



# THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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## THE ESSENCE OF THEOSOPHY

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of goodwill; and the converse of this is true also,— he who preaches the gospel of goodwill, teaches Theosophy.

—H. P. BLAVATSKY in her *Message to the Convention of the American Section of the T. S. in 1888*

## More About Healing

G. DE PURUCKER

**B**EING whole, and being healed or well — in other words, being whole and in health, or 'wholth' — mean the same thing; the two words, health and wholeness, come from the same root.

"Thy knowledge hath made thee whole." *Pistis*, *πίστις*, translated 'faith' — a word which has been so badly understood: it means the inner conviction of cosmic verities, knowledge of things unseen; and when a man knows, he needs no further proof. Proof is the bringing of conviction to the mind. When you have it, you look upon proof as superfluous.

When a man is whole, he is well, he is healed; and this more than anything else is the work of the Theosophical Society, spiritually, morally, and intellectually speaking: to make men whole, to make every one of the seven principles in the constitution of the normal human being active, so that there shall be a divine fire running through the man, through the spiritual and intellectual and psychical and astral and physical — and best of all for us humans, the moral, the child of the spiritual. Then we are whole, we are in health, for our whole being is in harmony.

Now then, is it not true that the work of the Theosophical Society is so to change the hearts and minds of men that their lives shall be changed, and therefore the lives of the peoples of the earth? What is this but healing at its roots instead of healing the symptoms? The god-wisdom goes to the very root of the disease, and cuts it; and the successful Theosophist is not he who can preach the most and say the most in the most fascinating way, but he who lives his Theosophy. "Theosophist is who Theosophy does."

You remember — I speak of the Christian New Testament because it is so familiar to all Westerners — you remember the accounts therein given of acts of healing done by the Avatâra Jesus.

You will find exactly similar tales in all the different religions or philosophies of the world, ancient and modern. Why, even among the Pagans in the Temples of Aesculapius there were patients who came and slept there for a night, and were healed, healed in the morning. The common report said: "healed by the God." The actual truth was: "healed by the conversion within," not the conversion of the brain-mind thoughts but the conversion of a life: a life turned upwards instead of turned downwards. And the grateful sufferers now healed of their troubles put up *ex voto* offerings on the walls of the temples of Aesculapius, with carven or engraven images of the part or parts cured: a head, a leg, an arm, a liver, a heart, or what not — an eye, an ear, a nose or mouth, as mute witnesses or testimonials: "I am healed." Why, of course, such things happen, have always happened, and everywhere. But this is the case of those who heal themselves by becoming whole — this one thing.

When we speak of the work of healers working upon others, that is different; and that healing which is done by the transference of vitality from a healthy clean body, from a man or woman with a healthy, clean mind, is good and right, and there is no harm in it. As the Christian New Testament has it, the Master Jesus said: "Virtue (the Greek word means strength or power) hath gone out of me." Virtue — the Greek word here is *dynamis*, *δύναμις*, and the word of the English translators, 'virtue,' while etymologically fairly correct as giving the same sense, in its modern connotation utterly fails to convey the notion of strength or power leaving Jesus, i. e., life-force, vitality. From this Greek word *dynamis*, we have the many words in modern European tongues, like 'dynamic,' 'dynamo,' 'dynamite.' "Virtue hath gone out of me" — the vitality, the sympathy, passed over, and the teacher felt the loss. A healer can only heal by giving of himself; and see how wonderfully the old truth applies even here: by giving of yourself to others.

Then another thought — and I speak of it because it is rather important in this connexion. I have heard it said by those whose hearts are harder than their heads: "Lo, behold, a Theosophist and ill, sick, ailing, wretched, cannot even do a full man's work in the world. His karman, let him work it out!" Of course, but you are not

the person to tell any other person when the karma is worked out. Your duty is to help, and leave to nature the healing processes, and it is an awful cruelty to say of any other — Theosophist or not — that because he is ill and suffering, his sin has found him out. True, but it is not for us to sit in judgment. Let us again remember the words of the Master Jesus, after healing by transferring abundant spiritual vitality: Go thou and sin no more. For thy sin wrought thy disease upon thee.

Yes, and because we suffer now is no proof that in *this* life we have done the sin that has brought it upon us. It may have been ages in the past, and only in this life when the man or woman needs more than ever before the vitality and the strength and the health to go forwards, his sin hath found him out, and taken this form. Learn the moral in this, for your sin will find you out in this or in some later life; and better to have the disease out at once than to dam it back to come out in some future life when you would wish then that you had suffered from, had got rid of, the poison in the former life, and had done with it.

Yes, I for one — I speak for myself — but I for one had liefer die when the disease is coming out, if it cannot be healed, than to dam it back by black magic and store it up for some future day when I shall need every ounce of my power and strength and health to achieve. It is not for us to judge another, and to say his sin hath found him out. We know it, but that is no way to help him. It is not encouraging, it is not kindly, it is not generous, and for all we know from our viewpoint it may not be true. Abstractly it is.

A chela does not become a chela because of his body. He becomes a chela because of the rapidly evolving inner man, the emotional, mental, and spiritual parts of him. The genius, an ordinary genius in human life, is not a genius because his body is spiritually evolved, a relatively perfect physical frame. As a matter of fact, look at the annals of history, and you will find the almost astounding fact that the majority of geniuses have been born in enfeebled bodies, often sickly ones, sometimes actually decrepit, cripples and what not. But



the flaming fire of genius within, aye! — it was that which actually crippled the body, deprived it of the life-forces which would have builded it up, which were gathered up into the soul to feed the soul.

Sometimes gross, robust physical health is actually a deterrent to inner growth because the physical forces of life are so strong, they act as a heavy veil around the soul.

[The above remarks by Dr. de Purucker were given on the occasion of a recent meeting of the Point Loma Lodge, during which this topic was discussed. Those interested in this subject are referred also to the editorial in the *JUNE THEOSOPHICAL FORUM*. As in the case of many other excerpts from the Leader's talks published from time to time, they are given here practically as they were spoken. — Eds.]



### THE UNDERSTANDING HEART

"WHAT do you want from life?" is a question asked of its readers by a well-known Sydney journal. The answers are thought-inspired, and therefore thought-provoking. The Theosophist is inclined to agree with one contributor who prefers to ask: "What can you give to Life?" But in this succession of episodes which we call Life there is one thing I would ask for above all else, and that is an Understanding Heart; a willingness to concede to others their point of view, a readiness to admit that I was not the sole possessor of truth upon any subject, be it religious, scientific, philosophic, educational, or what not.

This would not mean in any sense a condoning of wrong or a divergence from principle: that would not have place in my desire. Simply would I wish to be truly generous, much more than tolerant, even anxious to see in another's point of view some element of truth which I, from my necessary incompleteness as a mere human unit, had missed, but an understanding of which might be equally necessary in the pursuit of Knowledge for the sake of the welfare of Humanity.—FRANCES M. DADD

H. P. Blavatsky in 1938

## And the Fourth Volume of Her Complete Works

ELSIE V. SAVAGE

THIS is not intended to be a review of the above-named book, but rather an expression of the recognition of the fact that one of the most important things taking place now in connexion with H. P. B. is the continued publication of her Works. Possibly all who are actively studying standard Theosophical books at the present time are not aware of what treasures are — not buried, we hope, but brought to light in these volumes, and particularly in this fourth one. Sometimes whole articles are devoted to matters which are interesting everyone right now; in other places one of H. P. B.'s most delightful characteristics is shown in her way of giving in one short sentence, or in even a phrase or two, a key which leads the student onward in the right direction.

I have marked a few such in the margin of my copy. The difference between Soul and Spirit she gives thus on page 18:

. . . the great difference that exists between the terms 'soul' and 'spirit' — one the *reliquiae* of the *personal* Ego, the other the pure essence of the spiritual INDIVIDUALITY — . . .

An explanation of genuine automatic writing is given on page 19:

. . . a pure medium's Ego can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or 'shell,' of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the *personal* morality of the medium would be a fair test of the genuineness of the manifestation.

The following, on page 21, is typical of the valuable material H. P. B.'s footnotes to other people's articles usually contain:

The idea that the *Gita* may after all be one of the ancient books of initiations — now most of them lost — has never occurred to them. Yet,—like the *Book*

of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, and the Hall of Amenthi, to be judged according to its *Karma*—the *Gita* is a record of the ancient teachings during the Mystery of Initiation.

One gets not only a wealth of information on almost every topic under the sun, but a very valuable guide in judging whether later expositions of occult teaching are genuine or not.

The following we can all remember with profit continually, on page 23:

Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment, in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains. . . . And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains.

On page 25 Mme. Blavatsky's friendly article concerning the new Psychical Research Society, extending to it "our best wishes" and offering it every assistance, makes interesting reading in view of later actions of the S. P. R.!

There is a very good exposition on page 66, worked out in tabular form, of the correspondence between the seven-principled division of Man, and the division into Spirit, Soul, and Body; and on the same page a clear analysis of that often-asked question concerning individuality and personality. As H. P. B. puts it:

There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality*.

On page 72, H. P. B. calls "the *origin of good and evil*," "the most abstruse and incomprehensible of puzzles for the philosophers of all and every age," which only a study of the occult philosophy can hope to solve.

The long article beginning on page 82, entitled "What is Matter and What is Force?" makes interesting and enlightening reading even to the present-day foremost scientists.

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. . . have they [men of science] succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity — LIFE?

The Occultists claims that "Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of — *Life itself*." This particular article, by the way, was written by the Master K. H. though probably through the agency of H. P. B. (See page 8 of *The Letters of H. P. Blavatsky to A. P. Sinnett*, where H. P. B. speaks of K. H. as having written this article and becoming "a true penny-a-liner, a proof reader through astral light and what not.")

Another explanation interesting to Spiritualists is on page 108,

Though the Occultists reject, on the whole, the theory of disembodied Egos manifesting after death, yet they admit of certain possibilities of a real spirit's presence, or apparition, either preceding or directly following physical death, especially when the latter was sudden. . .

This whole article, "Was it 'Spirits' or What?" answers several questions which puzzle many students nowadays, regarding *what* it is that is communicated with in séances, etc.

On page 116, "Is Suicide a Crime?" is worth reading; and on page 120, in footnotes to an article on Éliphas Lévi, there is an interesting explanation of the significance of the Three Kings or Wise Men of the East,

According to the Kabalists, the three Kings or Magi were white, black, and brown. The White presented gold, the symbol of Life and Light. The Black presented myrrh, the symbol of Death and night; and the Brown presented the frankincense, the symbol of Divinity and of the dogma which reconciles the antagonistic duads of the Universe.

And another about Atlantis,

. . . the submerged continent, and the land of the 'Knowledge of Good and Evil' (especially the latter) *par excellence*, and inhabited by the fourth race of men (we are the *fifth*) who are credited in the *Popol-Vuh* (the book of the Guatemaleans) with sight unlimited and "who knew all things at once."

In "Horoscopes and Astrology," page 149, the question is answered as to what Theosophy teaches about astrology:

We believe in astrology as we do in mesmerism and homoeopathy. All the three are facts and truths, when regarded as sciences; but the same may not be said of either all the astrologers, all the mesmerists or every homoeopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and often quacks. . . . Our native astrologers have made of a sacred science a despicable trade; . . . Yet no more Hindus than Europeans have any right to declare astrology and its predictions a fiction. Such a policy was tried with mesmerism, homoeopathy and (so-called) spiritual phenomena; and now the men of science are beginning to feel that they may possibly come out of their affray with *facts* with anything but flying colours and crowns of laurels on their heads.

Another long scientific article "The Bugbears of Science," page 153, has some fine bits in it:

The fanaticism of blank negation is often more tenacious, more dangerous, and always far harder to deal with, and to combat, than that of mere assumption.

H. P. B. does not always fight the scientists, she can be their best champion:

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science — that is, knowledge without bigotry, prejudice, or egotism — endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. . . . True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that, of which the remotest possibility has once been demonstrated to him.

The following extracts from the same article are interesting in connexion with Dr. de Purucker's article on "Healing" in the June issue of this magazine:

As alchemy has become chemistry, so mesmerism and homoeopathy with all the rest will ultimately become the legitimate branches of orthodox medicine.

To an impartial observer it becomes evident that both sides have to be taken to task. The homoeopathists for their entire rejection of the allopathic methods; and their opponents, for shutting their eyes before facts, and their un-

pardonable *a priori* negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and chemical processes take place in every living organism, but the latter are governed by the action of the nervous system to which the first place in importance has to be conceded.

Page 174 shows the sympathetic penetration that H. P. B. was able to focus upon human nature:

Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied—say what they may to the contrary—that it is *their* creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness.

This brings me only to page 174, less than half the volume, and the space at my disposal is filled. I have been able only to hint at what this volume contains, and if anything, the latter half is more interesting; and from the increasing value of each one of the volumes as it has appeared, we can be prepared to find in succeeding volumes things which no Theosophist can afford to miss. H. P. B. is as much alive in her republished writings in 1938, as she was in 1888, and I know of no more stimulating intellectual exercise than reading her writings. If they do nothing else for us, they remind us again of what should be one of the watchwords of a Theosophist, expressed by her so well on page 316:

... let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her twin-sister—Infallibility.



FOR in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.—*The Secret Doctrine*, I, p. xxxvii

## Constant Plato

GRACE KNOCHE

Πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου εὐρυθμίας τε καὶ εὐαρμοστίας δεῖται.

SO Plato in *Protagoras*, and Professor Cooper selects this as the keynote of his book:\* 'For human life has need of harmony and rhythm in every part!' The volume is notable for its bringing together of certain Dialogues that are of interest to students of the special arts in which rhythm and harmony are supreme. It includes, of course, the *Phaedrus* and *Symposium*, whose appeal to those sensitive to beauty in its unsullied reaches will always be profound and wide. Of others that are seldom quoted and far too little read, the book is a grateful reminder.

While the translator's aim has been utmost fidelity to the original, it is the choice of English in the rendering that captures — with tenuous bonds at first, but they firm up with each reading, indeed between readings, and in the end you are netted fast. The translation captures by virtues that are peculiarly Grecian, too: clarity, balance, and a certain nimbleness, here tamed however into great simplicity. The result is charm. You forget that translators of Plato must be very learned men; you forget the queer figure that Socrates must have cut in the high society which he frequented; you are off for a walk with him, that is all — a Socrates with a spring in his step, a lilt in his voice, humor lighting up his endless tenacity, his patience; you are just one in a bevy of bright lads in his company, out in the country, beyond the Dipylon Gate, under the plane-trees, along the Sacred Way, wheresoever. There

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\*PLATO: *Phaedrus*, *Ion*, *Gorgias*, and *Symposium*, with passages from the *Republic* and *Laws*. Translated into English with Introduction and Prefatory Notes by LANE COOPER, Professor of the English Language and Literature, Cornell University (U. S. A.). Oxford University Press, 1938; pp. 435, Index. Price \$3.50.

is Ion now, on his way home from Epidaurus; you don't mind even detestable Callicles; you banteringly shout *Evoë!* to Polus. A group of the very kind we may discover on almost any college campus today, save that here they follow one cast in giant mold.

Now what are we saying to him? And he to us?

GORGAS. Don't talk in that way, Callicles, but answer him, if only for our sakes, in order that the argument may come to a due conclusion.

CALLICLES. But Gorgias, Socrates is always just like that; just keeps on with his piddling, unimportant questions till he catches you up.

GORGAS. Well, what difference does it make to you? Your personal reputation is not in the least at stake. Come on, let Socrates dispute with you in whatever way he likes.

CALLICLES. Go on then, you, with your minor, paltry questions, since Gorgias will have it so.

Then Socrates, impassive, undisturbed, patient, but probably smiling up his sleeve when the allusion to Callicles as a super-initiate sets them off (as it must have done) on a laughter-bout:

SOCRATES. You are a lucky fellow, Callicles, in having got initiated into the Greater Mysteries before the Minor. I did not think it was allowed . . . !

Or the report of the gathering at the Piraeus when Socrates tells of his encounter with Polemarchus as he was leaving. Or the *Phaedrus*, from which we cannot forbear to quote a few paragraphs taken almost at random:

SOCRATES. Whither bound, dear Phaedrus: And whence come you?

PHAEDRUS. From Lysias son of Cephalus I come, sir; and I'm off for a walk beyond the city-wall, for I've sat by him all the while since early morning. I take the advice of your medical friend and mine, Acumenus, about walks on the open roads; he says they are better than foot-racing for the constitution.

SOCRATES. He is right, too, my friend. — And so Lysias was in town, was he? . . . Lysias no doubt regaled you with discourse?

PHAEDRUS. You shall learn, if you have leisure to go along with me and hear. . . . Actually, Socrates, I did not learn the whole thing word for word. However, I can begin at the beginning, take up the main heads in their order, and pretty well give the gist of all the differences Lysias brought out between the lover and the non-lover.

SOCRATES. You can begin, sweet friend, by showing what it is you have in your left hand underneath your cloak. I'll guess that you have there the



discourse itself. . . . Much as I love you, with Lysias present I am not prepared to let you exercise your memory of him on me. Come now, show it!

PHAEDRUS. I surrender! You have dashed the hope I had of practising on you. Now, then, since we are going to read it, where would you like to have us sit?

SOCRATES. Let us turn off the road, and follow the Ilissus. Along the stream we shall find a quiet spot that you like, and there sit down.

PHAEDRUS. That's a timely suggestion, I think, for today I go barefoot. You always go barefoot. Let us walk in the brook. . . . Do you see that lofty plane-tree yonder?

SOCRATES. What about it?

PHAEDRUS. There we shall have shade, and a gentle breeze, and grass to sit on, or lie on, if we like.

SOCRATES. Keep on towards it. . . .

They reach the plane-tree, arguing the Heroes and the Muses along the way.

SOCRATES. By Hera, What a lovely resting-place! This plane-tree, how it spreads abroad and towers up; and there the tall agnus castus, how it lifts its grateful shade, in fullest bloom! The whole spot is laden with the fragrance. And then the water, how delightful, how cold it runs beneath the plane-tree, as my foot reports! This would seem to be a place that is sacred to the Nymphs, and to the river-god Achelous, for see the little images of maidens and the votive statuettes. And please to note the motion of the air, how delicate, here how exceeding sweet. The shrill music of the summer breeze gives under-song to the insect-chorus of cicadae. Rarest of all is the grass, with the gentle slope where we may find repose and a natural pillow for the head. In sum, my Phaedrus dear, you are the prince of guides for the stranger.

PHAEDRUS. Amazing man, how very odd you do appear. . . .

Then, after a full hour of philosophy, dialectic, and wit:

SOCRATES. . . . And meanwhile it appears to me as if the cicadae, chanting and conversing over our heads as is their wont in the heat of the day, were actually watching us below. Now if they saw us, just the two of us, doing as most people would at noon, not discussing, but nodding and lulled to sleep by their song through mental indolence, rightly would they laugh at us, and fancy that some pair of slaves had turned in by them for a resting-place, like sheep to sleep away the noontide by the fountain. But if they see us in discussion, and coasting past them unbewitched by their siren voices, perhaps in their delight they will bestow on us the garland they have from the gods as a gift for men.

PHÆDRUS. What is it that they have? The gift you mention I seem never to have heard of.

SOCRATES. And you a lover of the Muses! It ill befits one never to have heard the like. This is the story. . . .

Who now wouldn't wish to hear it? We are almost ready to call Plato vivacious, but one expects him to be living; in heart-touch with humankind; and this is his loved boyhood teacher as he paints him for us. Let us be glad that we have him in an English that is living, too. And here it is, drenched with the modern spirit. Yet why not? Socrates and Polemarchus were 'modern' to their own day, we might reflect. So was Plato when the Dialogues were penned. But be that as it may, thus Englished, the lines flow, they move, they carry you from station to station, from turn to turn of thought, without fumbling or clumsiness or any beating of the air; also, we may add, without underworld jargon or slang, with no calls on the vocabulary of the gutter, which some think 'modern writing' demands. Here is English that leaps and runs, that is sprightly, yet conservative, gentlemanly, precise. Saturn would like that English. Uranus would turn and run. It sounds to us like Plato.

As those who have tried it know, translation is of all loves the most possessive and exacting. It is not enough to know grammar and syntax and philology and what not; one must know the *svabhāva*, the innate, the essential, characteristic of two languages, if no more, and so well that there is no temptation to put on airs.

Professor Cooper, however, is under no illusion as to the shortcomings of even the ablest translation. He pleads for the training that will make one able to do one's own translating. He says truly:

No two writers will translate five lines of Plato in the self-same cadence.

Succinctly and most suggestively he tells us why:

The force and emphasis of a coiled, suspended, sentence in Greek are different from the spring and march of any characteristic sentence in modern English.

Particularly does he advocate Plato as a study suitable for the youth of pre-college age. He minces nothing in declaring his conviction that Plato is

far better suited to the ends of juvenile education than most of the authors we use as instruments for our courses in what we call 'English.' The *Apology* is a better instrument of culture than the bloody play of *Macbeth* with its deliberate wrongdoing instead of a tragic error. In a fair translation, the dialogues, which were meant for the school, are more intelligible to boys and girls in their teens than is the drama in its Jacobean language, a medium meant for a bygone theatre and stage. At the age of seventeen Aristotle was reading the works of Plato. Similarly Wordsworth, a very normal boy, however gifted, could, even earlier than that, write with enthusiasm of 'Academus' Grove. . . . Any normal boy or girl about to enter college, or in college, can read Plato to advantage. Alas that they are not prepared, as the academic boys of my day were, to read him in Greek.

This warms the heart, but with all praise for the delightful and informative Prefatory Notes that accompany each translation, no less than for the thesis of the lengthy Introduction, from the concluding words of the latter we have to dissent:

. . . If the weak imagination of the poets of our day is unable to sustain the idea of immortality, the reading of our younger generation in the works of Plato may yet bring another day back to live in that idea, and thence to a loftier conception than his, the conception of abundant and immortal life which is found in the *New Testament*." (italics ours)

Comparisons are as odious as the stock phrase about them is trite. They are justified in our belief only when called upon to sustain a principle, and only then when based on unimpeachable historic evidence. Admittedly there are points, however, on which comparisons between the ministry of Plato and that of Jesus the Christ, the Avatâra, can be so based. One drew about him the intellectual *élite* of his age; the other the unlettered, the mentally untrained. One was for decades the head of a large and flourishing esoteric school—Plato was a spiritual-intellectual power in Athens for thirty years. The other saw his teaching-work cut off before it was fairly begun. One left behind him a few unlettered and half-trained disciples—from the standpoint of esoteric discipline they could not possibly be called 'trained.'\* The other left behind him

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\*We must remember that Paul, the warm and friendly heart, the trained mind—but more to the point, the Initiate, the Masterbuilder who had power to initiate others—was not one of them. "Paul was the only one of the

initiate-pupils of a lofty type, and many of them, to keep the stream of his teachings, fed from secret fountains, running pure. Seven hundred years later we find his teachings revived in all their purity in the Neo-Platonic School of Alexandria — founded, as it 'happened,' by a Christian, who, great enough to give Jesus a loftier place than did the Church of the day, nevertheless recognised other World-Teachers also as links in the Golden Chain of Hermes, the imperishable Chain of Truth.

Which brings us to the issue: that between the *teachings* of Jesus and those of Plato, not alone on immortality, no comparison is possible. However differing in methods of presentation, as was inevitable, since Great Teachers are sensible folk and know how to cut the pattern to the cloth, the Teaching, the Doctrine, was ONE. One angle of this is illuminating, yet generally overlooked.

Both Teachers taught two doctrines, one secret, esoteric, not for the many who were called but for the few who deserved to be chosen; the other exoteric, public, for the multitude, who were fed in the one case on the Parables, in the other on the immortal Dialogues. Plato as well as Jesus might have uttered the words (he did, in other phrasing):

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

No one pretends that esoteric teachings, *excepting veiled*, are to be found either in the Parables or the Platonic Dialogues. Did not Plato himself say in one of those marvelous Letters (is it the Seventh?): "*There shall never be any writings of Plato?*" What else could he have meant? Plato was able to leave more than Jesus, for he had among his followers ripe philosophers, trained by him through the years. Moreover, the Cycle, even though it was descending in Plato's day, was not then sweeping downward with

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apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him," writes H. P. Blavatsky in *Isis Unveiled* (II, 137-8). As Paul's own Letters show to those familiar with the teachings and phraseology of the Mysteries, Paul could speak at first hand of this high source.

the pitiless momentum of four hundred-odd additional years behind it.

But enough of comparisons. There cannot be two Truths, for Truth is ONE, and that both Jesus and Plato taught the same essential Doctrine, revived and expounded the same basic Truth, was well known to the ablest of the Church Fathers — Origen for example, Clement, Synesius (an enthusiastic Neo-Platonist *as well as* Bishop of Ptolemais in the Christian Church), and familiar St. Augustine. Read their writings if you would have evidence. To quote a single sentence from the last:

That which is called the Christian Religion existed among the ancients, and never did it not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christian.

A volume might be written on this angle, but little space and less than little wisdom plead reference instead to the two large works of Dr. de Purucker: *The Esoteric Tradition* and (an earlier work) *Fundamentals of the Esoteric Philosophy*. Consult the indexes of both, under Christ, Christianity, Esotericism, Initiation, Myths and Allegories, Bible, New Testament, Plato, Neo-Platonism — oh, well, just read them through.

And then seek Plato again. The archaic teachings are there; guardedly alluded to, casually hinted at, veiled, it is true — but they are there. You will find yourself looking back with a spasm of pity for the shallow dismissals of your sophomoric days over 'Plato's word-spinning.' You see at last what he was talking about, and there's a catch in your throat. You grasp.

Which convinces you of just this: that no more than a work of art can a Teacher or the philosophy which he brings be understood when looked at separate from its background. As if that were possible, anyway, for where does the 'background' begin in either one? No one can point to it exactly, precisely. There is, there can be, no sharp cleavage. The picture, the Truth, is ONE. And in the background against which both Plato and Jesus stand illumined what do we see? — the Mysteries and the Mystery-Schools. Both Teachers, we know, were in Egypt — not impossibly much further

East, for there are periods in the youth of each that have never been accounted for in public print. Jesus was an Essene, a member of an esoteric body; he was a Nazar, as was Paul. Plato was a Pythagorean, captive also of the esoteric philosophy. And its Source, its Fountain, was the Mystery-teaching of the archaic past, the world's ancestral Theosophy, some fragments of which, for our enlightenment in the West, H. P. Blavatsky brought.

A book was published a few years ago whose thesis was the identity of Plato's teachings with the Vedânta — *The Message of Plato* by Professor Edward J. Urwick, Head of the Department of Social Science of the University of London (Methuen & Co., London). It was ably reviewed in *The Theosophical Path* at the time by Professor Ryan, so we merely refer to it here. But the author, who made no translation but used existing ones, showed clearly that both doctrines were identical; that behind both was the Wisdom of the East. Yet behind that a still larger background looms, remoter, loftier, more archaic. It is this which is the background of Plato, as it is also of Jesus the Avatâra, Jesus the Christ. Is it too hopeful to paraphrase Plato's familiar words about 'kings being philosophers' and 'philosophers kings'? Surely not. On the contrary, we may confidently look ahead to the time when translators will be Theosophists, and when Theosophists will translate, not alone Plato but the Sacred Writings of the ages, that their essential unity may be shown. Not without its bearing on the future is Plato still loved and read, and we hope that the volume just reviewed is but the first of a series from this pen so steady to that rare translation-gift: the power to fuse into a satisfying unity the qualities of integrity and charm.



RECKON the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.

— EPICETUS

## The Occult Novels of Bulwer-Lytton

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

THESE novels, especially *Zanoni*, are quoted by H. P. Blavatsky as expressing in beautiful and dramatic form the teachings which she herself was expounding; and this fact alone will be for Theosophists a testimonial to their merits, if such be wanted. But Theosophists of today probably do not realize how much Bulwer-Lytton's books meant to some Theosophists whose experience, like that of the present writer, dates back more than half a century, to a time when occult books were few and far between, and the atmosphere of satisfied scientific materialism reigned more unchallenged than it does today. *Zanoni* and *Mejnour* lived in the mind as almost solid realities, and the sublime passages in which their thoughts were expressed dwelt in memory as a daily companion.

To the conventional critic of some literary cyclopaedia these novels will be classed among the author's vagaries; and his microscope will be focussed on what to him will seem faults of construction and wanderings of an unruly fancy. Though we intend to confine ourselves mainly to the particular works in question, we can hardly criticize them without at the same time criticizing the author's novels in general. Let it be our first duty to protest against attempts to measure a genius with calipers; to dissect a grand living whole until all reality and significance is lost in a confusion of meaningless details; to censure an author for failing to do that which he never attempted to do; to overlook his purpose while concentrating only on the means by which he has achieved it. It can scarcely be doubted that so competent and versatile a writer as Bulwer-Lytton could easily, had he so desired, have written things that would fully satisfy the demands of conventional literary criticism; and it is also just possible that he had other aims that seemed to him more worthy of his powers.

Those endowed with the sympathetic faculty of recognising

greatness can see in the author a man of lofty imagination, imagination in the true sense, the imagination that lifts us to the heights of vision and insight; a man of rich and teeming nature, full of human sympathy, of vast experience of life, of wide culture and tireless industry — a genius in short. The writings of such a man are outpourings from a full heart; they come in no ruled and ordered array; they ride roughshod over the laws of formal logic; they come like flashes of many-colored light. Such is not only the way in which genius communicates its message, but such is also the way in which that message is received; for our lives are not ruled by formal logic. The human heart and mind is a phantasmagoria of changing scenes, thoughts and emotions chasing each other helter-skelter in a way which the prim brain-mind would consider very disorderly, but which obey a superior principle of order, beyond the capacity of that brain-mind to measure; and which consequently achieve the effect intended. The Hebraic Solomon, of mighty experience in life, pours forth his teeming heart in a succession of vivid pictures, now rising to the heights of faith and hope, now sinking to the depths of despair; and his songs find their echo in ordinary human hearts who find their own joys and sorrows so faithfully reflected. The finest poem may present a series of images that are inconsistent with each other if measured by rule and compass; but if we can drop the mathematical instruments we may perchance glimpse the total effect.

So it is easy enough to convict our author of looseness in construction, of discursiveness, of long digressions, sermonizing the reader, and many other such alleged faults. But be it understood that we are not satisfied with saying that he achieved his purpose *in spite of* these faults; for we think it nearer the truth to say that he achieved his purpose *because of* these (alleged) faults. In Poe's poems we often feel how his genius was cramped by his elaborate theories of construction; and in many of Stevenson's works we realize that plain ordinary language would have suited the occasion better than the unusual words and over-choice phrasing which he so often employs. *The Strange Adventure of Dr. Jekyll and Mr. Hyde* may be full of inconsistencies and faulty analysis of the hu-



man constitution; but would it have been half so vivid and telling if the author had allowed his brain-mind to get to work on his vision instead of taking the advice of his wife to leave the vision as it was? Was Katherine Tingley's *Aroma of Athens* full of anachronisms and all sorts of features which the critics would condemn as faults? Likely enough, but little they care who were privileged to drink into their souls, to incorporate into their lives, the wondrous magic that was evoked — not in spite of, but (we insist) because of these alleged faults. And so, if *Zanoni* had been constructed by Act of Parliament it would scarcely have outlived the brief day in which it was first published, and we should not now be reading it for the hundredth time without a hint of satiety.

What may perhaps be considered another hall-mark of genius is the fact that Bulwer-Lytton was mercilessly attacked by the established powers for a bad influence on morals — the exact opposite of his intent, the exact opposite of the effect he actually produced. In his *Word to the Public*, published after the attacks on his *Lucretia, or Children of the Night*, he appeals to the public and to people of real intelligence, against these pygmies in high places.

As to the source of his truly wonderful portrayal of occult mysteries, we have always to bear in mind that every man has innate within him the faculties which can bring him into direct contact with the unseen. Next, he was a man of great erudition and untiring industry, born into circumstances which gave him command of ample literary resources. One is tempted to surmise that the author's own personal experience of trial on the path must have had something to do with the matter; but in the absence of anything sufficiently definite on this subject, we must let it pass.

#### "Zanoni"

It will not be necessary to load our pages with extracts from books that are well known and easily accessible. In *Zanoni* it strikes us at once that there are only two adepts (ultimately only one) in the whole wide world, a world so multitudinous and varied in all its other denizens. We have no hierarchies, no orders, no degrees. This is indeed an anomaly, but serves its purpose in concentrating

attention on the picture to be presented; to have attempted to cover too much ground would have shallowed and faded the result. Also, we are at liberty to take Zanoni as a type; though here again it might be objected that his association with such historical realities as Robespierre and the guillotine militates against this. But our previous remarks about consistency and inconsistency will save the situation here. We have in this work a number of different lessons shown in a vivid light. And what adepts they are! Mejnour has been described by H. P. Blavatsky herself as resembling a desiccated pansy between the leaves of a book of solemn poetry. Zanoni, it is true, is a sublime figure; yet his lonely isolation offers no enviable prospect, and is used in the story as a contrast to the healthy life of human love and companionship to which he eventually either attains or succumbs. Again, he has prolonged the exuberant vigor of youth by quaffing the elixir; which seems to make a sensualist, though a refined one, out of him.

Then there is the affair of his love match: it must be realized by the student of Occultism that Zanoni, in order to win the glorious heights to which he is represented as having attained — in order to have overcome the dread guardian of the threshold — must once and for all have put himself beyond the possibility of falling prey to the particular temptations to which he yielded. This is not to underrate the power and holiness of a pure earthly personal love; but, however great and holy such a sentiment may be, it is still mortal, still earthy, and Zanoni has risen above all mortality and earthiness. Nay, does he not by his yielding lose the power of invoking the glorious Adonai, and find that his call is answered only by the dread specter? It would seem that, whatever initiation he may have passed, it was incomplete: there seems about him that which brings to mind the Pratyeka-Buddha, who enjoys bliss at the cost of severing himself from his kind. If so, then we may welcome the sacrifice which Zanoni makes, and see in it the willing sacrifice of the true Buddha, who forsakes his bliss in order to follow the dictates of his Heart. This is surely the lesson the author intends at this point.

The contrast between the loneliness of head-learning — the Eye

Doctrine — and Heart-Wisdom is a favorite theme with Bulwer-Lytton, and often takes the form of a pre-occupied self-satisfied intellectual introvert, who falls prey to the attractions of a simple girl who is an incarnation of the qualities of the heart. We shall find this theme in the *Strange Story*, illustrated by the love of Fenwick and Lilian. We see it here again in Glyndon, oscillating between the lures of head and heart, too young to know what he wants and rashly plunging into everything to find out by the test of bitter experience.

In the experiences of Glyndon we have a most dramatic portrayal of what awaits him who through rash ambition forces himself into realms for which he is all unprepared. It may seem to some that the adepts unduly lured the aspirant to his doom; but, as explained to him by Zanoni, it was the demand of Glyndon's own impetuous desire that prompted him to make a call such as no Master has the right to refuse. The Master may warn and point out the dangers, and if the call comes from the passions alone, he may refuse; but if he discerns a spark of genuine aspiration, he may not spurn it. Thus Glyndon goes through the fires of purification, due to the admixture of unworthy motives; and success awaits him in the future. In this drama we have an actual fluid elixir, and other physical means, employed by the two Adepts; and while it may suit some to regard these as merely symbolical, yet we must remember that analogy runs throughout nature. That actual fluid elixirs exist and are used cannot be denied, unless we are prepared to reject evidence as strong as what in other cases we are ready to accept. It may be that Adepts of a high order do not require, or do not resort to, such physical means; yet physical means are not in themselves to be despised. It is only when the physical *replaces* the spiritual that the opprobrium of black magic is applicable; to the pure all things are pure, and there seems no reason why a Master of White Magic should not avail himself of the bounties of Nature on all her planes.

The Dweller on the Threshold has passed into language: it is the great Lord of the Underworld, the ruler of the lower kingdom, the Satan that tempted the Christ with all the riches of earth. It

lurks in the recesses of every human nature, harmless and beneficent so long as its power is not challenged; but once we make up our mind to scale the heights, we must either master it or succumb. Glyndon tears aside the veil while he is yet fresh from the fires of lust and filled with the pride of passion; and evokes — the dread presence. Once summoned, it cannot be dismissed; and we learn how he goes forth from his trial, his blood tingling with quenchless desires to attain, but doomed to perpetual dissatisfaction. It is only when plunged in worldly pursuits that he is free from the presence; but let him for a moment aspire, even though it be in painting a picture, and the Dweller is by his side. Only one thing can lay it — unselfish love; but it is his sister, not himself, who by her sacrifice of life for him, evinces this love.

Contrasted with the Rajah of the Senses we have the glorious Augoeides, the Shining Form, the Mânasaputra in man; and perhaps we may see in Adonai (though not clearly distinguished from the other) that Ātman which, shining in all men, is universal, and particular to none.

We cannot but feel that Zanoni ultimately chooses right in abandoning his glorious isolation at the dictates of his heart. When he took his first initiation, far away in the past, he must have left an important part of his belongings behind, and had to come back a long way to fetch it. The object of his love makes but a poor figure, considered from a worldly standpoint; but the real bride was veiled from sight behind the earthy vestures; and the marriage is consummated, as alone it could be, beyond the tomb—in a region left vague, tenanted only by God and his angels and the souls of the blessed.

#### “A Strange Story”

In the *Strange Story* a different chord is struck; for instead of the romantic atmosphere of Zanoni, the setting is that of conventional upper-middle-class respectability. Not amid Italian moons and spouting volcanoes, not amid brigands and guillotines, does the occult manifest itself; it obtrudes itself upon the tea-table and flusters the prim old maid. At the very beginning we have a most important lesson: the effects of Karman, as concentrated by the

curse of a dying man. The narrator and hero, thoughtless in his physical vigor and intellectual pride, so mercilessly attacks the beliefs of the poor old doctor who believes in hypnotism and consults clairvoyants, that he brings about his death from the poverty due to the ruin of his practice and the mortification attendant upon the loss of repute. The curse is fulfilled in detail throughout the book. It is by the very magic whose existence he has denied that Fenwick is thwarted in ambition, success, reputation, and love; and brought well-nigh to the scaffold. But note well: his fault was not due to want of heart but to wrongness of head and to heedlessness. The Karman is therefore restricted in its sphere of action, and he ultimately wins through. Those who tend toward a too narrow and rigid interpretation of Karman may find a difficulty in analysing the situation that arises from the curse of the dying man; but Karman acts on all planes, and all men are inextricably interwoven with each other; so that the problem of tracing the complications of this universal law is one of infinite difficulty. Here again we have Bulwer's favorite theme of the contrast between cold intellectualism and sympathy; and illustrated in his favorite way — that of love between a man of intellectual pride and a woman who is all heart, a man with a complex and 'logical' mind and a girl who sees with the intuitive eye of the heart. Those who have understood the teachings in *The Secret Doctrine* about the Divine Hermaphrodite will know that these two sides of human nature exist (or existed) in the so-called past as an undivided whole, which has become separated. May we not see — did not the author see — in these attractions between the two representative types of mortal beings, an attempt to recombine the sundered fragments of the soul; ending so often, in earthly life, in anticlimax, and to be realized only in that land far away where alone ideals are found? Leaving aside the personal mask, we see that, in the idyll of Fenwick and Lillian, a victory is achieved, whose full meaning pertains not to this muddy vesture of decay.

