joy of helping to bring Truth, Light, and Liberation to discouraged humanity.

Inferiorty Complex

PSYCHOANALYSTS tell us that when a man is hugely arrogant, and treats his fellows with contempt, it is generally because lurking in his soul is a conviction that he is inferior to the run of humanity; that he must always be asserting himself outwardly as a kind of anodyne for the gnawing of that grief and shame within. The cure for such complexes, they say, is to lay bare the root of the trouble: a long and probably costly business. *The* cure, however, is much simpler and costs nothing. It is Theosophy: the study of Theosophy and the application of Theosophy in life.

All these complexes, and everything else that can trouble us, inhere in the personal self and the mysterious region that lies between it and the physical body. That region is broadly mapped out as consisting of the Astral Body, nearest to the physical and the model on which the latter is built; the Life-principle; and the Animal Soul, the seat of the passions and desires: these three form the vehicle of the Personal Self.

Now this bunch of four principles or elements, including the personal self and leaving out the physical body, is no Mahomet's coffin hanging in mid air unrooted and unattached. Although essentially unreal and illusory, it could not exist at all, or appear to exist except as the result of something Real. It is an appearance; but like every other appearance, it is caused by a Reality. The mirage you see in the desert is not there; but you would not see it

there unless there were real lakes and forests somewhere for the desert atmosphere to reflect.

If you want to know what the personal self, the thing you call 'I myself' is, and how unreal it is, take the small-tooth comb of thought and examination to it, and try to find in that shifting phantasmagoria of likes and dislikes, memories and anticipations, the Central Thing that is essentially your Self. A little of this practice will convince you that it is not to be found there: that the thing you thought was yourself, and a real entity, is very well symbolized by a mirage; or that it is something like the play of colored lights on a screen they sometimes show at a cinema: flashing and shifting and changing, and nothing there really: the screen is a blank really. But there is a cause for that illusion; and there is a cause in the Realms of Reality for this illusion we think to be ourselves.

We can get clues as to what that cause in the Realms of Reality is: first, in our power to think, to reason, to probe for the meaning of things and judge, by what we know, of the nature of what is beyond our present knowledge: when we do this, our minds take shape and order somewhat; they begin to become less unstable, less shifting, unreal and illusory. But a man, merely by taking thought, cannot really add a cubit to his inward stature; something greater than thought is needed to illumine it and bring it to life; and that greater thing is Impersonal Love. Entering upon the exercise of the power to give out this, which we do possess: it is part of the human make-up: we come into a region where all things, all beings, all the Universe, is One; into a place in ourselves which is utterly calm and stable and joyous; and this gives us an indication of the Reality of Things: it tells us where the Real Self is to be found; and that it is the Self of our Universe.

In the personal self are the delusions and complexes; but there are no delusions or complexes in the Real Self, nor in any of the degrees of our being that are above the personal. Begin to think, and you are out of the region of the complexes. But you cannot rest there; you are not safe there, but must go farther: it is not thought alone that can carry you into the Realm of Reality. To reach that, Love is the wings on which you must soar. Stop regard-

ing anybody as a nuisance, or as an inferior, or as an enemy; regard everyone as your most intimate self: your God-Self, that your whole business in life is to lure and coax and persuade and valiantly assist into manifestation. See in the personal self of the man who distresses you most, something to be revered and treated very tenderly, with inexhaustible kindness and patience; because that personal self is not what it seems to be, but verily the temple of the Holy Ghost, of the God-Self of yourself and the Universe. This practice takes you and keeps you out of the dominion of the complexes; it is the faith that makes you whole.

NATURE STUDIES — IX

By H. Percy Leonard

Ancients, Moderns, *and* Posterity

“The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say ‘I am the progeny of the departed moment, the child of the past,’ thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future, the ever-living trinity in one — the Mahamaya [Great Illusion] of the Absolute IS.”
— *The Secret Doctrine*, Vol. II, p. 446

COULD we by putting on Carlyle’s Time-annihilating hat transport ourselves to ancient Greece, we should find the citizens believing themselves to be modern. If we informed the first man we met that he was an ‘ancient’ (provided that he understood our execrable Greek) he would stare at us with incredulous disdain. The Greeks of ancient times believed themselves to be upon the plow-point of advancing time and every bit as modern as we feel ourselves to be today. And it is just as hard for us to realize that we shall be regarded as ‘the ancients’ by our remote posterity, who also will one day be ‘ancients.’

The population of the world in the year 3000 is just as unsub-

stantial to ourselves as we should be to the contemporaries of Pericles; and yet — here we are. And here posterity will be, and each succeeding generation feels itself to be existing in the Living Present with a shadowy retrospect of 'ancients' in its rear, and a still more vague and unsubstantial posterity in prospect.

Could we induce our ancient friend to consider our existence at all, he would certainly relegate us to the dim, unlighted vistas of far-off futurity, as ghostly nonentities destined some day to be born; and yet — here we are.

The story of Marathon, to us an incident of ancient history, was to the citizen of that epoch, 'news.'

The relics of antiquity, the blackened loaves from bakers' shops in Pompeii, the amphorae, the tattered fragments of cloth from the mummy cases, were all as commonplace and modern to the men of ancient times as our utensils and fabrics are to us.

In a recent excavation of a Roman villa in England, some shelves were found on which were stored antique curios collected by the Roman occupant as relics of his ancients. Little did he dream that he who was so full of life, so eager in his quest for remnants of the past, was really an 'ancient' himself, and that his familiar villa would be studied by us moderns as an interesting ruin of a past civilization.

As surely as we excavate the site of Troy, so future students of antiquity will search the buried ruins of Chicago, Paris, Rome, and New York, and speculate upon these modern times with all the interest we reserve for ancient Greece. "One generation passeth away and another cometh; but the earth abideth forever."

The days of old, these modern times and our remote posterity may seem to the Omniscient Eye as an eternal Now.

Could we emancipate ourselves from our absorbing interest in the transient trifles that concern our present, petty personalities, we too might share the calm of that eternal consciousness and sit as gods and watch the flitting pictures on the Screen of Time.

The Rising Tide of Theosophy

Department for notices in the public press and current literature of the progress of Contemporary Thought towards Theosophy. Subscribers are asked to lend their support by forwarding items in line with its objects to the Editors. Newspaper clippings should bear full name of paper and date of publication.

A Brotherly Gesture between Nations

AS Bernard Shaw says, this terrestrial globe may be the lunatic asylum of the planets, but here and there a few bright spots shine out in the midst of the wrangling, confusion, and hideous cruelty of unregenerate man. We are indebted to *The Masonic Craftsman*, Boston, for the following bit of idealism, which may prove a new and strong link in the chain of brotherly understanding between nations. Chinese scholars have recently built at their own expense a hall and library at Santiniketan in Bengal, India, Rabin-dranath Tagore's "Abode of Peace," for the use of Chinese who wish to study Indian culture and for the encouragement of Chinese culture among the people of India. Friendly feeling has always existed between the peoples of the two great Asiatic countries, and this gesture of friendship has been hailed with rejoicing in both India and China; it is a tribute to the sincerity of the effort that it should be made at this critical moment in the history of China. Many distinguished men and women came to the opening ceremonies, and it was announced that the new center of spiritual and intellectual light would be open to people of all nations.

The poet Tagore delivered the inaugural address and said that in the distant past Chinese and Indian scholars faced almost insuperable obstacles in order that they might share together the teaching of compassion taught by Gautama, the Buddha, but that a relapse into isolation afterwards took place. Today the same fruitful contact was being renewed by the establishment of this meeting-place "for individuals from all parts of the world, East and West alike, who be-

lieve in the unity of mankind and are prepared to live and suffer for their faith." He urged humanity to protect itself against its greatest perils, not by the use of brute force but by maintaining "one's own inner ideal." He quoted Lao-Tse: "Those who have virtue attend to their obligations; those who have no virtue attend to their claims." Professor Tan Yun Chan said: "Today is the greatest day in my life, because my dream has come true. Our country, China, on the other side of the mighty Himâlayas, is echoing the love and sympathy expressed through the gathering here. May our two nations join hand to hand together for the peace of the world."

A Gift to Promote International Good-will

ANOTHER friendly gesture has just been made from the Orient to the West by a gift to the Finck linguistic library of the University of Southern California from the Andhra Research University of India. It consists of a rare and valuable lexicon of the ancient Oriya language, which is still spoken by twelve million persons in several Indian provinces. The President of the University of Southern California, Dr. R. B. Kleinsmid, who announces the donation, is a pro-chancellor of the Indian University, whose objects are "to promote international good-will and an exchange of cultural ideas between nations."

Is there an American Indian Culture?

WHY should we not learn from the American Indians at our doors more of the beautiful and truly philosophical wisdom which their unique culture has evolved? According to Dr. Hartley Alexander, professor of philosophy of Scripps College, California, we have lost enormously by this neglect. Speaking to the Directors of the San Diego Museum, San Diego, California, he declared that the mythology and symbology of the Indian "men of letters and of arts" will soon have as profound an effect upon the world as did the mythology of the Greeks or the Semites; . . ." The adoption of these ideas will add a potent ingredient to literature, art, and even science, which has hitherto been withheld from our so-called civilization. They are capable of inspiring "a new slant on life that is

truly invigorating in a world tired of itself and waiting for a new ray of hope in its philosophy.”

Professor Alexander’s bold challenge to thinking people will instantly arouse a favorable response from Theosophists:

Myths that are original to the American Indian culture, dealing with such subjects as the creation of the world, life, death, and other philosophical matters, are every bit as great as those of the Greeks, or as those of the Old Testament. They are the thoughts of a people who have evolved the same philosophical answers to the great questions of life as those found in the Bible, excepting in different language, with a different set of symbols or word-pictures that give simpler, more easily explained, more powerful and clean-cut ideas of what life and death are all about. Many of the American Indian myths are much greater and more powerful and more fraught with meaning of the love of God and the destiny of man than are those of the Greeks or of the Hebrews.