As in Zanoni, we note the isolation of the magician (in this case a black one) and the absence of anything like lodges and orders of adepts. But we may perhaps suppose these to be im-

plied, while recognising that an artist is neither a photographer nor a map-maker, and that he necessarily and of intent eschews the vagueness of comprehension and of detail in order to present a vivid picture. We can hardly suppose that a novelist who should be scrupulously exact would be very interesting; so no fault can be found with this circumstance. Here however we have a new feature introduced in the contrast between the white magician, represented by Derval, and the hideous monstrosity Margrave; while the existence of a lodge is indicated by the fact that Derval is said to have obtained his wisdom and power from Oriental dervishes.

There can be nothing more graphic and at the same time accurate than the description of the three fires in the brain of the entranced Margrave, as seen by the also entranced Fenwick. The red fire of animal life; intertwining with it, the azure flame of the intellectual life; while sitting apart and enthroned is the silver spark of the essential spiritual being. Even for Theosophists, well-read as they may be in the teachings as to man's compound nature, this is well worth reading for the intense power with which the truths are brought before the eye and made real. And what could be more vivid than the portrayal of the loss of the soul; how, in the vision, the whole career of Margrave is compressed into an episode, which in the actual narrative spreads itself out in what we know as time. The red fire waxes lusty, and calling to its aid the azure flame, it wages war against the silver spark, until at last that spark, with many a tear and lamentation, forsakes its desecrated shrine, leaving that shrine to the devastation and destruction of the triumphant foe. We are reminded of Poe's 'Haunted Palace,' where the 'Spirits moving musically to a lute's well tuned law,' are replaced by 'Vast forms that move fantastically to a discordant melody . . . and laugh, but smile no more.' Ah, pity that Mānasaputric light, for it has failed, and must slowly and patiently build itself a new shrine; yet in the realms wherein it dwells, perchance even sorrow is a melody sublime. Far more is our pity due to the doomed rebel, who, in his attempt to carry captive his own immortal Soul, has eternally cut himself off from that Soul — the root of his existence. In Arabian tales some potentate

builds himself a palace replete with all the riches that earth can furnish, and craves but one final boon—a roc's egg to suspend within the dome. The egg is found and suspended: the whole fabric instantly vanishes in ruin and nameless dust. Such likewise was the fate of those who strove to pierce the vault of heaven with their tower, and thereby brought down the celestial fire to their utter destruction.

The whole mystery of the man who loses his soul unfolds gradually and is not made clear until we have reached the last chapter. Beginning as the headstrong Louis Grayle, he falls foul of his comrades and starts a career of selfish ambition. In the East, when stricken to death by the fatal scourge, he is rescued by a holy dervish who administers the elixir. He murders the dervish to obtain the elixir. Wakes up, not knowing who he is, whence he came. Believes himself to be the natural son of Louis Grayle, whom he but dimly remembers and about whom he strives to get information. Takes the name of Margrave. As Margrave he evinces a curious double consciousness, working evil spells in his astral body, and knowing nothing about it in his waking life. The evil genius guides his acts, yet in the waking state he is only dimly conscious of it. This is brought out in the scene where Fenwick casts him into a trance with the magic wand and compels the disclosure.

This book is so replete with details of magic lore, pointing to a very extensive research by the author, and filled in by his wonderful truth-seeing imagination, that we can only refer briefly to a few. Here again we have the elixir, as an actual fluid, and we have the magic wand, the circles with lamps burning a mystic spirit, the double triangle, and other appurtenances of ceremonial magic. In the hands of Margrave, these things may be considered orthodox; but Sir Philip uses some of them also.

Between the incredulous (or credulous) scientific skepticism of the unconverted Fenwick, and the occult truths brought out in this book, we have the ingenious brainy hair-splitting Faber, an intolerable old bore, whose theories are set up only to be knocked down; and whose discourses provide the reader with ample opportunity for skipping. Worthy of note is the utter contrast between

the beautiful Margrave, whose radiant presence is a delight, and Stevenson's Hyde, who has an aura which gives everyone the horrors at first sight. But then Jekyll is also a detestable character, and the whole analysis is faulty — which does not at all prevent the book from accomplishing its purpose.

#### "The Haunted and the Haunters"

The story called *The Haunted and the Haunters: or the House and the Brain* is most unfortunately nearly always found in its mutilated form, accompanied by a note which tells us that the author suppressed a part of it (when republished from its original form in *Blackwood*) for fear that it would interfere with the plot of his *Strange Story*. But the part suppressed is far and away the most important part. We are left with a very capital ghost story and with speculations that the phenomena are due to the distant workings of a black magician. But in the missing part the narrator actually meets this black magician. This being is unique; he is the only one of his kind in the whole world, so far as we can make out. And this is of course impossible. But again it is pertinent to say that the author's aim is to paint a vivid picture, unencumbered by unnecessary details and elaboration. For those who have not read this latter part of the tale, it may be well to summarize its purport. The man (whose portrait, it may be remembered, is found in the hidden room in the haunted house), is a being endowed with immense force of will and a natural power of concentration and attraction towards the occult. But he is wholly without conscience, and is a sensualist. By means of his mighty will, and the secrets he has discovered, he can defeat death and prolong his life indefinitely. From time to time he arranges an apparent death, schemes the transfer of his enormous wealth, and reappears in a new age and a new guise. He is identified with several distinct characters in history. He throws the narrator into a trance, wherein the narrator obtains the power of supreme clairvoyance and reads to the magician his future: how he will yet live to play a part that will fill the world with amaze; but how in the far distant future he will be hunted down by all humanity and will



perish amid polar snows, his titanic will subdued at last.

Such a man might exist; such a man as I have described I now see before me — Duke of —, in the court of —, dividing time between lust and brawl, alchemists and wizards; again, in the last century, charlatan and criminal, with name less noble, domiciled in the house at which you gazed today, and flying from the law you had outraged, none knew whither; traveler once more revisiting London with the same earthly passion which filled your heart when races now no more walked through yonder streets; outlaw from the school of all the nobler and diviner mysteries. Execrable image of life in death and death in life, I warn you back from the cities and homes of healthful men! back to the ruins of departed empires! back to the deserts of nature unredeemed!

This story is written with great power; it produced a great and lasting effect on the present writer, who first read it a few years before he heard of Theosophy. But it produced a weary conflict within him, because, the magician being so black, an antagonism arose between the ideals of power and knowledge on the one side and conscience on the other. This discord was happily resolved by the discovery that white magicians existed. If we wish to use this tale as a symbol, may we not say that such an evil entity as is here depicted forms a part of the make-up of most of us? On any theory which supposes that such elements of our compound nature can be isolated, and thus stand naked in all their good or evil qualities, as the case may be, we may contain within us such a being, seeking to master the possession of our instrument and tending towards the production of a Margrave or a Hyde.

The theory of hauntings propounded in this story represents the effects of a powerful mind, aided by application of occult means of a more or less physical nature, in vivifying the astral light, so that its preserved images of crime and misery clothe themselves in visible forms and enact mechanically a drama of events of the past. The struggle between the narrator and the overpowering evil will of the black magician is especially worthy of notice. Though every faculty of body and volition is crushed down, though he yields even to *fear*, yet he summons a courage that is above even that fear — pride, he calls it — rises to a plane whereon the sorcerer cannot act — and conquers.

## New Universe, No. 3\*

A. TREVOR BARKER

THE third number of *New Universe*, the organ of *The Friends of Madame Blavatsky*, edited by Beatrice Hastings, has just come to hand, and as usual it contains plenty of material of permanent value for the defence of H. P. B., besides news of the increasing success of the campaign from pretty well all round the globe. The work of Beatrice Hastings has received strong support, we believe, from the majority of those Theosophical organizations for whom H. P. B. has not become a back number. A volume of goodwill for the success of this work has been created, and it is safe to say that it will continue in increasing measure as long as the campaign is conducted more or less on the lines which have been announced and followed to date. We are glad to see in the current issue of *New Universe* that its Editor intends to steer clear of "Theosophical politics." This, of course, is absolutely essential, because otherwise there is a possibility that destructive elements under the cloak of devotion to H. P. B. may attempt to create centres of disturbance among Lodges whose members are quite properly engaged mainly in the study and promulgation of H. P. B.'s philosophy. For this reason we cannot sympathise with the suggestion made on page 2 that every F. T. S. should devote all his time to the work of vindicating H. P. B. and should demand that Lodge lectures shall be devoted to the same end. We cannot help remarking that if Theosophical Lodges were to attempt to turn over the whole of their activities to this campaign for the defence of H. P. B. on the lines suggested, public audiences would very soon melt away and cease to be interested. In our view a much better way would be to include in Lodge programmes from

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time to time a lecture based upon the splendid Defence material which has already been published and is constantly being added to. In this way interest and enthusiasm would gradually be aroused.

Mrs. Hastings declares that she is astonished at the way Theosophists have bought her two volumes. The reason for this is two-fold: the work has gained recognition first because of its inherent merit and the literary ability with which it is conducted; and second because certain Theosophical organizations, including our own, have not only lent the weight of their approval, but have given a considerable amount of free publicity. We should be very sorry to see this enthusiasm and goodwill alienated or checked by anything which might look like undue interference in Lodge affairs by members of the F. M. B.

We conclude this friendly criticism with the hope that all F. T. S. who can do so, and every individual Lodge, will subscribe promptly to *New Universe*, the support of which is if possible even more important for the success of the Defence campaign than the purchase of the volumes. We know that readers will be intensely interested to hear that in *N. U.* No. 4, shortly to be issued, some pages are devoted to the attack by *Ephesian* in his book *The Mysterious Madame*.



### GOOD NEWS FOR STUDENTS AND LIBRARIES

By arrangement of A. Trevor Barker with Messrs. Rider & Co. of London, England, the following notable reductions in price are now current in the U. S.:

**The Mahatma Letters to A. P. Sinnett:**

Compiled by A. T. Barker now \$6.00

**Fundamentals of the Esoteric Philosophy:**

By G. de Purucker now 5.00

**Occult Glossary:** By G. de Purucker now 1.50

# Science and Research

*Conducted By* C. J. RYAN, M.A.

## **Modern Science develops a Soul!**

H. P. BLAVATSKY would rejoice at the recent development of higher scientific ideals and at the practical form they are taking. Dr. L. P. Jacks, the well-known philosopher, remarked in a recent broadcast that while in old days prophets overawed the people by crying: "Thus saith the Lord," in these days we get the same effect by: "Thus saith Science." Religion, which once gave hope and comfort has almost lost all its authority, and science, with its soulless doctrines and aloofness from the 'humanities,' has brought the world to the pass which we see before us. At last, however, we see the beginning of a greater hope. Science promises to become ensouled.

In 1936, at the Harvard Tercentenary, and later in England, great scientists declared that our collected knowledge should be directed by moral force, and at the recent meeting of the American Association for the Advancement of Science at Indianapolis, the sense of responsibility of scientists to society was emphasized. Dr. Conklin, in his retiring presidential address, challenged the Association to shift its center of gravity from the mere acquisition of knowledge for its own sake to science for the true benefit of mankind. Science has provided tools and unloosed powers which have been perverted into wrong channels. It has now to accept the responsibility of teaching man to use them wisely.

According to Dr. F. R. Moulton's Report of the Indianapolis meeting, in some respects the climax of the proceedings was the resolution passed by the council inviting the British Association for the Advancement of Science and others to co-operate in making right instead of might the ruling power in human life. Speaking

in the Temple at Point Loma a few weeks ago, Dr. G. de Purucker referred to the awakening of science to its responsibilities, and spoke of the remarkable phenomenon that is taking place before our eyes of a soulless body beginning to be ensouled. "Ideas rule the world," and one of the most important objects for which the Theosophical Society was started was to stem the tide of materialism for which science had been so largely responsible. He spoke of the tremendous advance toward Theosophy that would take place when our scientists, "the High Priests of Nature," envisage the fact that not merely Truth but Justice and Right constitute the framework of the universe, and are not mere 'by-products.'

More than fifty years ago, in the heyday of materialistic science, one of the Masters of Wisdom wrote the famous letter to Mr. A. O. Hume criticizing the unsympathetic attitude of scientists in regard to the higher welfare of humanity. We can quote only one passage:

Exact experimental science has nothing to do with morality, virtue, philanthropy — therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares.

— *The Occult World*

The new attitude of scientists is another sign, among many, of the influx of Theosophical ideas into the West which was started by the Eastern Sages at the propitious time.

#### Have Animals Souls?

Dr. Robert Broom, the distinguished South African biologist and anthropologist whose advanced views (in the Theosophical sense) about Evolution have frequently been mentioned with appreciation in these pages, has just created a stir by publicly stating that man may well have more than one soul, and that even the animals and plants may not be destitute of souls of some kind. Such utterances coming from a scientist of his standing are of value in clearing the way for a wider understanding of human re-

lationships and the underlying unity of all forms of life — universal brotherhood, in short — the basic principle of Theosophy. We quote a few significant passages from Dr. Broom's letter to *The Rand Daily Mail*, December 4, 1937:

When I first, in 1931, made the revolutionary statement that evolution is practically finished, I do not suppose that anyone agreed. Soon, however, Julian Huxley, on looking into the matter, had to admit that I seem to be right. . . .

The facts are beyond all question. Of course, there is room for considerable modification. Man may evolve into a Super-man, but he must remain physically a man. He may lose his little toes, he may lose his wisdom teeth, he may lose his lateral incisors, but he must remain a man. . . .

With regard to the soul question, there is room for greater differences of opinion. Sir Arthur Keith certainly differs from me. . . . But that does not prove that they are right and I am wrong.

"Evolutionist" [a correspondent] says, "If the Mind, or Soul, be the source of intelligence and not the brain, then, as they all have a certain amount of intelligence, it follows that animals, bees and ants also have souls."

Here I quite agree and am quite willing to give souls to all living things, even plants. The Amoeba (a primitive single-celled animal) acts as if it were an intelligent being, and certain *foraminifera* make the most careful choice of sand particles and little calcareous plates to build up their houses. Further, all living cells act as if they were controlled by some intelligence. A skilful human builder, if given prepared materials, can build a house, but living cells can build much more skilfully, and they, further, make their own bricks and tiles and windows. . . .

Freud, Adler, and Jung have shown that man is a good deal more complex than was believed even fifty years ago. So complex is man that recently a famous American scientist, Alexis Carrel, has written a book, *Man the Unknown*. Not only does it appear that man has a soul, but it almost looks as if he has two souls — a conscious one and an unconscious, and possibly the unconscious soul controls all the cells of the body. . . .

We are still far from a solution, but I think we can say without any hesitation that the solution of the materialists of the Victorian era is quite unsatisfactory.

— R. BROOM, Transvaal Museum, Pretoria

It is not very long since H. P. Blavatsky was criticized for her 'unscientific' teaching, derived from the Ancient Wisdom and her own knowledge, that man has a compound nature of several inter-blended 'principles,' which might, for want of a better English word, be called 'souls.'

### Antiquity of the Domesticated Cat

It has always been understood that the Egyptians were the first to tame the cat, and that from Egypt the domestic cat spread to other countries, reaching China about a couple of thousand years ago, and England about A. D. 900. To the surprise of archaeologists, foot-prints of a cat chased by a dog have just been found at Chanhu-daro, one of the cities recently excavated in the Indus Valley, north-western India. The two animals scampered across the surface of a brick which was still soft, and by chance the impression has been preserved for our instruction. This Indus civilization is very ancient, having neared the end of a long career at least five thousand years ago. The revelation that a highly advanced culture existed in India at such distant times, which was made a few years ago, is one of the outstanding events in archaeological research. No one in the West dreamed of such a possibility yet here are the remains of cities with excellent drainage systems, well-built houses, statuary that is comparable with the Hellenistic Greek, a highly developed script, etc. When we say 'no one imagined such a possibility' we must except H. P. Blavatsky, who frequently referred to the existence of a high civilization in India at a remote period and said that British archaeologists would discover it some day. In regard to the antiquity of the art of writing in ancient India, which may have been practised 12,000 years ago, she says, she cannot conceal her scorn of the philologists of her day (even Max Müller) who believed that it was unknown in Pânini's time, only a few centuries B. C.! How did she know so many historical and scientific facts, unsuspected or denied by the highest authorities in her day but now brought to light!

Now it appears that among other appurtenances of modern civilization the ancient inhabitants of the Indus Valley were possessed of the domestic pussy about four thousand years before it reached western Europe. (The savage and untamable *wild-cat* was, and is, widely distributed throughout the world.)

An apparently minor discovery like this is often of great significance in providing clues to unsolved mysteries, and we shall look

forward to further discoveries of the antiquity of the domesticated cat in other parts of the Orient.

### **The Minnesota Girl**

In the dry bed of a lake in northern Minnesota the bones of a prehistoric girl were found a few years ago, and great discussion was aroused in regard to the time when she lived. The school that sees man as a very recent arrival in America declared that she must have been buried long after the silts in which the bones were found were deposited and would only be 500 or 1000 years old. The Geological Society of America was recently informed, however, that the bones were as old as the sediments, i. e., from 18,000 to 20,000 years old, and the controversy is probably closed in favor of those who are working for a great antiquity of man in America. The main objections to the theory that man in America was contemporary with man in the Old World lie in the fact that no undisputed remains of such enormous antiquity have yet been found, and that no anthropoid apes' remains have been found in America from which he could have descended! As the majority of scientists are abandoning the Darwinian idea that man came from any known anthropoid in favor of the theory that he came from a common root-stock of far greater antiquity, the establishment of considerable age for the Minnesota girl is of importance, though of course she is a mere child in comparison with the English 'Piltdown Woman' and other Old World inhabitants who lived nearer a million years ago.



FEAR of human beings can be dissolved solely by that bond which binds the individual to humanity. Only that individual can go through life without anxiety who is conscious of belonging to the fellowship of man.—ALFRED ADLER in *Understanding Human Nature*, p. 238



## Send In Your Questions!

### Buddhism and Theosophy

Could you give a little explanation of the difference between Theosophy and Buddhism as it is generally taught today amongst the masses?

*(Question asked at a Public Meeting, Dublin, Ireland, October 5, 1937)*

*G. de P.* — That is a good question, and one I like, because if I were not a Theosophist, I most emphatically would have accepted the doctrines of the Lord Gautama, the Buddha, as the most humane, the most philosophic, the most generous, the most princely, not only in their attitude towards men, but in the effect they produce upon men.

The difference is that between the mother and a very lovely daughter. The sublime mother is Theosophy, the lovely daughter is Buddhism. I would say that even as Buddhism is practised today, some 2500 years after the passing of its great Founder, even today it is the most theosophical of all the religions existent, the most generous, the most tender in its understanding of human problems; and in its dealing with them, without a vestige of anything that is harsh, unkind, or colored by hatred in any form. It has no doctrine of arbitrary punishment. Its doctrine of retribution based on cosmic law or *karman*, is retribution infinitely just. The evil that ye do will live after you, and ye yourselves the doers of it will meet it one day, and until ye undo the evil that ye have wrought it will abide — wonderfully logical, satisfying, and comforting.

Just see how this takes hold of the human heart. The true Buddhist says of his injurer: "He has injured me terribly. I pity him. I desire no revenge. That would be but adding my might to the evil that is wrought, for some day the evil that he wrought upon me will fall, helpless man, upon him, and in addition he

will have the evil that that evil-doing wrought in his own character. A double evil. I, his victim in this life, will receive recompense, double the recompense of the wrong, the injury, done unto me, because I shall have retributive compensation for the wrong, and because I do not in my turn hit back at my injurer, I have the increments of strength of character thus growing out of the injury wrought upon me, which is a double good to myself, who have suffered. I have the recompense in my own soul, that I know how to be patient and strike not, hit not back."

Divinity breathes through that. It is the very heart of pity, of compassion. And that is pure Theosophy. In other words, Buddhism is but a lovely daughter of a still more lovely mother. Christianity is its daughter, Brâhmanism is its daughter, Taoism, all the religions of India, Persia, China, Egypt, of ancient Europe, and of the Americas. They all sprang from this one source, our God-Wisdom, as we call it, kept in the Guardianship of the Mahâtmans, greatly evolved men. But I think that Buddhism is the loveliest of the daughters, because the truest. Fidelity has crowned her. Justice has followed her footsteps.

#### **The Purpose of the Pyramids**

What was the real purpose of the building of the Pyramids? — S. H. W.

*H. T. E.*—When speaking of the pyramids, reference is usually to those of Egypt and chiefly to the Great Pyramid of Cheops. All these Pyramids, whether in Egypt, Central America, or elsewhere, are records constructed for the preservation of sacred knowledge through the dark ages, to be available to posterity. The Mighty Ones perform their great works and leave everlasting monuments; under their supervision the great pyramids were built, when Dhruva was at his lowest culmination and the Pleiades looked over his head. Pyramids are part of the various stone monuments erected by those Initiates who journeyed to many lands for that purpose.

In seeking to explain the meaning of these records we are faced with the difficulty of interpreting an ancient science into terms of modern ideas. The science of those days was a comprehensive

whole, which has become decomposed into sundered fragments, which seem to us to be unrelated to each other. The single purpose in the minds of the builders seems to us like a number of different purposes, competing with one another in the minds of various antiquarians. Were the pyramids initiation chambers? Were they records of astronomical data, or of mathematical truths, or of standards of measurement? They were all of these, and perhaps they could not be any one without being the others also. When the candidate passed through the processes of initiation he enacted in his own person the selfsame processes which occur in Kosmos; hence the size, shape, and orientation of the passages and chambers signify at once Kosmic and human mysteries. A profound lore of numbers and measures and their relation to the Kosmic plan enabled or impelled their architects to build their records according to these forgotten mathematical principles. Many investigators have discovered fragments of this lore, but have not succeeded in reconstructing the whole out of the fragments. Each is prone to fix on his own particular fragment and worry it to death, often cooking his figures and running into extravagances, the while he censures his rivals for committing the selfsame fault. The angle between a side of the base and the slant height is in the neighborhood of  $51^{\circ} 50'$ , and within the limits of difference of only three minutes of arc we obtain three remarkable results: (1) the periphery of the base is  $2\pi$  times the height; (2) the cosine of this angle is .618 . . . , the ratio of the Divine Section; (3) the ratio of the slant height to a side of the base is that of the ten-month lunar year to the solar year. If a certain cubit is used as unit, the side of the base gives the number of days in the solar year. Certain of our measures, usually believed to be arbitrary and modern, are thought by some to be based on kosmic facts and to be preserved in the Great Pyramid. Ralston Skinner and Piazzzi Smyth are much quoted in *The Secret Doctrine* in reference to the symbology of names, numbers, and measures. That the decimal notation was used is shown by the fact that certain significant numbers are derived from each other by permutation of the digits, which would not hold good in any other scale or system of notation. The orienta-

tion shows the four cardinal points and symbolizes the four Elements.

As to the age of the Great Pyramid, it is hinted by H. P. Blavatsky to be at least three precessional cycles, which is about 78,000 years; the evidence for which is explained in *The Secret Doctrine*, II, 432.

### Puzzles in Evolution

According to Biology the lower animals and plants are in some cases so much alike as to be separated only by an arbitrary classification. If evolving souls manifest first in plant forms, then in animal forms, we are forced to the conclusion that a one-celled animal houses a more evolved soul than an apple-tree or a redwood which contains many cells.—H. M.

*L. G. P.*—In your question you have pointed out certain similarities between some forms of plants and animals, especially those forms representative of the lowest grades of these two main classes of entities, or kingdoms. So far as I have been able to understand, we are not to think of evolving souls as passing from kingdom to kingdom as you might 'cut across' from one highway to another on a trip south. Think rather of each kingdom as existing for a purpose, i.e., in order to provide the means for a certain class of entity to pursue its pathway right through, and thus help to bring that kingdom to its fine flowering, let us say, before the time is ripe for the monads composing that kingdom to advance and form the basis for a higher kingdom. Such changes will not be made until the dawn of a new planetary manvantara. We should remember moreover that all of the forms, whether of the animal or the vegetable kingdom are on the physical plane, and that for a stream of entities to pass into, or form a kingdom, it must do so by a process of 'precipitation' from astral forms into physical encasements. It is just those elementary forms of life in any kingdom that are closest to the 'precipitation-point' that are so similar to one another. The same holds true regarding the human kingdom, but in this latter case, there are no visible remains which would instance the condition of mankind when he was cell-like, during the first Root-Race in this Round. Such records of the early condition of humanity are in the astral light, and are therefore unseen. Could

you see them, you might well exclaim "How like a one-celled animal, or one-celled plant!" But you would realize that you had under observation a relic of long-forgotten humanity. Therefore, I would not consider your diagram with its arrows representing the progress of a monad from one grade of plant-evolution springing over to a corresponding grade in the beast-evolution, and then back again into the vegetable kingdom and so on, as being the correct one to use. Think rather of each kingdom as providing the means for its evolving members to work out fully and completely the destiny of that kingdom, which, obviously, is the bringing into activity all of the characteristics peculiar and appropriate to that kingdom, and which characteristics are still partially latent within those evolving monads that make up those great life-waves which we call the Kingdoms of Nature.

## Our Two Invisible Companions\*

KATHERINE TINGLEY

THESE two forces: the physical dominated by the spiritual, the mind illuminated by treasures of truth and inspiration from the Higher Self, these two, working together, will bring about results that are unbelievable. Nor will it take all eternity to bring about these things. The very atoms of our body can be touched by the fire of divine life and brought into harmony with the mind and soul, controlled as the master musician controls his instrument, by the Higher Self.

For life is Light and Light is life, and the Christos-spirit is in everything in degree. Could we sit at the feet of the Law like little children, could we free our minds from misconceptions and learn from nature and listen to the Christos-voice within, oh what revelations would come to us! We should then be able to say, *This is immortal and that is mortal; this belongs to the animal nature of man, and that to the spiritual.* The power to do this is the power

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\*Reprinted from *Theosophy: the Path of the Mystic*, pp. 22-25.

that we need, arousing us from the dead, so to speak, and bringing to us light and illumination.

From the time that a vow is taken the disciple has ever with him two forces: two invisible companions formed of his own essence, one evil, one divine; the secretion or objectivation of the opposite poles of his own self-consciousness, they represent his good and evil angels, the Augoeides and its counterpart, each seeking to absorb his being. One of these in the end must prevail over the other, and one or the other is strengthened by every act and thought of his life. They are his higher and lower potentialities passing slowly into potency, as the energies (both good and evil, note) . . . are awakened. . . .

Our problem is to transfer more and more of ourselves to the real battle-field. That field is one that consists of the feelings and thoughts of men; therefore, by right feeling and thought is the battle maintained. Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have seized them and made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur; in dwelling on the conception of Brotherhood. . . .

Yet never can we reach that point of spiritual discernment until we have found within our own hearts something new: a larger sympathy for all that lives, and a broader, deeper, grander conception of human life and the superb laws that govern it.

I think each is a focalization to a point of all the good and all the evil elements to which we have given conscious life in the past. At each moment, as we consciously incline toward good or evil, one or the other feeds into and fills the mind. And it is obvious that the point of connexion with either is that failing or virtue to which we are most inclined. However small a point, it must, if encouraged, lead to and involve all the rest on that side of the stores of our nature and the universe. If this is true, it follows that to give our *conscious* volitional encouragement and backing to any fault or any failing, is *an immensely pregnant move downward*.

But if effort be continual, if no failures or falls discourage the

aspirant and are always followed "by as many undaunted struggles upward," he has always the help and counsel of the divine 'Daimon,' the 'Warrior'; and victory, however far away, is certain. For this is an unconquerable power, "eternal and sure," an actual presence and inspiration, if you will but recognise it, having faith and faith and faith.

## The 'Black Art'

WM. J. HOUSE

**C**ARAMBA! The whole village was agog with the scandal of the thing. Its traditional piety was seething in hot revolt. Arturo Balboa, but lately in the service of the Duke Anselmo, who had just returned to Spain from Florence, brought the very latest news! Galileo (who indeed *was* he?) with incredible effrontery had asserted in the hearing of all Italy that the earth was not flat! It was round, said he — yes, as round as an orange! And to make matters worse he had even had this absurd idea set forth in a book that all who could might read of it.

Why must some folk be always itching to find a thing they may proclaim as new? Why not be satisfied to see things just as they are, with the eyes the good God gave for that very purpose? El Señor Cura had said that the earth was certainly flat — that itself would be sufficient for any; but also there were every one of ten people in the village who had been to the coast of Portugal and had seen with their own eyes that awe-inspiring sight, the edge of the world far off over the ocean.

A few of the older ones also remembered well how one Carlos Beltrán had tried to spread among them a story about a certain Cristóbal Colón, who had sailed beyond the edge of the world and come back safely! Carlos did not last long in the place.

But there was even more to this new nonsense that had just come to their ears. Not satisfied with the ridiculous statement that the earth was round, this Galileo (the rack would soon put sense into him) also had the impertinence to maintain that the sun

*did not move through the heavens above!* Ho, ho! Will there ever be a limit to the crazy notions of these idiots? The earth — how was it that he put it? — the earth slipped along under the sun! Yes, and see you now! Not only was that madness, but blasphemy as well; for did it not say in Holy Writ that the prophet Joshua commanded the sun to stand still? How could it stand still unless it was already moving? Explain that if you can!

Could we but lay our hands upon this Galileo, we would soon put an end to his foolish fancies. We would fasten him in the market-place and turn his silly head around in time with the sun moving above him until he tired of his crazy ideas. . . .

Now, it was directly because of this purveying of news by Arturo Balboa that Don Sebastian de Mendoza came by his undoing; and that through the vice of his enthusiasm. He had taken up his residence near the village to enjoy the remote and unhurried quiet of the district. And when Carlos Garrido, as he was so often wont to do in the evening, climbed the hill to give Don Sebastian the news of the day, he found him as usual quietly meditating in his garden.

Declaiming with great gusto upon the iniquity of this Galileo, Carlos felt sure that it was his eloquent presentation, as much as the news itself that was evoking the obviously increasing interest of his hearer. For presently the grave face of Don Sebastian lit up with a great light and he exclaimed, "Ah, I knew it! I knew it!"

A chill of suspicion swept over Carlos. He drew back coldly. Don Sebastian, with half-closed eyes and knitted brows, was muttering to himself: "At last! At last the time is come when we may work openly instead of in secret. I must go to Florence, and myself talk with this Galileo!" Then, coming suddenly to himself, he saw his mistake reflected in the troubled eyes of Carlos, and hastened to cover the matter by remarks concerning the unwisdom of straining the imagination beyond the limits set by God. But Carlos had lost interest in news-purveying for that evening. With an eerie feeling creeping over him he went back down the hill to the town. Whom should he speak to about this? Was Don Sebastian in his right senses? Could he have misunderstood



what Carlos had just told him? Why that abstraction and low-toned muttering? Carlos consulted his wife, and they decided that it would be better to say nothing at present.

And that was the way his wife presented it to her sister María a little later, and the way Carlos explained it to his brother-in-law Matías, at about the same time but in a different place. Consequently, when María and Matías hurried home to tell each other that it had been decided not to mention Don Sebastian's peculiarity at present, they discovered that each had heard the same news. They therefore asked two or three others whether they also had heard of the matter. No, they had not. But it was a fearful suspicion to lay on anyone. Had this new madness about the earth being round begun to take root here amongst them? Would it not be well to go up the hill to Don Sebastian's house to just look around? They might get a little more certainty in the matter.

Thus it was that María and Matías and several others stole up the hill in the dusk of the evening.

The house was dark. No doubt Don Sebastian had long since sent his housekeeper home. They moved quietly. There seemed to be nothing unusual about, and they were just on the point of turning home when the sharp eyes of María noticed a gleam of light through one of the shutters behind the rhododendrons. Presently they were peeping in turn in horrified fascination at the scene within!

The Black Art! Yes, undoubtedly it was the Black Art! There on the center of the table was a polished red globe, looking like blood itself as it reflected the light of several candles set at odd distances around the room. And sidling stealthily around the table, twirling a black globe in his trembling fingers, was Don Sebastian himself, his face pale and intense as he muttered some fearful spell.

With beating hearts they gathered in a knot outside the garden gate. The thing which they had been taught to fear most in all their village traditions was right here amongst them! "El Cura! El Cura!" They started in a body in the direction of the home of the village priest, and then as suddenly stopped. For the mo-

ment they had forgotten that only yesterday he had gone on a journey which might last several days. What next, then? "The inn! The inn! Pedro will know what best to do."

Down the hill they rushed. The younger and lustier arrived first and began the clamor. The older ones gathered recruits as they panted along, and presently the inn was a babel of indignant questioning and speculation. Pedro seized an iron tray and a mallet, climbed upon a bench, and beat such a clangor as subdued them all to silence.

"In the name of good sense," he cried, "let us have peace for a moment! Who knows whether el Señor Cura went away by the valley road or by the hills?"

"The valley road," shouted several.

"Then do two of you go after him. You, Matías; and you, Felipe! You say you saw this thing happening behind the shutters, do you not? Then do both of you find the Cura and tell him your story! Waste no time upon the way. He may have gone only five miles; he may have gone fifteen — who knows! But find him quickly; we shall have no peace until he comes or tells us what is to be done."

Matías and Felipe hurried away on their search. But even when one is hurrying there is surely breath enough for a little conversation; and their hearers, as many as could, gravitated immediately to the inn. It was good for business, certainly; but level-headed Pedro, sensing the frenzy that was gathering, drove them all out of the inn and bolted the doors. Whatever happened, it must not be blamed upon his good wine.

And presently the inevitable did happen. The crowd, inflamed by their own exaggerated imaginings, surged up the hill, broke into Don Sebastian's house by the windows and doors, and carried off in triumph the red and black globes, as well as many curious drawings which they also found. But Don Sebastian himself was nowhere to be found, though they scoured every nook and corner of the garden.

Now, the reason why he was not found was that he was helping the crowd to look for himself; and the way it came about was

in this wise. After Matías and María and their party, earlier in the evening, had stolen away, Don Sebastian continued his studies of the sun and the planets but a little longer. Growing tired of the heat of the evening and the reek of the smoking candles in the closely shuttered room, he went to the eastern side of his garden, where the cool night air drifted up from the valley. He stood beside an excavation which he was having made for an ornamental lake. The work had been suspended because a heavy rain had turned the thing into a black sludge before it could be completed.

Now, when the crowd rushed into the garden with a sudden roar, Don Sebastian, who was standing in deep contemplation of the stars at the very edge of the lake to be, started suddenly and in turning too quickly lost his balance. Consequently he fell into the mud. It was excellent mud, as mud goes; and as he fell face downwards the first time, and back downwards the second time as he tried to climb out, he did not at all resemble the Spanish gentleman he really was when at length he gained the bank.

This incident alone would not have been a protection, were it not that several of the folk who started searching for him through the garden fell into the same mud. Don Sebastian's general resemblance to them in the night's gloom was then sufficient to enable him to mix with them and find out why they were there. Having discovered their purpose, he moved here and there through the garden, calling out that Don Sebastian was being held at the west gate. When the crowd began to mill around that entrance, Don Sebastian went quickly to the eastern side of the garden, on the further side of the sludge. Raising his voice he yelled lustily for help. Don Sebastian was escaping! He could not hold him much longer! Quickly! Quickly! Everybody come this way! . . .

There was hardly room enough for them all in the mud, and much as Don Sebastian would have liked to stay and enjoy the result of his application of the 'black' art to the crowd, he thought it wiser to retire to a distance for a while.

The warmth of the search having cooled, the globes and the drawings were taken back to the inn, where Pedro was as much and even more interested than any in examining the booty. The

globes they agreed to set aside. There was something about them that was not quite right. Matias proposed burning them right away, but many were firm in their opinion that they certainly would not burn; and this was considered very good logic, since the globes undoubtedly had their origin in the nether regions.

But the various drawings and diagrams were the subject of much windy argument. Vincente and Guillermo came to blows over the word *Koppernigk* on one of the drawings, and when they were thrown outside to cool off, that only meant that there was room then for two others to squeeze in. For by this time not only was the inn full, but the crowd outside was even greater and was clamoring to be able to take part in the discussion.

Pedro, who had been saying little, and perspiring mentally over the diagrams, had an inspiration. "Outside, all of you! Get lanterns and torches a-plenty!" He explained to them all, with a proper air of importance, that as they could not all see the drawings at once he proposed to demonstrate one to them.

The crowd had hardly the vaguest idea of what Pedro meant. But that mattered little; they were in a jolly mood now. The night was balmy, the moving lanterns and torches romantic. When Pedro stood tall, red-headed José in their midst and said he was to represent the sun, their jollity rose to bursting point. Then when Pedro had cleared a goodly space around José, placed several couples at intervals in a circle and told them they were to whirl around as the drawing indicated, the bursting point came.

"*La Danza de las Estrellas!*" they shouted. But the name they gave to it was the only point of resemblance to a dance of the stars. Music was quickly available, and soon the whole square in front of the inn was a whirling, happy mass of dancers. More musicians and more dancers arrived. Who cared about the 'black art' now? Here was a new fiesta of the stars which they themselves had invented. There was no Cura near by to call for discretion, and they kept it up until near midnight, when excess of laughter and lack of breath compelled them to subside.

Pedro, seeing the way things were going, had shrugged his shoulders and retired into the inn to further study of the drawings.

When the excitement died down he would again make trial of getting recognition for his superior penetration into the meaning of the fascinating diagrams. He had a reputation to sustain, and he was not going to let pass by such an opportunity.

Hearing a decided pause in the fiesta, he got outside quickly and took command. "Be you all seated on the ground and watch while I demonstrate another of these diagrams to you. I have been studying profoundly while you were dancing, and I will now show you something that will surprise you. Where is José? Gone to sleep as usual, I suppose. Ah, here he is. Come into the center again, José, and we will try this simple figure first, while the others are resting. Give José a torch so that we may see how well he represents the sun. Now watch carefully, for I am going to represent our earth."

There was a roar of laughter at this, since Pedro measured almost as far around him as over him.

"I must have a moon," he continued. "Luis, my son, come you here and do credit to your father by being intelligent."

"Listen, all of you!" he exhorted the crowd, now resting happily. "Pay careful attention! While José stands still, since that seems to be what nature fitted him best to do, I am going to pivot slowly around, and you are to think of me as turning once completely in twenty-four hours. That is what the drawing indicates—I have studied it most carefully. Now you, Luis, are the moon, and you are to—let me see, let me see! Someone give me a lantern. Yes, leave it with me; I may need to look at the diagram again. Just so, Luis is the moon, and he is to move around in the same direction that I do; but not so quickly, not so quickly. Let us practise that."

After much laughter and vociferous counting in chorus, mingled with satirical advice, they at length lost interest in the moon. And indeed the crowd was much too happy and much too lazy to think out what Pedro was trying to do.

"Well, then, let that go and we will come to the point of the diagram," cried Pedro. There was an intensity and excitement gathering and becoming apparent in his demeanor, and beginning

subtly to transfer itself to the onlookers. They grew quieter and listened more attentively.

Holding the lantern aloft, Pedro revolved carefully. "Look you! This button on my jerkin shall be our village on the face of the earth." There was exaltation in the voice of Pedro. "Take heed now! See you, it is now midday when I am facing José!" What was it that possessed him? He seemed abstracted from his usual self. "Look! Look!" he continued, his voice quivering, "As I turn away from the sun the evening draws on! And now I have turned quite away and our village is in full night!"

He paused with concentrated brows. "Can it be true? Does our earth — does the sun — ?"

Pedro stood perfectly still, lost in thought. The onlookers were gripped by the spell. Some essayed to rise, but remained crouched as though frozen. Many had an expression as of terror and pain on their faces. But within the soul of brave Pedro the Truth was striving mightily to break through the veil of ignorance. Another moment, and — !

"Cease this infamy!" The harsh voice of the Cura cut through the silence like a lash. He had returned unexpectedly! "What devil's work is this?" He took a few steps forward and raised his arms. His voice shook with the agony of his heart. Had his whole flock gone astray during his short absence? "Oh, my children," he shouted, "know you not that you are on the very brink of Hell?"

Pedro paled and staggered backwards to the safety of the inn. José and the boy melted away into the shadows, while the crowd cringed on their knees with bowed heads. Fiercely the Cura upbraided and implored them in turn, drawing by insistent questioning from this one and that a recital of all that had happened, and ending by demanding that the globes and drawings be brought out into their midst and burned.

But they were not burned. While attention was diverted from the Cura by the movement of many to the inn to get the globes and drawings, a stranger who had been in the background moved up behind the Cura and whispered to him, retiring again immediately.

And it was just here that Don Sebastian, who, ever since the incident in his garden, had been viewing the whole proceedings from a safe distance, decided that the time for his complete disappearance had arrived. He recognised the stranger as an agent of the Holy Inquisition. As the Cura moved off with him in possession of the globes and drawings, Don Sebastian took the nearest road back to his home.

Yes, it was without doubt a visitation of Providence that his beautiful home should have burned down that very night. And strange indeed, and perhaps just as well, that he should have so suddenly disappeared.

But little comfort were the ways of Providence to a tattered old beggar, who, towards noon of the next day, shuffled wearily into the comforting shade of a sycamore tree beside the doorway of a humble cottage. It was on the outskirts of a village many weary miles away from the scene of Don Sebastian's misfortune, and the keen-eyed countrywoman who came to the door asked him tartly if he had not lived long enough yet to know the best time of day for travelling.

"Ah," replied the beggar, "the poor have little choice when hunger drives. Had I my choice I should always travel in the coolness of the night and by the sweet light of the stars."

"Indeed, I should think the full moon more suited to your difficulties, the woman replied sourly. "What do you know of the stars, since you seem to love them so much"?

"Everybody at least knows the evening star," he said, gently caressing his right foot with his left hand.

"Yes, any fool may know that; but how many may know what is the equal of the evening star?", she asked.

"The morning star is that indeed," replied he.

The woman withdrew somewhat into the doorway, lowered her voice and said: "I surmised that something had happened, when a rider stopped here about the middle of the morning and searched the house and all about it. He threatened my immediate arrest if I should be found harboring fugitives.

"But listen! There is a sound of carriage-wheels on the bridge at the foot of the hill. Stay just where you are, and whatever may be said, do not look up. Your eyes are far too bright and healthy for a beggar's."

The woman withdrew into the house and took her position behind a curtained window, from whence she could see the approach to the house. Presently the carriage, drawn by four mules and accompanied by three well-armed attendants on horses, drew up at the cottage. One of the riders called out to attract attention. The woman, peering out at them from the half-opened door, apparently caught sight of the beggar for the first time, where he sat in a clumsy heap on the whitewashed bench under the sycamore tree.

"Scum of the earth!" she screamed at him. "Is all the filth of the road to deposit itself at my door? And of all times just when distinguished visitors should arrive!" Picking up a broom that stood near by, she made at the beggar with it.

The attendants shouted with laughter. The occupant of the carriage, none other than the agent of the Holy Office who had been with the Cura, opened the door and leaned out. He smiled tolerantly and held up his hand. "Quietly, quietly, woman! You should know that we must be kind to the poor."

The woman paused and looked at him cunningly. "It is also well known that the poor are kindest to the poor. The rich might help at times," she said meaningly.

"A sharp tongue but a smart one," said the prelate, tossing a coin towards the beggar.

But the woman intercepted it quickly and, turning on the beggar, drove him away to the back of the house. "Go around to the pigs, where you belong," she said, "and I will feed you when I feed them"!

"Do you entertain all your visitors thus?" asked the prelate mildly.

"Oh, sir"!' replied the woman fawningly, "I was but distressed that you should find such untidiness in front of the house. You will surely rest until the heat of the midday has passed?"



"Thank you; but we will rest a little further on at the inn. I see that you have had another visitor today," said the prelate, looking at the hoofmarks on the ground where the earlier rider had tethered his horse.

"Indeed yes. One as discourteous as you are courteous. One who entered my house without permission and searched it through and through. And for what I know not."

"And he found naught there that should not be there?"

"He found nothing but the cleanliness which he befouled with his presence," she replied tartly.

"Well, well! The world is full of distress. I trust you may not be subject to further annoyance. We will bid you good-day."

When the Holy Inquisitor was well away, the countrywoman went to the back of the house and called Don Sebastian in. She spoke earnestly: "When they have rested at the inn they will surely return, and we must be ready. Their inquiries at the village will show that you are the only traveler who has come this way today. That one on horseback this morning was surely of their own party. Let us hurry! Presently you may tell me of all that has happened. You must remove from your person any clothing that is of good quality and any money or articles of value you may have hidden upon yourself. Here, take this ragged underclothing and befoul it in the dirt, and then put it on in place of what you have.

"Yes, yes, you must do it! I tell you they will search your clothing, and tear it, and look to see if your skin is fine and clear. But we will deceive them. They think that they alone are the dispensers of knowledge. But not for nothing have I studied herbs, and my mother before me, and my grandmother before her. I will give you a draught that will blotch that clear skin, blear those fine eyes, and make your limbs to tremble as with a palsy."

She lowered her voice and whispered: "Take comfort in the great cause to which we are pledged."

An hour later, even as the countrywoman said, returned the Inquisitor and his party, with the addition now of the soldier who had passed earlier that morning. He now sat in the carriage beside the prelate, while one of the attendants led his horse. With-

out any parley, and quite evidently in an evil temper, he dismounted, threw the garden gate open so violently that it fell from its hinges, and strode through the flowers to the back of the cottage.

Leaning over the pigstye where the beggar was working, he drew his dagger and ripped the clothes from his back. Shuddering with disgust at the blotched and unhealthy skin disclosed, he held his dagger over the unfortunate man and demanded his name and his doings. But when the beggar turned and looked at him, his mouth slack and slaving and the eyes bleared and dull, the soldier stood back with a pious oath and sheathed his dagger. "God forbid that I should risk having that to haunt me!" he muttered, as he returned in a still worse temper to the carriage.

"Well, Diego, is he the one whom we seek?" asked the prelate. "Am I to congratulate you or to praise my own opinion?"

But what the disgruntled man replied was lost in the flow of vituperation which the woman poured forth as she rushed from the house, pointing to the broken gate and the trampled flowers, keeping up such a ceaseless clattering that the prelate put his hands over his ears in mock despair.

"Diego," he said, "I think you must admit that the loser should pay."

His companion dismounted again and approached the distracted woman, holding a small bag of coins before her. He spoke with suppressed fury: "Do you understand, woman, that it is possible sometimes to lose the power of speech by the too frequent use of it? Yes, and even the sight may be lost by too much keenness." He added meaningly: "Remember that the Holy Office is very zealous in the pursuit of its appointed work."

He threw the bag of money at her feet. The woman meekly picked it up, faltering and fawning as she backed away to her door and disappeared within the house, murmuring protestations of having seen and heard nothing amiss.

"Calm yourself," said the prelate to his companion, as the party continued on its journey. "We are at least sure that this Don Sebastian did not come this way. And we must be prepared to suffer discomfort in our holy cause. It is only by constant watch-

fulness to prevent this new heresy from spreading that we can maintain peace and prosperity. I confess I cannot understand this desire to be always stirring up something new instead of endeavoring to preserve comfort and peace of mind."

"We should make a public example of that innkeeper, I consider," growled Diego. "And I understand that he has a considerable sum put by."

"I am inclined to agree with you," answered the prelate. "Be assured," he added, with a kindly touch upon his companion's arm, "that your zeal will not be forgotten in my report to our superiors."

But perhaps, after all, it was the countrywoman who prospered most. She had received a bag of money, and an exhortation from the very agent of the Holy Office himself to take care of the beggarman. Did not the prelate say that she must be kind to the poor man? And then, as well, there was the added respect of the neighbors as they plainly saw the beggar's health improving every day under her skilful care.

Indeed, so quickly did he improve that in a short time he was able to assist the countrywoman to take her monthly cartload of chickens and geese to the castle of the Count Don Felipe de Ortega. It was a day's journey there and a night's rest before returning; but well worth the journey, since the Count was a generous patron of the poor.

The Count's secretary, when it came to the paying of the bill, was interested in the countrywoman's new acquisition. He listened attentively to the gossip and detailed account of the arrival of the beggar and what followed it. "A good fellow," she concluded, "but sadly afflicted, I am afraid. He is always muttering some foolishness about stars, which I do not understand. Perhaps you may be able to make something of it, sir."

The secretary walked over to where the beggar sat by the roadside, caressing his right foot with his left hand, as though to relieve the fatigue of the journey. "Am I to believe what I hear?" he said severely. "You, a mere beggar, pretend to a knowledge of the stars!"

"No, no! quavered the beggar. "I know but one star. Those

who must sleep where they can, by bank or bush, must surely know the evening star."

"There are others equally brilliant; what of them?"

"I know but one other to equal it, and that is the morning star." And the beggar babbled on, drawing what might have been geometrical figures in the dust, only to rub them out again immediately.

"I think that Don Felipe would be interested in him," said the secretary, returning to the countrywoman. "He has made quite a considerable study in matters concerning afflictions such as this beggar is suffering from. In the meantime will you take up your usual quarters for the night."

Alas, when morning came the poor beggarman was nowhere to be found, and neither the distress and anxiety of the countrywoman nor the utmost searching by the servants was of any avail. He had been seen about dusk wandering towards the river which bounded the east of the castle. No doubt he had fallen in and been swept to his death in the swift current.

But in a remote wing of the castle, secure against intrusion, Don Felipe and Don Sebastian had just realized by the growing light that it was morning. They had spent the whole night deeply absorbed in the astronomical studies which were dearer to them than life itself.

"How long, Don Felipe," Don Sebastian was saying, "how long do you think it will be before we may pursue our studies openly? I long to share our knowledge with all. I feel assured that it would be the best remedy for the pettiness with which our lives are surrounded."

"I am not very sanguine in the matter. Perhaps in a hundred years we may do so," replied Don Felipe. "And it certainly will not be safe for you to attempt to reach Florence for several months. In the meantime I think that two live philosophers are much more useful than two dead ones; notwithstanding that one of them seems to have been drowned in the night. Come closer to the window and look at the agitation over by the river. That countrywoman is a treasure. Do you hear her lamentations! I wish I could hear her story when she returns home."

And pathetic indeed was the sorrow which she expressed to

the neighbors on her return to her home, as she recounted the drowning of the beggar. "Thus it is," she grieved, "with rich as well as poor, with young and old alike. We meet, and love, and part. A sigh and a turn of the head, and we are gone, and nothing left but an ache in the heart to fade as the long years pass."

But there was a new keenness in her eyes as in the privacy of her home she studied the curious circular pattern of the cobblestones around the well in the courtyard. She considered altering the position of one or two prominent ones amongst them, since her conversations with Don Sebastian.

"Black art! Black art!" she muttered scornfully. "We shall win yet, in spite of their piety."

#### NATURE STUDIES — XIII

By H. Percy Leonard

### The Sixth and Seventh of Shakespeare's 'Ages' Treated by a Jew

THE keynote of *Ecclesiastes* seems to be that all is vanity; that nothing in the universe as known by our five senses can afford real satisfaction. In this some critics have discerned Buddhistic influence, at all events that part of Śâkyamuni's teaching which accentuates the drawbacks of imbodyed life, though it discloses but little trace of those "eight noble truths" which he proclaimed for our escape and final triumph. The passage quoted here is a masterly treatment of "the lean and slippered pantaloons", and the "last stage of all," of Shakespeare's famous "ages," and we could wish the writer had included in his scope the earlier five as well. Never has the falling asleep of the faculties been portrayed with quainter, tenderer pathos. The waning forces of the arms and legs, the failing teeth, the dimming of the vision are delineated by exquisite metaphors. The easily disturbed repose of aged people, their voice, their dread of traffic all are indicated by a fine, true touch. An old man's crown of glory, his white hair, is likened to an almond blossom whose pink petals have exactly the appearance of white

hair against a background of bald head. There is a touch of quaint, but not unkindly humor in the comparison of the old man with bended elbow leaning on a staff, to some poor injured grasshopper: and the dull palate which the accustomed condiment fails to arouse is not forgotten. The meaning of the "golden bowl" and "silver cord" is not upon the surface and would appear to indicate a knowledge on the writer's part of some esoteric teaching as regards man's constitution.

Youth is so apt to be intoxicated with the taste of sensuous though innocent delights, that it is well to be reminded now and then that all these fountains must one day be dry, and that perennial springs of satisfaction rise in the Soul alone. The life whose living is enduring joy is the Soul-life, that steady flame which long outlives our youthful vigor, burning as brightly in the wasted forms of aged people as in the fresh young forms of childhood.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea if a man live many years let him rejoice in them all; but let him remember the days of darkness for they shall be many. Remember thy Creator in the days of thy youth, or ever the evil days come, or the years draw nigh when thou shalt say: I have no pleasure in them; or ever the sun, and the light and the moon, and the stars be darkened, and the clouds return after the rain; in the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea they shall be afraid of danger from on high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall drag itself along; because man goeth to his long home and the mourners go about the streets; or ever the silver cord be snapped asunder, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, and the dust return to the earth as it was, and the spirit return to God who gave it."

## THEOSOPHICAL ACTIVITIES

The International Theosophical Convention

Visingsö, Sweden: July 27—August 1, 1938

Dear Companions:

The honor to invite you to our annual International Theosophical Convention falls this year upon the Scandinavian Section of our Theosophical Society, and therefore the undersigned extends to you all, on behalf of the members of this Section, a hearty welcome to Visingsö, where the Convention will be held from July 27th to August 1st.

Yes, we have dared to propose that the Convention this year should run over a period of six days, following a program of which a copy is here enclosed. We have thought that the peaceful place and the possibility to arrange for accommodations at a very low price could prove to be sufficient cause for making this Convention a real study meeting. A perusal of the program will immediately show you that this thought has dominated the same. A few words of comment may be permitted: The historical part, covering the two first days, we hope you will accept as an attempt to let mistakes as well as successes in the past teach us what to do now and in the future. It is a very interesting fact, which all of you must certainly have observed, that different features from the history of the Theosophical Movement have come to the surface in the last two or three years in a rather remarkable way. We think it wise to observe such events and try to get the meaning out of them.

The next main heading in the program is meant to cover some of the many questions which are now discussed in scientific circles, how recent scientific researches corroborate teachings from *Isis Unveiled*, *The Secret Doctrine*, *The Mahatma Letters*, and so forth. Both these main headings are meant to give the partakers substantial knowledge on points which are very important in our Theosophical propaganda work. Finally, the two last days are given to more devotional and even quasi-esoteric studies.

As you will find, there is a meeting of one-and-a-half hours every morning for lectures and addresses, and one hour each evening for questions and answers. Of course there will be no improper restrictions laid on what the questions can concern, so almost every evening can be regarded as an open forum on Theosophical subjects.

As already said, we hope that the partakers in our Visingsö Convention will find not only much of value in the studies, but also rest and peace and agreeable companionship on our fair island. It is, however, only proper to

say that the accommodations there are very limited. We rent rooms in the farm houses, where you will find clean and good beds; all the meals are cooked in our own Refectory and served in the bright and beautiful dining-room there. There is about a five minutes' walk from the Refectory to the shore of Lake Vättern, and the woods around our place are beautiful and peaceful.

We hope that all who can will come to our Convention at Visingsö and give the most and best they have within themselves of Theosophical enthusiasm, and brotherly love. It is in that spirit we extend our invitation, and we say: 'A hearty welcome'!

TORSTEN KARLING,

President of the Scandinavian Section of the T. S. (Point Loma)  
Stockholm, April 1938

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### Program

*July 27th, 10 a. m. Opening of the Convention*

*I. Instructive Leaves from the History of the Theosophical Movement*

- a. How a Study of *The Mahatma Letters* throws light on the period 1880-4.
- b. Why did the S. P. R. report of 1886 become so disastrous for the T. S. and what saved the remnants thereof?
- c. Some non-personal aspects of the great split after the passing of H. P. B.

*At 7 p.m. Question- and Answer-meeting on the above subjects.*

*July 28th at 10 a. m.*

- d. Why so many different Theosophical Societies?
- e. Is the Phenomena-hunting period definitely ended?
- f. Does a survey over the past history of the Theosophical Movement open some reliable perspectives into the future?

*At 7 p.m. Question- and Answer-meeting on the above subjects.*

*July 29th at 10 a.m.*

*II. Theosophy and Modern Science*

- a. The rising tide of Theosophy: A vindication of H. P. Blavatsky's work and message.
- b. The scientific explanation of the influence from celestial bodies on earth-life and human affairs.
- c. Theosophy and Modern Theology.

*At 7 p.m. Question- and Answer-meeting on the above subjects.*



July 30th at 10 a.m.

- d. The universality and origin of some of the Christian symbols and dogmas.
- e. Heredity according to Theosophy and Modern Science.
- f. The origin and the evolution of the mammals, according to Theosophy and Modern Science.

At 7 p.m. Question- and Answer-meeting on the above subjects.

July 31st at 10 a.m.

III. *Theosophy, a true Philosophy of Life.*

- a. The place of intellect in life.
- b. The Masters and the Theosophical Work of our days.  
(Master K. H. says in *The Mahatma Letters to A. P. Sinnett*; "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priestridden world.")
- c. The Guru and the Chela.

At 7 p.m. Question- and Answer-meeting on the above subjects.

August 1st at 10 a.m.

- d. The real basis for universal ethics.
- e. The Chela Path.
- f. Initiation.

At 7 p.m. Question- and Answer-meeting on the above subjects.

*The close of the Convention.*

## Correspondence

### Breakfast-table Discussions

*Excerpts from recent letters:*

"Those 'Breakfast Table' pages always lend a light (though deep) touch to the FORUM. One hopes they continue. . . ."—M. L. A.

"Martha Blake's correspondence did not enlighten me in regard to sacrifice or karma as expressed by the

story of Grace's lupin that had been eaten by a gopher. What do we know about the lives and consciousness of the lupin and the gopher? They no doubt live in a world of their own, each one imagining, just like some human beings, that they have the proprietorship of that particular piece of land. Maybe Grace destroyed many other plants in planting her lupins which served the gopher for food!

In judging other individuals as well as kingdoms, we must be able to put ourselves in their places."—F. G. W.

"Among many interesting features of your most useful and inspiring FORUM, the dialogs 'Around the Breakfast-table' make a pleasant change from the more set articles, reviews, etc., and I usually read them before tackling the heavier matter.

"But cannot you, Sir, make it plain to your readers that you do not share, or teach, these fantastic theories which seem to invite us to break one of the great rules of compassion: 'Kill not for pity's sake, or lest ye slay the meanest thing upon its upward way?' Let us hear more about love and compassion, and less about enforcing sacrifice upon our younger brothers. May I suggest, too, that we should encourage our fellow-humans to avoid flesh food because of the degradation it brings to their own tissues and life-atoms. A clean body and a clear brain need clean food, and that is *not* to be found in the carcasses of animals."—A. H. B.

[The editors thank contributors for the many interesting letters received which express pleasure and profit from reading the conversations of the Breakfasters. We should like to suggest, however, that letters to the editors, if written for the purpose of publication, should be as short as possible and avoid the rambling style of correspondence, as we always like to find space for the varied reactions of our readers.

The group around the breakfast-

table particularly send thanks to the kind friend in Ireland who sent to "the Lady of the Lupins" a packet of a choice, new brand of lupin seeds to replace those eaten by the gopher. There is still weighty deliberation under way as to what is the proper season for planting Irish seeds in Southern California. —Eds.]

### Birthdays of H. P. Blavatsky

To the Editor:

As this is a question upon which there is considerable vagueness, I thought you might consider it desirable to put on record the facts. In *Incidents in the Life of H. P. Blavatsky*, by A. P. Sininett, it is stated that she was born on the night between July 30 and 31, Old Style, of the year 1831. Reference to a dictionary will show that the difference between the Old Style and the New, during last century, was 12 days; which brings her birth time to the night between Aug. 11 and 12. But, since 1900 (when leap-year was omitted in accordance with the Gregorian rule) there are 13 days difference between the two styles; so that the birth time is now the night between Aug. 12 and 13. So far as I know, it is not known whether the birth took place before or after midnight, so that the exact day cannot be ascertained. Horoscopes drawn for a particular hour are, in that case, purely conjectural; and until we find more agreement among astrologers on these points, we shall do well to hold our judgment in suspense.

—H. T. EDGE

## BOOK REVIEWS

*Hurricanes: Their Nature and History.* By IVAN R. TANNEHILL. 257 pp. Princeton University Press. Oxford University Press. \$3.50.

NOT long ago we reviewed Captain N. H. Heck's valuable and comprehensive survey of earthquakes, published by the Princeton University Press, and now comes from the same publishers an equally interesting and authoritative volume on another of nature's most terribly destructive forces, the Hurricane. The writer, who is Chief of the Marine Division of the U. S. Weather Bureau, has had long experience, and the book is not only indispensable to the professional meteorologist and the practical mariner but is not too technical for the general reader. The publishers claim that it is the only book dealing in a broad and comprehensive manner with the storm phenomena of the West Indies, which are of such vital interest to millions in this country, and that it gives a complete record of the great West Indian hurricanes of history. Even the little-known though potent effects of certain storms on world history are set forth. For instance, how few recollect today that in 1780 the French governor of Mar-

tinique released his English prisoners after the 'Great Hurricane' in which more than 20,000 persons perished, saying that in such a disaster all men should feel as brothers; or that in 1839 the hurricane of March 16 at Samoa came in the nick of time to prevent serious international complications, perhaps strife, and indirectly to found the modern navy of the United States!

The titles of a few of the chapters are, Hurricane Tracks, Frequency of West Indian Hurricanes, Destructive Effects, Precautionary Methods, Origin of West Indian Hurricanes. In regard to the last we learn that they usually originate in the doldrums, the region of calms between the two trade wind systems in the Atlantic, there being no Atlantic belt of calms south of the equator. We notice that the author says in regard to these terribly destructive tropical storms that while the conditions surrounding some of them in incipient stages are well known, the causes of their genesis are obscure.

—C. J. R.

## BOOKS RECEIVED

*Shadows of Life and Thought.* By A. E. Waite. Selwyn & Blount, London. 18s.

*Medieval Cities.* By Henri Pirenne. Trans. from the French by Frank D. Halsey. Princeton University Press. \$2.50

*The Way of Wisdom.* By Durvad. The Aries Press, Chicago. \$1.65.

*The Human Soul in the Myths of Plato.* Issued and published by the Editors of the Shrine of Wisdom, London, 1938. 68 pp. 3s.

THIS little volume owes its value in large part, we think, to the fact that the translated portions are taken from Thomas Taylor, little read today but in the opinion of H. P. Blavatsky "the most intuitional of all the translators of Greek Fragments." (*The Secret Doctrine*, I, 425.) The aim is to present a reverent and competent account of the myths in various Dialogues in which the human soul is specifically the theme, i. e., the Timaeus, the Phaedrus, the Gorgias, the Phaedo, the Symposium, and the Republic. To quote the authors:

"Plato is one of the greatest masters of the art of myth-making, and deliberately employs myth and allegory in his dialogues for imparting the knowledge of the deeper mysteries of life. For a long while, perhaps, the dialogue will proceed along the orderly pathways of dialectic, building principle upon principle, establishing with most scrupulous care the foundations of the edifice of truth, so that

there shall be no room anywhere for doubt or falsehood to creep in; and then suddenly and without warning the argument will, as it were, leave the ground, the carefully built edifice will be transfigured by the light of an unimagined glory, and the mind of the reader will be lifted up clean above the earth, to catch a glimpse of the overpowering radiance of Intelligible Beauty."

The book, as stated, is not a translation, but an account, with, however, numerous and well-chosen translated passages. There is the serious outlook that convinces, but the book wins by its tender charm.

Significant, is it not, that we are reading Plato still? That publishers still consider Platonic philosophy a worthwhile 'risk.' For books, very like these just mentioned, keep arriving. They are authentic 'signs of the times,' and apparently we are far from seeing the last of them. — G. K.

*The Clandestine Organization and Diffusion of Philosophic Ideas in France from 1700 to 1750.* By IRA O. WADE. Princeton University Press, 1938. 321 pp. \$3.50.

THE various elements which entered into the French Revolution have been treated by writers having particular axes to grind; but the whole may be summed up by saying that the general evolution of European civilization had in France been dammed back by a restrictive governmental policy; and, instead of taking place

growth of philosophic ideas, in this case necessarily under the surface, and gradually, the evolution was catastrophic, like the bursting of a reservoir. Further, the principal leaders in the Revolution, having had no opportunity of acquiring political experience, were theorists. We have here a contribution towards the history of the

taking the form of manuscripts surreptitiously circulated (though some were printed later). Such manuscripts are to be found by searching various archives; many of them are here reproduced in the original French and commented on; and the author also seeks to trace the influence of various philosophical writers both in France and other countries. The general tenor of these pamphlets is the assertion of reason as against authority and tradition, and the sincerity of the writers is as noticeable as their lame attempts to excuse themselves when

called upon to explain to the authorities. Bonaventure de Fourcroy was sent to the Bastille and some of his papers which were seized are extant, in which he asserts that religion is not founded on authority, miracles, revelation, etc., but solely on reason; and Pierre Cuppé (1716) circulated a treatise proving from scripture that *all* men are saved. A book for the student rather than the general reader, and valuable in rendering accessible these hard-to-come-at records of the struggles of our ancestors to win freedom of thought. —H. T. E.

*Earth-Lore.* By S. J. SHAND.  
144 pp. \$1.25.

THIS handy introduction to problems in geology is rightly called on the title-page "Geology without Jargon", for it is written in simple language and is free from tables of dates and other complications which not unnaturally deter the general reader from beginning the study of what has been called, though quite erroneously, the dry science.

Professor Shand carries the reader easily through a general description of the structure of the earth, the distribution of lands and seas in regard to their possible origins, the formation of the rocks, mountain building, volcanoes, and so forth, giving a large amount of information in condensed form. After a brief outline of the evolution of life, he touches on the Hebrew and Babylonian Sagas of Creation, and here he shows the usual ignorance of the fact that such stories were presentations of the course of evolution, deliberately

E. P. Dutton & Co., New York.

hidden under allegorical forms but plain enough to those who had the key, as H. P. Blavatsky so clearly explains in *The Secret Doctrine*. It is surely time that scholars should seriously take up the vindication of the profound knowledge of the Ancient East set forth in that work. Before condemning the records as merely the lisplings of childish minds, only useful to demonstrate the simplicity of the ages when they were written. The author seems to know nothing of the ancient Hindû teachings, in which the evolution of life is given in correct order under the guise of the avatâric transformations of Vishnu, etc.

The last two chapters are of special interest to Theosophical students who wish to learn the principal scientific objections to the various hypotheses in regard to sunken continents in the Atlantic and Pacific Oceans. Most of these criticisms do not apply to H. P.

Blavatsky's teachings, but only to certain more or less fanciful speculations offered by other writers, which are open to destructive criticism. Professor Shand discusses at some length the extraordinary Wegener hypothesis of drifting continents, and, while admitting that it has much plausibility, shows that Wegener's suggestion that the earth's rotation is the cause of the

drifting has been proved to be utterly inadequate, and that no other explanation has been offered. The Wegener theory was devised in part to explain a large number of geological and biological facts which can otherwise only be explained by the unpopular hypothesis of great land-bridges across the oceans.

—C. J. RYAN

*The Occult Way.* By P. G. BOWEN, President of the Hermetic Society, Dublin. Rider and Co., 1938. Price 10s. 6d.

THE author offers this book for the guidance of a class of students whom he believes to be numerous—those whose cursory reading and casual information have given them a superficial acquaintance with Occultism, and who wish to know what it is all about. He does not pretend to write for advanced students or for those who have already formed their affiliations. He expresses due modesty as to his own attainments and qualifications, but admits that he is a lay member of an obscure and unnamed circle of Occultism having its working center in the Middle East. From this school comes the system which he outlines in a series of lessons and in the answers to questions at the end of the book. He acknowledges indebtedness to *Light on the Path*, and frequently mentions with approval *The Secret Doctrine*, *The Voice of the Silence*, and the *Bhagavad-Gītā*; but, adds that except the first of these, "There is no other occult work in any European language that I have ever read through completely." The seven lessons are: The Philosophic Founda-

tion, The Practical Foundation, the Ten Virtues, Balance, Invocation, Evocation, Natural Magic. They read like a collection of Lodge-Room addresses and evince strongly the author's own peculiar way of looking at things. There are too many negative statements, warnings, and qualifications. In the Answers to Questions, the inquirer asks whether he should join any Theosophical Society; and we gather from the answer that the fact that there are several Theosophical Societies constitutes each one of them a sect; so that, when the inquirer is advised not to join any society to which the suspicion of sectarianism attaches, he seems to be left in somewhat of a quandary, and his only safety is in not joining any society at all—not even the Hermetic, for unless this is absolutely catholic and universally tolerant it must also be a sect. The author is among those who think that H. P. Blavatsky was guided by adepts (but he calls them adepts of lesser degree), but that the light was shut off before the close of last century.

—H. T. EDGE

*Ask the Prophets: A Bible Study Manual.* By CARL SUMNER KNOFF, PH. D., Dean of the School of Religion of the University of Southern California. Abingdon Press, 1938. 149 pp. 75c.

**H**OW many Theosophists, writing about the Bible, have studied the writings of the Hebrew Prophets? How many pious Christians have done so? One fears there are many in both classes who could not even enumerate the names of the prophetic books. Yet surely, whether we criticize a book in our advocacy of Theosophy, or whether we invoke it as a witness to our Christian faith, we ought at all events to have made its acquaintance. Again, what part in criticism is played by internal evidence? If we are to disregard what is said about H. P. Blavatsky and to study her teachings and judge for ourselves, why should we not disregard what is said about the Bible, and study it and judge for ourselves? For this reason we think it a good thing that the author has given Theosophists this opportunity of adding to their library a handy manual on this part of the Old Testament, so that they may stand on surer ground when they are presenting Theosophy for the consideration of Christians.

A prophet, in the sense intended, is

not a predictor of the future; he is a mouthpiece of divine inspiration, a proclaimer of moral truth, a teacher and rejuvenator. These Hebrew prophets were continually exhorting their people to forsake their errant ways and return to their ancient faith; they proclaimed anew the word of Deity. Their unheeded words were later on collected, compiled, and—neglected and misunderstood. But we have now to our hand two powerful helps: biblical criticism and archaeological discovery. Biblical criticism has given us a new Bible, says the author; archaeology has confirmed the Bible word. He takes us through the various prophets and gives us a concise yet comprehensive picture of Hebrew history. He accepts Jesus as the prophesied Messiah. He has made out a good case for Christian faith; but Theosophists, surveying mankind with wider view, will seek to put Christianity in its place as a member of a very ancient and widespread family of religions.

—H. T. E.

*Grass on the Mountain.* By HENRY AND SYLVIA LIEFERANT. E. P. Dutton & Co., 1938. 443 pages. \$2.50.

**A**MERICA presents vast and varied fields still to yield rich harvests to the writer of fiction, and this novel takes us to the Abenaki Valley in up-state New York, where, for one hundred years, the Lyenbeck

family have lived in comfortable isolation and with traditions of near-feudalism, on the fruits of a paternally conducted industry which, until the present time has been under their control. The very beautiful natural set-

ting is presented with sympathetic, imaginative insight. Readers can share with the authors and the dwellers there the presence and the changing aspects of the mountains and feel the influence exerted by them on the various characters, an influence commensurate with the response possible to them. The setting of the novel has not the inevitability of Egdon Heath in Hardy's story, nor are all the characters developed with equal skill, as a new time and new business methods bring a collapse of ease and plenty, but their experience is vital and holds interest to the end.

Senior, the father, is unable even to face the unfamiliar future and continue to live; Laura, the mother, obstinate in her blind resistance to the crumbling of the false security her own one moral lapse had prolonged for

her family comes to face something of the quality of what even an unsuspected example may signify to the next generation. One young girl passes from bitter humiliation, desperate materialism of view, to final recovery and independent effort. Another proves capable, at least temporarily, of conforming successfully to modernistic methods. But it is Thorry and Carl, the two who are in inner harmony with the beauty and vigor of their surroundings, who pursue the path of self-discovery, and win inwards to a place of peace and renewal, and to whom we wave farewell with the conviction that life for them will be rich and meaningful in the highest sense. We finish, reading the book feeling that this is the kind of American novel we should like to have more of.

— M. M. T.

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*San Diego: A California City*, prepared by The San Diego Federal Writers' Project.

**R**ESTRAINT and dignity mark the pages of this brochure. Few writers could have withstood the temptation to indulge in word-painting and a little boastfulness for this Nature-blessed city. Such modesty reveals a true, cultural background for the "social undertaking" by members of the Federal Writers' Project which describes this accomplishment.

May that "touch of easy-going spirit typical of Latin-American existence"

(in San Diego) alluded to by the writers effect further cultural development. Little that is truly worthwhile is gained from the hectic speed of modern life; allowing, as it does, so little time for such manners and kindness as one meets in San Diego even from some little street urchins.

One is reminded of Katherine Tingley's prophecy of thirty years ago—that San Diego was destined to become the Athens of America. — M. B.



## PERIODICALS REVIEWED

THE HIBBERT JOURNAL. Quarterly. April, 1938.

H. N. Spalding appreciates the work of Lord Nuffield for Oxford University, not only by giving three or four million pounds, but in liberalizing and broadening the basis and scope of education through the special foundations which he has endowed. Oscar Ljungström gives an able summary of the basic teachings to be found in the works of Dr. G. de Purucker, even to the using of well-known terms and phrases (core of its being, entity, *Vision Sublime*, hierarchies of cosmic spirits, Syrian Sage, ladders of life, etc.); but makes no acknowledgment of indebtedness to this or any other source. From the article itself and the editorial note appended we are allowed to infer that all these ideas emanated from the brain of a Swedish engineer.

Colonel T. B. Luard, in 'The Eternal Creator,' contrasts certain Oriental views of the Supreme with those favored by Occidental nations; the former viewing the goal of life as an escape from activity into eternal rest; the latter aspiring towards fuller achievement and self-realization. He also contrasts the remote God, who beckons his devotees away from the world, and a God who mingles sympathetically with his people. He suggests that these different ideas, together with those of the Greeks and others, were reactions from the general

philosophy and temperament of the respective peoples; but may they not have been various interpretations of the Ancient Wisdom into terms suited to the requirements of particular times? However, he brings out, by implication at all events, the fact that all these aspects of Divinity are comprised in one sublime whole and should not be looked on as competing faiths. Dr. Wilfrid Bovey, in 'The Unjust God?' considers that marvelous and very ancient allegory of Job; but it is unsafe to regard affinities (Greek, Hebraic, etc.) as indications of origin or influence; a work based on the Wisdom-Religion would necessarily show affinities with all cults derived from that system. The recent official statement of doctrine by the Church of England has naturally given occasion for the criticisms on that topic found in this number. — H. T. E.

BUDDHISM IN ENGLAND (March-April). A challenging editorial: 'Become What You Are,' opens the issue. It is permeated with the peace and resignation of the Tao teaching. It breathes the spirit of the passage from Hsuan-chiao which is quoted in this number: "Like unto space the Tao knows no boundaries: yet it is right here with us ever retaining its serenity and fulness. It is only when you seek it that you lose it. You cannot take hold of it, nor can you get rid of it; while you can do neither, it

goes on its own way. You remain silent and it speaks: you speak and it is silent."

Ven. Rabula Sankrityayana shows in an article on the *Mahâyâna* and *Hinayâna* schools of philosophy that the difference between the two schools lies merely in small things, but that their philosophical ideas are one and the same. We agree with the writer as far as he goes, but the teachings that predominate in the *Mahâyâna* are no doubt of a more mystical and profound nature because they have the background of Buddha's more esoteric doctrines.

'Why I Came to Zen Buddhism' by Mrs. Edward W. Everett explains her idea of the essence of true religion which was the real message of Buddhism. Her understanding of religion applied is a practical blending of the material and the ideal. She touches on an occult law when she points out that it is through meditation, especially as it is practised by Zen students, that the greater vision and illumination come.