Yes, we have much to learn from these American Indians, much to profit from their philosophy, from the thoughts they thought and the simple figures of speech they used to express them. When we Americans as a people . . . really begin to use these imageries of the American Indian, we will give to the world the greatest culture, the richest tradition ever seen on the face of the earth.

Dr. Alexander, in saying that the Indians have presented the same philosophical answers as those in the Bible, brings strength to the Theosophical teaching that all the world’s religions are based on one and the same truth. H. P. Blavatsky says that this is proved “by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused”; and she quotes Philo Judaeus:

“All the old worships indicate the existence of a single Theosophy anterior to them. The key that is to open one must open all; otherwise it cannot be the right key.”—*The Key to Theosophy*, Section I

Menuhin Searches for a Philosophy of Life

THE famous boy-prodigy violinist, Yehudi Menuhin, now grown to man’s estate and making his reappearance before enthusiastic audiences after two years’ retirement, has made a significant protes-

nouncement. In response to a rumor that Hollywood was trying to star him and his famous Stradivarius in the 'pictures,' he says he is "shocked and bewildered" at such a suggestion, for:

Between Yehudi Menuhin's musical art and Hollywood, as it is constituted today, there is an abyss that cannot be bridged. The pure, simple, integral, and complete art of Mozart, Bach, Beethoven, Schumann, and Brahms, and Hollywood's picture-synthetic, commercial, made to order art, are two different, irreconcilable worlds which no money, no fakir, no white-washing can get together. . . . When Hollywood will wisely waken some day to recognise a new field of pure music and will apply its technical, scientific and organizational talents and equipment to the field of recording in sound-films the honest-to-goodness good and pure concert music, they will find an open ear and mind on the part of the Menuhins. But not until then.

A musical critic who heard one of Menuhin's concerts at San Diego, wrote that he wields the authority that "can turn a concert platform into something strangely like an altar," and that "when he expounds the flowing lyricism of a Chopin nocturne or the lovely, grave text of a Bach sonata, he administers a sacrament." This is not surprising when we consider the spiritual attitude toward life and his duty toward humanity taken by this unspoiled genius. He longs to bring solace to the suffering through his music, and yet:

I speak of beauty, but the thought of beauty has lately made me more sad than happy. Wherever we travel about the world we see so much misery and utter despair. Why; I ask again. . . . There seems no true sense of ethical conduct in the leaders of the community. . . . The common denominator of humanity seems to be gain rather than giving. There is no pleasure in the world like giving, nor can anybody do his best work unless he gives.

Although Menuhin is searching for a philosophy to supply his yearnings and is dissatisfied with the theories of the sociologists, he is strongly inclined to accept reincarnation. He cannot explain his own precocious ability and actual knowledge of many things he has never seen or even heard of, on any other theory. And with all this he says, "Could I be other than humble?"

Birds of Passage

GERTRUDE W. VAN PELT

IT is this that we humans are. We come to Earth after dipping in the refreshing Waters of Lethe, build our nests and live our lives. Then, after dipping once more into those merciful waters, we pass into the realms which infallibly attract us, there to remain until again the call to our old haunts is imperative. But as we built our nests, we formed our ties, we incurred our debts, sometimes heavy ones.

As humans we have done this an uncountable number of times, and who knows in the webs of destiny which we have woven, how many hard knots we have tied, how many cruel seeds we have carelessly sown, covered, we may fancy, by the fair flowers which likewise we may have planted and nourished by the way. Perchance we have seen the cruel seeds sprout and blossom and darken the life of one we really loved, but whose clashing aura blinded us or rendered us careless until it was too late to destroy our evil blossom, and our human bird of passage passed on over his path of destiny, while we stayed behind and longed for another chance.

And who knows how many debts we have left behind us on our journeys; services we have accepted while forgetting the servers; how many times we have taken advantage of another's ignorance or helplessness and gone on our way hugging coveted treasures we had not earned.

And now, having passed once more through the Waters of Lethe, we are here again, traveling over some of the trails we have blazed in the past, meeting in secluded nooks, in open arenas, friends, enemies, or those who are neutral; those who attract and those who repel.

But who among this throng of wayfarers are those for whom we asked 'another chance'? Who are those who in life's Ledger hold accounts against us? The subtle marking on their breasts may escape our sight, yet here they are again, crossing our road and

passing into the distance, or walking beside us for long stretches on the Path; and the glorious opportunities are ours once more. They cannot reveal themselves, for neither do *they* see the markings on *our* breasts. Yet, at least, we can welcome all our fellow travelers in sympathy, filled with a longing to deal with them justly, generously, and understandingly, knowing that each traveler has his own temptations to meet, his own ignorance to blind him, his own danger of losing his way, and knowing too, that the subtle webs of destiny bind us all together.

QUESTIONINGS

WHY, when I call to Thee,
Dost Thou not answer me?
The earth lies still, without a breathing sigh,
I hear no echo, even, of my cry.

Why, when I sing to Thee,
Dost Thou not speak to me?
My singing flies on faint and fading wings,
While heavy silence wraps my soul and clings.

Why, when I pray to Thee,
Dost Thou not comfort me?
The way is weary and the paths unknown,
In the dim, shadowy places I am lone.

Is it that Thou art not?
Or that Thou hast forgot?
Or, dost Thou all enfold and compass me?
And am I so a living part of Thee,

That I can have no need
To call Thee or to plead?
But may so live that oneness that I dare
To, myself, answer call and song and prayer.

— ELSIE JEWETT WEBSTER

Seven to Seven-Thirty:
Theosophists Around
the Breakfast-table

On the Kingdoms of Nature

G. (almost late for breakfast, and out of breath) — I couldn't help it. There's been a tragedy in my bed of lupines. You know I have only seven plants anyway — at least I had yesterday. This morning there are only six, and in the place where the seventh was is just a neat little mound of earth.

Many voices — Gophers. Well, you've got to do something about it, of course.

L. — If I were you I'd go-pher them tooth and nail.

G. — I assure you this is no matter for facetious puns, Mr. L. I feel terribly about my lupines, but after all, the poor little gopher has to live.

H. — Well! and so does your poor little lupine want to live.

G. (pensively) — Really, I don't know whether to sacrifice the animal for the sake of the plant, or the plant for the sake of the animal. Of course, the animal kingdom is superior to the vegetable kingdom, and I suppose should have the precedence, but I have organized a garden, and the gopher has trespassed on my domain.

I. — And therefore is not due for any consideration. "Trespassers will be dealt with summarily," as the sign outside the gate used to say.

M. — That provision of Nature that makes each kingdom prey upon the ones below it will be a puzzle to me to my dying day. The plants absorb the minerals — that's not so bad, because the question of killing doesn't come in.

O. — I'm not so sure of that, because actually fertile soil is teeming with lives, and without the constant disintegration of those lives no plant could live or grow. I tell you the soil is a living thing and is spoken of as such by scientists.

I. — Oh, yes — where was I reading the other day that there are more lives in one cubic inch of fertile soil than there are human

beings on the face of the earth. Think of it! It's the soil-biologists of the U. S. Department of Agriculture that make the statement.

M.— I certainly see your points. It is a species of killing after all. But you know what I mean. The plants absorb the minerals, then the animals eat flourishing plants — like your lupine, Grace, that was just ready to bloom.

E.— And then we humans eat the animals. Why doesn't the kingdom above us prey upon *us*, I wonder?

R.— Isn't that because we humans are the highest form of life on this plane? There's no call for physical sustenance for the Dhyâni-Chohans and the gods.

M.— And why should it have to be so on earth? Just think: there is hardly an animal, either wild or domestic, that lives out its full span of life. Almost every animal dies a violent death.

L.— Well, we have to eat; and as the whole globe is made up of nothing but the kingdoms, what would they eat if they didn't eat each other?

H.— Wait a minute — there's a better way of looking at it, I think. For instance, instead of saying that every kingdom *preys* upon the ones below it, why not say (as in fact Dr. de Purucker does in several passages in his works): every kingdom *helps along* the kingdom below it — guides it upwards, he says.

O.— And in line with that, there is this interpretation: every being on earth, of whatever kingdom, *must* give of itself — must make some sacrifice for the good of the whole — or it cannot have a part in the life of the whole, and cannot progress. Well, as I see it, the lower kingdoms are not evolved enough to make a conscious sacrifice — but a sacrifice is demanded of them nevertheless. They give up their lives to nourish the kingdoms above them, and this enforced sacrifice helps their evolution.

E.— Perhaps one way in which it helps their evolution is that in being consumed the atoms of their bodies pass through the bodies of these higher entities, and receive a stamp of something higher, if you know what I mean.

H.— Not necessarily. I mean, we could hardly state the thing categorically, because it would only be true *sometimes* — in some

cases, not all. For instance, take the case of an epicure eating *pâté de foie gras* just to gratify his appetite. Those animal atoms could hardly gain any benefit from a sojourn in the body of so gross a being. But in the case of a highly evolved man — a Teacher or Messenger we might say, whose whole life-consciousness is on a high spiritual level — well, no atoms that came into association with the atoms of his body could help being put forward in their evolution, I should think.

M.— I don't see how they could help it. But what you say is true: you couldn't make a categorical statement on the matter. It would depend, you see. I like Mr. O.'s idea of enforced sacrifice better. It links all the kingdoms in a new way —

H.— And see how it explains our relation to the kingdoms above us. (Wasn't somebody wondering a moment ago why the gods didn't prey upon us?) Just look at this: every kingdom *sacrifices to* and *nourishes* the kingdom above it. Yes. The kingdoms below man, then, being less evolved, have to make a physical sacrifice, but man, having mind, and self-choice, makes a sacrifice on the mental-spiritual plane. Doesn't that sound reasonable? That's the way we sacrifice to and nourish the kingdoms above us.