— JUDITH TYBERG

THE CANADIAN THEOSOPHIST (Adyar) April. This interesting number opens with an appreciative article on W. Q. Judge by the Editor who strongly recommends his *Letters That Have Helped Me*, especially to thousands of Adyar members who, the Editor says, "have never heard of it." We are told that new materials in the shape of airplane photographs are now available for the study of the terrain round the ancient English sacred center, Glastonbury, where it is claimed

that the Zodiacal constellations are clearly depicted within a circle ten miles in diameter by various landmarks, etc., of enormous antiquity, probably even about 4000 years old. H. P. Blavatsky speaks of Egyptian initiates traveling to England before the British Islands were detached from the continent, and supervising the building of colossal zodiacs. Geologists now claim that the British Channel is not older than 8000 years. A correspondent to *The Canadian Theosophist* writing on Atlantis, has been, we fear, too sanguine in accepting a 'columnist's' reports that a famous geologist has proclaimed that his researches have *proved* the existence of a rich and populous Atlantis. When such a discovery is made by a scientist it will be proclaimed in most unmistakable terms and will arouse tremendous controversy. The same correspondent quotes the 'columnist's' greatly exaggerated statements about the Maya civilization which give an entirely misleading impression of the sober facts. It is a pity for Theosophical writers to use doubtful arguments when there are plenty of substantial ones in support of H. P. Blavatsky's teachings. W. F. Sutherland offers accurate scientific information regarding the ozone layer high above the earth which is of great interest in view of teachings in *The Mahatma Letters to A. P. Sinnett* and *The Secret Doctrine*, but he does not mention the unexpected heat recently discovered at those great heights which was announced by the Mahâtman K. H. about fifty years before scientists suspected such a possibility. — C. J. R.

## TO TREASURE-HUNTERS—AND OTHER F.T.S.

THE response to our appeal in the March issue has been prompt and generous. Members from Patterson, Los Angeles, Pasadena, San Diego, and La Jolla in California; Seattle, Washington; Boston, Massachusetts; from Canada, St. John N. B. and Victoria B. C. (the latter most kindly accompanied by \$1.00 for postal outlay and a 'whale of a plan' for publicity!) have sent in clippings of many kinds. Several of them we have been able to use, others we have filed for later use as occasion arises.

The real point we have in view however is to inspire the individual F. T. S. to begin now intensively to train *himself* as a propagandist. Theosophists are constantly asking: How can we set about changing what H. P. B. called the ferocious indifference to the interests of others, the self-centered psychology of the average man? The answer is — EDUCATE, EDUCATE, EDUCATE. And one of the quickest and surest ways is through the daily newspaper. Everyone, even the poorest hobo, reads the daily papers. So as many as possible must keep everlastingly at it — be alive to every opportunity to bring to public attention *Reincarnation and Karman*, the divine rather than the beast-origin of man, the approach of Science to Theosophy, the power of Theosophy to solve the problems of the individual and the world.

Now just see how easily a beginning can be made! We print hereunder two letters which were sent to *The San Diego Union*, one of our progressive local dailies, and promptly printed. These are quoted merely because they happened to be the first fruits of our Treasure Hunt and because they will serve as convenient examples of the kind of news-item that can be used. Also because they may prove to be 'thought-germs' for other Treasure Hunters, who may be inspired to go and do likewise. Hereupon we display our 'samples' as appearing in *The San Diego Union* of March 12

and April 1, 1938. (Note the good headline contributed by the Editor):

### **Heredity Mystery**

*Editor San Diego Union:* A fascinating psychological mystery and its solution are suggested in 'The Human Side of the News' in the March 10 issue of *The Union*. Speaking of the Dionne quintuplets the writer refers to "the mysterious character and personality difference of the children of the same family and the same environment." This seems to be especially true of the quints who, though said to be of 'identic' origin, are nevertheless strongly varied in character.

This is another indication that the selective energy back of heredity is simply the past incarnations of a soul reborn into a particular family. Out of the same stream of heredity, why does one child select (through the genes and chromosomes) the temperament of a musician and another that of a farmer? Or why does one develop into a thief, and a brother or sister into a hero? It is these unanswerable problems in genetics that point to the spiritual basis of evolution through rebirth.

### **Letters to the Editor:**

*Editor San Diego Union:* Albert Einstein's new book so excellently outlined in your Monday morning issue is definitely something to get excited about. Is it not truly thrilling how slowly, inch by inch, science retreats from its rigid-cement position of materialism to a highly mystical interpretation even of physical facts! Now we are to be told by Einstein, I understand from your reviewer, that it is fields of energy (or of influence) and not what we call physical matter that is the fundamental reality of nature.

Now, everyone enjoys saying "I told you so." If H. P. Blavatsky were alive how joyfully she would exclaim the words. For she predicted in 1888 in *The Secret Doctrine* almost exactly the course which science has been pursuing, even to the very time in the century when science would make discoveries which would force the change. And the discovery of the Roentgen ray and radiation about seven years later confirmed her prophetic vision.

Can any event be happier for the world than the discovery of facts which tend to the establishment of a spiritual basis for evolution? If our science had been able to confirm this basis at the time the Orient was opened to western influence about a century ago we might not be facing the terrible situations of today. After all, the beast origin of man is a pretty degrading idea. It is a belief in the god-man in each one of us that can put a sane end to our difficulties.

LEOLINE L. WRIGHT,  
*Publicity Chairman.*







# THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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## WHY NOT LAUGH AT YOURSELF?

**M**ANY people talk about the heroism of self-conquest — something with which we all agree; but do you know, I sometimes wonder if our ideas of heroic battling with ourselves are not just a wee bit hysteriac, even foolish! I do not mean the heroism part of it, but this lower self of us, poor little thing! It raises hell with us all the time, simply because we identify ourselves with it and always try to fight it and make it as big as we are. Is it heroic to fight a ghost of our own making?

How about wise old Lao-Tse? If you want to conquer your lower self, make it ashamed of itself; make it look ridiculous. Laugh at it; laugh at yourself. So long as you pay attention to something, you dignify it and put it on your own level; and then when you attempt to fight it you are actually fighting another part of yourself which really could be enormously useful.

I have heard it said: Kill out the lower self. Well, suppose we could do that? We should be most damnably unfortunate beings; in fact we should not be here. This lower self when kept in order is a good little beastie. It helps us. Our duty is simply

to keep it in order. Now when a man has a 'fractious' dog or a horse or a cat, or some other pet, whatever it may be, he does not kick it and beat it and 'lam' it on the head in order to make it good. He would be apt to make it rebellious, cowardly, and vicious; he would be degrading it. Thus the lower self should be neither degraded nor clothed with the false dignity of an adversary erroneously raised to the position of the spiritual Self. It should be kept in its place and treated with kindness, consideration, and courtesy, but always with a firm and governing hand.

Take a dog. A dog can be made vicious and cowardly by brutal treatment, just as the lower self can, for the dog begins to think it is its master's equal when the master pays too much attention to it. Just so with the human lower self. But when the human lower self, like the dog or any other pet, forgets its place and begins to presume, then put it in its proper position, but neither by brutality nor by dignifying it nor by fighting it. Ridicule your lower self, and you will soon see the lower self re-assuming its proper position because full of temporary shame and loss of dignity — 'loss of face' as the Chinese say.

Just so with the dog. Have you ever seen a dog stick its tail between its legs when you laugh at it? Dogs know when they are laughed at and it is one of the finest ways of handling a beast.

I do believe Lao-Tse of China was wise in his statement which runs to the effect that one of the best ways of conquering a foe is to make him look ridiculous.

Now that does not work as between man and man, because it is often very harsh and cruel, the two being on the same level. You can hurt a human being horribly and unjustly by placing him in a false position through ridicule. No; but try it on yourself. The next time the lower self begins to hold its head up and wants to tell you what to do, laugh at it; don't dignify it; don't give it position and power and strength by fighting it; nor on the other hand, do not abuse it nor make it weak and vicious and cowardly. Put it in its proper place by ridicule, and, indeed at times a gentle contempt. Learn the greater heroism. Laugh at the thing which bothers you!

. . . . .



The rôle a sense of humor plays in human life, which means in human thought and feeling and consequent conduct, and the rôle that humor plays in spiritual things is all too often overlooked. We may define a sense of humor as seeing the relations, the harmonious relations, between apparently incongruous things, the congruities as among incongruities, arousing a sense of the funny in us.

The ability to see humor in what happens to ourselves is a spiritual attribute. For after all, humor is at the very root of the universe; and I think that one of the greatest tragedies of individual existence has been the lack of the ability to see the funny side of things when troubles come. When disasters befall you, just try to see the funny side, and you not only save yourself in all likelihood a lot of trouble, but likewise you get a great 'kick' out of it.

I remember the great 'kick' I got out of a discussion between myself and my dear old father when I was a boy. My father had read an article in some theological magazine by some eminent Christian clergyman who pleaded for the existence of a sense of humor 'in Almighty God.' I said this was simply grand; because although our sense of humor is human, small because we are small, yet, is it possible for a part, a human being, to have something which the almighty whole, which the Divine, lacks? So of course if Divinity has a sense of humor, I said, it is a sense of divine humor, but it is humor all the same.

I think that there is a great deal of sound science and philosophy in the old Hindû idea that Brahman brought forth the Universe in play, in fun. The words are different from those of the Christian clergyman, but the idea is the same. In other words, the bringing forth of all things was not a tragedy; there was beauty in it, there was harmony in it; there was humor in it; and those who are in this Universe can see the humor in it if they will.

Look at the religious wars and squabbles that never would have occurred if people had had a sense of humor. If people nowadays would see the funny side of things, then they would begin to live together, to love together, to laugh together, and to take counsel together instead of distrusting each other. — G. DE P.

## Are the Dead Liberated or Earth-bound?

ORANGE I. CLARK

**N**OW, as in the past, communication with the dead, or spirit-return, has engaged the attention of a great number of people; but in spite of the studies carried on for years by many investigators, including the Society for Psychical Research, very little progress has been made towards satisfactory explanations of the various phenomena so faithfully observed and recorded. Why is this? A study of a recent book, *Personality Survives Death*,\* by Lady Florence Barrett, wife of the late Sir William Barrett of the Royal College of Science in Dublin, gives an opportunity of throwing the light of Theosophy upon some typical problems in spirit-return.

The book consists mainly of "communications purporting to be from the late Sir William Barrett," say the publishers, quoting Lady Barrett, who edits the book and who contributes a prefatory article as well as brief explanatory notes throughout. There is a foreword by Canon J. E. Campbell, D. D., a close friend of Sir William Barrett for many years, giving the history of Sir William's connexion with Psychical Research.† But of paramount interest in relation to our later study of the book is a paper by the then

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\**Personality Survives Death*. Messages from Sir William Barrett, Edited by his wife. Longmans, Green & Co., 1937. 204 pp. Pr. \$2.50.

†In various places in the introductory matter, the book speaks in high praise of the English Society for Psychical Research, of which Sir William was one of the founders, and of which he and his wife and their associates were ardent members. Let us remark here that when that Society shall have definitely withdrawn its unprovable and disproven calumnies against H. P. Blavatsky contained in the old Hodgson Report (which is regretted by the Society's membership) Theosophists generally and countless others will have a higher respect for that Society's sense of fairness.

living Sir William Barrett himself on 'The Deeper Issues of Psychical Research,' reprinted from the *Contemporary Review* of February, 1918. It is characterized by the breadth of mind, brilliance of exposition, and high ethical power that would naturally be expected from an F. R. S. who was for forty years Professor of Physics in the Dublin Royal College of Science, who was an associate of such eminent scientists as Sir William Crookes and Sir Oliver Lodge, and whose scholarly researches in his own scientific field made him famous in the world of science.

With this word of introduction, it will be profitable now to take up the book itself in some detail. We might begin with citations from Sir William's paper above mentioned. He says (p. xxxv):

From the confused memories of their earthly life, which constitute the bulk of communications that purport to come from the discarnate, it may be that some of these messages also proceed from a sleeping or semi-conscious dreaming state of the deceased person. If this be so, it would explain the common objection to the trivial and scrappy communications from the unseen, and that they are so often only fragmentary reminiscences of life on earth.

On page xxxvii we find Sir William referring to the "strong objection" of both the Christian and the Jewish Churches "to any attempt to lift even a corner of the veil that hides the unseen world from us," and he cites the Biblical prohibition of necromancy as one cause of this repugnance.

Psychical enquiry in early ages would . . . have produced a state of intellectual and moral confusion. Weariness and perplexity would have resulted, faith in the orderly government of the world would have been shaken, and the dictates of reason might have been supplanted by giving heed to an oracle.

Sir William remarks that these warnings are applicable today, and that

the ignorant and foolish . . . need to be warned off a region which may prove such a treacherous quicksand.

Theosophists may agree with the above statements of Sir William, but are not likely to agree with him fully when he goes on to say: "But contempt and condemnation of the whole subject are as mischievous as credulity and lack of common sense," for

they are convinced that it is better to leave psychic matters entirely alone than to attempt development of psychic powers without sufficient knowledge and proper guidance, or from any motives whatsoever except those which are wholly unselfish and altruistic.

Theosophy maintains that the phenomena so stoutly sworn to by the Spiritualists and others are in great measure genuine; it is the *explanations* and interpretations of such phenomena that are absent or misleading, showing the lack of understanding of inner worlds and their workings. Sir William in life showed clear perception when he said: "The psychical order, it is true, is not the spiritual order . . ." and urged the possibility that "the mind of the percipient [of psychic visions] may be laid open to psychical invasion of a lower order. The cases of 'possession' narrated in the gospels, and known in all parts of the ancient and modern world, cannot, in every case, be explained away by hysteria or epilepsy, but are often, I believe, genuine instances of *telergy*, the influence of an extraneous spirit, whether incarnate or discarnate, on the organism of the sufferer." All true, according to the teachings of Theosophy. And, we are bound to say, in a book avowedly published to give evidences of the genuineness of phenomenal spiritistic communication the inclusion of the strong warnings against the dangers of this pursuit and the emphasis placed on the limits of its usefulness cannot be too highly commended. These dangers and limitations are, at least in part, known to most Spiritualists and deeply regretted by them.

After reading this able address by the living Sir William Barrett, one might wish, out of respect for him, to have been spared the recital of the messages purporting to have come from him in the discarnate state; but these spirit messages are in so many ways typical, and again, so many people are interested in psychic phenomena and in communicating with the departed, that we are constrained to proceed — it being our strong hope that our comments will not wound the feelings of anyone.

Lady Barrett was already a believer in the possibility of 'spirit-return,' and she cherishes a fond hope that her testimony in re-

gard to these communications from another world may be of some weight with others. In their intimate description of personal details known only to her, these messages gave what seemed to her conclusive evidence that they were actually from the gloriously liberated spirit of her deceased husband. She tries throughout the book to persuade the reader of this, and we cannot mistake her sincerity.

Like most of the spirit-messages that have come to our attention, these communications are chiefly of a trivial and personal nature; though there is also contained in many of them religious and philosophical matter echoing the highly ethical ideas so prominent in Sir William's writings during his life, and strongly believed in by his wife. But these lack the fresh creative drive of living thought, and bear the evidence of being simply automatisms the basis for which was set by the powerful thought-force of the thinker during life. They are of a somewhat feeble nature which compares unfavorably with the able writings of the brilliant scientific discoverer that Sir William Barrett really was. Is such a 'come-down' in store for us after death?

Notwithstanding any claims to the contrary, we are forced to the Theosophical explanation that the higher part, the spiritual part, had passed on to other and higher realms, and only the disintegrating shell or vehicle remained in the astral light to be attracted by the strong thoughts of the living and temporarily galvanized into a more or less faithful semblance of living mental activity. Is it right even to try to force the dead back to earth and keep them earth-bound? — even though the entities (whatever they are) themselves seek association with living humans. This thought, of the wrong done to the departed by trying to draw them back to earth, has not been given much attention by modern Spiritualists, though it was strongly held by the ancients.

Again, it is a matter of common experience that the spiritistic messages of the dead, spoken through mediums to the living, are often instead a return to the living recipient of his own thinking, unintentionally impressed upon or picked up by the 'spirit' or the medium. Sir William's messages on healing to his living physician

wife are evidently of this so familiar type. Throughout the body of the book we find intuitions — ‘hunches’ — clairvoyance even, which are not uncommon faculties of the living, attributed to impressions received from the dead. This latter is a usual assumption among Spiritualists. This writer was taught that idea in early childhood but has never found any evidence or warrant for it save that the ‘spirits’ claim the credit, as they also do for most of the good in human life. But this claim is belied by the character of the messages received from them. The considerable variety of genuine phenomena produced, and claimed as due to the departed, cannot be accounted for by any one such explanation, however gratifying that explanation may seem to certain of the bereaved, who evidently have not considered all of the implications. The subject-matter generally contained in ‘spirit messages’ is easily explained by a little knowledge of the evidences and phenomena of thought-transference, clairvoyance at a distance, astral records, elementals, and the fading mental or other shell left behind in the ‘earth’s sphere’ by the ascending spiritual self. To some it would seem better that death should end all than that it should bring the liberated spirit of man down to the plane of trifling astral magic and earth-bound interests.

As already noted, the book in hand seems to recognise the weaknesses of spiritism and the dangers with which its pursuit is fraught — weaknesses and dangers with which the discriminating investigator is confronted at every turn. Sir William, the deceased in this case, is made to say that spirits have great difficulty in communicating with earth — that in doing so they cannot bring all their intelligence with them. The explanation is necessitated by the disappointing character of his own messages. Again, there is the claim of the supposed Sir William that he has not infrequent personal interviews with God Himself. His frequent statements that he and other spirits are speedily progressing to higher and undefiled planes out of touch with the earth, cannot be reconciled with his still more constant theme, that he is hovering about his living wife and his former dwellings, and is approving this, that, and the other of her household arrangements and personal ac-

tivities. What a superlative hell it would be, to remain impotent and unseen in our old haunts, yet reading every concealed thought of the living! Is there no rest for those who have passed on? — we are moved to ask.

The present writer is very far from wishing to deal with this subject in a spirit of severity, but he feels that because of the importance of the issues involved those issues should receive friendly discussion and some important facts should be sympathetically but clearly stated.

How much more comforting than the concept above set forth is the teaching of Theosophy: that after death we leave off the gross and unlovely qualities that as earthly human beings we all have, and enter upon a needed rest — a prolonged separation from the anxieties and burdens of this world — a rest which does not separate us from the spirit of those we love any more than sleep separates us from our loved companions.

After all, is it the earthly qualities that we love in our fellows? Or is it the shining spirit with which, if we truly love, our own higher part is indissolubly linked? The best and only sure proof that we can have of any worthwhile survival after our earthly death is to be found in rising to and living in that higher, permanent, truly spiritual part of ourselves which knows no death. In other words: to live in the spiritual will be to know the ever-living spirit. Rising above that which dies one finds proofs of the continuance of spiritual life. Such proofs are open to us at all times.



“The Kingdom of God is within you.” — *Luke*, xvii, 21

“Is not an external or political one, but is a power and a realm within the soul. By using the second person plural, Jesus did not mean to concede that the kingdom was now actually within *their* hearts. He spoke to them generally as men. Some render the passage, The Kingdom of God is among you. The Greek preposition well admits that meaning, but the context scarcely does. What our Lord appears to assert is that his kingdom is not *external* but *internal*; that is, it is not a thing of observation and localities, but of consciousness, and *within*.”

— From *Commentary on the Gospels*, by D. D. WHEEDON, D. D. (1808-1885)

# Send In Your Questions!

## The Separation of the Sexes

Please may I know what is really meant by the teaching about the separation of the sexes in an early Root-Race. Is this connected in any way with the idea of 'twin-souls'?

*G. de P.*—As regards this question concerning the separation of human individuals into distinct sexes which took place more or less during the Third Root-Race: this separation of each individual was brought about by the natural course of early human evolution, and is founded on the dual nature of mind, of the mânasic part in us. When mind entered into the previously 'mindless' race, the dual character of mind immediately made itself felt throughout all the lower quaternary, and when I say 'immediately,' I mean dating from that time. Thus it was that the androgynous race of the time slowly drew apart into the separate individuals as they now exist, into man and woman in other words; and the animals and indeed some of the plants likewise followed suit because of the strong psychic impression made by the human race on the astral mold of our world.

Thus this separation was a purely natural affair, based fundamentally on what you can call the positive and negative sides of mind; or you can otherwise phrase it as being based on the bi-polar character of the manas within us. Thus sex is really very little higher than the lower parts of the manas, and consequently is not a spiritual thing at all, a mere passing phase in evolution. As the human race evolves and rises out of the lower mind into the higher, sex will disappear.

In connexion with this, let me utter a word of warning: the idea of some rather sensuous people that the higher nature of human evolution is to be achieved by 'the union of twin souls' is altogether wrong. The secret lies in the individual himself or



herself, for in each individual there are the two poles. Thus it comes about that a human individual for two or three or more incarnations is a man or a woman; and as karman makes for adjustment in these things and prevents extremes, slowly such an individual begins to lean or have a bias towards the other half of mankind, as I have often explained, and when that reaches a certain point, then the man's incarnations become feminine, and the woman's incarnations, as above explained, become masculine. Thus it is that our destiny swings us from incarnations as a man to incarnations as a woman, then back to a man, then back to a woman; and this will last until sex disappears slowly and inevitably.

The twin-soul idea is a very dangerous one, and in fact fundamentally all wrong. What we must strive to do is to rise above sex in both thought and feeling, directing our efforts towards the spiritual within us, in which there is neither sex nor any of its attributes.

#### Dog-Dreams

Do animals at death pass into Kâma-loka and Devachan before rebirth? When dogs sleep they appear to dream. Do they do so? — R. B.

L. R. — The answer to the second question is found in *The Transactions of the Blavatsky Lodge*, where the subject discussed was the difference between the dreams of men and those of animals. Mme. Blavatsky said:

The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. . . . Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep. . . . The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane.

It often happens that men are conscious enough in sleep to know that they are dreaming, which shows that a man can separate himself on the mind plane into two or more entities. When

awake, he can reason about himself as a composite being; he can, so to say, stand aside and see himself go by. An intelligent animal can think, but the light of reason has not been developed in it, though it has a more unerring instinct to guide it than man has. The pet dog, asleep, and evidently dreaming, is physically unconscious; he has not yet evolved a conscious higher mind or spiritual sense to function in Devachan, either asleep or after death. Therefore, in his dreams he is conscious somewhere on an intermediate level of being in the astral realm, and the Kâma-loka is just such a subjective state. Unlike man, he would not ever dream that he was dreaming; nor would he have the human lower mind's imagination which animates present desires with pictures of past and future indulgences. His horizon is limited to the present; he awakes quickly, easily, and fully, ready for physical action. Likewise, his sleep after death must be correspondingly brief, light, and uneventful, before he is instinctively drawn back to another round of incarnation. Earth-life being his present evolutionary field of progress, Mother Nature provides for the most of his time to be spent here. If he is brought back to his old master — as may happen — he will know the latter instinctively, while the master will reason about the mutual feeling of an old bond of association. The animal 'soul' is still on the descending arc of materializing spirit, as man was before his latent fires of mind were lighted by solar deities, in the Third Root-Race. The post-mortem condition of animals was discussed briefly in *THE THEOSOPHICAL FORUM* for April, 1938.

#### **Identical Twins**

Can you treat the subject of identical twins in its various aspects and phases, and do so from the occult standpoint; also discuss the significance of identical destinies in identical twins?

*H. T. E.* — In answer to questions about the bearing of individual destiny on the question of identical twins, it may be pointed out that, even if it be true that such twins are born from one cell, it is also true that every cell contains a number of lesser constituents (nucleus, nucleole, genes, chromosomes, etc.) which

biologists are now investigating. Also, the cell merely furnishes a vehicle for the incoming entity, and it would seem no more reasonable to suppose that two monads using the same vehicle would be exactly alike, than to suppose that two people living in the same house would be alike. The expression 'identical destinies' is surely unwarranted by any facts; unless 'identical destinies' merely means 'similar.'

*O. I. C.* — Scientists are making a considerable study of human identical twins. It is clearly established that they are not identical physically or mentally, though they are usually very similar in appearance and personal traits, at least superficially. Nor are any two plants or animals entirely identical, science avers.

We do not know that any scientist claims or even admits that in any case 'identical' twins have 'identical destinies.' Sensational and evidently inaccurate accounts which have sometimes attracted wide attention in the popular press cannot be taken too seriously. Nevertheless, it seems quite reasonable that having the same heredity and environment and voluntarily cultivating the same characteristics, attitudes, and likes and dislikes, as twins often do, they should attract to themselves similar happenings. But this is voluntarily induced destiny, not predestination.

We all of us, in accordance with our karman, attract to ourselves the conditions, events, and even accidents which we call our destiny. The fact that persons incarnate in the same family shows clearly some similarity of their karman or some karmic relationship. Being born as 'identical' twins would seem to show a still closer karmic similarity or affinity. It is well known that brothers and sisters sometimes experience remarkable similarity of events and even of life history. It seems natural that such similarities should occur more often in the case of 'identical' twins. However, there are as yet no statistical data as to the frequency of the similarities of life events, though a considerable number of scientists studying heredity and evolution are painstakingly collecting data as to every detail of the case histories of human 'identical' twins.

There have always been twins. If their life history were al-

ways or usually identical or nearly so, that fact would have been generally known long ago. There are no two things in the universe that are identical, and yet there are fundamental similarities running through all things. Individuals may have bodies and personal traits astonishingly similar, but their inner natures may be poles apart.

Truly the questioner is right in holding that the facts in this matter (like all other facts in human life when rightly understood) give support to the Theosophical doctrines of Karman and Reincarnation. We choose our incarnations and life events by and because of our desires and attractions and needs, previously set up or chosen at the time. Heredity helps to provide the body but the incarnating ego helps to build it. There is no injustice or chance or fatalism. We have even chosen in the past and constantly do choose to share the karman and destiny of the human race and none of us would long stay dissociated from the human race if we had the chance to do so.

Individuals of inactive will may be carried along by heredity and circumstances and family and racial karman, but those of more active will can and do shape the present and the near future to at least a large degree, as we all know that we are doing in almost every thought and act of every day.

We are not completely bound by any outward circumstance. We attract to ourselves whatever we deserve, and when we have learned our lessons and work with the Higher Law our destiny will be good, because the inmost of every human being and of the universe is good.

### The Development of Intuition

I once remarked that I would enjoy getting into certain lines of Theosophical work provided I knew more about Theosophy. A friend said to go right ahead and rely on the right answers to come as needed; that my intuition would work infallibly if only I used it. It seems to me that when a person has *naturally* evolved to the point where these powers are desirable or needed they will manifest themselves; I believe it is not the best thing for a person to try to force the development of any of the higher powers, among which is intuition. Would you care to elaborate on this subject? —G.

*C. Q. W.*— I think this is what your friend meant when he spoke of the answers coming, as it were, automatically. It is obviously almost impossible to remember all the details, as details. But it is possible to figure out a fairly correct solution if you work from universals to particulars, which is the Platonic way. Of course intuition is really the thing to be worked towards, but it is necessary to have a background of knowledge to build against. Regardless of how well developed the intuition may be, its expression is through the brain-mind. And it is the brain-mind that has to be trained to reflect and express truly that for which it is the channel. Intuition is to be developed, but not, I think, through any systematic set of exercises or anything like that. It will come through a close application of all the faculties to the subjects studied, and soon you will be putting two and two together and getting answers. The real teaching is given in hints, which the student must catch and follow up for himself, finding a contributory hint here, and a confirming hint there.

Of course the development of intuition is karmic, that is, it is the result of precedent causes. I think one of the best means of development is trying to make our Theosophy a living power in our daily lives, together with a real study of the technical teachings.

## Ideology, Idealism or Brotherhood?

DEAR EDITOR,

May I, though reluctantly, ask space for a foot note to Dr. de Purucker's earnest appeals for spiritual freedom and mental hospitality in the March FORUM, 'The World's Trouble and its Cure'? Much that I would say will seem platitudinous and may already have been written by more incisive and much weightier pens, and so, I hope, it will be said, making this letter unnecessary. The Theosophical Society always and inevitably eschews party politics; but the conditions of political Europe today (and I believe that Asia is scarcely in better case) make Dr. de Purucker's pleas urgent and momentous for whoso will consider them, and

especially for all members of the Society. Violence is abroad, hot upon the traces of innocent or, at the worst, misled men and women in many countries. Destruction is literally in the air, devastation over earth and sea. It is thus a time for plain speaking. But mere denunciation, though natural and easy, is futile. Comment from any writer in the FORUM must be unpolemical, since polemical propagandisms are themselves the roots of the violence we would denounce. It is propagandisms, then, that menace civilization in our torn and distraught Europe. What, essentially, are propagandisms but "the desperate desire that men have to make other men accept their views"? Dr. de Purucker's words define the cause of the 'trouble.'

Well, has not the Theosophical Society also a view to display, and is it not natural for us, too, desperately to desire? Our propaganda is not, indeed, any confirmation of current ideologies, any cult based on this ism or that; for we proffer, as a Society, no particularist interpretation of history, we merely try to envisage the evolution of human civilisation as a whole, but from an angle which (merely because it is more elevated than this or that racial or national point of vision) may easily and almost rightly arouse just such a 'desperate desire,' against which it is wise to be on guard. How then shall we, at once, check our own urge to desperation and yet foster what is so clear a demand of conscience: the desire to substitute the idealism which springs from an acceptance of human brotherhood as 'a fact in nature' for some lesser ideology which presents a fragmentary, disintegrated mythology of mankind for acceptance and homage? We believe, do we not, that, if civilization is destroyed, the step to the disruption of universal brotherhood is but short. Can we help to avert this destruction?

Perhaps, as a beginning, it may be well to ask whether there is any virtue, inverted perhaps and overlaid, underlying the racialisms or sectionalisms, the antagonisms, now disrupting Europe and because of which men normally clement and kindly are become inclement and cruel? Each sect—the word does not here bear its usual significance, yet in a new sense we are returning

to 'the wars of religion'—standing, in its own view, for the rehabilitation of a nation or the reinstatement of some section or class which it believes to be the victim of inequity, feels that there is opposed to it, a counter-propaganda, some cult or creed based, too, upon an ism or an anti-ism so evil that unless they (its antagonists) prepare themselves to kill or die, the 'enemy' in its turn will die or kill! So deeply have fear, anger and their ally 'separateness' thus infected political imagination in most countries that perhaps men scarcely realise their own passion as a divagation from the natural desire for justice for which they mistake it and which is implicit in universal brotherhood.

There may seem to be, perhaps, little use, whilst this passionate mood lasts, in offering a gospel of "universal brotherhood, without distinction of race, creed, sex, caste or colour" (I do not think Mme. Blavatsky's original statement of the first, the one essential, object of the Theosophical Society has ever been bettered) but might it not be possible to 'get over' amongst those now moved by some sectional idea but who perhaps believe they are working for a just cause, another idea, the idea that a coercive ideology is not an idealism? We know why not. We cannot retain a civilisation, the body of all idealisms, if we flout compassion, which is its soul, or if we deny to any the freedom to live by that spontaneous recognition of 'the good' which is its spirit. 'Non-violence,' for which noble pleas are being uttered by Mr. Huxley, Mr. Heard and others, may not be 'enough'; but it is the inescapable first principle of progress. Until ideologies are cleansed of their desires not only to take life but to inflict hurt and injury, what hope is there that any propaganda can convince? And what is such conviction worth?

If, to the members of the Theosophical Society all this is plain platitude, as I think it is, there remains for them the crucial problem, how can they disseminate these truisms, for want of which the world is distraught? Not necessarily as an organisation; I plead guilty to seeing limitations to organised objectives, but as men and women convinced that the solution of our public ills lies in the recognition that plain and simple brotherhood demands

precedence from us over all other doctrines, faiths or principles whatever. What means are there to this end? There is, of course, 'the foolishness of preaching' either, as in this letter, to 'the converted' or, outside the Theosophical Society, perhaps, to the spiritually deaf. There is, too, such influence as the convinced individual may shed within the narrow scope of his own environment and there may be some intensification of this, where conditions are suitable, through group-activity — a subject not within the proper scope of this letter. But as the forces which make for disruption consolidate, now in this country, now in that, as cruelties accumulate with alarming speed, accompanied by appalling callousness, it seems to me that the need of countering violence, not merely with a passionate desire to quell it (and/or its adherents) but with understanding and where possible with sympathy, is crucial and that if we fail to keep the ideal of universal brotherhood as *the* basis alike of public and of private life alive and prominent, we fail completely. Can we then make that plain and simple ideal more attractive to any who are neither 'converted' nor 'spiritually deaf'?

For this purpose we need to practise hospitality towards ideas we may not wholly adopt. There are perhaps enough high minded people, if their intelligence can be secured, to sway public opinion, though the odds against them are heavy. Can we help them out of their ideologies to evolve an idealism? To do so we must listen patiently first to their presentation of their case.

As I write this letter, I chance upon some sentences in a book by a popular English writer on philosophy: "It is characteristic," he says, "of the simple mind, especially when it is agitated by emotion, to insist that everybody should share its emotion. Intolerant of difference, it requires everybody to feel as it feels, to value as it values and to think as it thinks, or at any rate it requires that the bodies of all people in its neighbourhood should behave as if they felt, valued and thought as it feels, values and thinks." And then Mr. Joad, the writer, goes on to predict death for those who, like him and other believers in non-violence, do not share herd emotions and refuse to respond to them. Believ-



ing that it is not possible to make people 'better,' though it may be possible to make them 'more intelligent,' he takes a rather despairing view of the future. But is there not a chance that by presenting a more comprehensive view of what is meant by being human it may be possible to switch some of these emotions on to a higher wave length, not by putting new cosmogonies or mythologies before our fellows — these can wait — but by winning them for humanity — which cannot? Or must we wait until the 'insurrection of vice' has entrenched itself impregably, leaving the future to take care of itself, in the hope that a new *Avatâra* may overcome it after we have failed? Is it not still possible to recruit as our ally against unbalanced ideologies, 'the expulsive power of a new affection,' so opposing affection to disaffection, even so lowly an affection as 'wee' humanity, which if not new grows rare?

H. F. NORMAN

PS. Since writing the above I have read with pleasure Dr. Ryan's tribute to Mr. Aldous Huxley's defence of non-attachment. May I express gratitude to both these advocates of what John Ruskin would have called 'living peace'?



### The Inner Life

As surely as you live, and indeed you will find it so, the one who believes in the outer life and has put his faith and trust in it, is still asleep: spiritual knowledge has not yet awakened in him. It is only in self-confidence, in reliance on the Inner Life that spiritual strength can be found.

Self-knowledge begins when a man, trying to hold his mind silent a few moments in aspiration, turns inward to what is holding it. When this holding can be to any degree accomplished, he may become conscious of his Greater Self, his immortality, his divinity.

Where you find unbroken gentleness, enduring patience, self-control, self-forgetfulness and deep and abounding sympathy, you can look there for wisdom. Seek the company of such a one, for there abides in his heart the steady flame of love. He has realized the divine within him.

— MARY O'REILLY

## Occultism and Mysticism\*

J. W. HAMILTON-JONES

[From time to time the editors are glad to print articles by Theosophists who are not affiliated with the Point Loma T. S. so that we may share with our readers the thoughts of fellow-workers in our Theosophical Cause who are earnestly bending their energies to the forwarding of the main purposes of the Theosophical Movement. Mr. Hamilton-Jones is President of the Phoenix Lodge, London, connected with the Adyar Theosophical Society. In past years, as has been noted in our pages, constructive work in fraternization has taken place between the Phoenix Lodge, Adyar, and the London Lodge of the Point Loma T. S. —Eds.]

**D**O you recollect the note of warning which H. P. B. sounded in the early days of Theosophy having regard to people who entertained a sincere wish to enter the Occult Path?

As soon as anyone pledges himself as a Probationer, certain occult effects ensue. Of these the first is the *throwing outwards* of everything latent in the nature of the man; his faults, habits, qualities or subdued desires, whether good, bad, or indifferent. . . .

And again:

This is an immutable law in the Domain of the Occult.—*S. D.*, III, 435

Every individualized human being must eventually tread that pathway which leads to the utter control of, hence freedom from, the physical body, but it is not possible for many people to undertake the necessary work, first because they have not yet reached a stage in their evolution which would allow them to make the attempt successfully, and secondly because of the extreme difficulty which faces all aspirants during the Age of Kali Yuga, that terrifically materialistic period of which H. P. B. makes mention.

The evolution of the planet is at its midmost point, the life cycle has descended into its most dense aspect, and the spiritual

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\*Reprinted from *The Canadian Theosophist*, September 15, 1937.

aspects are crushed beneath the weight of matter and materialism.

From our Theosophical studies we know that the solar system is under the direction of Hierarchies, so that even the Kali Yuga falls within the circle of necessity, and we may be sure that the world and its inhabitants are never left without guidance. We learn also that there are those in incarnation who are referred to in Theosophical books as Masters and Initiates, and that those Elder Brethren constantly carry on their labours for "The great Orphan Humanity."

In spite of the Kali Yuga there always have been, as there are today, schools, fraternities and societies whose purpose it is to foster and inculcate the wisdom of the Ages, so that at whatever point in evolution at which a man is born, he can, by patient searching, discover the signposts which indicate the direction in which instruction may be obtained. We are informed that the Great White Lodge of Adepts make some effort in the last quarter of each century, to rekindle the flame of Truth in Western countries, and we know that our own T. S. is the result of the attempt made by the Masters in 1875. Some of us are foolish enough to assert that the T. S. is the only doorway leading to enlightenment amongst western races today, but this is not so. Freemasonry, properly understood and applied leads to the same end, and certain religious orders occasionally produce a great Mystic.

Apart from these, there were other movements fostered by the Adepts in 1875 as well as the T. S.; some of them were exoteric and others were secret organizations. It is well known that in addition to the Theosophical Society, there was also instituted an Esoteric School, under the direction of H. P. B. into which were to be admitted those aspirants who wished to make a special effort to tread the paths of occultism and mysticism. Neither the T. S. nor the Esoteric School can lay claim to having achieved very much success. The T. S. drifted away from its original purpose, and the Esoteric School was closed, and replaced by what was known as the Esoteric Section. After the death of H. P. B. we had no occultist of her rank in control and the observant spectator is forced to the sorry conclusion that the Theosophical avenue of approach,

although sponsored by two of the Adepts, has to be considered largely a failure; thus it joins the company of many other activities in the previous centuries which also proved abortive.\*

Let us not despair, however; the portal can always be reached by any worthy man at any time, regardless of either exoteric or esoteric organizations or the lack of them. We are told that even the West occasionally provides a recruit for the Himalayan Brotherhood and doubtless the East produces several more. Initiates who work in the outer world today prefer to remain obscure and in the background; we may rub shoulders with them and yet never suspect their degree, which goes to show that the true teaching can only be given in secret and under oath, to those who have the capacity to assimilate it. The Rishis of India are no longer to be found. Some believe that this is due to the influence of the British Raj, but knowing something of the Cyclic Law, students will understand that the Rishis have withdrawn because their present cycle has ended.

What then should a man do who becomes fired with a strong desire for the occult life? When we open the "Voice of the Silence" we find that these priceless fragments are "Dedicated to the few." Whether one has to tread the pathway of the mystic or the occultist, one preliminary condition is absolutely essential and that is an intense aspiration to be of service to Humanity.

It is said that whilst the East may thrive on contemplation, the West evolves through action. In St. Paul's Second Epistle to the Thessalonians, ch. III, v. 8 we read:

Neither did we eat any man's bread for naught; but wrought *with labour and travail* night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an example unto you

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\*Members of the Point Loma T. S. cannot share the pessimistic viewpoint expressed in this paragraph. In a society whose growth goes steadily forwards, whose members are alive with an enthusiasm born of the Theosophic ideals imparted by the Masters of Wisdom through H. P. Blavatsky, and whose esoteric tradition and work, based on these ideals, have been uninterrupted from her time to ours, ideas of 'failure' and of 'drifting' and so on have no existence because there are no facts, with us at least, which give them life. — Eds.

to follow us. For ever when we were with you, this we commanded you, *that if any would not work neither should he eat.*

Interpreted in the light of the "Bread of Wisdom" we have here a law for the West given for our instruction by that Great Initiate who flourished at the commencement of the Christian era.

A broad division seems to imply a mystical development through contemplation and an occult development through action, but this is not an infallible rule because action does not necessarily apply only to physical plane affairs. *The mind is the chief actor; the mystic transcends the plane of mind; the occultist controls it.*

It would appear therefore, that in the course of his evolution every aspirant has to tread both paths, and it is the occult that is the final dominating factor.

It is as though the mystic contemplation depends upon what is called "Seed" whereas occult meditation is "Seedless." If we study carefully the records of the mystics we find that they were invariably imbued with an intense determination to serve some person, sage or god. The Christian mystic aspired to serve his Lord and contemplated the joy and elation of becoming one with Him. The Mystics of the East have followed after the pattern of some teacher or deity such as Siva, Krishna, Vishnu or Kali, and by *worship and devotion have, through their very penance, been caught up into ecstatic conditions which rendered them prophetic seers, healers and teachers.* Yet mysticism even at its highest does not succeed in obliterating the personality; it may seem a peculiar thing to say, but the fact remains that Mystics are capable of feelings of jealousy towards one another, and frequently antagonize one another on the physical plane. They are capable of functioning upon exalted levels of consciousness and their purity protects them from the snares and pitfalls of the "Hall of Learning." Usually in their physical activities they are highly impractical people, because they dwell inwardly upon exalted ideals which are largely foreign, at least at present, to this work-a-day world in which we live. Innocence and purity are insufficient in themselves to render a man *master of himself, there are vast worlds of sensation and experience which pass by him unnoticed.*

The qualities which he develops belong to the negative pole, whereas, mastership demands a delicately poised and balanced state of self-consciousness on all levels of manifestation and a capacity to understand and, where necessary to control and apply all the Powers and Forces in the manifested worlds.

The disciple who is treading the Occult Path has to labour night and day in order to conquer the worlds of illusion on the physical, astral and mental planes. He is training under a Master who has himself reached that degree of perfection which enables him to impart instruction to a properly qualified aspirant. The Occult Path is full of pitfalls and thorns, and the man who treads it does so at the peril of his life. "To know: to will: to dare: to remain silent," sums up in a few words the requirements of the dauntless soul who essays the attempt. Falls are frequent for the occultist learns by experience; he is taught to blame himself for his falls, to pick himself up and courageously to step forward again along the path, having learnt an unforgettable lesson through his lapse.

Occultism has to be studied in its three chief divisions namely: Transcendental Science, Transcendental Philosophy and Transcendental Religion. The following definitions may help the student to a better understanding.

The term 'transcendental' applies to anything pertaining outside the normal sphere of experience, whether in fancy, thought or faith. Transcendental science deals with the operation and effects of forces generally unknown. Transcendental Philosophy is that complex of doctrine which explains the phenomenal manifestation of nature, in accordance with the science of its secret laws. Transcendental Religion is the application of universal law to the interior nature of man. (Transaction No. 1, of the Phoenix Lodge, London.)

On the other hand, the practice of Occultism leads to the conscious application of all the Powers and Forces in the Manifested Universe. It is in this sphere of activity that the occultist must learn to excel, but let us hasten to explain that the application of these forces, in White Occultism, is invariably conditioned by the necessities of the age having regard to the cycles, and the work of the Hierarchy in charge of human development, at that particular period.

It will be understood that the Occultist does not work for himself. Every individual who seeks to attain occult status on the white path voluntarily renounces any reward for himself — he has become the servant of the Hierarchy and in consequence, the servant of humanity. He is learning to become indifferent to objects of perception, and is being instructed to function self-consciously on various levels of manifestation. He must not be deluded by appearances, but must seek to probe the origin and purpose of every phenomenon which he encounters. Quite frequently he "burns his fingers." He learns to mistrust the evidence of the senses, the emotions and the mind, and to depend upon the vibrations which he "senses" rather than "feels." Thus when a trained occultist approaches a shrub, the vibrations from the plant find an immediate response in him and he *knows* all the qualities, properties and forces of which the shrub is the physical expression. For this reason, it is impossible to deceive the trained occultist: he has tested everything so thoroughly and fundamentally that all the manifested worlds proclaim their true nature to him regardless of any camouflage under which things and shapes hide themselves from the uninitiated. He is learning to function from (not on) the formless levels of self-consciousness hence he knows that all forms are merely the outward expression of the powers and forces which produced them.

It is the Occult Path that produces the Black Brother, because being essentially a positive path it is comparatively easy to acquire and exercise the powers of the lower Iddhis which are really the toys of the occultist. It is in the application of powers that danger lies. Having developed the powers they must not be used unless their application is in strict consonance with the work which is occupying the attention of the Hierarchy at any given period of evolution.

The aspirant who treads the Occult Path undertakes a gigantic labour from the very beginning. Working in secret, often despised and rejected by men, he nevertheless becomes a focussing point in the outer world for man's upliftment. Hidden beneath the cloak of those dabblers whom the world calls charlatans, the existence

of the true occultist is unsuspected, and yet, we are informed, there are about 4,000 initiates working in the various countries of the world even today.

In order to correct any misunderstanding it is necessary to conclude by reminding the Theosophical student, that very few, even amongst our own ranks can do more than cherish an aspiration that some day it will become possible for them to essay to tread the dangerous razor-edged pathway in the service of Humanity. Eventually we shall all have to do it, for "the road leads uphill all the way" but very few, indeed, are so indifferent to life in the three worlds, that they can look with complaisance upon a sphere of labour in which they are "Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the Guardian Wall" to shield humanity.



### **Peace of Mind**

I WONDER if you have ever noticed how the entry of some good-hearted man or woman into a room dispels a spiteful or disturbed atmosphere. It may be that such a person's love and understanding of other people and of their troubles have drawn around them forces which work for the good of other people and cast out the devils of evil thought whenever they encounter them. Who can say it is not so?

Can we not help to rid ourselves of evil influences in this and unseen worlds? If your trouble is nervousness, unaccountable fears, a constant undercurrent of anxiety, worry or a generally disturbed state of mind, just sit down and think of someone you know who takes everything calmly; or see yourself moving slowly beside a calm stream. Feel that you are lying on the green turf, listening to a lark singing in the clear summer sky. Think "Peace, harmony, love."

It is only when we try to calm our mind that we realise how undisciplined our thoughts really are, how they rush helter-skelter through our minds, skimming the surface and seldom making deep impressions. Contemplating peaceful things soon slows down the pace of the thought-machine and brings a wonderful feeling of calm.

— J. H. J., *Shetland, Scotland*



# Science and Research

Conducted By C. J. RYAN, M.A.

## Atlantis Again

**S**OMEHOW, interest in the problem of a lost continent in the Atlantic Ocean does not die out although the subject is regarded by many scientists with disfavor. The interest has recently been increased by newspaper articles 'featuring' Dr. C. S. Piggot's experiments in the Atlantic, which have recently been explained by Dr. W. H. Bradley of the U. S. Geological Survey. Dr. Piggot shot a hollow tube into the ocean floor in various places between Europe and America and brought up ten-foot long sections which have provided interesting information about conditions prevailing when the superficial layers were deposited. To quote from *Science*, December 3, 1937:

Dr. Bradley finds that in the sea floor there is definite evidence of four ice ages, which can not yet be definitely correlated with the ice ages on the continents, and of two periods of violent explosive volcanic action, one during the ice ages, and one after the most recent ice age. Changes in the earth's magnetism during the ice ages, as shown by the deep sea sediments collected by Dr. Piggot's sampler, were described by Dr. Fleming, who finds that considerable changes in the earth's magnetic field have occurred in rather recent geologic time. . . .

The cold periods and intervening warm conditions were shown by the remains of the microscopic marine algae called diatoms embedded in the superficial sediments of the ocean floor. Certain diatoms can live only in warm water, others in cold, and these tell-tale deposits contain both kinds in alternating layers. In this way the alternating periods of warm and cold Atlantic water during perhaps a million years of modern geological history are unmistakably shown. Further research may reveal the actual correspondences between the temperatures of the Atlantic Ocean and

the northern European and northern American continental lands during the fluctuations between genial warmth and intense cold in the Great Ice Age. Perhaps the exact length of the Glacial Period, so greatly disputed, may also be determined by the study of new and deeper sections taken from the bed of the Atlantic. A broad hint is given in *The Mahatma Letters to A. P. Sinnett* that many unexpected surprises would be revealed if the rocks buried beneath the oceans could be explored.

The comparatively recent change in the earth's magnetic field, mentioned by Dr. Fleming, may be a significant factor in determining great changes in the contours of the Atlantic.

Dr. Piggot's explorations in the Atlantic have led to statements in the newspapers that final confirmation has been found of the existence of the sunken continent. We have not seen any such claims on the part of the scientists. From their general attitude of disbelief in an Atlantis *inhabited by man, and geologically recent*, it would seem that Dr. Piggot's proofs that the ocean partook of the tremendous vicissitudes of temperature of the Glacial Period — profoundly interesting as they are — have little or nothing to do with the problem of Atlantis. When evidence is found by scientists themselves which they will accept as conclusive, the existence of a former civilization in the Atlantic will be widely heralded as the greatest sensation of the age, just as Dr. Rhine's successful experiments in telepathy and clairvoyance — a still more 'unorthodox' line of research — have been accepted in unexpected scientific quarters and have broken down almost insuperable prejudice against the admission of positive facts.

Unfortunately the acceptance of the mass of evidence in favor of sunken lands in the Atlantic has been seriously handicapped by the quantity of nonsensical and ill-supported arguments offered by enthusiasts and by charlatans. The array of facts and serious arguments presented by H. P. Blavatsky has been almost drowned by the raucous voices of such persons. Qualified Theosophists should study the subject in all its complexities and become acquainted with the crucial points, so as to be able effectively to appreciate and use the new discoveries which are being made in

support of their position, and to expose the fallacies of the writers who have done so much harm by their errors.

One of the most impressive of these discoveries is that of the extraordinary depth of the enormous submarine valleys and steep canyons which stretch away from north America far out across the bed of the Atlantic Ocean. These valleys could not have been cut *when the region was submerged*, but were necessarily eroded when it was dry land. Has the land sunk under the ocean or have the waters risen and drowned it and its great valleys? The theory lately offered is that during the Glacial Age, when vast quantities of water were temporarily locked up in the shape of ice, the level of the sea was greatly lowered, perhaps for two thousand feet, and, as the ocean bed appeared above the waters and became dry land, rivers began to make their way down to the greatly reduced area of ocean, cutting gorges and valleys which have still remained. After many thousands of years the ice melted and the ocean gradually rose to its former height, drowning vast areas of land and, of course, the great submarine canyons.

There are many difficulties in accepting this explanation of the mystery but the most serious one is that the valleys descend far below the lowest level to which the ocean could have sunk by the abstraction of its water in the shape of ice. There was not enough ice. We are, therefore, reduced to the more reasonable explanation that great areas of land, including the valleys, have actually sunk beneath the onrushing waters in some cataclysm which took place in comparatively recent times, geologically speaking. How far this collapse extended across the Atlantic cannot yet be stated, but the evidence of the submerged river valleys is strongly in favor of some kind of an Atlantis, now submerged. Even in this century unexplained changes have taken place in the south Atlantic, portions of the bed having risen more than two miles, and new islands having appeared near South America.

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## NATURE STUDIES — XIV

By H. Percy Leonard

## The Heresy of Separateness

"Although undivided, it appeareth as divided among men."

— *Bhagavad-Gîtâ*, chapter xiii

THE soul embodied in a human form is subject to the sway of the illusion of separateness and personality, and so powerful is the deception produced as to impose even upon those who have penetrated somewhat deeply into the study of their own natures. It is comparatively easy to conceive of universal life sleeping within the stone, dreaming in the plant, half waking in the animal, and reaching full self-consciousness in man; but to apply this theory as rule of practice in our daily life is quite another thing. This much at all events is plain, that in proportion as we dwell in thought among our bodily sensations and material things, so does the fallacy of separated life fasten its grip upon our minds; while in so far as we ignore the sense-impressions and allow the mind to wander forth and blend in sympathy with life expressed in other forms, do our confining walls expand and set us free.

A life of freedom from all selfish care, and that supreme, impersonal serenity which knows no ebb or flow, would seem to be of such transcendent worth as to attract all men in their pursuit, and yet we find that very few have entered on the quest. The vast majority are willing victims of the glamor of that pole of feeling, known as pleasure, and they spend their time and energies in a mad chase upon its trail. Time after time they find that every mounting pleasure is succeeded by its dull recoil, just as a swimmer is upborn upon a wave only to plunge the deeper in the trough behind; and yet so strongly does the charm allure that till the winter of old age chills their desires, they lavish all their powers upon the hopeless chase.

According to some keen observers, pain as well as pleasure wields a fascinating power over deluded man and though the notion may at first be scouted as absurd, it is sufficiently arresting to challenge our inquiry. Everybody must have observed how the mind in leisure moments will drag the memory of a long-forgotten grievance from its hiding-place and will revel in the sense of injury and of morbid self-pity which the recollection affords. In fact it is only when the last bitter drop has been drained that the ancient sorrow is cast aside, and even then the mind is just as likely to select some other painful memory on which to brood as a pleasant one. The flattering compliment, the acrimonious attack; the rosiest prospect we have ever seen, the worst of all the nameless terrors which have chilled our blood; our deepest loves, our most intense dislikings; both the pairs of opposites are conjured up and galvanized to life once more, for both are equally effective to focus our attention on the point of personality and to counteract that yearning for expansion that would set us free.

As prisoners long confined are said to cling with fond affection to their old familiar cells, so do we crouch within the personality and oscillate between the poles of pleasure and pain; we hide behind our prison walls and fear to venture forth and enter on the larger life that lies beyond. It is said that when the poet Wordsworth was a boy, he was sometimes so overwhelmed by a sense of vastness and expansion that as he walked to school he would reach out his hand and touch the nearest wall or tree, that from the shock of contact with material things he might recall to life his fading consciousness of personality. Most people who have wandered lonely among scenes of an unusual grandeur and sublimity must have had a similar experience, and the alacrity with which they plunge into the social whirl on their return to common life is prompted by no other motive than to revive the line of demarcation of their own familiar egotism which had grown a little blurred by lack of contact with their fellow-men.

Some men on reaching this stage in their evolution are strong enough to grapple with their personality and by determined effort force it to take its proper place, that of a willing servant with no

other aim than to subserve the interests of the soul in everything relating to its daily life among material things. For others less heroic there remains the method of self-conquest by a gradual subjugation. The personality is stunted by degrees and not permitted to appropriate such large supplies of mental substance and of vital force to foster its unbalanced and unnatural growth; for as the personality is made the subject of our constant thought so does it fatten and increase, while as we cease to feed it and engage the mind in wider fields, its independent life begins to weaken and its fierce, insistent self-assertion to decline.

Silence has always been commended by the sages as a specific agent to dissolve the crust in which we are confined; but silence from the Theosophic point of view means vastly more than to refrain from uttered speech, an exercise of little value if the mind is not restrained as well. Intense activity of mind may coexist with vocal silence, and the creative mental force may spend itself in weaving pictured webs of thought in which one's virtues and accomplishments stand out in brilliant contrast with the somber background of the failings of our fellow-man. But to control all exercise of thought, to still the vehemence of our desires, and by a steady effort of the will to rise into the outer quiet where all mental agitation dies — this is an enterprise to tax our loftiest powers. In the deep hush of that eternal silence the confining shell that rings us round disintegrates and vanishes away. There the harsh voice of criticism never comes to drive us back to shelter in our fortress of defense. There no impinging wave of love or hate revives the sharpness of our boundary-line, and thus insensibly it melts away and sets the prisoner free, a pure, impersonal force in Nature that has found its way to liberty at last. The home from which we started and to which we must return is nothing other than the boundless Vast itself, the freedom of its ample spaces being gained by the mere breaking loose from the inclosing walls of personality in which we are confined.

*[Conclusion of this series]*

## ORIENTAL STUDIES — V

## Possibilities of the Kali-yuga

JUDITH TYBERG

**T**HE Kali-yuga is an age "black with horrors," and yet it is a golden age of spiritual opportunity!

The evolutionary period of each one of the Seven Great Root-Races of our earth is divided into four divisions known as *Yugas* or Ages. The first of these *Yugas* is the *Satya-yuga* or Age of Truth, of Purity and Innocence, the age in which *Dharma* or Truth, which is often represented as a bull, stands on all its four feet. All forces of opposition and resistance are held in check by the action of *Sattva-guṇa*, the quality of Truth. Hence spirituality reigns supreme in this age which lasts 1,728,000 years.

The second *Yuga* is the *Tretâ-yuga*, the Age of three parts of Truth, the age in which the *Dharma*-bull loses one of its feet. Opposing material forces are stirred by the action of *Rajo-guṇa*, the quality of passion and activity. Hence spiritual powers experience a certain amount of frustration. This age last 1,296,000 years.

The third *Yuga* is the *Dwâpara-yuga* or Age of two parts of Truth, the age in which the *Dharma*-bull loses two of its four feet. The *Rajo-guṇa* acting with *Tamo-guṇa*, the quality of darkness and illusion, brings about in this age the fatal quality of spiritual inertia and darkness and produces the corresponding decline in the manifestation of divine powers. This age lasts 864,000 years.

The fourth and last *Yuga* is the *Kali-yuga*, the Dark Age, sometimes called the Iron-Age, the age in which only one part of Truth prevails and the *Dharma*-bull with only one foot left has little power to act. *Tamo-guṇa* reigns supreme and darkness and materiality and ignorance and evil are rampant in the world. This age lasts 432,000 years. *Adharma*, the God of Untruth, and all his relations: selfishness, deceit, arrogance, unrighteousness, trick-

ery, greed, baseness, wrath, and injury hold sway over the hearts of men.

As each age succeeds the other its time period and its spiritual condition decline at the fixed ratio of 25 per-cent. Our Kali-yuga commenced at the death of *Kṛishṇa*, 3102 B. C. So mankind has now lived through 5,040 years of this dark age. A very discouraging aspect indeed! But, this is only one side of the picture. There is also a marvelous note of hope and stimulus to higher action, if one understands the law of the increasing power of spiritual effort which acts at the same time as the law of decreasing spirituality. These two laws work as harmoniously together as do the simultaneous laws of involution and evolution. If, during our *Kali-yuga*, spiritual energies are invoked from within, the results are most remarkable, for they produce far greater results and with greater speed than in any other *Yuga*.

The *Vishṇu-Purāṇa*, as well as other *Purāṇas*, tell us that what takes ten years to accomplish spiritually in *Satya-yuga*, takes six months to accomplish in *Tretā-yuga*, one month in *Dwāpara-yuga*, and only one day in *Kali-yuga*, our present age. So as the Yugas succeed one another the effect of spiritual effort increases and gains until in the *Kali-yuga* its results are truly miraculous in comparison. The pace of human evolution or involution is greatly accelerated in the *Kali-yuga* and its swift momentum enables a man to do more with his energies, either good or bad, in a shorter time than in any other age. What took 3600 days to bring about in the *Satya-yuga* takes only one day to accomplish in our present age. What encouragement for spiritual aspiration, for study, for being our highest, for seeking light from within when the time is so ripe and so productive!

True, there are some 416,000 more years of the *Kali-yuga* in which to continue our upward climbing! But we spend a greater part of that in the spiritual realms between earth lives; for the general rule is that a man spends a hundred times as many years in the invisible realms as he lives on the earth. It is only while we are here on earth, manifesting as a complete man, that we can win the conquests that release untold spiritual splendor. *Now*,



is the magic word that will make nature help us to win our highest treasures. Nature is indeed bounteous in her gifts to those who work in harmony with her.

Not only is time more valuable in the *Kali-yuga*, but so is also the quality of spiritual endeavor. The *Vishnu-Purâna* also states that that which is obtained in *Satya-yuga* by *Dhyâna* or spiritual meditation on the Divinity within, is attained in *Tretâ-yuga* by *Yajña* or sacrifice to the Divinity within, and in *Dwâpara-yuga* by *Archana* or honoring of the Divinity within, and in our *Kali-yuga* is accomplished by *Kîrtana* or the repeating of the name of Divinity. If the mere power of the sound or mantra of a spiritual name by a true aspirant can bear in our present cycle the same fruit that only the highest spiritual meditation could produce in *Satya-yuga*, imagine what wonderful inner growth is possible now by practising spiritual meditation in our daily lives!

Dr. de Purucker tells us:

But the best form of meditation is the constant thought, yearning, aspiration, to be your best, to live your noblest, and to keep this thought with you by day and night. If the yearning to be one's best and to live one's noblest is derivative from the spirit of Compassion, welling up in the heart like a holy river of energy, it will lead one quickly to the Gates of Gold.

— *Golden Precepts of Esotericism*, 136

And again:

Aspiration is real prayer; it is a constant raising of ourselves from day to day, trying each day to go a little higher towards the god within. This means harmony, inner harmony, peace.

— *Op. cit.*, 134

So even though the *Dharma*-bull stands on only one leg in our present *Kali-yuga* there is great spiritual hope for those who aspire.

●

"ANIMATED Beings have three states of Existence: that of Inchoation in the Great Deep or Lowest Point of Existence [the atoms]; that of Liberty in the State of Humanity [the self-expressing monad in man]; and that of Love, which is happiness in Heaven [the gods, rays from whom exist in humankind as the divine part of us men]."

— *An ancient Druidic teaching: one of the many Druidic 'Triads'*

## Nothing Too Much

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

WE often quote that maxim, used by several of the ancient Greek authors, Μηδὲν ἄγαν, "not too much of anything, nothing in excess, moderation in all things"; but perhaps not always realizing sufficiently its import. The genius of our race is in an important respect the opposite of that of these ancient Greeks. Strenuousness is rather our cult, the philosophy of the utmost; and this we carry into everything we do, from manual labor to devotional aspirations. But the Greeks cherished the ideal of balance and eschewed the notion of excess in anything; some of their stories depict the retribution that comes on those who pursue one line of endeavor too strenuously. Proportion is the keynote of their art. Astrology books tell us that certain prominent occidental nations are under the fiery sign Aries, the Ram; and that the Chinese are ruled by its opposite, Libra or the Balance. Contrast our philosophies and religions with those of ancient China.

Yet even in speaking of the Tao philosophy, so deeply engrained is the racial genius above spoken of, that we are apt to try and translate the words of Lao-Tse and Chuang-Tse into terms more consonant with our own ideals, as though these philosophers were concealing their meaning under some guise of indirect speech. But there is no need to seek to evade these teachings, for they are what we find in ancient India and in many Theosophical books which we revere. They amount, philosophically speaking, to the finding of the true Self by progressive rejection of all that encumbers it; and, as regards action, they imply the finding of the real actor in man, by relegating to their proper place all the minor impulses to action, which are only the qualities of nature, as the *Bhagavad-Gitâ* tells us.

Indian philosophy runs to vast masses of detail, terms innumerable, categories, classifications, doctrines, schools; but the Chinese eschews every complication and avoids terminology and

formal doctrine, all world-systems and theories of the constitution of man. There are many roads to truth, but all have the same goal.

Occidental people are afraid that if they abandon strenuousness they will fall into inertia. There are many tools in the workshop of life, and he would be a poor craftsman who should use one tool for all purposes. If we have neglected the balance wheel in our mechanism, at least a flywheel is not much good without power; and on the other hand an engine without any sort of governor runs amuck.

No doubt the remaining signs of the Zodiac, besides Aries and Libra as mentioned, denote various implements of necessary use and all contributory to a well-balanced outfit. Individuals may be divided into a classification on this basis, each showing the idiosyncrasy pertaining to the particular cosmic potency in question; and so with the seven symbolic planets.

If Karman is connected with any particular sign it must be that of the Balance, for it is the great adjuster of equilibrium.

No doubt it is wisely said that one should act according to his own nature, rather than seek to imitate the nature of another; and if the racial type to which we belong embodies a particular Genius, we probably do well to manifest that Genius. Let each do his own job. But, this much having been allowed, it may be interesting and helpful to consider the matter further.

## Marie Corelli

JOHN W. LUCAS

**R**EADING the many pages of Marie Corelli's books of adventure and romance, one cannot fail to be impressed by her obvious sincerity and her perception of an ideal far in advance of the time in which she lived. Although in many places she openly attacks the Theosophical Society and its teachings, her thoughts are full of wonderful Theosophy and intuition. Everywhere one perceives a true understanding of nature and man; she is openly

opposed to priestcraft and continually advocates a new awakening to and a proper interpretation of the teachings of Christ:

Christ declares — Seek and ye shall find — The Church says — Seek and ye shall not be tolerated — Christ spoke plainly . . . the Church speaks obscurely.

In this brief article, an endeavor will be made to point out some of the philosophy of Marie Corelli, which is in close agreement with our Theosophical teachings as brought to the western world by H. P. Blavatsky and her successors. Marie Corelli was fully aware of the potency and constructive power of thought. No thought is ever lost; it is a cause which will have its inevitable effect. All thoughts are stored in the Astral Light, which therefore contains all noble thoughts of all great men, and unfortunately all evil thoughts of all wicked men. A man who aspires highly, forgetting self, will contact the regions of higher thoughts and be assisted in his endeavors. On the other hand, the evil man who seeks his pleasures for self, will contact those regions of baser thoughts and be dragged further down into worldly lusts and material pleasures.

Hear, O Earth: behold, I will bring evil upon this people, even the fruit of their thoughts. . . — *Jeremiah*, vi, 19

The thoughts of a man are the man himself, and according to the way he thinks so is the life he leads. His thought is the seed — his life is the 'fruits of his thoughts' . . . a man's thoughts are not allowed to belong to himself exclusively. He is unconsciously compelled to transmit them to others. . . . In the same way, a nation like an individual is expressed by the 'fruits of its thoughts.'

If we were to probe to the very core of the causes involved in the ruin of communities once progressive and prosperous, we should find it to be the 'fruit of their thoughts.' No extraordinary or unjust visitation of divine wrath swept the corrupt 'cities of the plain' out of existence and covered their ruins with the salt and bitter flood of the Dead Sea . . . their destruction was the working of the inviolable law, which is the foundation of all mathematics . . . 'the fruit of their thoughts.'

It is quite obvious that Marie Corelli is fully aware of the working of that greatest of all laws, the Law of Karma. This is further demonstrated in the magnificent sermon of the Abbé Vergniaud

in *The Master Christian*. The central character of this story is the old Cardinal, a noble saintly man, a lover of all goodness and truth, forgetting self for his people, befriending little children, and with a faith and sincerity to perform miracles. He is constantly harassed and troubled by the pompous self-seeking leaders of the R. C. Church such as the Abbé, self-centered in a life of pleasure, and guilty of immorality, who is constantly troubled however by the threat of death; in the presence of the Cardinal he suddenly perceives the Light before him, the pathway before his feet, and on the following Sunday delivers a sermon, which holds his audience spellbound . . . not a murmur disturbs his lengthy oration:

. . . the desire of the whole country, if put into one line, might be summed up in the impotent cry of the Persian voluptuary, Omar Khayyam, to his god: 'Reconcile the law to my desires. . . .' The Law is the Law; and if broken brings punishment. The Law makes for good . . . and if we pull back for evil destroys us in its outward course. . . .

In the same sermon we find the following:

. . . nothing is actually dead! The whole universe palpitates and burns with ever recreated life. . . .

How wonderfully this agrees with Theosophical teachings and the new Cosmic Physiology:

. . . between the sun and planet there is a broad ribbon of magnetism, in which magnetic substances circulate between the sun and the planet. It is a double stream, one flowing from sun to planet, and the other from planet to sun. These lines of force are as the veins and arteries for the flowing life of nature, the vascular network so to speak which establishes and maintains the life of the Cosmos.

Such a view of the universe naturally commends itself to a true theory of evolution, as opposed to Darwinism or transformism. In the words of Dr. de Purucker:

Evolution is the manifestation of the inherent powers and forces of the evolving entity. It is a coming forth of that which previously had been involved or inwrapped. It is the striving of the innate, of the *invisible* to express itself in the manifested world commonly called the visible world. It is the drive, the urge of the inner entity to express itself outwardly; it is the opening of doors into temples still more vast of knowledge and wisdom. . . . — *Theosophy and Modern Science*

Marie Corelli senses this true factor of evolution; she feels the inner urge, the inner drive:

Spirit flies forward — Body pulls back. But Spirit is one day bound to win! We have attained in this day a certain knowledge of Soul-forces . . . if we go on boldly and leave our own ego behind, we shall see the gates of Heaven opening indeed, all the Mysteries unveiled.

Marie Corelli often speaks of a God, but one is never quite sure whether she refers merely to the personal extra-cosmic God of the Christian faith, or to the all-permeating inner Divinity. Occasionally one finds reference to this inner Divinity, the God within, the Higher Self:

It is only in the glorious world of nature, under the sunlit or starlit expanse of heaven, that the God in us can live. . . . The Saviour Christ always taught his followers in the open air.

We feel sure the youth of today will be able to "draw nearer to Divinity, through recreation in the out of doors than they have been able to do in temples of stone and brick."

Early had he learned  
To reverence the volume that displays  
The mystery; the life that cannot die;  
But in the mountains did he feel his faith.  
All things responsive to the writing, there  
Breathed immortality, revolving life,  
And greatness still revolving; infinite. . . .

In conclusion may I recommend Marie Corelli for your light reading? You will be captivated by her compelling power of narrative. There is beauty and constant interest in all her works. For the Theosophist there is the pleasurable element of surprise; Theosophical ideals are wrought into powerful romances.



THE Gods' war is unlike any other: it calls not for cohorts and battalions; one man may be a puissant army; he is not lonely, who single-handed holds a planet for the Gods. — *Kenneth Morris*

## H. P. Blavatsky in 1938

### Radio and the Potency of Sound

IRENE PONSONBY

THE student who is gripped by H. P. Blavatsky's presentation of the universal tradition of antiquity no longer accepts unquestioningly any change which moulds human life: denying fortuity, his vitalized perception seeks the originating cause and its effect. Like a searchlight piercing the fog, his mind illuminates every influence and judges it constructive or destructive by nature of its universal influence, and the inherent, not merely conventional, response it awakens in him. Quite naturally, since his initial impetus came from H. P. Blavatsky's message, the Theosophist returns again and again to the source of his inspiration, to prove more conclusively with each return, the vitality in 1938 of that message of 1888. It is the purpose of this article to focus the radiance of the Secret Doctrine as expressed by H. P. Blavatsky on one of the most potent energies for good or evil in this age, on one of the forces which in 1938 shade and shape human thought.

Radio was but a scientist's daydream fifty years ago: today nations which then still considered the probable 'social demoralization of railway and penny postage' convene over the air in each other's chancelleries or gossip over their neighbor's clothes lines according to the whim of the moment. Human ingenuity removes obstacles of language and clock, and the world — however individual environment and opinion may differ — thinks about the same thing at the same time and *under the same conditioning influences*. Such a condition may be destructive or constructive: rightly to determine which influence is exerted it is necessary to consider the nature of Sound, its use, and its effect.

A few general statements from *The Secret Doctrine* give this information:

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force of which the electricity generated by a

million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. . . .

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy.—Vol. I, p. 555

The occult knowledge above referred to, is today beyond the attainment of any but the rare master of advanced Alchemy, nevertheless, the ever increasing use of sound-production as a means of conveying ideas, warrants a study of the position.

The musical and dramatic masterpieces, the arts and sciences, when interpreted over the air by capable exponents, actors and lecturers, are highly instructive and inspiring, whether the performers have any idea of the forces they employ or not; but the contrary is the case with certain varieties of jangling syncopation, of sentimental plays and songs, insidious broadcast advice and recommendation, in which the human voice lends itself to sensuous appeal. Here there is mutual responsibility. Lack of knowledge spares neither the promoter nor his listeners the effects of the degrading influences emanated and received. In the former case, the motive at best, is altruistic, and at least, indifferent; whereas in the latter, personal gain or a definite will to entice others deleteriously colors the result.

The constructive influence harmonizes the psychological nature of man, and permits his higher faculties to act in unimpeded and unbiased judgment, whereas the sensuous appeal excites and stimulates the emotions. Where the emotions hold sway man's guiding and guarding 'angels' are banished and his conduct is invariably at the mercy of the predominating impulse. The philosophic implication of these facts may not be generally recognised, but they are well-known in the study of phonology and phonography. For instance, those who have experienced it in the East know that the continuous drum beat stimulates the solar plexus and other physical centers in man. This is so much so that some Westerners find native music of drum and flute unbearable for this reason. The enigma of the mystery-drums of Africa is also an interesting sidelight: These huge drums, some of them twelve



feet long and five feet in diameter, for over a thousand years have throbbled the news of every notable event from end to end of the great continent with its five hundred or more languages. They *speak*. In tones high and low their information is conveyed, and relayed numberless times by drummers skilled in the art of receiving and transmitting accurately phrases, sentences and secret names.

Furthermore, the unwholesome effect is enhanced in radio, because impression results through one sense only. Feeling, sight, and hearing contribute their quota to the evil of mass psychology, and while propinquity is lacking in an extensive 'hook-up,' the danger of persuasion is increased rather than lessened, for sympathy or antipathy as a consequence of feeling and seeing frequently add or detract from the influence of the spoken word. The radio Shylock, bereft of his typical make-up and gesture, loses much of the character's exemplary power.

Hearing is the most evolved because the oldest sense and contains more or less actively functioning all the other senses; however, since the evolutionary impetus of this particular cycle focuses on the manifestation of smell, with presaging tendencies towards two other senses to be developed later, it would be unwise to assume that therefore hearing is the most accurate. Probably it is only when all the developed senses function in equilibrium through the unifying source of man's faculties that he is relatively safely at home in this Universe. Nevertheless much can and should be done by everyone to exercise a healthy attitude toward the forces of radio, to guard against excitability and perverted tastes by a discernment of individual reaction to the varying stimuli, and to cultivate an intuitive judgment.

This course furthers that future state forecasted in the *Anugita* as quoted in *The Secret Doctrine*:

Thus these *seven* (senses, smell and taste, and colour, and sound, etc., etc.) are the causes of emancipation: . . . It is these seven from which the Self is to be emancipated.—Vol. I, p. 87

Here it is pertinent to remark that the sordid, sensational, and unmistakably horrid, programs are not the most injurious: the subtler, subversive atmosphere associated with some otherwise pleasing

presentations is far more harmful to both performers and listeners.

When radio purges itself of its dross, and masses *all* its magnificent power and unlimited possibilities towards promoting an "education based on ideas and the relation of ideas," to use Robert Hutchin's definition, it *is* the most potent agency for true development in this epoch. Such a policy gives full scope to the altruism which now it imbodyes in part when its appeal penetrates to the faculty in man that lies behind all physical sense-perception, when it taps the inspiring center which is for him Truth. Radio then pits the stupendous potency of sound against the forces of ignorance and intolerance that sweep the world today. It definitely aligns itself with the universal impulses of regeneration which work through sound, and bid men:

Quick, prepare!

Listen for stranger feet on the stair,

For news may come from beyond these dying kingdoms.

It was such an impulse which established the Theosophical Society, and that same universal impulse vitalizes H. P. Blavatsky's message in 1938.

## The Great Pyramid

Reply to C. J. Ryan

HANS MALMSTEDT

**P**ROFESSOR RYAN addresses me in his clever 'Note on Hans Malmstedt's Article' in the May issue of THE THEOSOPHICAL FORUM, 1938, p. 323, and wants to know what my opinion is on certain points. I am grateful to him for this opportunity to be able to explain confusing things, and also to the Editors of THE FORUM for opening its pages anew for my humble voice.

First of all then I admit frankly that I made a mistake in translating the German *Die Ägyptische Elle* into 'The Egyptian ell.' 'The Egyptian cubit' would have been the proper translation. In my English-Swedish dictionary I have now found two words,

ell and cubit, for the Swedish *Aln* or the German *Elle*, the ell measuring  $1\frac{1}{4}$  yards or 45 inches, the cubit measuring 18 inches.

The cubit used in the structure of the Great Pyramid, however, is not 18, nor 20.62, nor 25.025 British inches, but 25 ancient Egyptian inches; no doubt about that. Dr. Noetling's investigations prove it with overwhelming evidence. As we now also know that the number  $\pi$  is contained in *all* dimensions of the Pyramid, making of their absolute values irrational numbers, it is evidently impossible to get whole numbers by measuring any dimension of it with a cubit or other measure, not containing the number  $\pi$  in itself. The meter is a measure with  $\pi$  in itself as it is a fraction of the circumference of the Earth, and it is equal to  $\pi/2$  cubits. A cubit is consequently  $2/\pi$  meters. The inner length of the Coffin,  $\pi$  cubits, is thus 2 meters, a whole number.

And now I am going to make a statement which may upset many a good Pyramid-explorer. Why is it that "the 20.612 inches cubit fits accurately into the most important and significant measurements of walls, chambers, etc."? *It is because that cubit contains the number  $\pi$  almost exactly.* Divide it by  $3^8$  or 6,561, and the result departs from the exact value only at the sixth decimal place. *Please note that it is not the exact  $\pi$ -value which however Noetling has used.* Who is nearest the truth, he or the others? To me it seems that this fact does not contradict Noetling's theory, but it vindicates it in a beautiful manner.

It is a pity that Noetling passed away before his greater work was finished, for there he promised to give the algebraical values of the interior passages and chambers. Let us hope that some clever mathematician will continue on the foundation he has laid down. His most important discoveries are the right proportions of the Pyramid as a whole and the key to the used cubit in the radius of the Earth, divided into  $10^7$  or 10,000,000 equal parts.

That measure we may call cubit or ell or anything else, but the name we give to it does not alter its size, one ten-millionth of the radius of the Earth.

As we know from our teachings that high Initiates governed the building of the Pyramid, we may also explain the division of

the cubit into 25 equal parts, called inches. Take the Kalpa of the Earth, 4,320,000,000 years, and divide it by the Krita-Yuga, 1,728,000 years, and we find that it contains 2,500 Krita-Yugas; or count the material Globes in the Planetary Chain. They are 5 in number, B, C, D, E, and F, and each of them has 5 material Tala-Lokas, making 25 material Tala-Lokas in all — not to mention Noetling's own explanation on page 319 in the May issue of THE THEOSOPHICAL FORUM.