G.— There's that passage in the *Bhagavad-Gîtâ*, you know, that says the gods are nourished by worship with sacrifice.

R.— Of course that wouldn't mean sacrifice in the old Biblical sense. As I see it, our sacrifice consists in setting aside our own selfish personal desires for the good of all.

I.— There's real devotion in that, you see — a *devoted* life; and of course the gods would not be indifferent to it. The essence of such devotion would rise up to them like incense.

M.— In other words, a channel has been opened from them to us, and we are open to their inspiring influences, and in that way they nourish us in return. So that the link that joins the kingdoms is still unbroken.

O.— What about looking at it this way? The effluvia of one kingdom is the food of the kingdom below it; or you might say, the lower magnetisms of one kingdom are the higher magnetisms of the kingdom below it.

G.— Of course it isn't quite as mechanical as that: the interchange takes place on several planes at once.

H.— Yes; in one sense we must be careful not to divide the kingdoms from each other by hard lines of demarcation. I mean: the vegetable kingdom really includes within itself the mineral; the animal includes within itself the mineral and the vegetable: and even we humans are obviously interworking aggregations, so to speak, of all these kingdoms.

I.— And besides all these, we as humans have the higher qualities of mind and so on, developed to quite an appreciable extent.

R.— And the animals, and all the lower kingdoms, have all these higher powers in latency.

M.— It's always been a very interesting thing to me to see just *how* the animals are actually developing these higher powers. For instance, take the animals in the wild state. They live in constant danger of their lives, and must use their utmost resourcefulness merely to live, and all this enforced effort is bound to aid their evolution.

O.— Their necessity is the incentive. And it seems to me that in this respect the wild animals are far better off than the domestic ones. Their wild life is an intensive training really in self-reliance and resourcefulness and fortitude and endurance and courage. And they are really getting these things, and enjoying it, too. They don't agonize over their hardships. They take what comes and enjoy life, as those who know wild animals can tell you. It's the pampered pets that are taught to whine and plead and agonize. Put a horse into a pleasant pasture where he never lacks for anything — and nothing much comes of it.

I.— It's a static sort of life, I should say.

O.— Of course it is; but have you ever seen wild horses? They have no end of stamina and alertness — and *character*. Some time I'll have to tell you a few things about them.

H.— And what human being wouldn't just about give his eyes to possess half the character that some of these animals show?

M.— Speaking of character, it rather intrigues me how some of the animals show such definite traits. Have any of you ever read

about the blue bower-bird of Australia? It positively builds a bower for itself — not for a nest, but simply to play and dance in. And it builds it out of everything blue that it can find: flowers, of course; bits of blue glass, blue theater tickets — and one even stole a child's blue drinking-mug and hair-ribbon, and another a lady's hand-bag that struck its fancy.

R.— Where *do* they get such traits? It almost seems as though the various classes of animals were influenced in their consciousness and habits by an over-ruling being — a hierarch — who stamps them with his own characteristics.

O.— Yes: that's because the individual animals are truly life-atoms within the sphere of influence of higher beings who are nature-gods. And that explains the enforced sacrifice of the animals that we were talking about a while back. It's true as regards the individual animals. Their enforced evolution is like the enforced evolution of the life-atoms within the body of a human being. Each life-atom has its own individual destiny, but it also partakes of and is controlled by the destiny of the greater being that it forms a part of.

G.— Sounds quite plausible.

E.— Perhaps that's what gives my guppies the little sense they have. They have at least intelligence enough to think that I'm a god when I appear above their bowl with their food.

H.— How do you know they do?

E.— Oh, I can tell by the way they look at me.

M. (after the laugh has died down) — Isn't it strange that man should be looked up to as a god by the animals, and yet be so little like a god in his actions? When you think of all the selfishness and rapacity and roguery and rascality in human life, you can't help wondering why we aren't a little more decent if we're supposed to be relative gods. I've often wondered about that.

I.— You certainly have a high opinion of your fellow humans.

M.— Well, I don't feel misanthropical about it — honestly I don't. But I do simply wonder at it as a fact.

O.— Of course our duality is the key to it. The rascality is only one-half of the picture. On the other hand, look at the amount of pure goodness there is in the world: kindness and self-sacrifice, the

sense of duty; and constancy — duty done day after day through a life-time, with only a half-conscious spiritual hope, and no immediate reward. Human beings couldn't have these qualities unless they partook of godlike characteristics.

L.— That idea of the lower magnetisms of one kingdom being the higher ones of the kingdom below interested me terrifically. It wouldn't do to press the point too far, I know; but it seems to me that if that is so, then we humans are actually some portion of the lower being of the gods.

R.— In our higher parts.

L.— Yes, in our higher parts. So of course we are closely linked with them.

I.— And it's up to us how close that link shall be.

R.— All this is leading us into rather deep water, isn't it? But there's no harm in it as long as we keep our thoughts from crystallizing.

G.— The point is that the visible kingdoms are so apparent to us that there seems to be a great gulf between them and the higher kingdoms that we do not see. We often wonder in a remote sort of way just what connexion we have with the kingdom next above us, but really, as Mr. O was saying, we already have these godlike qualities active in us in any number of ways if we'd only recognise them.

I.— Well, Miss Grace, your gopher certainly started something when he thought he'd nibble your lupine this morning. "You never can tell how far an insignificant bit of good work may spread," you know.

G. (indignantly) — Good work! I like that! . . . Oh, well, perhaps it was, after all.



Do you need help in your studies? Why not profit by the Theosophical Correspondence Class? Address: Secretary Correspondence Class, Point Loma, California.

DR. DE PURUCKER'S VISITING-TOUR OF 1937

IN the December 1937 and January 1938 issues of the FORUM brief descriptions of the Leader's visiting-tour to the European Sections and lodges were given. With this present report we bring to a close his 1937 tour, by giving, necessarily briefly, a few highlights of the Convention of the American Section T. S., held in New York on October 23-24, 1937. As in the previous reports we quote at length from letters of the tour correspondent, Mr. Iverson L. Harris.

The Leader and Mr. Harris and Miss Savage arrived in New York on October 24, and so were able to attend only the final session of the Convention, at the Barbizon Plaza Hotel. (For report of the first day's sessions see *Lucifer and Theosophical News*, Jan., 1938.)

With Mr. John L. Toomey, Regional Vice-President for the Eastern District of the Section, presiding, the session opened with a piano solo, a movement from a Beethoven sonata, rendered by Mr. Walther Neugebauer. This was followed by an appropriate reading given by the Chairman from *Theosophy: the Path of the Mystic* by Katherine Tingley, on 'The Mission of the Theosophical Society.' Mr. Toomey then called upon President Clapp to welcome the Leader and his party and other friends and guests assembled at the Convention. In response the Leader said in part:

"Before I end my few words of thanks for the beautiful welcome that has been accorded to us, I should like to thank all here for the atmosphere which I find in this hall. I am keenly sensitive to atmospheres, and I find in this hall all that is really significant of the Theosophic life — brotherly love, compassion, and the desire for intellectual and spiritual and above everything else ethical progress. Your thoughts have made this atmosphere — these same thoughts which doubtless guide your lives as individuals; and O Companions, if we can only keep this holy level of attainment that as Theosophists we have reached unto, following our Masters' words and mandates, then indeed shall the Theosophical Movement grow great and prosper and our lives as individuals will be enormously bettered. The Theosophical Movement were indeed a farce and a hissing in the ears of honest men, if it did not bring into the world those sublime Theosophical ideals of knowledge and of conduct in one's daily life which we as Theosophists profess unto others. If we do not ourselves live what we believe, live what we teach, in what way are we

better than hypocrites? In what way are we better than the whited sepulchers that the Avatâra Jesus taught us of? That is my simple message from my heart to yours, Companions, Fellow-Travelers on the Path of glory and of conquest."

The Chairman then called upon Mr. Harris to give a description of the Leader's European tour. Mr. Oliver J. Schoonmaker, Chairman of the Committee on Resolutions, was then asked to present their findings. He read the following Resolutions which were unanimously adopted by the Convention, the last Resolution being accepted by a rising vote in favor of it:

"RESOLVED:

"1. That this Convention of the Eastern District, American Section T. S. recommend to the President of the American Section, the inauguration of measures looking to the representation of the Theosophical Society at the World's Fair to be held in New York City in the year 1939; also, that a Committee be appointed by the Chairman of this Convention to communicate with the World's Fair officials regarding existing plans and cost for representation in the department of Philosophy and Religion.

"2. That the Eastern District give its support to and invite attendance of members to the Sixth Annual Fraternalization Convention to be held in Boston, Massachusetts, at Hotel Victoria, on June 23, 24 and 25th, 1938;

"Also, that a copy of this Resolution be sent to Mr. Marks of Hamilton, Ontario, and to Miss Emma Mills of Boston, Mass., members of the International Committee.

"3. That closer contact and exchange of ideas be maintained by Lodges of the Eastern District, with a view toward establishing and maintaining a firmer unity of action in this District.

"4. That this Convention recommend for consideration the idea of holding further Conventions of the Eastern District, at such times and places as may be suitable,—more especially in the year preceeding the Tri-Annual National Convention;

"Also, that other Regional Vice-Presidents be advised of this recommendation with the hope that they may consider taking similar action.

"5. That this Convention recommend the advisability of raising a National Fund to promote Radio Broadcasts on the subject of Theosophy at periodic intervals.