In all probability the modern British inch is derived from this ancient Egyptian inch, although it may have undergone several alterations in the course of the 78,000 years since the Great Pyramid was built. According to the latest investigations the radius of the Earth is 6,378,388 meters at the equator, and 6,356,909 meters at the poles. At 45° latitude it ought to be about 6,367,648.5 meters. The Egyptian inch, according to Noetling, is 0.025 464 790 88 . . . . meter, and the British inch, so far as I know, is 0.025 4 . . . . meter. Dividing 6,367,648.5 meters with 10<sup>7</sup> we get 0.636 764 85 meter to the cubit, and dividing this with the two different inches above we get 25.005 6 ancient Egyptian inches and 25.069 4 British inches in the cubit. Both are very near the 25 inch cubit, and so was Piazzi Smyth, but his whole theory falls to pieces on the difference between 25.025 and 25 inches to the cubit.

Mr. Kingsland's book in two volumes is in my possession, and I admire greatly his learning on the subject. He says: "The Coffers must of course in the first instance have been designed to be of a certain size." I add: "And this size was of so great importance that the Builders had to build the King's Chamber over it, instead of moving it in after the building was completed." Mr. Kingsland continues: "but the workmanship is so rough and faulty that we cannot concede that that design was in any way intended to be a standard of measurement."

Does it not seem strange that the Builders of such a wonderful structure as the Great Pyramid "with no lack of skill in perfect workmanship," to quote Mr. Kingsland, should put such an ugly-looking piece of stone in the midst of the finest dwelling in the

building? What does "the contrast between the clumsiness of the Coffin and the exquisite refinement of everything around it" tell us? That the corresponding refinement of the Coffin has been removed of course. Is it not probable that it was covered all over, inside and outside, with thin golden plates or some other precious material hiding the rough surface of the stone, and later on removed by some base treasure-hunter? The very existence of that rough surface in those surroundings proves that it must have been covered by some finer material, and is it not possible that the Coffin with that precious covering represented the very proportions Noetling has found,  $\pi$  to  $\pi/3$  to  $\pi/3 + 1/3$ ?

Before I close I will tell about some discoveries I have made on the foundation of Dr. Noetling's values for the inner dimensions of the Coffin, 78.54, 26.18 and 34.51 ancient Egyptian inches. Dissolving these values into their prime-numbers, we may express them thus:  $66 \times 1.19$ ,  $22 \times 1.19$  and  $29 \times 1.19$ . The proportions of the inner dimensions of the Coffin are consequently 66 to 22 to 29, and we may place within it  $66 \times 22 \times 29$  or 42,108 small cubes, each with a side of 1.19 inches or 3.03 centimeters. Three times 1.19 is 3.57, and two times 178.5 Krita-Yugas (one Manvantara) is 357 Krita-Yugas (two Manvantaras). Add together the 12 inner edges of the Coffin, expressed in 1.19 inch units, or  $4 \times 66 + 4 \times 22 + 4 \times 29$ , and we get 468 such units. 468 Krita-Yugas is  $12 \times 39$  Krita-Yugas. All these numbers are of greatest importance in calculation of cyclical time-periods for the Earth Planetary Chain.

### Lodge Presidents Please Take Notice

THIS is a request made with all courtesy that Lodge Presidents will encourage the new 'Forum-Foursome' plan in their lodges (see April, 1938, issue of THE FORUM). At any time now our Presidents may be receiving occasional applications from lodge members for help in forming these groups to share in one subscription to THE FORUM. We feel confident we can rely upon your sympathetic help.

—L. L. WRIGHT

## A Psychological Problem

(A True Story)

ALICE COPELAND

"NO," said the hospital surgeon, "he won't regain consciousness. He may live two weeks—perhaps a month, but recovery is impossible after such an accident."

"But he knew it was his sister speaking."

"That's strange! He didn't recognize his wife nor his father or mother an hour ago," continued the surgeon.

"I saw that my brother was unconscious, nevertheless," I explained. "He told me why he had called for me, then asked me to attend to some important business. He also said that Father and Mother had been here and had gone to his home with his wife. He even gave me his new 'phone number, and said that if I telephoned at once I might catch Father and Mother before they left town."

"I don't understand," answered the surgeon. "He hasn't spoken since the accident. Totally unconscious, and will probably remain so. However, your parents are leaving for home on the next train."

"How strange! He talked so intelligently!"

A look of amazement was the surgeon's only answer as he followed a beckoning nurse.

I too was amazed and decidedly perplexed. If "totally unconscious" how could a man talk intelligently? Unconscious and yet conscious at the same time. An impossibility, I thought; yet, something unusual was happening. Had the impact of a head-on collision driven the consciousness completely out of the body? If so, how could it function? I took Charles's hand in mine. No response from the touch. The brain was stunned beyond doubt, yet the tongue had given utterance to intelligent reasoning. Could I call him back to his body? This had been done in similar cases. I called his name and he answered, again requesting me to attend

to the business he had already mentioned. And so I left him.

*The unexpected happened.* When I visited him the following day he was fully conscious. His mind was brilliant, particularly when discussing his business of commercial flying. However, a change that seemed psychological had taken place. More recent events — his marriage, wife and home now seemed but casual relationships. Only his sister and earlier memories interested him, and he begged repeatedly for me to take him to my home.

A few weeks later the truth of the surgeon's diagnosis became all too real. The change, which we call death, was drawing near. Finishing the dessert I had brought he asked in a businesslike way that I rearrange his pillows and straighten out his helpless body. Then with a happy smile he said, "Now I'm ready. Get the car and take me home with you."

That last happy smile! No, not even death could take it. "The man that was, that is, and will be." He lives, here by my side! Close the grave! Drive home, please!

Two months later a baby girl was born. When six weeks old, June and her mother began visiting me regularly. Six months later the mother said, "If this baby could walk I couldn't keep her from running over here. She cries if I push her pram in any other direction."

This remark challenged my attention to the baby's joy at seeing me. She would actually jump out of her mother's arms into mine. This might have been a mere childish caprice but further remarks from both parents provoked further notice.

"She's not like any of my other children," said the mother.

"She's not like a baby girl at all," remarked the father, giving voice to a thought of my own, for airplanes and mechanical toys interested her far more than dolls. Her first utterance was her own baby word for an airplane. Noting this I thought of Charles's enthusiasm over flying and began to observe June's other mannerisms. Yes, they were like my brother's in many ways — a likeness almost uncanny.

One day the mother called attention to the baby's left hand and foot. "The osteopath says they're perfectly normal, but she won't use them." It then flashed into my mind that during Charles's last days he would not use his left hand or leg. The doctor said there was nothing wrong with them. Just a notion that he couldn't use them. Then this unusual affection for me, merely a neighbor!

A suggestion of reincarnation made me wonder if, by some chance, the soul of my brother had slipped into this baby's body. Reason told me such a thing was impossible, for each soul builds a body of its own. But June's unusual development as the months passed somehow demanded unusual attention. One day her mother left her with me. Before leaving she gave me June's lunch saying: "You may have to sing to her before she'll take a spoonful of anything. You know I'm having difficulty weaning her." With these words she was off, and, to my surprise and great relief, the baby watched her departure without even a whimper, although it was the first time the mother had left her in anyone's care.

In due course it was lunch-time. Holding her in my lap, I began to sing, coaxingly presenting the spoonful of milk, carrot juice, and other good things. But no, June wasn't the slightest bit interested in the menu. I coaxed and coaxed, and sang and sang. (I was reminded of Charles's passion for music). Finally she did take a wee bit of milk, then pushing the spoon away and turning her little face up to mine, a most amazing thing happened. This baby, who had not yet even lisped "mamma" or "dadda," stood up in my lap, put her little arms around my neck, and using my brother's pronunciation of my name, "Alice," in unmistakable words called: "Allie, Allie."

Shortly after this amazing happening, some friends dropped in. June was naturally a little shy before strangers and, taking her in my arms, I told them of the surprise the baby had given me.

With such interest and curiosity as might have been expected, one of these friends, pointing to me, said: "June, who is this"? Without a moment's hesitation the little one replied: "Allie," and then nestled closer in my arms.

So the day wore away — and when the mother arrived, rushing



in with outstretched arms, the look of anxiety fading into one of joy, the climax came. Then grief of grief! — who could have imagined such a thing! The baby refused to go to her mother.

Naturally I was very much disturbed and resolved to fathom this mystery of consciousness. A short time after these events June's family moved to another country. When she was gone I tried to separate her in my mind from any thought of my brother, but one question after another would torment me. What is consciousness? Where does it reside? If Charles could use his unconscious body (or tongue) and speak to me as he did at the hospital, could he not do the same thing with this unselfconscious child? Why had she called me by name? She had never heard it spoken by anyone. Distressing questions, for my brother was a noble character and could never have taken possession of another's property, much less another's body! No, I would not — I could not believe that his soul had incarnated in June's body. And yet, something unusual had happened. "Is consciousness independent of a physical body"? I asked. Charles's presence somehow seemed as distinct as a fragrance which fills the air.

Fifteen years have passed. In the meantime I have studied this problem of consciousness. June's recognition of me — or perhaps I should say her calling me by name started this quest into the powers which motivate all things visible. A biological demonstration of the operations of one's body proves that something apart from the man himself is governing the conduct of every atom or blood corpuscle in his marvelous and mysterious physical mechanism.

Now I am reasonably satisfied that there exist other bodies — coadunated but not consubstantial, of more etheric material, but *bodies* none the less. In one such form *Desire* stimulated by *Will* clothes itself, and momentum follows.

I think of a stone thrown across a pond. It skips under and over the surface of the waters as far as the impulse of the thrower carries it. Then that momentum exhausted, it sinks to the bottom.

So with this desire-body. It lasts, after death of the physical body, as long as the combined impulse of will and desire which recharged it lasts.

For instance, using the above analogy, let the stone stand for the desire-body; the thrower for the impulse which directs it. Because of its qualities it endures after separation by death from the physical body. Very much evidence is to be found in substantiation of this fact in an ordinary séance room. It is usually this desire-body which a medium can and does bring into materialization. If so used, a disintegrating desire body can be made to act as an 'astral spook'; but the departed soul of a deceased person is quite apart from all these phenomena.

The human soul is sleeping. In due time, when freed from these astral or desire bodies it ascends into Devachan or Heaven for a period of assimilation and bliss.

What seemed to have happened in the case of my brother was this: his desire to be at my home was so great during his last weeks on earth, and, particularly at the time of his death, that momentum was the consequence—the momentum which brought him to me. Furthermore, this same desire-body which caused the conversation at the hospital must have been conscious of success. Is it not reasonable to suppose—yes, even to believe—that such an accomplishment might provoke the desire for repetition so that the baby's unselfconscious brain could be used to call me by name. Who knows? Let the reader take this as I give it—a possible explanation of a psychological problem.

I do not believe, nor can I find any religious or philosophical teachings which vary with this disbelief—that my brother arbitrarily took possession of baby June's body. What seems to me of vital importance, however, in view of these psychological possibilities, is the need of guarding our children with pure love (not sentimental coddling) and clean minds, in order to protect them from such psychological influences as seem to permeate the atmosphere in which we live. We have it in our power to dispel evil influence by impersonal *Love* and not by fear.

For further proof of my contention I must add that baby

June is now growing to young womanhood, a devoted daughter to a devoted mother, her own sweet normal self.

As for my consciousness of my brother's presence, that has passed. I know he sleeps! And in time will incarnate in a body of his very own.

## A Greeting to the Fraternization Convention

TO ALL THEOSOPHISTS OF WHATEVER AFFILIATION ATTENDING  
THE SIXTH INTER-ORGANIZATIONAL FRATERNIZATION CONVENTION  
IN BOSTON ON JUNE 25-26-27, 1938.

Dear Brothers in Theosophy and Fellow-students:

I have been asked rather earnestly by those having charge and duty of organizing these remarkable inter-organizational Fraternization Conventions to write at least a few lines of greeting and brotherly sympathy, and I gladly do this, and address myself to all, irrespective of Theosophical affiliation. It seems to me and has always seemed to me, speaking as an individual Theosophist and student of our blessed God-Wisdom, that there are few individual activities in the Theosophical world or Movement which are more creditable to Theosophists as such than are these Fraternization Conventions, in and during which Theosophists of different shade or color of feeling and conviction may meet on a common basis of amity, comity, and brotherly sympathy, and thus learn to know each other better and to see the good in each and in all.

*Personally I have refrained, and very carefully and thoughtfully refrained up to the present, from taking part in these Fraternization Conventions, either by message or otherwise, lest such message or word or action of mine, showing sympathy on my part in these Conventions, be misconstrued into something which when all is said is farthest from my desire, to wit to influence anyone in any direction whatsoever. As a matter of fact I doubt if any*

word from me would influence anyone; but any such message or action from me could be construed possibly, perhaps, peradventure, as an attempt to influence. Yet I have never failed on every occasion which has offered itself to express my deepest sympathy for these Fraternization Conventions and to urge all who are interested in mutual Theosophical fellowship and who can do so to take part in them.

It has been the feeling of the present writer from the inauguration of the Fraternization Movement that candor, frankness in thought and in speech, and honorable dealing, and fidelity to one's own Theosophical principles, should be the basis of mutuality, and the basis of fraternizing intercourse, and it is my prayer that in these splendid Fraternization Conventions this basis which I believe to have existed up to the present may continue.

The present writer is one of the few I fear — I wish there were more — who feel that the separation of our beloved H. P. B.'s original Society into the different modern Societies, was a good thing, was furthermore foreseen and predestined to take place; and I can explain this as being my own feeling by making the statement that I think that the existence today of the different Theosophical organizations is not a sign of disintegration nor of decay nor of imminent dissolution of the Theosophical Movement as a whole, but that it is a sign of vitality and individuality and of the exercise of the latter by Theosophically free-thinking men and women; and I for one know no better way by which the Theosophical Movement could have been saved from becoming dogmatically fronted by its own bounds alone and thus set apart among the world's Movements as but one more organization or body self-satisfied with its own self-assured perfections. I wonder if I make my meaning clear. As long as the different Theosophical organizations exist, they act to a certain extent as checks on each other, and should be friendly critics of each other — a criticism not degenerating into mud-slinging or enmity, but on the contrary mutually stimulating each other to keep strictly on the now historic lines laid down by the Masters and our beloved H. P. B. There is an old proverb that says that from the shock

of ideas springs forth light. And it is good that we Theosophists should interchange ideas, and one of the best ways to do this is by fraternization and Conventions working on the Fraternization basis.

It is of course in one sense a tragic historic event that the original Society broke up into the different Organizations that now exist, because theoretically it could have kept utterly clean and true in its fidelity to the Masters' original program; yet the lessons that history teaches us show us on the other hand that differences of viewpoint are wholesome and healthy and that as H. P. B. nobly wrote in her First Message to the American Theosophists in 1888: "Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge."

To my mind these are some of the wisest words that H. P. B. ever wrote, and I believe they were not merely wise but prophetic. Hence it is, as should be clear enough from the dictation of these lines, that the present writer is *one of those who consider*, as stated above, that the separation of the original T. S. into the different Movements was a good thing — good for the reasons above named, although, as also above stated, because of the weakness of human attributes and the tendency to degenerate into sectarian orthodoxy it was from that standpoint a pitiful thing.

Let us, Theosophists all, of whatever affiliation, look at the situation in the Movement as it exists, and by earnestly striving to be brotherly and kindly towards each other, make the world respect us as Theosophists because showing to the world that we can at least meet in friendly conclave upon the basis of the blessed God-Wisdom common to us all. I do not believe and have never believed and have often proclaimed my disbelief in this point, that the breaking up of H. P. B.'s original T. S. into what are now the

later Societies, was a bad thing or a sign of impending dissolution; but on the contrary believe, and have always so stated in public, that having in view the weaknesses of human nature and its proclivities to dogmatic orthodoxy, it was a good thing, and that it was foreseen by the Masters, if not actually engineered by them. There are few better checks on the different Theosophical organizations today than the very existence of these different Theosophical organizations watching each other carefully, and, if they have any sense at all and good Theosophical fellowship at all, learning from each other and making each desirous to avoid Theosophical wrong-doing and lapses into the faults against which the Masters and H. P. B. have warned us.

Dear Companions in Theosophy all, accept the assurance of my heartiest sympathy, and although I personally very carefully refrain from taking any part in these Fraternization Conventions, any work which tends to bring Theosophical thinkers together on a basis of mutual fellowship for the increase of a better understanding has my instant and profound sympathy. May your deliberations be governed by the spirit of Truth and be along the lines laid down by our beloved H. P. B.

I am, dear Brothers all,

Fraternally and faithfully yours,

G. DE PURUCKER.

## WHITE LOTUS DAY

### White Lotus Day Not A Mere Form

[Remarks made at the opening of the White Lotus Day meeting held by the G. de Purucker Lodge, Pasadena, May 4, 1938, by the President after having referred to Colonel Olcott's official statement proclaiming 'White Lotus Day' and H. P. B.'s wishes regarding its annual celebration.]

“**D**O any of us think that there was no deep motive behind this request of H. P. B. which I have just read to you? I like to think that perhaps she understood, even in 1891, the trials, misunderstandings, and dis-

couragements by which the Theosophical Society would be buffeted during the first years after her passing and that perhaps, if some request of hers would call all loyal Theosophists together for even just one day of the year in unity of thought and purpose, the work she came to do would be sustained by that very devotion among us. And so we meet on White Lotus Day.

"Let no one think that we meet here tonight, or for that matter in any White Lotus gathering, for the purpose of paying homage to a personality. The personality fades entirely when we study and endeavor to understand the teachings embodied in H. P. B.'s writings. She brought us spiritual freedom; helped us to remove the trappings of doubt, ignorance, and superstition. She told men that they were divine in essence and how they might know this for themselves by studying the Message she left with us under the name of Theosophy. And as she passed on the Torch of Truth and Knowledge that had been handed her by the Great Ones whom she called her Teachers, so should we ever strive to emulate her and be ready and willing to spread the teachings of Theosophy into the hearts and minds of all men.

"Quoting H. P. B.:

"The function of Theosophy is to open men's hearts and understanding to charity, justice and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being."

—MARY LESTER CONNOR

### **Messenger of the Mahâtmas**

[This extract and the one following are from addresses given in the Temple, Point Loma, May 8, 1938, at a celebration of White Lotus Day participated in jointly by members of the Adyar T. S. and the Point Loma T. S.]

"Bathing in the reflected glory of an ensouled being as we are doing this afternoon, brings each and every one of us, whether we consciously realize it or not, closer to the Divine. The beautiful statements that are made about Mme. Blavatsky are merely hollow words if we think of them as apart from ourselves, that is from our more spiritual selves, for all of us can and must in the course of time follow in the footsteps of great leaders such as H. P. Blavatsky. Teachers are continually being watched for by the Guardians of the Ancient Wisdom, and when found, they are carefully nurtured and trained, in so far as their karman permits, so that when the times are ripe they may go forth into the world to awaken men from their apathy and selfishness, break through the heavy veils of Mâyá, and show men by precepts and by their own utterly unselfish lives how to manifest the God that dwells in or at the heart of everything.

"It must indeed be a heavy load to one who knows, and knowing desires to help, when he looks around him and sees his fellows seemingly perfectly

satisfied to live in the Kâma-manas, in fact so rapt up in it and in their personal selves that they fail to see or heed the Teacher and the all-sublime and inspiring Truths which he brings. H. P. B. was such a teacher, and one who in the face of every discouragement and insult was willing and did give up all in order that she might bring Theosophy, the Wisdom of the Gods, to the hearts and minds of all who would lend an ear.

"It is not only H. P. Blavatsky that we honor today, but more especially H. P. B., the Messenger of the Mahâtmas, or the Diamond-Hearted Ones, as they were called in the ancient Mystery-Schools, signifying their crystal-clear consciousnesses, receiving and reflecting back the pains and calls for help of mankind, and catching a new sparkle every time the dawning of Buddhic Splendor shines forth from any human heart, but at the same time as hard as a diamond to the calls of the personal. Our only way to show our unbounded love and appreciation to H. P. B. for her wonderfully inspiring writings and teachings is to join ourselves with her in striving for one more glimmer to be caught by the Diamond-Hearted Ones, or, better yet, to be the instrument in helping the dawning of Buddhic Splendor in others so that eventually the whole world would be one great Diamond shining forth in the heavens like a sun."

— A. STUDLEY HART, *representing the Los Angeles Lodge T. S.*

### **Keep the Teachings Pure!**

"The youth of the Occident finds itself in a world already partially aware of Theosophical truths, whether under the name of Theosophy or not. For H. P. Blavatsky during her busy lifetime brought forward these laws once again to all those who were desirous of knowing them. She broke down the first barriers of prejudice in the minds of the public.

"Due then to the work of H. P. B. and her successors, present day youth has a little different type of job to perform. For we who are interested in Theosophy today must strive not only to spread our teachings among all those ready and willing to receive them, but we must also strive to keep these teachings pure. Nothing is more against Theosophical ideas, and nothing leads people more into controversy than does partial knowledge of a truth or truths. Partial knowledge breeds dogmatism and disagreement. It is true that many more people now hear of Theosophy than ever before, but of these many hear of our teachings through a source which is entirely unable to transmit their meaning fully and correctly. Thus the average inquirer receives but a partial glimmering of the truth, no matter how honestly this is put forward.

"We must strive to offset this misrepresentation by keeping our growing Theosophical Movement up to its wonderful ideals. Study the Wisdom-Religion deeply ourselves that we may do it full justice in the eyes of the inquirer, should he turn to us for an answer to his questions. I do not



mean to imply that we who are in the Theosophical work know the full meaning of our sublime teachings, for that would be impossible, but I do say that what we do know is correct and that we always have access to more whenever we are ready and desirous for it.

"The best way to influence a man to think your way is to set an example for him. Was not H. P. B. a wonderful example of courage and service to all those who know of her life and work? And does not this example bring home to us the fact that she had an essential message to bring? We are the privileged ones to whom the knowledge of this message is made known. The question each one must ask himself is, 'What am I going to do about it?' Let us live it, and learn it, in order that we may best be able to give it."

— JOHN P. VAN MATER, *representing Theosophical University, Point Loma*

## DEATH OF MRS. CLEATHER

[The editors of THE FORUM have received from the Hon. Iona Davey of the Blavatsky Association, London, the following brief sketch of Mrs. Alice L. Cleather, who recently passed away in India. We gladly accede to the request that it be published in these pages, and the manuscript is here reproduced in full without change. — Eds.]

**A**LICE LEIGHTON CLEATHER passed away suddenly and peacefully at Darjeeling, India, on May 4th at 10 a.m., aged 84. She was the widow of Colonel Gordon Cleather, Cameron Highlanders, a Crimean and Indian veteran, who died in 1919.

Mrs. Cleather had never really recovered from a severe fall at Peking in October 1936, when she broke her left arm. Recovering partially from this, she and her son, Miss Davey and Mr. Basil Crump left China, reaching Calcutta on March 1, 1937.

Later they went to Darjeeling and returned to Calcutta in November where the news of the Tashi Lama's death reached them. Returning to Darjeeling in April 1938, Mrs. Cleather rapidly grew weaker, and finally succumbed, as she always wished, as near Tibet as possible, and only four days before the death anniversary of her beloved teacher H. P. Blavatsky, whose pupil she was from 1887 until her death in 1891.

Mrs. Cleather was the only surviving active member of H. P. B.'s original Inner Group formed in 1889, and one of the first chosen for the Esoteric School formed in 1888.

Dr. Yen Singh, head of the Victoria Hospital, Darjeeling, wrote to her son, after her demise:—"It struck me your mother was not an ordinary human being, and I am sure that by her death something good will follow."

In 1892 Mr. Crump became her co-worker, and after they had both left the Point Loma Theosophical Society in 1899, they gave a series of Lectures on the Oriental symbolism in Wagner's Music-Dramas, illustrated with music and coloured slides. These were later embodied in four books which have run into several editions and are still regarded as standard authorities. It was in these lectures and on the World Tour while working for the Point Loma Society that her unusual powers as a speaker were brought out, for she possessed a clear delivery easily heard in the largest halls, and her logical and trained mind carried great weight.

Later, Mrs. Cleather and her son and Mr. Crump spent many years on the Continent, mostly in Italy, and in 1918 they left for India. Here her three books were published, *The Great Betrayal*—which resulted in the formation of the Blavatsky Association—*H. P. Blavatsky, Her Life and Work for Humanity*, and *H. P. Blavatsky, As I Knew Her*.

In 1920 Mrs. Cleather, her son, and Mr. Crump "took Pansil" at Buddha Gaya; but they found out subsequently when they came to know the Tibetan entourage of the Tashi Lama in China that, whereas "taking Pansil" is merely the recitation of the Five Precepts at any Buddhist gathering, the ceremony at Buddha Gaya was the ritual of initiation into the Gelugpa Order of which the Tashi Lama is the head.

In November 1925 the party with the addition of Miss Christobel Davey, younger daughter of the Hon. Mrs. Davey, Hon. Sec. of the Blavatsky Association, left India for Peking where they remained until 1937. Here, (to use Mr. Crump's own words) "Mrs. Cleather wrote two Pamphlets on Buddhism which were widely circulated in Chinese and were included in *Buddhism, the Science of Life* in which we collaborated. We also brought out a Centenary edition of *The Voice of the Silence* with notes for which the Tashi Lama wrote a sutra. I also wrote a condensation of the *Secret Doctrine* entitled *Evolution as Outlined in the Archaic Eastern Records*.

"Mrs. Cleather had the true devotion inherited from the Mind-born Sons of the 3rd Race, (See *Secret Doctrine* Vol. I p. 211 O.E.). It was a privilege to know her and to work with her."

## THEOSOPHICAL ACTIVITIES

**Australasian Section.** The Australasian Convention held Saturday and Sunday, April 16th and 17th, was a great success, members attending from different parts of the country. The following officers for the Section were elected or confirmed: President Emeritus, T. W. Willans; National President, John M. Prentice; Vice-President, B. Finkernagel; General Secretary, E. J. Dadd; Recording Secretary, Mrs. E. J. Dadd; General Treasurer, Miss Kate Nixon; Vice-President of the Victorian Division, Clive Bellgrove. The first

day's sessions were held at the home of Mr. and Mrs. T. W. Willans, 'Karong,' near Sydney. The second day was given over to public addresses at 2GB Library in Sydney, when Mr. Prentice, Mrs. Dadd, Mr. Bellgrove, Mr. Oderberg, and Mr. Finkernagel spoke.

**New Lodges Chartered:** At Plymouth, Devon, England; on May 17. At Capetown, South Africa; on June 24th.

### To the Friends of Madame Blavatsky

A circular has just been received from Mrs. Beatrice Hastings advising that new quarters have been secured for centralizing the work of the F. M. B. in London: 94 Ladbroke Terrace, London, W. 11. Mrs. Hastings writes: "Our outside work for the next six months will be the circulation of our new explanatory leaflet; to be sent to Clergy, Editors, M. P.'s, Teachers and other professional people, landlords, tenants, tradesmen, anyone and everyone. **THE SEED WILL BEAR ITS OWN FRUIT.** 10,000 nearly are out already and we aim at 100,000 this summer. Some friends are despatching them in hundreds, and everyone can send out a few. . . ." Address communications to: 4, Bedford Row, Worthing, Sussex, England.

## BOOK REVIEWS

*World-Birth.* By SHAW DESMOND. Methuen Publishers, London. 404 pp. 8s 6d.

**T**HIS amazing book is well named. The author gives a fearless and truthful account of the menacing conditions which, to many, are indicative of the wiping out of modern civilization. He has an entirely unblinkered vision of these conditions, gained from world-wide observation, by association with different movements, and from contact with those prominently most active and powerful as leaders. But Mr. Shaw Desmond sees the present time as a period of transition from one state to another, of gestation preceding world-birth into a life so utterly

different from that we know that only a most unusual depth of knowledge concerning Man's relation to the Universe makes it possible to picturate it to the lay reader. This cosmic philosophy — the source of which Mr. Desmond does not mention — enables him to frame new concepts of the life we are entering, to gather up the enduring threads in the tapestry of human destiny, and to show how these may be woven into the new social fabric. It enables him to discern in certain portents such as the extraordinary suggestibility of great masses of people today, the awakening among

the youth of the world and the conquest of the air, food for imaginings, which shall be, in time, material and power for the building of a New Life on Earth for the Egos returning to resume the human task.

Enlightened by these cosmic views, Mr. Desmond sees Earth-life as one stage in a starward path, sees progress from individual to national and onward to international and even to interplanetary consciousness for Man, with the correspondingly developed sense of duty and responsibility; sees every problem in the light of a Plan that includes not only a practical realization of Divine Sonship, but of the Universal Brotherhood of Humanity.

*World-Birth* offers a searching arraignment of our politics, science, education, and religion as institutions. Nowhere in them is to be found an answer to those questions of paramount importance — Whence, Why, Whither? Most suggestive chapters outline what could be done in each department to clear the way for the Release of Mind and the coming Dominance of Spirit, and help mankind to step free into the Coming Age when individual thought will be lifted to a new level, will be the seed of human institutions in which *spiritual advantage*, not material advantage, will be the desideratum. Mr. Desmond is sufficiently versed in history, and wise enough to see, that the enlightened minorities, and the eternal values, do, finally, triumph over mere voting power. Moreover, that mass suggestibility will, one day, respond to dominant Spirit.

The failure of politics, science and

education, all now in the toils of this extrovert age is, as many profound thinkers declare, coincident with the turn inward, toward deeper religious experience, the discovery of the Spiritual Self of Man. Mr. Desmond has faith in the further development of the as yet imperfect faculties of man that will make him at home in a Fourth-Dimensional World, the imminence of which is indicated by the radiation of matter now noted, the distinctive feature of what in Theosophy is called the 'Luminous Arc' of our planetary cycle. Throughout this upward cycle senses will be developed for function in the inner reaches of Man's consciousness. Mr. Desmond intuitively remarks that in time to come the abnormal human being will be he who has *not* intuition.

The assimilation of the cosmic ideas implied in every chapter of this book would wash the mind of what we have come to recognise in writings and public utterances as the Three F's — the Fear that paralyses those who have no belief in a Plan or Purpose underlying Life; the Futility that depresses those who feel no relation to such Cosmic purpose or direction; and the Frustration that embitters human beings who have the often unconscious dignity of Soul, whispering to them the truth that Earth-Life shall yet afford opportunity of fulfilment of the deepest and highest human aspirations — the manifestation of Spirit.

A review can only tell you that here is an illuminating forecast of human destiny. *World-Birth* is not a restful book: it challenges its read-

ers to wake up and see to it that they are active in the enlightened minorities, those hierarchies of thinkers and believers whose strenuous intellectual and spiritual efforts *now* will make it

possible for them to look humanity in the face when we all return to stand shoulder to shoulder in future cycles of Sunward progress.

— M. M. T.

*The Lamp of Epictetus.* Arrian's Lectures of Epictetus to Young Men Paraphrased into Modern English by EDWARD JACOMB. Methuen & Co., Ltd., London. 311 pp. 10s. 6d.

**R**EADERS who have in the past drawn courage from the translated sayings of Epictetus may sometimes have felt that the words did not give the full measure of the wisdom and spiritual humor of the Stoic philosopher. But in Mr. Jacomb's translation into idiomatic modern English, Epictetus himself peeps out with twinkling eye to tell us how glad he is that now we are really going to get acquainted with him. For Epictetus, born a slave, lame and always physically weak, banished at forty from Rome where he was teaching, nevertheless possessed the secret of happiness and also the ability to impart it, as is abundantly proved by the notes made by his student, Arrian, who later became a provincial governor and famous historian under the Emperor Marcus Aurelius Antoninus about 140 A. D.

Epictetus's philosophy is a partial version of the esoteric tradition of the ages. The unity and interdependence of all that lives, man's kinship with the divine and his destiny to grow from manhood to godhood, his ability to understand the world-system and work in harmony with it, his power to test the messages of the senses and form correct judgments—these are the principles of which Epictetus made the most practical application in his spiritually humorous, direct conversations with his pupils. His lucid exposition of 'values' is a timely teaching for us today; it makes clear what we can control and what we must endure. "Groan if you must," said he, "but groan with a grin." Almost does he persuade us to bear and grin without the groan.

— M. M. T.

*The Gateway to the Middle Ages.* By ELEANOR SHIPLEY DUCKETT, M. A., PH. D., D. LITT. New York: The Macmillan Company, 1938. 620 pp. \$5.00.

**T**HIS might be called a series of literary lantern-slides giving detached yet related glimpses of the life of the sixth century of our era as reflected in the most significant writings of the period: "letters and records

of men of Church and State in barbarian Italy and Gaul and Spain; writings of early Britain and Ireland; discourses of philosophers; verses sacred and worldly; monastic documents, Roman and Celtic"—as the Author

describes them in her preface. Not that these writings are directly quoted from to any great extent. They have simply been the storehouse from which she has drawn to make her living picture.

It was rather an original idea of Miss Duckett's to take one century, in the strategic era that marked the transition from the Classical to the Mediaeval Age in Europe, and to hold it up to our gaze for sympathetic study. She turns lucid sunlight on to that darkened landscape of the past, and chroniclers and kings, churchmen and barbarian hordes, move within it in all the warmth of spontaneous activity. Cassiodorus, Ennodius, Caesarius of Arles, Benedict of Nursia, Columb Cille and Columban, Gregory the Great, and many others whose writings are rehearsed here, become no longer abstractions, but human beings of sturdy character and power of leadership.

We see a shifting and changing world, with the development of the new thought-forms of the Middle Ages proceeding simultaneously with the de-

cay and disappearance of the remnants of pagan civilization. It was a world in which the Christian Church, with its monasteries and its leaders, served as the only refuge of strength to a bewildered and dispossessed population, constantly beset with wars internal and foreign, and the victims of the ambitions and intrigues of emperors and chieftains. It was also a world, as Theosophists will note, from which the Mysteries had been withdrawn, by the closing of the Mystery-Schools by the Emperor Justinian in 529.

Miss Duckett, who is Professor of Latin Language and Literature in Smith College, Massachusetts, must have spent years chin-deep in musty tomes. Yet she has emerged with a story of her own that is anything but musty, in a style so easy and spontaneous that you hardly know you are reading. You are living instead.

There is a brief index of names, and a select bibliography most valuable for the student of this period, which has had such a vital influence upon Occidental civilization.—MADELINE CLARK

*Studies in Chinese Art and Some Indian Influences:* Lectures delivered in connexion with the International Exhibition of Chinese Art at the Royal Academy of Arts, London, 1936. By J. HACKIN, OSVALD SIRÉN, LANGDON WARNER, and PAUL PELLIOT, with a Foreword by SIR WILLIAM LLEWELLYN, President Royal Academy. The India Society, 3 Victoria St., London, S. W. 1. Illustrated. 63 pages. Price 21s.

THE India Society has placed art-lovers, no less than archaeologists, under a debt by the publication of this volume, which shows clearly the relationship and interchange which

has modified Chinese Art at certain epochs by Indian influences. The first lecture (by M. Hackin, who is Director of the Musée Guimet of Paris) will interest Theosophists because of

its reference to the colossal statues of Bâmiyân which H. P. Blavatsky declares to be "an imperishable record of the esoteric teaching about the gradual evolution of the races," but which M. Hakin does not attempt to explain. He says, however:

"There is no doubt that Bâmiyân, which enjoyed great prestige in the Buddhist world, must have been regarded as a model and guide by those famous craftsmen of Kashgaria who were in a position to communicate directly with the famous valley."

He gives an excellent description of the Buddhist art of Kashgaria of the third to tenth centuries, in which, as in Bâmiyân the "language was Indo-European, the religion Buddhism, and the civilization Indo-Iranian." The art of the numerous cave-temples of Kashgaria is well described.

Dr. Sirén, in his lecture, *Indian and other Influences in Chinese Sculpture*, while ranging the usual wide field, deals more fully than in other works with the early Lion-sculptures—the most original and bizarre lions, certainly, in the world, but a very convincing type and one which fascinates. Some striking examples are selected for illustration. Dr. Sirén refers also to Bâmiyân, and states that the colossal statues there "which were famous all over the Buddhist world and situated at a place which was visited by most of the pilgrims who passed from India to China, exercised a far-reaching influence. Their peculiarly schematic fold-design was imitated by most of the provincial sculptors who produced the innumerable clay images for the Buddhist cave-temples at Tun-

chuk, Kyzil, Khocho, Kucha, Shorchuk, Turfan, and other places in Central Asia."

Langdon Warner's contribution, *An Approach to Chinese Sculpture*, is a rapid-fire exposition of the difference between what is sometimes miscalled 'scholarship' in art, and the spirit that glows beneath. He says:

"The true scholarship and the lean hard thinking seems to me to lie in the things themselves rather than in training the memory to store up dates and dynasties and foreign names."

"I should like, then, for a few moments to practise this approach to Chinese sculpture in front of the objects themselves. And there need be no fear that this process will cheat you of beauty or that an insensitive person can go far on this road. Carried logically to its manifest end, it brings you up against high beauty and poetry, and to deep philosophical concepts. You will be forced to a sober contemplation of a mysticism that none but noble and adept spirits may share."

The task of scholarship keyed to that is not an insignificant one because it entails "much hard and muscular thinking which is not in any way related to the training of the memory to endure a weight of dates and dynasties, or of the eye to detect surface differences of style."

If the lecturer needs defense he has it in one at least of the 27 plates of Buddhas and Bodhisattvas which accompany the text. It is of "an amazingly true and spirited copy" of the original, which has stood for fourteen centuries at Nara, a statue of the god-

dess Kwannon (Kwan-Yin), 'Mother of Compassion,' who said, "Never will I seek salvation for myself alone. . . ." There is a key to be found in the lecturer's brief description of how this copy was made. No wonder it is a mystic expression. To quote:

"Your edition in the British Museum was carved for Laurence Binyon by my friend Mr. Niuro of Japan out of a huge camphor tree fetched from the far southern province of Satsuma — a prince's gift, hauled through the streets of modern Nara from the train-sheds by six great bulls to the carver's workshop in the temple close. Purification and prayer were not enough to make Niuro's first attempts a success. The modern carver's tools could not be adapted to that ancient, yet living, symbol. But when the bulls had tugged the second log to the temple yard, the task was begun anew to be finished with knives made after the eighth-century originals that are still preserved in the treasure-house a hundred yards to the north."

There is also a picture of a seated Kwannon, of which the lecturer says — and by this time he has vindicated his thesis:

"This has the curious magic power that no man can kneel in front of it to burn his incense and watch the black doors of its lacquer shrine unclose, and still keep his critical faculty."

Professor Paul Pelliot, who lectured on *The Royal Tombs of An-Yang*, reminds us that up to fifteen years ago (it is seventeen years now) "no scientific excavations had been carried out in China proper. The finds were the

results of clandestine excavation made by the local population, . . . excavation of historical sites has been scientifically carried out in China only during the last few years, and this mainly on the An-Yang site."

Professor Pelliot's story of the Royal Tombs is one for archaeologists in the main, and closes with the statement that the excavations at An-Yang "have given rise to a great problem. In those tombs of the thirteenth and twelfth centuries B. C. have been found bronzes and stone sculpture which reveal a perfection of technique and a power of style as high as at any period in the whole history of Chinese art. Behind them there must have been a long tradition, but a tradition of which we know absolutely nothing at present . . . something must have pre-existed in China, something which remains to be discovered."

— *Something must have pre-existed in China.* . . . Something did, and knowledge of it was definitely brought to the West two full generations ago by H. P. Blavatsky, as her writings, notably *The Secret Doctrine*, disclose. A tradition of a million years is wrapped in the silences of China. Descendants of one of several unsullied and virile migrations which toiled westward to the high plateaux of Central Asia at least that long ago, guided by Adept-Teachers and Leaders and carrying with them the noblest traditions of that *materially* splendid civilization which at last perished of its sins, the Chinese had Golden Ages in art, literature, philosophy, and science millenniums before the Golden Age of T'ang. What we know



of Chinese art today is but the sunset, the perishing gleam, of an ancient and grander glory. The solution of the problem stated by Professor Pelliot exists, but as with all solutions, one must look for it in the right place.

The book is handsomely printed,

and well bound. The illustrations are excellent and cover a wide field. Notable plates are those of ancient bronze ritual-vessels, their origin lost in mystery, too, with Theosophy alone able to throw light upon it and explain the esotericism inseparable from their use. — GRACE KNOCHE

*An Abstract of a Treatise of Human Nature, 1740.* By DAVID HUME. Reprinted with an introduction, by J. M. Keynes and P. Sraffa. Cambridge University Press, 1938. \$1.00.

THIS Abstract of Hume's celebrated work has hitherto been attributed to Adam Smith; but the present editors have proved by their researches that, though ostensibly written by another party, its real author was Hume himself. As appears from his letters, he had been asked to write an abstract, but had refused, feeling that no condensation could do justice to his exposition of his philosophy. But, finding that the publication fell flat, he changed his mind, and issued this Abstract anonymously to stimulate interest in the book. The Abstract itself is only about 6000 words, and has been printed as nearly as practicable in a facsimile of the original typography, with the long s, and the printing at the foot of each page of the word that begins the next page. Thus this is a booklover's edition, and

Hume's philosophy is not in question. It is an experimental theory of knowledge, an attempt to construct the human understanding synthetically from its most external manifestations. Our ideas are derived from our impressions of the external world, it is said; but unless the fact of cognition has been presumed, we should have no knowledge of the external world to begin with. Such a philosophy ends in skepticism, which, in its original sense means that it is the function of the ratiocinative faculty to analyse and to adapt, not to perceive truth. Thus the psychologist or the physicist, if they get to thinking that there is no other world than the one which they have artificially constructed for special purposes, are apt to suffer from soul starvation. — H. T. E.



Books reviewed in these columns may be ordered through Theosophical University Press, Point Loma, California, or Theosophical Book Co., 3 Percy St., London W. 1, England.

## PERIODICALS REVIEWED

**ARYAN PATH** (U. L. T.) March. Professor Joad, in 'Religion in the West' shows that with the breaking down of materialism the mystical technique is beginning to be studied. It leads away from the bondage of desire in order to achieve communion with the Reality which is behind the physical and within the self. Without personalizing a God it accepts the spiritual reality of the universe as basic. In this way our declining civilization may be salvaged. J. S. Collis, Toynbee Hall lecturer, excellently summarizes H. P. Blavatsky's teaching on Cycles and compares it with the inadequate method of thinking in terms of steady, end-on, progression, and shows that statements of modern scientists are now tallying with her basic principles. The Editor remarks that while her personality has been ruthlessly attacked, her philosophy has never been seriously analysed by her vilifiers. Mrs. Hastings's vigorous efforts to defend H. P. Blavatsky by demolishing the charges brought by the London Society for Psychical Research are appreciated by the editor, but he claims that it is most necessary to press on the attention of the public the teachings of Theosophy as recorded in her writings, for her grandeur and true standing "burst upon our vision only when an unprejudiced and calm examination of the Teachings she presented takes place."

May: is largely devoted to Education. Dr. Radhakumud Mookerji, historian, describes education in Ancient

India and makes it plain that our educational reformers could find many ideas by which we should profit if they were adopted. Dr. L. P. Jacks writes that the education of the body is the right way to begin a true system of all-around education. Raj Narain points out that Dr. J. B. Rhine's demonstration of telepathy is no novelty in the Orient, as what he calls 'E. S. P.' is accepted in every system of Indian philosophy.

**CANADIAN THEOSOPHIST** (Adyar) March. This number deals largely with past Theosophical history and present world troubles. Certain fundamental teachings in regard to the relationship between occult Teachers and their pupils are given in H. P. Blavatsky's own words, as well as her impassioned appeal for justice to W. Q. Judge when he was savagely attacked by an ambitious man who craved for his position as leader in America. Looking beyond the treacherous attack from which Mr. Judge was suffering at the time she wrote, she also called upon loyal members to be prepared to defend him in future, "when the time comes." These citations from H. P. Blavatsky take about fourteen pages and are of considerable importance for students who wish to know more of the causes which produced the rifts in the Theosophical Movement from which it is yet suffering.

May: Mr. Smythe briefly records his recent trip from Montreal to Pittsburgh to promote "friendly relations" with members of various Theosophical

Lodges, Adyar, Point Loma, and others. Dr. Liebe's thoughtful study of modern history is continued. He severely criticizes the lop-sided view of history so commonly taught which almost totally ignores the great civilizations of the East. We regret to hear of the death of Mrs. A. L. Cleather, the last link with one of H. P. Blavatsky's private groups, but not the last of her pupils.

**THE THEOSOPHICAL MOVEMENT** (U. L. T.) February. Contains striking Islamic maxims from Ali, side by side with sentences from Sermon on the Mount, showing their similarity. An article on giants and the pituitary body offers a dubious argument, making it necessary to postulate giants as the builders of some of the megalithic monuments and colossal statues of antiquity. Has not the writer considered that the wise men of old knew more about the mantram power of sound than our present scientists? There are Arabian traditions that the great stones of the Pyramid were at least partially levitated by sound.

March. Publishes a long and beautiful letter by the Irish poet, G. W. Russell (Æ), on W. Q. Judge, for whom he had great reverence. The editor advisedly speaks of the importance of the study of Mr. Judge's writings and of the practice of the rules of life he presents.

**THEOSOPHY** (U. L. T.) Paracelsus is the subject of 'Great Theosophists' in the April number. He regarded man as being composed of seven principles and traced the majority of diseases to the inner man, which was a strange doctrine to his colleagues

in medicine. 'On the Lookout' reviews the dangers and crudities of the materialistic theories of birth-control, euthanasia, etc., and shows their unscientific basis.

May. 'Great Theosophists' discusses Rosicrucianism, and the writer says: "With the establishment of the Theosophical Society and the appearance of the comprehensive teachings of H. P. Blavatsky, all further necessity for a Rosicrucian Fraternity ceased to exist." In a reply to a question about protective mimicry in animals we are directed to consider that imitation is a law of progress in the lower kingdoms and that the elementals "copy with minute accuracy the larger originals which they find in the astral light." H. P. Blavatsky gives some pregnant hints on this difficult subject in the *Transactions of the Blavatsky Lodge*.

June: 'Great Theosophists' gives a clear and instructive account of the life and teachings of the great martyr Giordano Bruno, one of the noblest teachers of the Ancient Wisdom. Articles on 'Science and the Secret Doctrine,' 'The Karma of Conquest,' 'Psychic Falls and Pitfalls,' 'On the Lookout,' etc., make a thoughtful number.

**THE AMERICAN THEOSOPHIST** (Adyar) March. 'The Value of the Existence of Masters to Youth' gives good advice on the need of discipline for attaining real freedom. J. Skuta of Czechoslovakia contributes an appreciation of Masaryk, President-Liberator of his country, showing how profoundly he realized the need for brotherhood in practical life, and

awakened spiritual ideals in his nationals. He said "Believe in man, and in his eternity . . . divinity cannot dishonor divinity, it cannot exploit it or do it violence."

April. Convention number, containing thoughtful articles on broad cultural topics in which Theosophists should be interested, such as 'Industrial Unrest,' 'The United States of the World,' 'Culture Must Be Democratic.'

May: includes a striking appeal by Dr. Bhagavan Das (now a Member of the Indian Legislative Assembly) for scientists of the world to unite "to think out and provide the world with a technique for making peace and good-will among men practicable." He claims that "the divorce of science from humanist morality and spirituality is the one cause of the present horrible conditions of the relations of the nations and of the classes or sections within each nation." There are, of course, other and more deep-seated causes. It is worth noting that the American Association of Science and the British Association have awakened to the responsibility of scientists in regard to the misuse of their discoveries in world affairs, and that something is being done in protest.

THE NEW UNIVERSE, April. We are very glad to receive Mrs. Hastings's smashing criticism of *The Mysterious Madame* by 'Ephesian' (C. Bechhofer Roberts), a sensational attack on H. P. Blavatsky to which uninformed penny-a-liners resort who are ordered to scribble something discreditable about her. His effusion

contains all the slanders and misconceptions, neatly arranged so that the literary hacks who want something spicy need go to no further trouble for material to supply their venomous pens. 'Ephesian's' production is such an extraordinary mixture of suggestive innuendo, error and distortion that Mrs. Hastings found it "quite impossible to review it in the true sense." To correct all the misstatements based on gossip at second or fiftieth hand would be an enormous and unprofitable labor, and she wisely prefers to devote most of her time to the exposure of such persons as Mme Coulomb and Solovioff who brought allegedly first hand evidence. But the twenty-two pages of destructive analysis of a large number of 'Ephesian's' outstanding errors and suppressions are enough to prove to any unprejudiced reader the hollowness of his case. We understand that when new inquirers begin to study Theosophy, some officious acquaintance often tries to stop them by suggesting the reading of 'Ephesian's' book. In such cases Theosophists could use this number of *The New Universe* with good effect. To show the need of constant vigilance in defense of H. P. Blavatsky, Mrs. Hastings writes: "I had a talk with a woman who knows the conditions (of the English Press) pretty well. She could hardly believe, until I showed her a great file of cuttings, *all attacks* on H. P. B., that the defence is suppressed. She had supposed that Blavatsky was ignored altogether." Four pages are filled with reviews coming from various journals approving of this new defense movement.

## Let's Talk it Over

**Y**OU will be interested to hear and, I am sure, consider carefully for yourselves, dear FORUM Readers, some of the results which are developing in connexion with our nation-wide 'Treasure Hunt.' The most important outcome to be looked for of course was to arouse in *the individual member* (and that means you too, dear Companion) a working conviction of his own inestimable importance as a publicity agent for Theosophy and the T. S. Again, we hoped to test out some of the ways by which the daily press might be induced to publish an occasional Theosophical viewpoint.

In response to the first mentioned expectation several of our members have co-operated most satisfactorily. Mr. Patrick H. Jones of Boston got two articles on Theosophy, one written by himself (regretfully too long to be included here this month), and also a reprint from the FORUM, into a local weekly newspaper. This brings up a point to be everywhere noted that the smaller weekly sheets published for sections of a large metropolis, or serving a wide country area, are often open to short contributions on Theosophy. Look for such weekly sheets in your community and see what you can write for them. Study the sort of thing their editors like and then respond accordingly. There is one in San Diego which frequently reprints FORUM articles — we do not even have to request it. There may be editors in your community whom a few lines from you will direct into new channels of publicity.

Another admirable piece of propaganda is due to Mr. Frank C. Berridge, a generous member of our Victoria, B. C., Lodge. Recently he sent in an order for twenty-four copies of the June FORUM to be sent one each to doctors whose names and addresses were inclosed with his order. That means twenty-four of our FORUMS being read in these doctors' waiting-rooms, a piece of propaganda whose value can readily be appreciated. Orders of twelve magazines at one lot like this will be charged at the sub-

scription rate of \$2.00 instead of at the rate of 20c. per single copy.

A very valuable discovery is that subscribers to local papers are the best ones to get contributions on Theosophy inserted. Writing from Point Loma to papers in San Francisco, New York, or London has not brought results that can compare with the success of the individual member writing to his hometown paper of which he is a regular subscriber. And this also strengthens the argument for each member making *himself* a distributing agent for Theosophy. And, as an irate and outspoken 'In-law' once said to this writer — "The way to get a letter written is to sit down and write it!"

Now let us take up another important point, writing about Theosophy for the newspapers. Of course the object of a newspaper is to broadcast NEWS. And by 'news' is meant facts or opinions or events of vital relation to current human interests. For example, time was when science items were regarded by the press as dead stuff — academic, highbrow! Now, some of the largest newspapers even have a science editor, others subscribe to some kind of science-service. Many things have contributed to the gradual popularization of science, among others its great services to industry. But above all it has unconsciously linked itself with the deep-seated human sense of adventure, of romance. Cosmic rays streaming in mysteriously to touch us from some unknown abyss of space; star-beams born millions of years ago that start an electric light in Chicago; the alchemical wonders of chemistry, like a modern magic; the new world of the invisible atom that at any time may be able to wreck or transform our planet — these lines of discovery are dynamic romance.

Now, how can WE in a somewhat similar fashion so present Theosophy that it can be now-and-then regarded as NEWS? I leave this question with you, dear FORUM Reader, hoping that it may, like the distant star-beam, touch some spark in your mind that will reach with its electrifying flash the mind of your

PUBLICITY CHAIRMAN, *Point Loma, Calif.*









# THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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## THE DIVINE PROPORTION

What Sympathy is to Love, which latter otherwise is Cosmic Harmony, that Consciousness is to Divine Intelligence. In other words, Love awakened or in action, shows itself as what we humans call Sympathy; Intelligence awakened to action and self-cognising being expresses itself as Consciousness. This includes likewise self-consciousness which is but consciousness reflected back upon itself so that it 'sees' or 'feels' itself. And indeed everything in the Universe, and consequently everything in man who is but an offspring of the Universe, is ultimately reducible in the last analysis to One: whether you call it the One Kosmic Ultimate or the One Kosmic Principle, is a matter of words only; but from this One — which is not monotheism in any sense — but from this abstract Unity there flow forth into activity the things that we men call Intelligence, Consciousness, Mind, Sympathy, etc. Thus then what Sympathy is to Love, which is Cosmic Harmony ultimately, that Consciousness is to Cosmic Intelligence. That is all. — G. de P.

## ORIENTAL STUDIES - VI

## The Brâhmanical Lokas

GRACE FRANCES KNOCHE

**E**XOTERIC Brâhmanism, as found more particularly in the *Bhâgavata*-, *Skanda*-, *Vâyu*-, and *Vishnu-Purânas*, divides the Earth into fourteen lokas or worlds: seven superior, rising above the Earth in a series specifically called lokas, and seven inferior worlds descending below the Earth called talas. From one standpoint, these are comparable to the heavens and hells of occidental thought; and while the Brâhmanical teaching concerning the Lokas and Talas is probably accurate as far as it goes, nevertheless it stops far short of the extensive reach of the Theosophical doctrine as significantly pointed to by H. P. Blavatsky and G. de Purucker.\*

Just what are these Lokas and Talas? How do they fit in with the general scheme of the Globes, Rounds, and Races? Are the words themselves significant, and what do they mean? These and similar questions are repeatedly asked by students, and it is in a sincere attempt to present a simple yet comprehensive outline of the main teaching that the following paragraphs are written.

The doctrine of the Lokas and Talas is comparatively difficult to grasp in its deeper significances at first contact, but it is one that can well bear thoughtful study, as a clear understanding of the teaching of the lokas, and their relation to man, to the globes, and indeed to any organism, will throw light on the whole fabric of the philosophy. In fact, the doctrine of the lokas is but another way of describing the one fundamental process of evolutionary un-

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\*The student is advised to consult the following works: *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 245-261; and chapters xxxvi and xxxvii of *Fundamentals of the Esoteric Philosophy*; pp. 173-180, 551-3, 559 *et seq.*, of *The Esoteric Tradition*, by G. de Purucker.

foldment: the descent of spirit through veils of matter, and its re-ascent by the conscious removal of these material vestures until self-conscious spirituality is attained.

Before summarizing briefly the Theosophical teaching of the Lokas, we give below the derivation and meaning of the Sanskrit words which have been adopted by us from Brâhmanism as giving a suggestive picture of the gradations of evolving entities in their pilgrimage from spiritual to material, and material to spiritual, conditions.

LOKA is a word of obscure derivation having the general significance, however, of a vast space, a world, and in philosophy, any division of the Universe. Usually it is referable to the "seven or fourteen lokas" of the Purâṇas; the "seven regions of the blessed," ascending in degrees of spirituality from the earth to the highest loka, called Satya- or Brahma-loka.

TALA is a word of many and varied meanings, likewise of obscure derivation, but having the general significance of depth, lowness, inferiority of position, the underneath portion, a pit, chasm, etc., hence in philosophy, the nether pole or material aspect of a loka. In the Vishṇu- and other Purâṇas, the talas are the seven regions descending from the earth to the lowest or seventh tala, called Pâtâla, a word often used to describe all seven talas, the Pâtâlas or Hells into which go after death the "entities who are accursed."

We give the specific meanings of the lokas in their usual order, commencing from the highest and most spiritual:

SATYA-LOKA: (sometimes Brahma-loka): *satya* — meaning 'truth,' 'pure essence,' 'reality,' hence *satya-loka* literally signifies 'essence of reality-loka': the highest of the lokas, from whence there is no return to lower lokas, according to the Purâṇas; corresponds in *one method* of Theosophical classification to the highest of the Unmanifest Globes on the first of the Unmanifest Cosmic Planes.

TAPAR-LOKA: *tapas* — meaning 'heat,' 'warmth,' 'fire,' hence by extension of philosophical application, the 'fire of devotion and spiritual meditation'; the loka of the five fires (four fires at the

four corners of the earth with the sun as the fifth) through which the devotee of pure and austere heart must pass successfully to gain entrance thereto, says Purânic legend; the second highest loka of the Ascending Arc, corresponding to the second highest of the Unmanifest Globes thereof, on the second Unmanifest Cosmic Plane.

**JANAR-LOKA:** *janar* — meaning 'birth,' hence the loka of spiritual birth or 'second birth,' where great souls have residence after death; the third highest loka, corresponding to the third and lowest of the Unmanifest Globes on the Ascending Arc.

These three upper lokas, corresponding to the three Unmanifest Planes in Theosophical nomenclature, are called in the *Vishnu-Purâna* the 'durable' lokas because manifesting more fully the lasting qualities of self-conscious spirit, in contradistinction to the three lower lokas, Bhûr, Bhuvah, Svah (see below) which are termed the 'transitory,' because as yet not fully spiritualized, and therefore relatively mortal.

**MAHAR-LOKA:** *mahar* — meaning 'great,' 'mighty,' 'splendorous,' 'glorious,' hence the 'great loka,' said in *Vishnu-Purâna* to be one krore of yojanas (about 90,000,000 miles) above the polar star, the region attained by those who survive the destruction of the three lower lokas; the midpoint or balance between the three upper lokas and the three lower lokas; corresponds to Globe G on the Ascending Arc on the first Manifest Cosmic Plane.

**SVAR-LOKA:** *svar* — meaning 'heaven,' hence 'heaven-loka'; the space between the sun and the polar star, which *Vishnu-Purâna* describes further as the region of the planets and the constellations; supposed likewise to be the after-death state of the virtuous; corresponds to Globe F of the Ascending Arc on the Second Manifest Cosmic Plane.

**BHUVAR-LOKA:** literally the 'becoming or developing loka,' from the verbal root *bhû* meaning 'to become,' 'to be'; that world or sphere of being between Svar-loka and Bhûr-loka, whose influence according to Purânic literature extends from the earth to the sun; corresponds to Globe E of the Ascending Arc, on the Third Manifest Cosmic Plane.

**BHÛR-LOKA:** *bhûr* — meaning 'earth,' hence the 'earth-loka'; our planet Terra or Globe D on the Fourth and lowest Manifest Cosmic Plane, and likewise the lowest of the lokas.

It may or may not be significant that the Brâhmanas before starting their daily meditations always pronounce the Vyâhritis, which are OM, Bhûr, Bhuvah, Svah — these are seen to be the names of the three lokas rising in succession from Bhûr the earth — as though in an attempt to send their spiritual consciousness upwards along the stairway of the lokas. It is suggested by some that the Bhuvar-loka actually received its name from being placed in space and thought, between Bhûr and Svah, Bhuvah apparently being a combination of the two sounds of the above-named lokas.

Following now with the talas in serial order:

**ATALA:** *a + tala:* *a* meaning not; *tala*, an inferior world, nether pole of a loka, hence *a-tala* literally signifies 'not a tala,' i. e., a condition of being of so ethereal-spiritual a character that it scarcely partakes of the quality of a tala; the highest tala, the nether pole of Satya-loka on the highest of the Unmanifest Cosmic Planes.

**VITALA:** *vi + tala:* *vi* signifying 'change' (among many other meanings), hence *vitāla* is a condition of 'matter' showing slight change from the first tala (*atala*); becoming more tala-like, though as yet relatively spiritual and ethereal in character; the matter-counterpart of Tapar-loka, corresponding to the Second Unmanifest Globe on the Descending Arc on the Second Unmanifest Cosmic Plane.

**SUTALA:** *su + tala:* *su* meaning 'beautiful,' 'well,' 'graceful'; hence *su-tala* is the tala or world still beautiful and well-ordered, though descending in the scale and partaking more of tala-characteristics; the nether pole of Janar-loka, corresponding to the Third Unmanifest Globe on the Descending Arc, on the Third and lowest of the Unmanifest Cosmic Planes.

**RASĀTALA:** *rasâ + tala:* *rasâ* meaning taste, moisture, etc., where spirit is first conscious of the taste of material or manifested spheres; corresponds to Globe A on the Descending Arc on the First Manifested Cosmic Plane, the polar aspect of Mahar-loka or Globe G.

TALĀTALA: *tala* + *atala*: literally 'tala — not a tala': hence could be translated as signifying a condition of material being where the qualities of a tala are equally balanced with the qualities that are superior to a tala; corresponds to Globe B of the Descending Arc on the Second Manifest Cosmic Plane, the nether pole of Swar-loka or Globe F.

MAHĀTALA: *mahā* — meaning 'great,' signifying 'very much of tala,' hence a sphere of being heavily weighted with tala-qualities; corresponds to Globe C on the Third Manifest Cosmic Plane; the matter-side of Bhuvan-loka or Globe E of the Ascending Arc.

PĀTĀLA: thought to have been originally *pāta* + *tala*, now contracted to *pātāla*: derivation somewhat obscure, though significance is seen by deriving it as follows: *pāta* from verbal root *pat*, meaning 'to fall,' hence *pāta* + *tala* is the tala where spirit has completely 'fallen' from grace, so to speak; the lowest of the talas, nether pole of Bhūr-loka, corresponding to Globe D on Lowest Cosmic Plane. Purānic literature often refers to Pātāla as the grossest of the Hells, as the earth in its lower regions is a hell to the spirit of man.

So much for the derivation and meaning of the Sanskrit terms used by us to describe these varying fields of spiritual and material activity. It must not be inferred that these Sanskrit words are significant in themselves, as any words which give the same idea as accurately and succinctly as these Sanskrit terms would be quite as suitable for our purpose, which is to show that the lokas and talas are *qualities of consciousness*, worlds of being, as densely populated with the appropriate inhabitants as our own, ranging in expression from spirit to matter, and from matter to spirit.

Theosophically speaking, lokas and talas may be described primarily as the spirit- and matter-aspects of an entity: whether that entity be a human, a dhyāni-chohan, a beast, planet, or globe. A loka is non-existent apart from its corresponding tala — loka-tala, tala-loka — the north and south poles of the same consciousness-center. We call it a loka if the entity is self-conscious, in degree at least, of spiritual backgrounds; a tala if still immersed in the veils of matter, unable to perceive or to reflect the spirit.

In other words, the lokas are the fields of action of entities

on the Luminous or Ascending Arc, those rising in conscious spirituality along the regular procession of evolutionary development: spirit predominating over matter in ever greater degree with each higher loka. Conversely, talas are the fields of action of entities on the Shadowy or Descending Arc, where spirit is shadowed by the heavy presence of matter, as the entities descending along the tala-scale become more weighted with tala-qualities: tala or matter predominating over spirit in ever larger measure until the lowest tala (Pâtála) is reached.

Thus entities who enter the natural procession along the Descending Arc, through globes A, B, C, etc., are under the dominance of tala-influence with loka-qualities recessive. Correspondingly, those entities who have started on the Ascending Arc are (or should be) under the dominance of loka-influence in proportion to the degree of *self*-consciousness attained, with tala-qualities recessive.

On the lowest loka-tala: Bhûr-loka-Pâtála, Globe D, Fourth Manifest Plane, we find the Human host — ourselves — torn between an ancient heritage of tala-dominance so long experienced in the preceding globes on the Descending Arc, and the far more beautiful influence of loka-dominance of the Ascending Arc, which as yet has not succeeded in awakening us to awareness of spiritual values. He who lives with his spiritual and mental energy wilfully focused in the loka-centers of his constitution, is an enlightened character, a man of spiritual attainment; and the Purâṇas say that those beings who live in the Tapar-loka, the loka of spiritual meditation and devotion, are the Munis and Rishis, the great spiritual sages.

Conversely again, those entities who have already begun the ascent towards spiritual enlightenment, but who wilfully and with set purpose focus their mental and spiritual energy in the tala-centers, in time become the 'spiritually wicked,' the 'Lost Souls,' conscious imbodiments of tala-hood, whose final destiny is Annihilation.

This last, however, does not refer to those entities who have not yet emerged from the natural procession down the Descending Arc, beings who are immersed in the tala-condition solely because

they as yet have developed no reflective consciousness to mirror the loka-qualities of spirit. Nor does it refer to the Kingdoms below the human, such as the beast, plant, and mineral kingdoms, which are still asleep to loka-consciousness, and hence may be said to remain in an *impersonal* tala-condition of varying degree.

Every loka is septenary (or duodenary) containing *in potentia* all the other six (or eleven) loka-qualities, 'held there in seed,' recessive, with only one loka- or tala-quality fully active at any specific moment. As man expands into manifestation from the âtman of his constitution, each of his principles being held in seed in his âtmic laya-center to come forth in serial progression as evolution advances, so a Planetary Chain, a sun, an atom, or a globe, follows an identic procedure. From the divine laya-center (or Satya-loka-Atala condition) come forth the various grades of lokic and talic consciousness, in seven streams of spiritual and material vitality, until Bhûr-loka-Pâtâla is reached, which loka-tala in the words of Dr. de Purucker:

contains them all relatively unrolled, and relatively unfolded, as a flower unfolds from the seed. Thus also does a man through evolution become perfect by bringing out what is within these principles. Complete man, spiritual man, will be living in spiritual Bhûr-loka-Pâtâla or Satya-loka-Atala, but as a cosmic plane."—THE THEOSOPHICAL FORUM, May, 1936, p. 342

Lokas and talas must not be thought of as the globes *per se*, but rather as conditions of matter (talas), or conditions of spirit (lokas), created or produced by the hosts of entities themselves in their evolutionary march downwards and upwards. As each globe of a Planetary Chain, such as our Earth-chain, is built for the purpose of developing one of the seven lokas or talas, so the entities passing through and experiencing life in any specific loka or tala, thereby develop in such field of activity one of the seven principles in their constitution.

The question immediately arises: Where then do we as humans stand in loka-tala consciousness as regards the Globes, Rounds, Life-waves, and Cosmic Planes? To answer this is not as simple as it may appear, for as with all methods of systematizing universal operations, we must keep several different factors in our minds



at one and the same time, being watchful never to mechanize spiritual conceptions by too great an insistence upon insignificant detail. First of all we must not consider the Rounds, Globes, Life-waves, and Planes, to be a rigid mechanical scaffolding around which one can build a perfect structure fit for all Kingdoms, and existing as such throughout eternity. Rather must we picture the Lokas, Rounds, Globes, etc., as *having no existence apart from living beings*, for all these are but variations on the one theme of evolutionary progression from the less to the greater.

In studying what H. P. Blavatsky and G. de Purucker have written on this question, we find that at one time the lokas are classified from a Sevenfold Manifest aspect, and at the very next moment, from the Twelffold Unmanifest-Manifest aspect, which in itself indicates the extreme difficulty of making for oneself a perfectly outlined system of cosmic processes. In our mental inability, we take refuge in the realization that this is probably the last thing that either of them would want, for there is small doubt that such apparent confusion of methods is followed with definite intent for the purposes of (1) not divulging esoteric keys which too clear-cut arrangement would most obviously do; and (2) arousing in the student the faculties of thoughtful cogitation and intuitive perception. Too complete a presentation of any problem in all its details would be premature, and tends to atrophy the intellectual-intuitional power.

We shall, however, attempt to define the position, stating the facts of the case as we understand them from our study of the books, and then leave the problem for each reader to ponder and draw his own conclusions. Firstly, to understand our loka-tala station, so to speak, we must clearly distinguish between (1) the *Earth as an entity*, with its seven Cosmic Planes on which are the 12 foci of consciousness called Globes; and (2) the *Human Host as a Life-wave* making its Rounds and Races on the Seven Manifest Globes on the four lower Cosmic Planes.

In the definitions of the lokas and talas given above it will be observed that the correspondences there given were judged from the Earth-standpoint alone, i. e., correlated to the twelffold divi-

sion of the Earth-Chain as it manifests in global expression on the Seven Cosmic Planes, with Satya-loka-Atala corresponding to the topmost globe; Bhûr-loka-Pâtâla at the bottom with Globe D; Globe A corresponding to the Rasâtala-aspect, and opposite thereto to Globe G having Mahar-loka dominant.

It appears customary in Theosophical works to consider the Human Life-wave in its relation to the lokas from the Sevenfold Manifest aspect only, i. e., from the four Manifest Cosmic Planes, commencing with Globe A having Satya-loka-Atala qualities dominant thereon, and ending with Globe G manifesting Bhûr-loka-Pâtâla. As H. P. Blavatsky wrote in an early letter to A. P. Sinnett:

So the first Round Humanity was Satya and Atala—the two spiritual opposites or poles of Spiritual Good and Spiritual Evil (matter). The second Round preserving all the faculties and attributes of these got in addition—Tapas and Vitala, the third—Janas and Sutala, and the fourth or ours is all that besides—Mahâr and Rasâtala. Do you understand now? We are just at the middle point of Good and Evil equilibrated, so to say, in this Round. . . . With every Round Humanity went a step *down*, in the *Spiritual* Spirituality, and a step *higher* into Material Spirituality. It is a double centripetal and centrifugal motion, . . . But the 7 upper and 7 nether worlds, or Brahma-lokas, are worlds *within* and *in* our world and ourselves.

—*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 255

Hence, as a *Human Life-wave* traversing the globes for the Fourth Round, we are manifesting Mahar-loka-Rasâtala; but as we are in the Fifth Root-Race of this Fourth Round we likewise manifest a Swar-loka-Talâtala sub-condition of the larger Round Mahar-loka-Rasâtala. Furthermore, as Globe D is the fourth of the series of seven manifested globes, we again find expression in the Globe Mahar-loka-Rasâtala. However, judging now from the Twelffold standpoint of the Seven Cosmic Planes in relation to the *Earth Planetary Chain*, we immediately see that because Globe D, our Planet Terra, is stationed on the lowest of the Seven Cosmic Planes, we therefore must be strongly impressed with the Bhûr-loka-Pâtâla aspect of this lowest Plane of the Chain-Entity. One wonders what Ezekiel would have done with these fourteen lokas and sub-lokas. Perhaps he knew more than he revealed,

and silently chuckled when he aphoristically remarked "wheels within wheels"!

We conclude therefore that at present we as humans are a combination of Bhûr-loka-Pâtâla, Mahar-loka-Rasâtala, with a slight touch of Swar-loka-Talâtala; and thus the question of stating in precise terms exactly where we stand in relation to the lokas and talas is seen to be far more complicated than at first appears. To determine such, however, is of slight value to us at present and really of no great consequence. The important point to remember is that each loka-tala is septenary, and therefore has *in potentia*, or more or less *in actu*, all the other loka-tala qualities, depending upon the inner responsiveness of the entity. The human host, therefore, can consciously respond to the influences of the higher lokas if it will. In fact, we are so stationed at present on this Globe D that the Satya-loka-Atala on the highest Cosmic Plane is in direct line as it were with the Bhûr-loka-Pâtâla (actually the spiritual north pole of our Earth-Chain, with Globe D as the south pole thereof) and can send its streams of spiritual vitality down into our earth continuously, unimpeded in their influence upon us except by our ignorance and utter disregard of them.

This last thought leads us to perhaps the most significant and beautiful of the Theosophical teachings regarding the lokas and talas, and which also the Purânas hint at in stating that certain lokas have streams of influence extending to the sun, or from the sun to the polar star, Dhruva, with "its watchful eye upon it [the Imperishable Sacred Land], from the dawn to the close of the twilight of 'a day' of the GREAT BREATH," according to an ancient Commentary quoted by H. P. Blavatsky in *The Secret Doctrine*, Volume II, page 6.

The significance of the above statements from the Purânas is not the specific extent of the influences of any particular loka or tala, but that they point to the esoteric truth that each loka or tala has its envelop of influence, its auric atmosphere, along which carriers of influence and radiation an entity can travel the circulations of the Cosmos, and can actually—provided he follows the rules

of occult training carried over from life to life — come into self-conscious communication with other beings and globes and worlds.

It is precisely through the influences radiating from any particular sub-loka of our constitution and extending to identic sub-lokas in surrounding Nature, that we can understand and comprehend any thing; that we can sense love in the heart of another, beauty, sympathy, understanding; and in reverse order that we feel the onslaughts of hatred, pettiness, and the hundred evils of tala-consciousness. It explains the mechanism of thought-transference; of the *mâyâvi-rûpa*, or thought-body, of the Adept; of the conscious reception of spiritual forces, and the wilful entering into spiritual realms for the refreshment and purifying of the soul.

The chela can slip into whatever loka he desires, and while in that particular loka can become at one with the identic loka of a globe, a sun, a star, or even an atom — or indeed, of another human being — and learn the secrets of all things. This is the rationale and explanation of the teaching that to fully understand a thing, one must become that thing. Conversely, as before hinted, a man who has undergone the discipline can set his consciousness in the talas, and follow the same procedure, but in this latter case, if he does so with the desire to become identified therewith because of a love for tala-influence, then he reverses his nature, he commits conscious black magic, sorcery, and if not stopped by the prompting of perhaps his already receding flame of spirit, he will *become at one* with the lowest tala, Pâtâla, and find himself either a Lost Soul, or worse still, a Black Magician.

In this last teaching, we recognise the utter need of guarding our thoughts, of watching carefully our motives, and of ever seeking to identify our inmost yearning with the loka-qualities, which are the qualities of spirit, of love, beauty, and truth.

What a man loves, that he will become; or as Yâska in his *Nirukta*, X, 17, so perfectly phrased it:

*Yadyad rūpam kâmayate devatâ,  
Tattad devatâ bhavati.*

“Whatever form a divine being longs for, that very form will that divine being become.”

## Telepathy

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

WHEN people speak of telepathy or extrasensory perception, they view man as a being endowed with five distinct faculties, called the five senses; and they contemplate the possibility of his being also endowed with another faculty to be called the sixth sense. But there is another way of looking at the matter. What if man is a being sensitive to influences of all kinds, from everywhere, and that he has around him a shell of flesh which shields him from most of these influences, but leaves open just a few chinks, such as the eye, ear, or nose, through which perception may pass? And what if this shell is beginning to break down so that more perceptions can penetrate through other than the usual channels? Man may be living in a common thought atmosphere, as we live in a common atmosphere of air. It may be normal that we should perceive thoughts in other minds, and abnormal that we should not. The notion of a *transference* of thought would then be needless, for that notion is based on the supposition that our minds are apart; but where there is no gap there is no need to build a bridge. And then as to mechanism: mechanism does not carry us far in explaining our normal senses; it can explain how the vibration of the fork is transmitted to the ear drum and thence to the internal ear; but that is where we quit. And sight is in even worse case; for we have had to invent an ether to convey light to the eye; and there again is where we jump off.

So we need not be so much concerned if we fail to devise a mechanism for telepathy. It would seem that our ideas are somewhat confined by the familiar expression 'the five senses,' and that sensitive people have a great many other vague indefinable susceptibilities and awarenesses which they cannot group under any one of these five heads. Such people would not be in a hurry to develop new susceptibilities; they would rather seek protection.

## The Occult Doctrine Concerning the Ego

[The letter which is printed hereunder and which is unsigned by the writer reached the editorial office in an envelope bearing an Irish stamp. As its contents are phrased in courteous language and contain certain points of interest, it was referred to the author of the article in THE FORUM which the writer of the letter criticises. Immediately after the letter hereunder will be found the comments of the FORUM writer. It is always a pleasure to the editorial staff to receive intelligent and gentlemanly communications containing matter of common interest.

—Eds.]

GENTLEMEN,

On behalf of a number of intelligent and up-to-date Christians may I put you wise as regards current opinion in Europe?

On page 402 of June FORUM it is implied that in the Xian sense the soul is static throughout eternity in unchanging essential characteristics (?) and it is alleged that our theology makes no distinction between "Immortal" (not dying) and "immutable," (not changing). This is not so; and it is scarcely fair to imply that present-day theologians could be so stupid. Last century there may have been unthinking people who vaguely half supposed that immortal life was a condition without progress or evolution.

To argue seriously against such an absurd conception as existing in our own time is surely flogging a dead horse?

The actual difference between the theosophical and the Christian view of immortality in progress is rather that the latter tends to conceive of that unending evolution as proceeding in a straight line steadily upwards—while the former probably would envisage it as undulatory or evolution in successive waves?

Some additional exposition as to the writer's views on the distinction to be made between 'immortal' and 'immutable' would add to the value of that excellent and illuminating article.

**T**HE comment or criticism written by our Irish friend, or courteous opponent, on the reprint in the June, 1938, THEOSO-  
PHICAL FORUM of my chapters on the Esoteric Doctrine of Gautama  
the Buddha as taken from THE ESOTERIC TRADITION, is both inter-  
esting and suggestive, and I welcome the opportunity to elucidate  
the subtil point in psychological philosophy or philosophical psy-

chology, for I have found that it is precisely this point which the Christian mind is totally ignorant of or completely misunderstands.