"6. That this Convention recommend to the President of the American Section his consideration of the advisability of appointing Regional Super-

intendents of Lotus-Circles, to work in co-operation with the International and National Superintendents in furtherance of Lotus-Circle work.

"7. That greetings from this Convention be sent to the Central and Western Districts of the American Section, and to all National Sections of the Theosophical Society.

"8. That our heartiest thanks be extended to our two New York Lodges, through their Presidents, Mr. Isidore Lewis, and Major Hubert S. Turner, for their untiring efforts in making this Convention a success.

"9. That a formal expression of appreciation be extended to the Management of the Barbizon-Plaza Hotel for its helpful co-operation.

"10. Whereas: The world today is suffering acutely from that selfish and unbrotherly feeling which now divides race from race, nation from nation, and which breeds class hatreds and disgraceful social conditions within nations, and

"Whereas, in the words of H. P. B. 'Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as (other) civilizations have done,'

"THEREFORE, BE IT RESOLVED: That we here dedicate ourselves to 'Be Theosophists, to work for Theosophy, first and last, knowing that its *practical* realization alone can save the Western World.'

"Respectfully submitted,

"O. J. SCHOONMAKER, *Chairman.*"

Committee

Mrs. Martha Franklin	James A. Long
Colonel A. L. Conger	Isidore Lewis

After a vocal solo by Mrs. M. R. Franklin, the Chairman called upon Miss Elsie Savage to give her impressions of the European tour. She emphasized the importance in our Theosophical work of establishing "closer contacts, not only between one member and another, between one lodge and another, but between one national section and another; because surely if we as Theosophists establish close brotherly bonds among the various national sections we can perform a real work in helping to bring about that universal brotherhood that we long to see among the nations. I cannot imagine anything that is more inspiring than to attend one of these International Theosophical Conventions, such as we had in London in 1932, at The Hague in 1933, in Sweden in 1934, in Wales in 1935, in London again in 1936, and this year once more at The Hague. I think it is splendid that they have been inaugurated in the American Section also. . . .

European Committee of National Presidents "In Europe they have formed what they call the European Committee of National Presidents; and the Chairman of that Committee, Brother Henk Oosterink, is not a national president but another official in Holland. Now these men as often as they are able to, exchange views on their own problems, their own successes, discuss the problems of others; and I think that perhaps they are doing an important work in Europe in endeavoring to stem the tide of international dissensions there; because, in spite of the troubles that we read about in Europe and the danger that the countries are in in being on the brink of war, still there are lofty aspects to it also. We read now of more encouraging things happening. And as Theosophy teaches us that so much of the work of the world is done on the mental plane, that it is ideas which rule the world, I really believe that the work that our Theosophists are doing in Europe is going to be a mighty factor in saving Europe from a catastrophe.

"I think it will make Mr. Clapp happy to know that at the last meeting that we attended in London the plan which he had submitted to the members of the American Section with regard to voluntary dues on a sliding scale was presented to the assembled members by the President of the English Section, who spoke with appreciation of the fact that he had heard from Mr. Clapp on this subject and that he hoped the plan would solve their problem in England, with certain modifications. . . ."

The Convention Chairman then asked Mr. Clapp to preside during the question-and-answer period which was to follow. Mr. Clapp first called upon Major Hubert S. Turner, President of Harmony Lodge (New York) to read again the set of Resolutions that had been drafted and read the previous day. Space permits giving only a few of the points from this report of Ways and Means Committee. Readers are referred for details to *Theosophical News*, December, 1937.

Salient points: Importance of an understanding sympathy with those clinging with difficulty to their early beliefs.

Boy Scout idea applied to Theosophy: "To make one basic Theosophical statement to a non-member each day."

All matter sent to newspapers for publication should be furnished in condensed form ready for publication. (Consult the Theosophical Press Service.)

All Theosophical public speakers must be on fire with Theosophical enthusiasm in order to light the receptive spark in each hearer; the great-

er the knowledge the speaker has, automatically, the greater will be his enthusiasm.

Fellowship should be basic to the idea of all social activities.

That Study-Groups, comprising not more than seven members and an instructor, be formed among members, graded whenever possible, according to their knowledge of Theosophy. The production of public speakers will follow from these groups if purely informal and spontaneous discussion is accentuated.

That all members resolutely determine to advance with the Leader in his effort "to change the hearts and minds of men" through the promulgation of the Theosophical philosophy, so that Theosophy may never be put on the 'defensive' without a just advocacy of Truth and Tolerance in rebuttal.

The unanimous opinion of the Committee that Lotus-Circle and Club work should be accentuated.

Question-and-answer period A most interesting question-and-answer period followed. A question asked by Mr. I. H. Lewis: "How shall Theosophy attract the pragmatic, mundane mind of people today?" perhaps brought forth the most stirring and constructive answer of all. This was printed in *THE THEOSOPHICAL FORUM*, January 1938 (editorial), and *Lucifer and The Theosophical News*, January 1938.

In answer to the question: "Is there any way that we as individuals belonging to the human family can do more to help others?" the Leader replied:

"This is a very comprehensive question. It is, as I understand it: What more can we do? O dear Friend, what more can we do? I know that each night when I go to bed, following the Sage, Pythagoras's advice, I ask myself: 'What today hast thou left undone that should have been done? What hast thou not fulfilled that should have been accomplished?' You know, I think if we follow just that simple rule of the ancient Greek Sage, we should discover each day some new and beautiful thing to do, some helpful act, as Brother Turner pointed out in those fine Resolutions. I do not mean that we should become grown-up Boy-and-Girl Scouts; but at least that is a beautiful thought they have. Let each morning suggest something to do that we can do, something that lies closest at hand. You know what the old German Statesman, Prince Bismark once said. He was asked: 'Prince, a man is often in doubt as

to which of two or more duties should be done first — which is the more important.' Prince Bismark answered: Do the one which lies closest at hand.' It is a very good rule.

"I would suggest, then, dear Friend, that every morning and every evening, pause over the events of the day just ended. Think of the things that might have been done and that were not done. Think of the things that were done and ask yourself whether they were well done and could they not have been better done; and I will wager almost anything that intuition will bring light and suggest for the following day some new pathway of endeavor, some new and beautiful thought to embody in action. I think that is one of the simplest and best rules. Then the intuition will cast a greater light on your pathway."

Contributions and pertinent remarks were made by Mr. H. D. Robins, Mr. E. L. T. Schaub, Regional Vice-President for the Central District, Colonel W. O. Gilbert, and Colonel A. L. Conger, the latter former President of the Section. Said Mr. Schaub: "It was through G. de P.'s *Questions We All Ask* which I studied carefully that the whole philosophy of Theosophy began somehow to unravel to me and I saw things in a different light."

Colonel Gilbert: ". . . I am glad that I came to this Convention. It has been full of enthusiasm; it has been full of earnestness; we have had an opportunity to see and hear from, and to make up our minds as to the qualities of, men whose names we have heard; and I know that we will all go back to our respective homes filled with an enthusiasm that we did not have when we came."

Colonel Conger: "It has been forty years since I have had the pleasure of attending a Theosophical Convention in New York. I am impressed with the spirit of youth that imbues this gathering, the spirit of new incarnation of the Theosophical Society in America, and particularly in the Eastern District: new blood, new faces, new ideas, new vigor, new life, new hope, not only for the Society but for humanity. It is a great privilege to all of us to be here today."

Suaviter in modo, Question asked by Mrs. A. L. Conger: "My question
fortiter in re has to do with the problem that I meet continually
in our efforts in Washington to give Theosophy. It
is: What attitude ought we to take towards these many pseudo-occult
organizations, the isms of various kinds? Everything that is of a religious
nature and sacred to any human soul should in a sense be sacred to us;
and I think we do feel that way. We don't want to hurt what is one

of the tenderest of human feelings; and yet some of those organizations, those movements, it seems to me tend definitely towards the left-hand path. I come across that a great deal. We are having constantly people coming in for one of our little meetings, which are held every Thursday. The regular attendants have the privilege of bringing anybody that they want to. But these attendants who come regularly are not all members and they sometimes bring with them one or two people from other groups. I never know when they are to appear. Of course, I can prevent them from talking their doctrines while with us by stating that this meeting is specifically for the purpose of getting H. P. B.'s Theosophy."

The Leader: "Excellent!"

Mrs. Conger: "Should we make an effort to turn them away from some of the things which seem to me to be pernicious? I should like very much to have the Leader's answer."

The Leader: "Dear Companions: What dear Mrs. Conger has pointed out is, of course, a problem that applies to the T. S. everywhere. It is one which we have to face. Do you remember, those of you who have read the early story of the T. S., of its founding, and of the principal reason of its founding? Do you remember what the Masters through H. P. B. pointed out, that a time was due for an outbreak of psychism in the West, and that the T. S., among other things, was founded — not entirely but among other things — for the purpose of stemming this tide of psychic outbreak? Reason? Because these psychic outbreaks can easily lead to insanity — insanity which is not easily discovered to be such. But it actually throws men and women, otherwise of good repute, of kindly heart, often of brilliant mind, off the balance of sanity. It can even lead — I am now talking quite frankly — it can even lead in its worst forms to the left-hand path, as you have pointed out, which means ultimately that most terrible of human destinies, the lost soul state.

"What, then, is our duty in this connexion? Not to vary one iota from the line which our blessed Teachers have traced out for us to follow, to be faithful to it at whatever cost. But common sense tells us that you cannot persuade a man or a woman to change his or her mind by arguments or long-winded argumentation, by verbose talking. You simply arouse the spirit of opposition. I would allow such people, misled as they are through their hunger for truth, to come to your gatherings; welcome them with kindness, with gentleness, with a sympathizing mind, saying nothing at first of your reasons for doing so. That you could do afterwards when they become Theosophists and will understand.

“But though you welcome them, as Mrs. Conger has so ably pointed out, always keep your meetings strictly along the line of the traditional Theosophy of the Masters and H. P. B. There are kindly ways of doing this: ‘This is a meeting, Friends, specifically for the study of Theosophy as brought to us by the Great Teachers. I should be delighted to have a private talk with you afterwards about other matters.’ — Just exactly as you, Margaret Conger, have said. ‘Today this gathering is for the purpose of studying Theosophy.’ Never vary from that attitude. Always be kindly; always be gentle; always be sympathetic. Don’t make fun of their beliefs, no matter what you may feel. Don’t say: ‘You are a lost soul.’ Don’t say: ‘You haven’t got it.’ They will learn much by the infiltration of ideas. *Suaviter in modo, fortiter in re*: ‘Strong in the fact, suave or gentle in the method.’ Have you got it? I cannot think of a better way of handling it than the one you have pointed out.”

Study-Group Demonstration After the question-and-answer period the demonstration of a lodge study-group under direction of Mr. J. L. Toomey, was given. To quote Mr. Harris: “Brother Toomey and a fine group of young men and women from the York Lodge gave a really inspiring and stimulating demonstration of the way they conduct their study-group there. In introducing the demonstration, Mr. Toomey explained: ‘We did not come here with the idea of putting on a show. What we should like to do is to try to reproduce for you just as faithfully and as accurately as we know how, a typical lodge-meeting as we conduct it in York, Pennsylvania. There is no stiffness or formality about our meetings. Our studies have been based for some time upon the Correspondence Course put out at Point Loma and which I believe to be of inestimable value to Theosophists everywhere. We have completed the Elementary Course. We are now working on the Intermediate Course, and the questions we have here are questions which have been selected from the Elementary Course.’ Bro. Toomey then asked different members of his group in turn questions on the fundamental teachings of Theosophy. When the answers were not entirely satisfactory to every member of the group, each one was privileged to probe deeper, and Brother Toomey himself or other members of the group would attempt to clarify the answers given. As a last resort . . . the questions were referred to the Leader.”

Some of the questions the Leader answered were: What do you mean by a lost soul? In the Bible it is said that ‘many are called but few are chosen.’ What is really meant by that? Are there to be a certain num-

ber of lost souls, or is everybody supposed to evolve? On its return from purification is the reincarnating entity drawn by love or affinity to a more evolved being?

Perhaps in future issues of the FORUM the replies to these queries will be given in full if our readers are interested.

Convention Closes In his concluding remarks, the Chairman, Mr. Toomey, said: "As we come to the close of this afternoon, which I can truthfully say has been the happiest time in my entire life, I cannot help but express my thanks and appreciation to all of you good people here who have helped in every possible way. Throughout the organization of this Convention I did not ask anyone to do anything which he did not do very graciously and very promptly. I want you to know how deeply I appreciate it. I feel that all the success of this Convention is due to your splendid efforts, your fine co-operation, and my heartfelt thanks to you all."

The Leader: "Mr. Chairman, dear President Clapp, and Companions: The time for closing has already passed. I wish to be very brief. I will merely say that, with the memory of that wonderful Convention at The Hague, in which the spirit of our Masters breathed, with that in mind I can truthfully say that I have found the same spirit of devotion, of understanding, and of brotherly love here. I feel that the spirit of beauty, of peace, and of wisdom, has been present here this afternoon. May it remain with us all. . . ."

The next morning a very fruitful and profitable business-meeting with the officers of the American Section took place which lasted for the greater part of the forenoon.

Just before boarding the train in New York on Monday, October 25th, the Leader sent the following telegram addressed jointly to the Secretary General of the T. S., Dr. Joseph H. Fussell, and to the General Manager, Capt. John R. Beaver, at Point Loma: "Fine Convention has just ended. Unexampled enthusiasm, devotion, optimism. We are just leaving *en route* home via Oakland, San Francisco, Los Angeles. All well, happy. Love to all. (Signed) G. de P."

On October 29th the party arrived in Oakland, where they were met by Mr. V. F. Estcourt, Chairman of the Lodge-Presidents in the Bay District. He, with the co-operation of Mrs. Margaret Sterling Ellis, President of the Oakland Lodge and of Mr. Nils Amneus, President of the Blavatsky Lodge (Berkeley), and of other officers and members of the

three lodges, had arranged an intensive program of private and members' and public meetings for the Leader's twenty-four hours' stay.

San Francisco-Oakland-Berkeley District The Leader had scarcely arrived at his hotel when he was besieged by newspaper-reporters and photographers. A representative of the United Press sent out a fine report all over Southern California of his interview with the Leader from which we quote the following: " 'The only lasting way to remove misery and war from the nations of the world is by replacing ignorance with knowledge and fear with peace,' said Dr. de Purucker. He refused to comment on the present 'war scare' in Europe but said that he did not believe war was 'inevitable.' He explained that war is brought about by wrong habits of thinking. He pointed out that he was 'entirely divorced from politics in every form,' and explained that Theosophy . . . is absolutely democratic and non-political." The *Oakland-Tribune* featured Dr. de Purucker's photograph and interview on the front page and quoted him as saying: "We hold that international troubles cannot be solved by force or violence. Such procedure never has succeeded permanently, and never will. Violence breeds violence; violence grows by violence; hatred breeds hatred. Selfishness breeds other selfishness."

Mr. Pierce Spinks, Vice-President of the San Francisco Lodge, in a report published in *Lucifer and Theosophical News*, January, 1938, says: "On October 29th F. T. S. in the Bay region gathered in the Masonic Temple in Oakland to hear a talk by the Leader. . . . Very encouraging accounts were given of the progress of the work in all the countries visited, which was welcome news to all members. Later in the evening Dr. de Purucker delivered an address to an audience of several hundred in a large hall of the Temple. Those present seemed to feel that this was a spiritual occasion, for the audience was most attentive, listening with the utmost quiet, so as not to lose a word."

On the following evening, Saturday, October 30th, the Leader met the members in the Los Angeles District and their friends in the Roosevelt Hotel auditorium. Judge Frank G. Finlayson presided. Although extremely fatigued from a series of sleepless nights, the Leader addressed the assembly and answered many questions. The widely read *Los Angeles Times* a few days later published extracts from the Leader's statements concerning world-conditions, ending with the words: "A brotherhood of the peoples based on reason and justice is practicable and practical." At the close of the meeting, Mary Jane Reiniger, a high-school girl and

the youngest Associate Fellow of the Los Angeles Lodge, handed Mr. Harris the following memorandum, which is worth reproducing: "Today at a State World Friendship meeting, where every high school of at least Los Angeles was represented and many others from all over the State, the main speaker, Dr. Hendly, gave the Leader's peace plan. This will be carried back all over the State."

On October 31st the travelers set foot once again on the grounds of the General Offices at Point Loma, tired, but happy in the thought of what had been accomplished for Theosophy and the T. S.

But — would you believe it? — the Leader that same afternoon attended the public meeting in the Temple and gave a masterly summary of the lecture and general discussion which followed!

THE LEADER'S THANKS

THE Leader wishes to express to all F. T. S. who have sent him telegrams, cards, and letters for Christmas, New Year's, and his Birthday Anniversary, his deepest appreciation of the affectionate and often touching sentiments therein expressed.

As it would be impossible for him to undertake to reply individually to these kindly friends and devoted fellow-Theosophists, he has asked the Associate Editors to include here this present expression of his gratitude, that in this manner the largest number may be reached.

The Leader likewise asks that his sincerest good wishes for the present year go to all, with his hope that 1938 will be made a banner-year for good work for Theosophy and our beloved T. S.; and that the devotion and not infrequent self-sacrifice shown by so many may bear fruit in continued expansion of our common Theosophical work in the year now opening.

— ASSOCIATE EDITORS

EXECUTIVE VICE-PRESIDENT OF THE AMERICAN SECTION T. S.

HUBERT S. TURNER of New York City, has recently been appointed to the position of Executive Vice-President of the American Section, T. S. Mr. Turner saw active service in the Theosophical cause in Cuba in the early 1900s when he did splendid organizing work there under Katherine Tingley when the Râja-Yoga Schools were first established in Santiago de Cuba, Pinar del Rio, and Santa Clara. He brings to his new responsi-

bilities devotion, enthusiasm, and energy combined with executive and organizing ability.

G. DE P.'S 'FUNDAMENTALS' IN SWEDISH

THE Swedish translation of *Fundamentals of the Esoteric Philosophy* has been completed and the volume is now on sale in Sweden by Teosofiska Bokförlaget 'Point Loma.' This news has just reached the Leader from Mrs. Elleke Karling, recently appointed as manager of the Book Company in Stockholm. The translator is Gerda Stenmark, who, we learn from competent authority, has made a "remarkably good translation." The book was set up and printed at the Theosophical press at Visingsö by Mr. Thure Holmgren and his assistants.

PUBLIC WORK IN SYDNEY, AUSTRALIA

PUBLIC LECTURES in the library-room of Radio station 2GB have been successfully inaugurated by Lodge No. 1. On November 14 Mrs. Frances Dadd spoke to an interested audience, and a fortnight later Mr. B. Finkernagel was the speaker. The report of these lectures show that they cover a phase of the work for which there is much in demand in Sydney.

Arrangements have been concluded to have THE THEOSOPHICAL FORUM reviewed each month over radio station 2GB. This has been possible through the kind offices of Mr. Harold Morton, reviewer and commentator.

The members in Melbourne have written of the visit paid them on their invitation by Mr. E. J. Dadd, formerly of Point Loma, and of the great inspiration they derived from it; and Mr. Dadd speaks of the splendid energy and devotion and promise that he sees in the work of our young Companions in Melbourne and neighboring towns.

BOOK REVIEWS

Science and Music. By SIR JAMES JEANS. Macmillan, 1937. \$2.75.

BETWEEN the domains of music and of physics, which are only too often boxed off into separate compartments, lies a realm common to both; and this should be one of peculiar charm, since it is within its precincts that the intellectual and the aesthetic meet and walk hand in hand, and we perceive how the fundamental harmony of numbers and ratios gives the clue to a knowledge both of universal Nature's truths

and of her beauties. It is with this realm that the volume before us deals.

True, most of the contents embrace what was familiar to the youthful days of people now old; but the author makes no secret of this fact, and admits that for the most part he merely offers a clear exposition of Helmholtz and other friends of our bygone scientific studies. But the studies of laboratory and lecture-hall and those of the conservatory were not carried on within speaking distance, to the loss of both bodies of students; so that it is indeed well that we should now have something that will appeal to audiences drawn from both pursuits, making the study of physics less dry and abstract on the one hand, and on the other hand introducing musicians to some understanding of the sublime laws that inspire their Muse.

It is true, of course, that an acquaintance with the elements of physics — motion, dynamics, vibration, heat, expansion, etc.— would equip the student with a readier and more accurate grasp of the subject; yet in the hands of an able interpreter of science to the lay public (if the lay public will pardon the expression), all that is really essential can be made clear. And the ability of Sir James Jeans to accomplish this is aided greatly by his well-deserved reputation, which will secure a wider reading of the book than it might have had if written by somebody less well known.

In addition to what we used to find in Helmholtz, Tyndall, Chladni, and the others, and in our *Ganot's Physics*, there is naturally considerable detail that has been rendered available by later studies, especially as regards such things as the gramophone and wireless transmission; and the author has made great use of the now more familiar graphic method.

The preliminary chapter on the 'coming of music' will not much interest Theosophists, framed as it is on the hackneyed notions of an upward evolution of beasts and men according to the usual evolutionist theories. It is likely that no amount of thumping of hollow logs or blowing through reeds could have enabled our savage ancestors to discover music if music had not been there to discover; and probably if they had not music in themselves they would have continued to be fit only for stratagems and wiles, however many logs they might thump. Also, in this account, sound figures as the last sense of the five to be developed. In *The Secret Doctrine* it is the first, the groundwork of all the others. But we hardly know enough about the senses and the consciousness of animals to be able to dogmatize; nor would it be at all extraordinary if we should find that a physical order of development was the reverse of the order in interior realms.

And so we have chapters on the vibration of forks, on frequency and pitch, on the relation between intensity and energy of vibration, on timbre

resulting from admixture of harmonics with the pure tone, on air vibrations, on harmony and discord, on organ pipes and reeds, and many other familiar matters. What is especially of interest to musicians is the chapters on combinational tones, which is worked out in more detail of illustration than we have seen elsewhere, and which is a matter with which musicians ought surely to be better acquainted. Why is it that in some church chants, the bass of the final chord divides itself so that some sing the keynote and others the fifth above it? It is because the singing of these two notes generates a low differential, the octave below the keynote, thus supplying a pedal tone which may be lacking in the organ. Soprano voices singing in concord generate differentials of a lower register; and there are combinational notes of higher pitch similarly produced by voices or instrumental tones in concord. Competent composers and executants know this, but how many are familiar with the mathematical and physical laws which underlie the effects?

And here comes a place where modern invention has thrown a vivid light on the subject. In experiments with gramophone records it has been found that, even when the graver tones were purposely omitted from the voice or instrumental combination, nevertheless the imprint of those graver notes was found on the record — made by the aforesaid differentials. More yet: with radio receivers made so as not to register anything lower than middle C, the bass instruments of the orchestra are still heard. Do we hear the harmonies and supply the ground tone from our mind? But see what is said about the transformation of sound which goes on in the human ear itself (as found by Helmholtz but here elaborated). The ear drum, when it receives concordant tones, can manufacture for itself lower differentials. It is here that we find ourselves bewildered in a nebulous borderland between physics and psychology, and embarrassed by the rival definitions of sound as a physical phenomenon and as a sensation. What we actually hear is the result of contributions from the external world and contributions from the world within ourself.

The author mentions the ability of people to discriminate the different keys from one another and to assign to these keys certain qualities; and in his explanation of this fact it seems to us that he strays from the prescribed scientific method of inferring theory from fact. He asserts that we distinguish keys from one another because in these different keys, when built up according to the scale of ratios, the relative intervals between the several notes of the scale are different for each key. Thus, for instance, if we use the scale of C major as a standard, defining the scale by the usual

ratios of 9:8, 5:4, 4:3, etc., to the keynote, and using these same ratios to construct the other scales: then, if we take D as keynote, and then take A as the fifth, the ratio between tonic and dominant will not be 2:3, but somewhat different; and the same for other ratios and other keys. All this is familiar enough to students of the subject; but now we ask the question, How does the author know that this is the means by which we distinguish one key from another? Unless he can bring *facts* in support of it, it is a speculation, a guess. Let us follow him farther. The piano is tuned to equal temperament, and consequently this (alleged) means of distinguishing and characterizing the keys is no longer available. According to his argument, then, we should no longer be able to make this discrimination. And when people nevertheless declare that they can discriminate, he says they are deceiving themselves. Now here it would seem that the author is reasoning from theory to fact, and denying the fact because it does not conform to the theory. The right reasoning would have been as follows: because people can discriminate keys even in equal temperament, therefore my explanation as to their means of discriminating must have been wrong. And support is lent to this view by the fact that many people have absolute pitch. In order to explain how a person can tell what a note is when it is sounded, all questions of ratio and temperament are irrelevant. If I can tell a single note, why cannot I recognise a whole key? A far better explanation is that we have within us a fixed standard by which we can compare the different pitches and keys. Again, how do we discriminate and characterize colors? There is always the danger that, in devising an explanation to cover one set of facts, we may neglect to observe that it fails to cover other and analogous facts.

Useful chapters are those on the construction of a concert-room, with reference to echo and resonance, the mechanics of which are gone into in considerable detail. In speculating on the music of the future, the author envisions finer subdivisions of the octave; but, had he included in his preliminary chapter on the coming of music, something about the music of India, we should have seen that such subdivisions already exist and might be included in the music of the past. However, we suppose the orthodox theories of evolution require all relative perfection to lie exclusively in the future. We must not forget to call attention to the chapter on the Pythagorean scale and its relation to those fundamental numerical ratios which Pythagoras so greatly esteemed. Throughout great use is made of graphic methods, whereby tones and combinations of tones are represented by curves. These are of course purely representational, and the combination

of any two rectangular vectors will produce a curve, whether the subject is music or weather or population. The reviewer on the dust-cover, however, speaks of these curves as *producing* pleasure or pain in our ear.

If one thing more than another is shown by this book, it is that we lose greatly by trying to study nature in detail, dividing up a whole into departments and analysing each separately. Thus we may have physics and acoustics and physiology and anatomy and music, and so forth; and when we strive to make a whole out of all these fragments, we find that they do not fit very well and need pruning at the edges. The broad question of subject and object and percept is involved and cannot be ignored without a sacrifice. Yet the analytical method has its necessary uses; we have to study the parts; only let us never forget the whole. And finally, while science prefers to view wholes as built up of parts, Theosophy prefers to start with the whole and to consider the parts as derivative. In accordance with this, music is not something built up out of the vibration of particles and ear drums and tubes and reeds; but something that exists from all eternity, being the life-breath of mighty Nature, and of which our instrumental music is but a very imperfect manifestation. We evoke music from within, rather than build it up from without.

— H. T. EDGE

Gautama Buddha. By IQBAL SINGH. Boriswood, London, 1937. 15s.

THIS book might be called in one sense a view of Buddha from a rationalist standpoint; but that would be misleading, as the scholarship, refinement, and sympathy of the writer lift him high above the level of many who claim to represent rationalism. Perhaps we might suggest a comparison with Renan's *Vie de Jésus*. The author comes forward as a champion against the 'mythmongers' of all kinds; and his aim is to present Gautama as a great and good man. This will no doubt be unwelcome to many readers, and perhaps a perusal of the earlier chapters might prejudice their minds to the extent of dissuading them from reading further. In that case however they would miss a great deal well worth reading; for the author obviously brings to his narrative and discussion wide knowledge and intellectual experience, as well as a very sympathetic attitude towards the subject of his essay. That the story of Buddha, like that of Jesus, should *not* be involved in a wealth of extraneous growths is incomprehensible, nor will any judicious Theosophical reader find any reason for holding the contrary.

The world-view which forms the basis of this life of Buddha is that familiar one which represents humanity as having struggled up through the

various stages of barbarism and semi-civilization to its present level of comparative enlightenment. Mr. Singh has necessarily a broader idea of ancient culture than is possessed by many scholars who neither know nor care about Oriental culture; but this does not prevent him from regarding the Hindû scriptures as attempts of mankind to arrive at truth. For instance he quotes a sublime passage from Rig-Veda on the First Cause: "There was then neither what is nor what is not, there was no sky, nor the heaven which is beyond. Where was it, and in whose shelter? There was no death, hence there was nothing immortal. . . . Love overcame It in the beginning which was the seed springing from mind," etc. But of this he says: "Even the naïvely lyrical hymns of the Rig-Veda, congeries of half-formed myths or crude allegories as they are, at times attain a note of profound and sober reflection pointing to a highly developed faculty for abstract thought." Contrasted with this view we have the Theosophical thesis of an original divine revelation communicated to early and semi-divine ancestors of later humanity, and of which revelation the Vedas, etc., are at best but mutilated fragments. As we are assured by H. P. Blavatsky, with evidence adduced by her, the existing texts represent but a fraction of the originals, many parts having been withdrawn by their guardians from public access, while even much of what remains has been intentionally obscured. Thus we have in this book no idea of the primeval revelation, the Secret Doctrine that is the basis of all faiths, of the idea of a Buddha as generic, Gautama being merely one of the genus; of such a tenet as that of Avatâras or divine ambassadors bringing to mankind from time to time the same ancient truths. Instead we have the story of "Man's earliest attempts to find an adequate answer to the riddle of creation and the mystery of his own being." Like other myth-destroyers, this writer destroys the grain with the chaff, and takes figurative statements as literal, thus laboring to demolish men of straw. In regard to virgin births he allows himself expressions which, when uttered by the park atheist, arouse the anger of the crowd. It is always wiser, when finding a perverted allegory, to search out the true and original sense, than to discard the whole; still, those who cannot trust their own judgment may prefer to remain on the safe side; by giving up eggs altogether, you may at least be sure you will not get a bad one.

The teaching about 'food' being the nourishing element of all creation, supported by quotations from the Upanishads, is turned into a wily precaution by the Brâhmins to secure their own advantage; as though the word 'food' referred to physical nourishment only and principally.

Gautama is represented as a very sincere and earnest man, full of compassion, striving to find a way of relieving human misery, becoming disgusted with asceticism and with a great variety of theories and dogmas, and of a very pragmatic and matter-of-fact way of approaching the problem. He is no cloud-wanderer; he is concerned with the world of transient things.

"There was nothing of the wonder-working Messiah about him. Still less was he an ostentatious and sentimental philanthropist. But he was very far from being indifferent to the 'welfare of others.' He made the welfare of others very much his own business; and it would be difficult to find a more inspiring example of selfless devotion to the cause of humanity."

Having tried metaphysical and ascetic approaches and found them futile, he shifted the emphasis from the metaphysical to the moral. His 'enlightenment' was the flash of intuitive conviction which came upon him, analogous to Newton's discovery of universal gravitation. It was "recognition of the world — as it really is: and as it can be, with the use of a little more understanding, through being 'vigilant, strenuous, and resolute.'" His four basic truths were the existence of pain, the cause of pain, the cessation of pain, and the way that leads to the cessation of pain. Pain, though all-prevalent, is not a finality; desire is the cause of pain. Yet the Way is not a way of trying to destroy one's own nature; it is a way of actuality, of normality, of avoiding extremes and choosing the middle path. It is detachment, yet not self-centered indifference and intellectual self-indulgence. The ego's desire for possession must be realized and thus eliminated. Any reader may profit by this clear exposition of the doctrine and by the learned author's comparison of it with Yoga and various other systems.

"The Way insists on the need for discipline; not a ritualistic and ceremonial discipline, but a discipline of the whole being. . . . The purpose of this discipline is not, as in Yoga, the attainment of a subjective state akin to 'deep and dreamless sleep,' or a sense of unity with the Absolute. . . . Yoga aims at achieving oneness with the Supreme."

But the Way approaches the 'world within' from as objective an angle as is humanly possible. In short, it is eminently practical.

What is said as to Buddha's alleged denial of the immortality of the soul is substantially the same as held by Theosophists. He sees that change and impermanence are characteristic of everything which man is accustomed to regard as himself, his soul. He perceives the essential unity of all life.

The subsequent influence of Buddhism upon the world is discussed; the comparison between Buddha and Jesus is vague and inconclusive, Jesus being an idea rather than anything else. We should say the comparison is rather one between the effects produced by an outpouring of the Wisdom at different times and among different peoples. For in the view of a Theosophist neither the Christ nor the Buddha were experimenters. They were Mediators, charged with effecting an adjustment between the divine and the human. This is the generic meaning of the Christos, the Buddha, the God-man, the Word made Flesh. As to the familiar legend that Buddha died from a surfeit of pork, it is here represented as merely a coarse and epigrammatic way of saying that he was a very old man with an impaired digestion, whose impending death was immediately caused by injudicious feeding on the part of well-meaning friends.

— H. T. EDGE

Report of Addresses at the Annual Meeting of the British Association of Science, September, 1937 (107th Year). 3s. 6d.

THE President's Address was devoted to an account of the progress of thought on the subject of Organic Evolution, as shown principally by the discussions at meetings of the British Association. Professor Poulton's remarks were by no means confined to dry facts, but contained many fascinating anecdotes and touches of humor. He even mentions the amusing incident that happened at the Manchester meeting in 1887, when Dr. Haughton impressively announced that he had a communication to make about conditions on Noah's Ark. He believed that Mrs. Noah protested against the admission of the elephants for fear that their weight would cause a serious displacement of the vessel's center of gravity! Sir E. B. Poulton is one of the strongest supporters of the Darwinian theory of Natural Selection, and his Address presented many examples of its working. Like many scientists of the older school, he remembers very clearly the embittered controversy that arose when the Special Creation theory of the universe and man was attacked by the theory that evolutionary law prevailed in Nature. As Evolution has been so mistakenly identified with blind 'natural selection' (which, as H. P. Blavatsky says, has a minor part to play in it, but is not the motive power) it is difficult for the older school of evolutionists to avoid giving it far too much prominence as a cause.

Dr. Poulton mentioned the curious fact that only a hundred years ago protests were made by Oxford dons against the bestowal of D. C. L. de-

grees at the Oxford meeting in 1832 upon what the conservative objectors called "a hodge-podge of philosophers." The recipients included such immortal names as Brewster, Faraday, and Dalton! Ever since that bold recognition of the claims of science, however, Oxford has stood in the front rank as a scientific center.

Dr. G. W. C. Kaye spoke of the feeling that has been gathering strength for some years that it is primary concern of scientists to bring home to the people at large how much their welfare and interests depend upon science. But he also referred to the necessity for scientists to take seriously to heart the social implications of their work, which they have so largely put on one side. Dr. Kaye's subject was rather unusual, the insidious growth of unnecessary noise, and the way to prevent it. He described the modern methods of measuring noise by various ingenious instruments and methods, the tests used for different kinds of noise-producing things, such as motor vehicles, airplanes, noisy children, machinery, etc. Quiet housing, by the insulation of walls, etc., is being demanded and great efforts are being made to meet the complicated problems in that connexion.

Professor F. A. E. Crew discussed the interesting problem of the relative numerical proportion of the sexes in a human population. Comparatively little attention has been paid to this subject and the evidence is incomplete. In England and Wales for every 100 girl babies born in 1935 there were 105.6 boys, but by the age of 15-19 there is a numerical equality of the sexes, and beyond that the females increase in proportion until at 85 and over, there are more than twice as many women as men. Dr. Crew finds that in mammals, birds, insects, and probably fishes, there is good reason to believe that the male is shorter-lived. Discussing the rise in male births that is said to occur during or after protracted warfare, he finds the problem very obscure, partly because it has not been studied in relation to the definite trend of the sex ratio in both directions which takes place during long periods of years. He does not deny the possibility that wars are connected with the increase of male births and he gives several possible reasons for this effect, if it really occurs. Of course, the idea that a quick reincarnation of soldiers killed in the war may have something to do with it does not enter into his calculations, and it is not perhaps necessary to accept such an explanation.

Mr. H. G. Wells, the historian and writer on social subjects under the guise of novels, President of the Section for Educational Science, gave some very strong opinions in regard to the weaknesses of our systems of

education, especially the informative side. He asks: "What are we telling young people directly about the world in which they live?" He says we are sending them out "absolutely unprepared for the heated and biased interpretations" of social and economic conditions, and past history, that they will encounter. He gives an excellent diagram of a reasonable course of informative education. This would not be parochial; it would be universal in a sense, and would really help in breaking down the ignorance that separates mankind into conflicting sections and hinders the coming of the Brotherhood of Man.

Dr. Mary Collins, President of the Psychology Section, discussed color-blindness, and describes the elaborate methods necessary to detect it, and the difficulty in obtaining satisfactory results. The red-green variety is the commonest, but there are others more difficult to define.

— C. J. RYAN

Spring Showers. By HARI PRASAD SHASTRI. London, Shanti Sadan.

"I SEARCHED for God, and found it in thee, Man." Of this and similar mystical reflexions is this little sheaf of poems compounded. Nothing is real, all is Mâyâ, save the Master within, who is addressed as Lord and Lover, who is the refuge in extremity and the companion in serenity. The twenty-seven short poems give an interesting glimpse of the Oriental conception of things tinged with images of the modern Western world. Still they are obviously the outpourings of an aspiring heart, as spontaneous in its utterance as the Spring Showers that give the title to the book.

— M. C.

PERIODICALS REVIEWED

THE CANADIAN THEOSOPHIST (Adyar) November: Contains good papers read at the Niagara Convention by A. E. S. Smythe and J. E. Clapp. The Editor writes that his recent lengthy tour in North America was taken "for the purpose of cultivating friendly relations with all points and all persons, and was deliberately done in the spirit of that Universal Brotherhood which is the essence of the Theosophical Movement." Speaking of his visit to

Point Loma, he says, "I was most kindly received and my motto of Friendly Relations was fully realized and reciprocated." Cyrus F. Willard highly recommends Mrs. Hastings' *Defence of Madame Blavatsky*, and mentions a new attack on her reputation entirely based on the S. P. R. slanders, which shows the need of a wider knowledge of Mrs. Hastings's devastating exposure of their falsity.

THE CANADIAN THEOSOPHIST (Adyar) December. Announces the Sixth Fraternalization Convention to be held in the Hotel Victoria, Boston, Mass., on the 25th, 26th, and 27th of June. There is every hope that it will be the most successful of any yet held. Dane Rudhyar in 'The New Mysticism of Science' points out that the only substantial thing left in the universe of modern science is Light; the universe is Light, and our only source of knowledge of it is through the study of Light. The Nourya Lodge, T. S. (Adyar) Southern India, reports sending a resolution to the Indian Government protesting against the exportation of monkeys for vivisection.

THEOSOPHICAL NEWS AND NOTES (Adyar) November: Miss Charlotte Woods interestingly describes her first visit to H. P. Blavatsky in Lansdowne Road, London, about 1889. She was struck with her seriousness, but her marvelous blue eyes produced the greatest impression. "Her eyes seemed to absorb her whole personality: they were powerhouses of thought and will that seemed to set her apart from anyone I had ever seen."

THE ARYAN PATH (U. L. T.) November. Dr. Rufus Suter, of the Library of Congress, contributes a very thoughtful article on dreams, and concludes that it is very difficult to distinguish, logically, between waking and dream life, illustrating his point by the words of the wise Chinese philosopher, Chu-

ang Tzu, who after dreaming he was a butterfly, could never decide if he was a butterfly dreaming he was a man or a man who had dreamt that he was a butterfly! The Editor advises the reader to study H. P. Blavatsky's *Transactions of the Blavatsky Lodge*, where the oriental point of view is given in more comprehensible language than that of the Upanishads in which it is treated in a difficult technical way. 'Sri Krishna Prem,' the English scholar-ascetic who works in the Himâlayas, continues his series 'The Song of the Higher Life,' valuable studies in the *Bhagavad-Gîtâ*. Criticizing the slander that Buddha's renunciation sprang from a sense of inferiority or the desire to avoid suffering he shows that love, not fear, was its mainspring. Professor C. E. M. Joad clarifies the mystic's difficulty of communication and the non-mystic's difficulty of comprehension, and Geoffrey West bares the loss of sanctions of morality, not to say spirituality, that have come about by a materialistic propaganda of Evolution.

THE ARYAN PATH (U. L. T.) December. Contains contributions of archaeological interest, especially in connexion with the disputed subject of Celtic culture and migrations, and with the great civilization in the Indus Valley, recently discovered by Sir John Marshall. Dr. Magoffin, president of the Archaeological Institute of America, points out that this civilization (3500-3000 B. C.) had "a standard of life as

high, and probably higher, than in contemporaneous Mesopotamia or Egypt, "and that the remains already excavated are above "older strata of civilization which will unquestionably date back yet other millennia." H. P. Blavatsky was most emphatic in her assertion that civilization existed in India at very remote periods. All the 'authorities' were against such a possibility, but the new discoveries have proved that she was right. How did she know it?

THE AMERICAN THEOSOPHIST (Adyar) December: Charles A. Berst, president of the Seattle Lodge (Adyar T. S.) makes a striking appeal to his fellow-members for more dynamic efforts to reach the leaders in thought and action throughout the world. He asks for a courageous interpretation of the real issues of the day in terms of Theosophy, and the abandonment of the emphasis of the "form-side at the expense of the life-side," which is a sign of approaching senility and ultimate death.

THE THEOSOPHICAL MOVEMENT (U. L. T.) November. In the editorial introducing a new volume we are told that the U. L. T. puts special emphasis on the practical application of Theosophy to life. One practical method, surely, is to avoid making harsh statements about members of Theosophical Societies to which one happens not to belong, but who are presumably doing the best they can, however imperfectly. A questioner who points out the difficulty in addressing mixed audi-

ences is warned against speaking so learnedly and technically that only a few can understand, but is also told that too much simplicity may kill the desire to make the necessary effort to learn the teachings. 'Ph. D.' justly criticizes Mr. Harry Price's sweeping claims that the recent fire-walk by Ahmed Hussain in England, has enabled the investigators to clear up the whole mystery of fire-walking, and shows that the problem of invulnerability in general, and particularly to fire, is wholly unexplained by Mr. Price's "glib solution."

THEOSOPHY (U. L. T.) December. The series on science and Theosophy emphasizes H. P. B.'s foreknowledge that the discoveries between 1888 and 1897 would prove the death-blow to the materialistic outlook of science, and illustrates it by some striking remarks by Dr. W. V. Houston of the California Institute of Technology, on the present position of science in regard to the physical world. 'Great Theosophists' though dealing chiefly with Roger Bacon gives some very interesting information regarding the occult order of Knights Templars which was suppressed by the Church in the fourteenth century.

THE REVIEW OF RELIGION (Quarterly, November, 1937), contains an extensive section — quite half the magazine — of Book Reviews and Book Notes. 'Among the Periodicals' are listed 'Hell or Heaven' by J. H. Fussell, and 'Disarmament' by G. de Purucker. Four scholarly

articles present, firstly, a description of 'The Mystery Frescoes in the Mystery Villa of Pompeii,' and secondly, two discussions of differing aspects of Rudolf Otto's 'Theory of Religious Experience.' Finally there is a lengthy consideration of the position of 'The Depressed Classes or Harijan in Hindu India.'

THEOSOPHY (U. L. T.) November, contains much of interest. In 'Climacteric' the writer points out that 1938 will mark the 'grand climacteric' or 63rd year of the T. S., and mentions that the phrase *Ex oriente lux* has a wide application when it is remembered that it was the great Tibetan reformer, Tsong-Kha-pa, in the 14th century who originated the movement to enlighten the West at the end of each century, H. P. Blavatsky being the last Messenger from the East. Another article deals with the effect of the Theosophical Movement on modern science, giving H. P. Blavatsky's definite prophecies — made at least ten years before they began to be fulfilled — regarding the New Physics and the New Chemistry which came off exactly as she, or her Masters, had foreseen, and stated in *The Secret Doctrine*.

THE AMERICAN THEOSOPHIST (Adyar) October. Miss M. K. Neff writes on 'The World's Awakening to the Powers Latent in Man' and gives some remarkable instances of recent clairvoyance.

November. Miss M. K. Neff is certainly an expert compiler, and this issue contains the first part of a promising series of compilations

from the Masters on "What is Theosophical?"

THE RATIONALIST ANNUAL FOR 1938 — the official organ of The Rationalist Press Association of Great Britain — is replete with good reading matter. In a short article, 'Reason and Religion,' Gerald Bullett, proposing a re-defining of terms, considers Rationalism to be an attitude rather than a creed: "an attitude that can in theory co-exist with any creed not based on arbitrary assumptions." He further identifies it as "part of the mental make-up of every man who claims to think for himself. It is a necessary discipline of the mind, an indispensable corrective of credulity and sentimentalism." To such an attitude he conjoins the master faculty of love. If all Rationalists believe or suspect, with Mr. Bullett, "that the universe is alive in all its parts, and that something in the nature of consciousness is manifested in all matter," Rationalism may yet prove the emancipating element in modern Science. 'Rationalism in America' is admirably represented by Dr. Horace J. Bridges who is convinced by the result of two investigations, made in 1914 and 1934, "that the generation now maturing in America will be mentally and spiritually unencumbered by the dogmas and myths of traditional Christianity." There are notes on Lawrence of Arabia, and some personal recollections of 'Herbert Spencer's Last Years'; an appraisal of our times in the light of Gosse's *Father and Son*; two

somewhat iconoclastic articles by Llewelyn Powys and Archibald Robertson, and John Rowland writes instructively on the attitude of modern novelists toward the orthodoxy of their day in 'Heresy in Modern Fiction.'

Bertrand Russell contributes an autobiographical sketch of his early family background, and 'Beyond Einstein' is an exceedingly witty discussion by Professor J. B. S. Haldane, of Professor E. A. Milne's theory, which, while still unproved, is yet "by far the most detailed and fruitful of predictions"; viz., "that the universe contains many different bodies and would present much the same appearance viewed from any of them. In other words, our earth is not the centre of the material universe, nor is any other star; and no body is at the edge of it with stars and nebulae on one side and empty night on the other."

The current query: Because peace-loving and well-meaning people are killed horribly in London or Cambridge, are we to kill similarly minded people in Bremen, or Jena, or Florence? is answered in a delightful, thought-provoking discussion by Sir Peter Chalmers Mitchell, whose subject is 'The Decay of Belief in God.' Sir Peter asserts that the belief in a powerful and beneficent God "has been a disaster for

the human race, leading to a slothful acceptance of evil that could be remedied, and to an almost incredible dishonesty in thinking, with a sharp contrast between what is plainly true and what you hope and are expected to believe," and suggests: "Let us trust to ourselves, replacing belief in God, which has failed us, by belief in Man."

'What They Believe' is S. K. Ratcliffe's summary of the beliefs and ideals of fourteen well known writers who contributed to a symposium sponsored by a London newspaper this summer. This writer's concluding sentences are arresting. He says: ". . . the second matter is one of great and continuous import — the impressive retreat of all the Churches from dogma. . . . To J. H. Newman and his like, dogma meant religion. But where today is dogma? Certainly not in Canterbury and York." (p. 52) The impression gained by a survey of *The Rationalist Annual for 1938*, may be summed up in the words of John Hilton, culled from its pages: "Don't ask me to go on arguing the unarguable—when what I really want to be doing is to be working for sanity and health and happiness here on earth in our own Space and Time, and striving for sensitiveness to the needs and feelings and forces of this world, and of any other that may be." —I. R. P.

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"Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to 'the great orphan Humanity,' could carry on her work with zeal and wisdom; to found a Society whose efforts — however small itself might be — would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion. . . ."

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The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Col. H. S. Olcott, William Q. Judge, and others



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- (c) To form an active brotherhood among men.
- (d) To study ancient and modern religion, science, and philosophy.
- (e) To investigate the powers innate in man.

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