It is to be regretted that in this matter of the Christian conception of an enduring and unchanging egoity of the soul, our correspondent, in common with most Christians, still persists — however evolved their ideas may be as compared with the Christian ideas of olden times — still persists, I say, in looking upon the ego as essentially unchanging in its individuality or egoity. Now this is precisely the subtil point mentioned above, and it is what I was alluding to when I spoke of “the imperishable, immortal soul in the Christian sense, static through eternity in unchanging essential characteristics.” For this certainly is just what Christianity claims for the soul, to wit, that its individuality is imperishable; and this is just the point at issue. Individuality must evolve as everything else does, otherwise it can never pass from the less to the greater. The occult doctrine claims that this individuality, or its egoity, in other words the ego, at one time-period in eternity must enlarge into something incomparably and vastly grander, thus changing even the characteristics of its egoity, otherwise it will remain always relatively the same limited egoity or individuality.

I am well aware that modern-day Christian speculation, theological or other, is quite likely to admit that the soul in the Christian sense enlarges its views, enhances its conceptions of life and of the eternal verities, as the letter above from our Irish friend claims. But this is beside the present argument. The occult doctrine states that it is the ego, the individuality itself, which passes from personal egoity in its lower stages to an enlarging individual egoity in its higher stages, still enlarging into an impersonal individuality in still higher stages, and so forth, virtually *ad infinitum*. It is obvious, then, to any philosophical mind that this constant changing of individuality not only implies but shows that the ego of the early stages is not the ego of the intermediate stages; and again, that the ego of the intermediate stages changes over into the enlarged ego of the more advanced stages, etc. In other words the occult doctrine postulates and proves, logically and of course

philosophically, that the ego not merely experiences an enlarging of conceptions, but itself changes and therefore is not an eternally perduring, unchanging individual entity. Here is just the subtil point which virtually all Christian writers known to me either cannot understand or wilfully misunderstand.

To recapitulate: Admitted that modern Christians allow that the soul in their sense undergoes enlarging views, widening conceptions, deepening of consciousness, etc., etc., which is what the above writer seems to claim, and which is the typically modern Christian view, I believe; yet this is precisely the point which the occult doctrine says is utterly insufficient, for it is not merely a changing of attributes and functions of the egoity which the occult doctrine postulates, but that the egoity or individuality itself is constantly changing, evolving always into something greater, the thread of individuality continuing but becoming always something different because grander.

As an illustration: the just-born child is not a fully 'egofied' entity which merely enlarges its views and gains experiences as it grows through youth to manhood; but it is the actual change of the baby into the youth, and the youth into the adult which takes place. The Theosophist says that this is due to the ever-enlarging increments of spiritual individuality which incarnate *pari passu* with the growing child, the growing youth. But we add that even this individuality itself on the spiritual planes passes over during cosmic ages into larger things. If not, then we must state that the individuality or ego of the billion years in the past was exactly in the state or condition of consciousness *in essentia* that it will be in ten billions of years from now, the only difference being that its experiences have grown, and that its outlook is larger; and this conception the occult doctrine rejects as totally insufficient.

This occult conception, which seems too subtil and strange to the Christian theorizer, is elucidated in many other passages of this series of articles on the Secret Doctrine of Gautama the Buddha, and I would refer my kindly critic to these passages.

The Christian postulates a created soul — at least this is or-



thodox Christian theology — which *in its essence* is created an individuality, an ego, different from all other egos, and that this individualized egoity persists unchanging through eternity *as* that ego. This is what the occult doctrine denies. First it denies the soul's 'creation,' and second, it states that every ego *in its essence* is a spark or Ray from Divinity itself, but that its egoity is as changing on its own planes, i. e., as much subject to evolving growth, only through immense periods of time, as are even the different physical bodies or reincarnations in and through which the evolving ego itself manifests from life to life. Thus, just as the Caius or Marcus of old Rome may be reborn as John Smith or William Brown, two different bodies and two different lower personalities, both due to past karma or actions, to past destiny in other words, so does the ego itself, the spiritual ray from the divine, have its individuality colored because of changing consciousness in evolution through long periods of time; which actually means that the *young* ego, i. e., when it first appears from the bosom of the Divine in a great cosmic manvantara, is one thing, but that the essence of it will reappear at the end of that cosmic time-period as the same divine spark, but with an entirely modified or sublimated egoic individuality. In fact we can logically call it a different individuality, but the product of the same divine essence. Thus we say one's egoship itself changes character as the cosmic ages roll by, each such change however being like a pearl on the divine thread-self or Sûtrâtman.

The immense reach of this occult conception is at once seen when we reflect how it changes our outlook as regards ourselves and the universe around us. We are not unchanging individual egos, for ever separate in eternity from each other because of individually differing egoities, but are individually one divine essence, otherwise Rays from the Cosmic Source, and thus there is a consciousness in all of us which is one and identic, the highest part of us. To this divine source we are journeying back, each evolving ego carrying with itself its accumulated wisdom and experiences; thus in due course, when the time shall arrive, being able to remember all its immense and intricate past and yet evolving

continuously forth this utter oneness in essence with all other egos.

It should be now clear that the subtil point of this argument is one of the highest importance, for we are not, as the Christians say, merely brothers in the spirit, and sons of Almighty God, but actually are brothers in manifestation, and *identities* in our highest.

The Buddhists say therefore very truly that the soul as an imperishable, unchanging individuality in its egoity is a mere dream, for even the souls change in their egoity, rising from lower to higher things. And yet, wonderful paradox because wonderful truth, the thread of point-consciousness which we call the Monad endures through all these changes carrying with it as treasured experience all the different souls or egos through which it has passed as phases in its aeons-long evolutionary journey.

In a few words: Christian theory, whether ancient or modern, postulates an imperishable, albeit perhaps learning, personal ego, which lasts unchanging in its ego-personality for ever; whereas the Esoteric Philosophy rejects this as being both unphilosophical and unscientific, and declares the for ever enduring but evolving spiritual *individuality* manifesting at periodical intervals in and through egoized personalities.

I have repeated myself here deliberately endeavoring to state the occult view-point in somewhat varied language.

Finally, if it is true, as the writer above seems to imply, that Christian conceptions of the human soul are so changing as to become more and more like unto the archaic idea of the Occult Philosophy, this is indeed good news, and is to be welcomed as an immense advance over mediaeval theologic dreamings. — G. DE P.

### *The Never Failing Light of Hope*

**H**OPE has been defined as the wish for something desirable, combined with an expectation, however faint, of that wish being ultimately fulfilled.

It is surely a matter for wonder and congratulation that we can so detach ourselves from our present circumstances as to be able to dwell in thought upon an object that is outside the range of our experience. The power to form a mental picture of a wished-for ideal is a divine faculty, and the first step in the act of creation. The mental mold must first be made, and at a

later stage it is projected into "this too, too solid world" of physical matter and mechanical forces in which our daily, waking lives are passed.

But the great and glorious thing about Hope is the *expectation* of final satisfaction. The mere wish for a future good will help us little, and may indeed only add to our distress; but a positive expectation is like a raft in a tossing sea, that gives the shipwrecked mariner a firm support.

In a very real sense the man who has an expectation of a future good, already occupies the Promised Land he seeks; and while others have barely discerned it in the far-off distance, the man of hope is already a settler. The passport to this happy land is a firm conviction, gained from a study of general history, or derived from personal experience, that, "the Soul of things is sweet," and that a driving impulse towards a higher stage of progress lives in the heart of every atom on its upward way.

The government of this country spends a good deal of money, and employs a large staff of highly-trained workers in the study of something, which, from the standpoint of the practical man of affairs, is absolutely non-existent — tomorrow's weather. And, in a somewhat similar way it may be said that the man in whom the light of hope is burning, and who believes in a golden future for humanity, lives already in that future, which, for the great mass of his fellows is an unsubstantial dream.

However dark the path we tread, the light of Hope can always shine and drive away the gloom; and this light is no mere will-o'-the-wisp, but a clear shining that has its source in the Central Sun of our Universe.

Once we become convinced that the Universe has a divine origin, and that its vastness is pervaded by intelligence and love, and life and will, Hope like a radiant dawn begins to shine.

The light of Universal Hope can never pale, and even when Pralaya, or the dusk of Cosmic night comes on, and Nature sinks into her periodic sleep, Hope still survives, and with unclouded vision can discern vistas of glory far ahead, for evolution never will attain a final goal.

—H. PERCY LEONARD

"The Theosophical Forum" is becoming increasingly popular in study-groups. As a supplementary study its topical interest serves to brighten the more formal texts of our standard literature, and this leads to interesting and helpful sidelights of discussion. Have you tried this plan in your Lodge? ("The Theosophical Forum," \$2.00 a year; Canada, \$2.25; Foreign Countries, \$2.50.)

## Some Thoughts on Cosmology

H. GROOT\*

IN many respects astronomical cosmology seems to be at variance with the more philosophical prospects discovered by the great Sages of Antiquity and embodied in *The Secret Doctrine* by H. P. Blavatsky. Nor is this a new feature. In the *Phaedo* of Plato, Socrates declares himself unable to understand the science of his time. And not for want of effort, but on account of the *method* of science, which indicates as causes of the phenomena other phenomena, and never goes back to the first real, primary Cause, to what Socrates calls *Noûs* (*Nous*), a term which may be translated by *Spirit*. He tells us how enthusiastically he entered on the study of the scientific work of Anaxagoras, after hearing the following sentence out of a book written by him: "*It is the Spirit which ordains and causes all that is,*" and how deeply disappointed he was to find Anaxagoras, just like all other scientists, explaining phenomena by phenomena.

"I soon gave up that wonderful hope, my friend," he says, "for, while proceeding and reading on, I realized that he had no use for the Spirit and did not indicate real causes for the ordaining of things — but airs and aethers and waters and a quantity of other foolish things."

Today Socrates' complaint might be repeated word for word when one reads a book on Cosmology. Often a writer, treating of ultimate causes, seems disposed to find them in the Spirit, but in his deductions he ever fails to go beyond attractions, repulsions, frictions, and movements of the ultimate particles of matter.

Now this is a very unsatisfactory state of being, especially so where scientific cosmology — notwithstanding the brave and assiduous endeavors of its brightest minds — has failed to

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obtain even a glimmering of *real* insight. Many are the cosmological theories, but not one of them embodies more than some very hypothetical triads, which after a little time have to be abandoned as untenable.

For a student of Theosophy it is not difficult to indicate where Science has turned the wrong way, inevitably leading up to the present state of ambiguity where bewildering metaphysical problems which cannot be answered by the authors crop up in scientific treatises which pride themselves on being purely scientific.

Cosmology treats of the origin of worlds, be it the solar system, the galaxy or the great superstructure of the spiral nebulae. In each instance it goes back to a state of *chaos* of the primordial matter. So does Science and even so does the Old Wisdom. But there is a huge difference in outlook between the two, which can be substantiated by what might be called the *slogan* of each. While the Old Wisdom agrees fully with the above-mentioned passage of Anaxagoras, saying: "It is the Spirit which ordains and causes all that is" Science adheres to the proud dictum of Immanuel Kant: "Gebet mir Materie, ich will Euch eine Welt daraus bauen," (Provide me with matter and I will build you a world).

In the perennial strife between the Spiritual and the materialistic views, Western Science has thus far supported the latter, much to its own disadvantage; for what right of existence has cosmology if it cannot satisfy our longing for philosophical insight into the course of evolution viewed from the standpoint of eternity? Cosmology is the science of eternity, not of temporary being, and as such it *has* to begin from Spirit and from nothing else. Cosmology, so we may say, treats of Kosmic Ideation, which draws forth the Universe out of the bosom of the Eternal Mother. "The Mother sleeps, yet is ever breathing.' And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere," we read in *The Secret Doctrine* (I, 143) by H. P. Blavatsky.

To elucidate more clearly the difference between the reasonings

of Science and the insight of the Old Wisdom, and possibly to give a hint as to how Science should alter its ways, the idea of primeval matter or chaos may be considered. Many would-be problems of scientific cosmology originate from the altered significance which rationalistic science attributes to the term 'chaos.' With the Ancients Chaos is not a state of *matter*, but "the Kosmic storehouse of all the latent or resting seeds of beings and things from former manvantaras," as Dr. G. de Purucker says in *Fundamentals of the Esoteric Philosophy* (page 316). Kosmos cannot rise out of Chaos without interference of the Gods, of the Demiourgos of Plato.

The scientific cosmology of Kant and modern writers also starts from a state of chaos, but here *chaos* means a state of helter-skelter of *matter*, and there is no place left for the interference of the Gods. Kosmos has to rise out of chaos by *blind* forces inherent in the nebulous matter, which latter should not be thought of as something metaphysical, as *pro-matter*, if it is permitted to coin this word, but simply as being composed out of the smallest particles — electrons and protons, etc., — of ordinary matter.

Of course it is the good right of Science to start from these premisses, but then it should stick to them and it should not endeavor to trace back to the origin of things and mix metaphysics with physics, as often and often it is found doing. Belot, a modern French cosmologist, is entirely right when he claims that the idea of chaos as a starting-point is barren and full of inner contradictions in science. He is right, for chaos is essentially a metaphysical state of being, and modern science does not treat of metaphysical states but of plain physical facts. But he is only right as a scientist — as a present-day scientist, we may add — for it is to be hoped that before long the abyss now existing between philosophy and science — yea, and religion — will be bridged again as it was in the ancient times of which the Guptâ-Vidyâ tells us. Then Science will once more discover the deep significance underlying the old Egyptian cosmology for instance, which now is treated contemptuously as merely a conglomeration of mythological stories,

astronomical facts, astrological speculations, magical rites, and entangled superstitions. How wrong and presumptuous this attitude of Science is may well be illustrated by giving the merest outlines of this sublime cosmology, in fact by limiting ourselves to a short interpretation of the following exoteric teaching, which may be rendered in a nutshell thus: *Tem* has created Kosmos by *Râ* out of *Nuw* (*Nw*).

Who is *Tem*? The hieroglyph for the name *Tem* is a sledge, the oldest means of transport in Egypt. Ideographically "sledge" indicates *motion* and then metaphorically *cause of motion, life*. So *Tem* is cause of motion, spender of life. But the word *Tem* still has two more significations, to wit: *all* and *without form*.

Two hieroglyphs, which often stand as adjuncts to *Tem* may be translated by the words *great* and *grand*; grand by sublimity and great in number. They give two aspects of *Tem*: it is the sole, unmanifested Creator (formless cause of motion) of the manifested world and at the same time it *is* this world. *Tem* symbolises the ONE which becomes many and the many which ultimately *is* ONE — a fundamental representation which recurs in all ancient mythologies. *Tem* is the Hebrew God of Genesis, the Ain Sôph of the Kabbalah.

The process of creation commences by *Tem* drawing forth *Nuw*. *Nuw* is the personification of chaos, of disordered and undifferentiated *substance* in its two aspects of pro-matter and force. This is clearly depicted in the hieroglyph of the name *Nuw*, which consists of the sign for water (phonetically: *N*) on top of a spiral (phonetically *W*). Here water stands for pro-matter, while the spiral is the emblem for the kosmic forces inherent in matter. But just as we have to think of pro-matter as being intangible, not-concrete and without form, so likewise we must think of those forces as not yet manifested: they sleep *beneath* the superficies of the waters. This arrangement of the symbols indicates a state of non-activity, in accordance with the significance of *Nuw*, which is: the (relatively) absolute potentiality.

We have decisive proof of this interpretation being by no means only a play with symbols without intrinsic value, for there is another

hieroglyph, with the significance of: *to exist actively*, which is formed by the exactly identical symbols . . . but now the spiral showing *above* the sign for water: force is awakened to activity by rising out of the water. The symbol now indicates clearly the *manifested forces*.

Tem, the Spirit, creates Kosmos out of Nuw (chaos). But how is this creation achieved? Is it by the 'blind' forces contained in Nuw, as the cosmogony of Kant puts it? Not so. Tem influences Nuw manifested as *Tem-Râ*.

Again it is wonderful to analyse the term Râ. It can be expressed by two hieroglyphs, one of which is composed of the emblem for *mouth* and by an extended arm. This signifies: *action of the mouth*, and therefore *word, Logos*. The other is the symbol for *sun*, a circumference with a point in the center. This symbol, a very mystical one, by the way, has the significance of: *center of life, source of creative power*. Here the sun stands for the visible symbol of the same power which is depicted in a more abstract form by the other hieroglyph.

The inner meaning of what at first sight only seems to be a rather quaint mythological tale, then comes to this: The highest, formless, unmanifested God or Consciousness — *Tem* — emanates out of its own being *Nuw*, or Substance, in its dual aspect of matter and force, and forms by means of *Râ*, or his Logos, the Kosmos, i. e., the whole of manifested things which come into being.

And so we have once more an instance as to how the Ancient cosmology teaches us the truth of the saying of Anaxagoras "that it is the Spirit which ordains and causes all that is," putting thereby Socrates in the right and materialistic science entirely in the wrong — in full accordance, moreover, with the teachings of the Old Wisdom as they are revealed to us by that masterpiece of insight-knowledge: *The Secret Doctrine* by H. P. Blavatsky and by the elucidation of those teachings by Dr. G. de Purucker, especially in his two sublime books: *Fundamentals of the Esoteric Philosophy* and *The Esoteric Tradition*.



## “When I Think of What I Love”

KENNETH MORRIS, D. Litt.

<p><b>W</b>HEN I think of what I know,          Earth is hard my feet below,          And around me is a wall          Leaning in about to fall,          'Neath a roof that hides the sky —          And within that space am I.</p>	<p>With their purple old desire,          And along dim shores the sea          Sometimes whispers tales to me.          Yet my mountain and my sea          Will not let my dreams be free.</p>
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<p>When I think of what I dream          Then around me flows a stream,          Sometimes near and sometimes far,          Sometimes glassing sun and star.          And within my little land          Sometimes Lords of Beauty stand,          And the mountains are afire</p>	<p>But there is no roof above          When I think of what I love,          And there is no earth beneath:          I am one with life and death.          And my world is larger far          Than the realm of any star,          And within me, deep and deep,          Universes wake and sleep.</p>
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## PEACE

G. CARDINAL LE GROS

**I**T WAS a moment magical and bright!  
 A golden Gate swung open, and I said:  
 “I have been here before, this have I known  
 Before . . . here there is neither Present, Past,  
 Nor Future: Time is banished . . . and I know  
 That This has been my Home, that This is I, —  
 My Innermost, — a Peace without beginning,  
 A Freedom and a Glory without end.”

And then the Gate was closed. On earth I stood.  
 The tumult rose about me, and the cry  
 Of life beat loudly in my heart again;  
 But I remembered still the golden Light, —  
 The Radiance that's neither life nor death,  
 But **THAT** which IS, the Universe and I.

H. P. Blavatsky in 1938

## Free Will and the Atom

B. DE ZIRKOFF

ONE of the foremost teachings of the Ancient Wisdom which H. P. Blavatsky proclaimed to the world and imbodyed in innumerable passages throughout her works, was the one concerned with the fact that everything in the Universe, on all its planes, and in all its spheres, is *conscious*, with a consciousness peculiar and appropriate to the specific plane or sphere in which the entity temporarily manifests itself and has its abode. *Motion* she declared to be the primary and fundamental Reality of the Kosmos, not motion at random, but *purposive motion*, i. e., *conscious motion*, and consciousness in motion is *Will*, another aspect, as it were, of the One basic Reality. In this, of course, H. P. B. did not stand alone in the world of Occultism or even metaphysical thought in general, but voiced ideas which can be found scattered everywhere in the scriptures of ancient races; though needless to say, her explanation of the rationale of these and allied thoughts transcended by far everything that can be found on the subject in the purposely veiled phraseology of ancient writings, which hide more than they reveal, to the uninitiated reader.

It is of considerable importance to note that some of the greatest exponents of present-day Occidental Science, some of those whose spiritual intuitions are at work, and have not been allowed to die out under the onslaught of the mechanistic philosophy of the age, are voicing these days ideas which are practically identical with those of the Ancient Wisdom, though couched, of course, in different terminology.

There is one man of Science in particular whose research-work and whose writings\* deserve far more than the casual at-

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\*Cf. *The Architecture of the Universe*, The Macmillan Company, New York (1934).

tention which the average reader may be inclined to give, and whose ideas regarding fundamental principles relating to the structure of the Universe, if widely spread in the world of Science, will undoubtedly help to bring about a more spiritual outlook upon the nature of both matter and energy, the corner-stones of all scientific research and speculation. This man is Dr. William F. G. Swann, Director of the Bartol Research Foundation of the Franklin Institute, at Swarthmore, Pennsylvania, recognised today as one of the most brilliant physicists in the world.

In the course of some correspondence which the present writer recently had with Dr. Swann, on some technical points of Science, occasion arose to ask the distinguished scientist to clarify a little the scientific position with regard to the atom and its smaller constituents, in their relation, if any, to 'spontaneity' in behavior, as it appeared that some men of science ascribed to the atom a certain restricted element of 'choice.' Quoting part of the question:

That its (the atom's) movements cannot be calculated with absolute mathematical precision, and can therefore be said not to conform to, or be fully determined by, differential equations, is at present recognised by many a scientist; but does this mean in your view that modern Science is about to endow the atom or its smaller constituent elements with spontaneity?

To this Dr. Swann replied as follows, his words being quoted here with his very kind permission:

Now regarding free-will and the atom. One may in actuality call it free-will, if one so desires. The only danger is in certain implications which have grown up with the conceptions of free-will and on which much time is spent in discussion of free-will as applied to the affairs of men, some of it being to no very useful purpose. Thus, anyone who succumbs to these dangers in the case of the atom might find himself in the position of debating with himself as to whether certain atoms should be put in jail for the offenses they had performed. Perhaps even this conception is not without meaning; but, it could hardly be said to have useful meaning in that exemplification of what we might call free-will to be met with in such a thing as an atom, however much it might have useful meaning in the more complex situation represented by a human being.

The breadth of this view, its remarkably close similarity to the position of the Ancient Wisdom, as well as the freshness of ap-

proach to the problem, whose weighty philosophical significance and ethical implications did not prevent the writer from showing his keen sense of humor — that quality which some have called 'the laughter of the gods' — should be obvious to any reader.

Free will, however rudimentary or embryonic it might be, implies choice; choice implies consciousness, however elementary; consciousness is but another term for Life. Observing in the world of the atom something that is akin to self-determination, self-determining action, we observe a form of consciousness, hence Life. The Universe is Life-Consciousness imbodyed — elemental at the one pole, Divine at the other pole, atomic and sub-atomic at the one 'end' of the Ladder of Life, if 'end' there be; Kosmic and Super-Kosmic at the other 'end,' if 'end' there be again. These are fundamental postulates of the Esoteric Philosophy in all ages and all times; they begin to become fundamental postulates of modern Science, at least in the intuitive minds of its noblest expositors.

Science has its quacks and impostors, and no one is more familiar with this fact than genuine scientists. The Ancient Esoteric Philosophy has its own quacks and impostors, and true students of it are only too keenly aware of the fact. But genuine Science, in which high intellect, sound reason, awakened intuition, experimental research, and universality of views, are harmoniously blended and motivated, all of them, by a passionate love for Truth — that Science can never be at odds with genuine, age-old Esoteric Wisdom, and should be its strongest ally.

This fact is gradually being recognised by modern Science, many of whose noblest exponents are engaged today in the study of the Esoteric Philosophy, more particularly, perhaps, of the works of H. P. Blavatsky, such as *The Secret Doctrine*. And let it be stated boldly that when the study of this work, and of other similarly profound writings, will have become an established factor in the great seats of learning in the West, modern Science will move by leaps and bounds along the endless path of discovery and the unveiling of Nature's mysteries.

# Health—and the Karman of Ill-Health

(From a Student's Note-Book)

REATA PEDERSEN

THE subject of Health in connexion with our teachings is one to which the Theosophists endeavoring to answer the question of inquirers should give thought. In the process of giving thought to it, let us ask ourselves certain very pertinent questions:

How much of the 'wholeness' which is health, have we experienced?

Can we bear witness to any degree of 'healing' which we feel has resulted from exercising the highest powers of each of our seven principles?

Do we think our karman can be modified in this present life, or do we think right living can affect only the future bodies the Reincarnating Ego will use?

The students of G. de P. have been reminded again, just lately, that the words *whole* and *health* have the same root, and we shall find in the dictionary the first definition of Whole, given thus: "Being in a state of health and soundness; well; hence, healed." Does it not seem then quite possible that by living in all the parts of ourselves, as the *chela* should live, we shall have the wholeness which is health?

We know that which is possible for one is possible for all. We know there are no isolated miracles and indeed that the seeming miracle is but the observance of the working of the universal operation, when that operation has not been interfered with by the action of another part of the universe. In other words, if we ourselves have not offered the obstruction the miracle of harmony is observed, for we and the universe are indeed one.

In bearing witness to any degree of healing, it is meant only that from knowledge of such healing in ourselves, and evidence of

it in others, we act as witnesses of the truth of the teaching that 'self-directed evolution' is possible and that the result of it is to gain for manhood an approximation of godhood.

In bearing witness, it is not suggested that we say these things aloud, but only that we know them of ourselves. There may be opportunity, when with our teachers or our fellow students, to bring forward the knowledge we have gained, but an account of personal experiences cannot always be relied upon to help the inquirer. However, great help can be given to inquirers and fellow students alike by our certainty of the truth of our teachings. Also our voicing of the knowledge we have come into sometimes gives the teacher an opportunity to enlarge the explanations of these teachings as formerly given; for we understand, do we not, that until we are ready for them there are certain parts of the teachings that are touched upon very lightly? By our questions and sometimes halting accounts of what we have come to know, our teachers have evidence of our progress. We have been told we cannot form our questions without having the answers to them within our knowledge. It is then we are given certain ground upon which to stand, for in answering our questions the teacher cultivates the soil of our inward knowledge, that the plant of our growing knowledge may have no restriction in growth.

In seeking evidence of our spiritual growth, our enlightenment, let us not mistake the experiences common to all who have known what may be called a 'Spiritual Awakening.'

These experiences fall into two classes — Dreams and Hallucinations. It is the hallucinations which must be guarded against, for, while we are able to attribute the dreams to unwise eating or overtired bodies, we are apt to say of the hallucinations that we experienced them with our eyes wide open. We see lights, or hear our names called, hear music different from any ever listened to, are 'told' where things are we have lost, see a scene from a past life or have a fore-knowledge of a future event.

Even if these things could be proven true and not hallucinations, the way of health and wholeness does not lie here. Health is not necessarily manifest by what we may call a motor automatism,

as when our bodies lose heaviness and feel light and untiring. Into all these things, hallucinations and motor automatisms, our personality enters. Our emotions, reactions to the emotions of others, the effect of beauty or ugliness upon our sensibilities enter, and health is not found through exercise of the personality of the student. Wholeness is oneness, and personality is separateness.

Orderly growth, but hastened growth, through aspiring action without the desire for 'fruit' of such action — this is the way to health. Effort to absorb the teachings that we may have health as a result of our effort is not of much avail. Our main business is to 'live the life' that we may broaden the path for those who follow after us. If we will attend to our business of living Theosophy we shall come to know a harmony with all the manifesting universe which will result in the manifestation of health in our various bodies.

When we speak of one body, and mean by that the physical alone, we are forgetting that life-atoms form bodies, or vehicles, for each of the seven principles of man's constitution. All these bodies must be sound, well, whole, healthful, *before* the life-atoms forming the physical body of man will manifest health.

All these bodies must be saturated with the nature of *Âtma-Buddhi*, for man is rooted in his god-nature; he grows from it and can only bring forth flower from the seed of him, from the root of him, as does every other growing thing.

Health is virtue; it is an active quality or power. It is a transforming energy. With this energy, with this virtue, with this quality, the life-atoms heretofore unconsciously impressed by you and your way of life can be impressed with a radiance that is the infilling of them with the Central Kosmic Spiritual Fire. The atoms then are not just sparks of that central fire, but *become* the continuous manifesting flame of that fire. Each of them becomes wholly at one with its own essence.

Can we think that we impress these life-atoms that make up, in their aggregate, our physical bodies only in isolated spots? We say of our finger prints and the whorls on feet and hands that they

are different from that of any other person. Well, certainly they are, but can we truly think of this impression of our self upon these few physical atoms as being the only impression we can make upon this private physical body of ours? Since we cannot, how then think that we do not impress the man we are, upon all the life-atoms which make up the several bodies of man?

If man, through anger, can release into his blood stream the substance from certain glands (adrenal), can we not think of him as releasing into his blood stream a substance which is called forth by calmness and gentleness? May it not be that same gland, or another, has dual substances to be used as the *nature of our living* calls upon it for use, for co-operation?

Living without strife and anger, living the grand way, living in the highest parts of each of our principles, despising not the lower nature, but raising it, which we can do by a noble giving of ourselves to the work of the Masters — surely this is possible to Theosophists.

Man has holy loves, aspirations, hope and vision. These belong to the spirit which is immortal and deathless and are transmitted through the intermediate nature, or human soul, which human beings ordinarily call 'I,' much as the sunlight streams through the pane of glass in the window.

— *Golden Precepts of Esotericism*, pp. 78-9

Can we think of sunshine even through glass as not bringing light into a room? How then think of the things of the spirit as not light-bringing? Enlightened, we learn to give instead of to expect gifts. With our giving we grow into wholeness. With wholeness we have health. Yes even if our karman — our choice of action in other lives, and the reactions of our choice — has fashioned for us unhealthy bodies. By such *realized* virtue, we have BECOME the whole, and in that sense have neither modified nor changed karman, but have lived many incarnations in this life, expending in that living the accumulated karman. We are becoming the god, and to the extent of our unselfish living are the god.



RECOLLECTIONS OF A  
THEOSOPHICAL SPEAKER — I

By Leoline Leonard Wright

## Those Wonderful Early Days!

IT was rather wonderful, as I look back on it — the confluence of my own youth with its hopeful idealism and aspirations with the magnificent promise and wide-flung activities of the youth of the T. S. I became an active worker, secretary of the Chicago Branch, not very long after I left High School. That was in 1891 about the time that the T. S. was reaching its sixteenth birthday. So that really, in this incarnation for both of us, I was the elder of the two.

Yet becoming a Theosophist had not been easy for me. Brought up as an Episcopalian with a particularly strong High Church complex, I at first found the idea of reincarnation irresistibly hateful. I couldn't get away from it and I couldn't 'stick it,' as the saying goes. In those days there was no 'modernism' in the Christian Church. Either you swallowed everything — going one better than the whale (for you had to swallow him as well as Jonah) — or else you were a horrid atheist.

And then I met Mr. Judge. My mother and my brother were both ardent Theosophists, active members of the Chicago Branch. In those days the Branch was small and poor; so it met in our dining-room. And the scraps of discussion I heard when the door opened! Kâma-rûpas, and elementals, and Mânasaputras — how heathen they sounded! *Did I want to be a heathen? I did not!*

Still, without being quite aware of it, I was being inevitably drawn within the beneficent magic of the Wisdom-Religion. And at that particular psychological moment Mr. Judge happened to come to dinner. He was beginning at that time his long series of lecture-tours over the country and was often in Chicago, staying at the home of the new President of the Chicago Branch, George E. Wright. But that was the first time he had dined with us.

If only I had the power of Krîyâśakti and could evoke for you the occasional hours spent thus informally with W. Q. J.! To me, inexperienced and bewildered, sore-hearted and groping, that first meeting with him was like stepping from storm and sleet into a firelit room. I warmed first of all to his sparkling talk, the merry Irish twinkle in his gray eyes — or were they gray? (Have you ever noticed how the eyes change in a face that is constantly lit from within?) Unfortunately I do not remember after all these years much of what he said. I can recall only the pleasure of his genial and worthwhile conversation. As dinner-table talk it was the best of its kind. One thing, however, I do recollect. He learned that I was trying to train myself as a writer. After dinner he asked me with the kindest tact if I would please read carefully *The Ocean of Theosophy*, just published, and tell him how it impressed me as a piece of writing!

A few months later I was able to find my spiritual feet, so to say, and joined the T. S., not very long after H. P. B.'s death — my diploma was one of those still bearing her signature. I might so easily have seen her! But no one can go ahead of himself. Almost the first thing that happened after that was the annual convention of the T. S. held in the Palmer House at Chicago. It was for me a red-letter occasion. I remember amusing Mr. Judge when it was over, by exclaiming that I had enjoyed it more even than I did grand opera! (Could a young lady say more?) I recall vividly at this moment the high enthusiasm of those sessions, the very feel of their vigor and determination, as well as my sense of the discovery of new terrain. I hear again the speeches of George Ayers and Henry Turner Patterson — magic names to me, calling out of the Silent Land in voices warm as sunshine.

Almost the next thing that happened was my meeting with Claude Falls Wright, 'Ginger' as H. P. B. always called him because of his red hair and unquenchable 'pep.' In these days his work seems of the long ago. But at that time he was more ubiquitous and active than a swarming bee. Long a resident at H. P. B.'s London Headquarters, one of her personal secretaries, a member of

her Inner Group and close beside her as she passed away, he brought to the American work his exceptional qualifications in the service of the work. He was a small wiry Irishman of real genius as a speaker and organizer. (I have heard it said that he started and encouraged and trained more Theosophical and platform speakers than any other single person.) He was one of the first of that group of field lecturers, including Burcham Harding, Abbott Clark, and others who covered the U. S. with a network of Theosophical lines with Mr. Judge as the 'king-pin' so to speak at the strategic points. It was a time of almost incredible growth. One of these speakers would go to a certain city where Theosophy was beginning to be known and the ground had been prepared, give a few lectures with good newspaper publicity, and presto! the next evening a Branch of thirty or more members would spring to life! Of course it is to be remembered that it was the end of the century and the Lodge-force was pouring through the arteries of our world. It was during Mr. Wright's first visit to Chicago that he simply pushed me onto the lecture platform, where I found my principal work for Theosophy through several years.

It was about this time, 1892, that Annie Besant made her first lecture-tour in America. I heard her in Chicago. She came close to being the greatest woman orator of our times, I should think. Certainly I never heard any woman but Katherine Tingley who surpassed her. Annie Besant was beautiful. She had a "starry light in her eyes," or so I described it in my Victorian idiom. And her eloquence, which was fiery and intense, had a core of scientific fact and accuracy that gave it the power of a projectile.

It is interesting to recall the fact that in those days there was only one Theosophical Society. It was the only medium by which Occultism in any form could reach the general public. There were no pseudo organizations to draw off the inquirer into profitless sidelines. And there was taught only H. P. B.'s Theosophy, however inadequately presented it doubtless often was by some of us, who were mere beginners in the study. Besides this the Society had much misunderstanding and ridicule, and even open contempt to

meet, though the splendid and indefatigable work of Mr. Judge was gradually building up a more enlightened and common-sense attitude on the part of newspapers and the public generally.

The crown of Mr. Judge's work as organizer and speaker was reached perhaps in the distinguished place he was able to create for the T. S. in the World's Parliament of Religions at the World's Fair in Chicago in 1893. Some few vignettes from that colorful and inspiring scene will be later presented.

## Experiment in Fraternization\*

CLIVE W. F. BELLGROVE

OVER twelve months ago, in the city of Melbourne, Australia, an experiment was made in Fraternization. A small Theosophical Study Group was formed, six persons being present representing three different Theosophical Societies. We wanted to see if the ideal of Fraternization was practicable.

Our experiment has been so completely successful that we would like as many Theosophists as possible to know of our work. Our success lay in the manner of working. If harmony were to prevail amongst us, if we were to encourage visitors (Theosophists or not), and if our work were to continue, it would be obvious that we would have to follow one of two courses. We would have to work under a great many restrictions, or none! We chose the latter.

A simple formula was put to the Group to this effect:

That no member would knowingly give offence, in any way, to any other member of the Group;

That each member would decline to take offence at anything said or done by any other member;

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\*Reprinted from *Fraternization News*, June, 1938. Mr. Bellgrove has been recently appointed Vice-President of the Victorian Division of the Australasian Section, T. S., Point Loma.

That each should give the respect and consideration to the ideas of others that he expected for his own;

That there should be no formality, and no control of the Group other than was required by good taste;

That no one should be permitted to dominate the Group, and that all members be of equal status.

Our object was to develop a practical, sincere companionship amongst members of different Theosophical Societies who joined our Study Group, so that each would be willing to give or receive help and instruction, and to share books, letters, and experiences of mutual interest.

A standard book of Theosophical Teaching was selected for study. Each member in turn reads several pages; at the end of each reading, or sooner if a point of particular interest is met with, discussion commences. Each person present, especially reticent members, is encouraged to express his viewpoint; no one is permitted to speak at too great length or to assume too authoritative an air. As soon as the point has been discussed to the satisfaction of all present, we return to our reading.

The result has been that our discussions have been alive, have had vitality and imagination. We have developed a mutual sense of tolerance, consideration, friendliness and understanding, summed up in the one word, BROTHERHOOD. And, we have retained our original membership, and have a number of regular visitors.

We are in touch with individuals and Groups all over the world, exchanging ideas, as well as receiving and giving help and advice. We would like to see numbers of Groups similar to our own started wherever there are people interested in our method of working. It is a work for individuals, or small Groups, to undertake.

We hope that any Groups similar to ours already in existence, or formed in the future, will get into touch with us. We will gladly give any information as to the running of our Group, or the names and addresses of interested persons in other countries, to any who enquire.

# Science and Research

Conducted By C. J. RYAN, M.A.

## "Extra-Sensory-Perception"

"E. S. P." Widespread interest has recently been aroused in telepathy and clairvoyance by the publication of Professor J. B. Rhine's researches at Duke University into those tabooed subjects. With a *very* few courageous exceptions scientists have always regarded them as beyond the pale of respectability and not to be mentioned in academic discussions under pain of ostracism. Dr. Rhine dubs those faculties "extra-sensory-perception," a name whose technical sound may have helped to attract more attention than the old-fashioned words for faculties perfectly well known from time immemorial. Anyway he has made a serious breach in the dense wall of arrogant denial, and it is so well defended that it can never be closed. The final surrender of the materialist garrison is visibly approaching, several of the superior officers such as Dr. Carrel, Professor Julian Huxley, Dr. Carl Jung, etc., having already accepted the inevitable.

Fortunately, Dr. Rhine has not tried to prove too much; his experiments are not sensational, though the implications are very far reaching as he suspects. He does not mention ghosts or the like, but he works on the line that an ounce of *fact* is worth a ton of *opinion* or rumor, even if the opinion may be reasonable and logical. Dr. Rhine set out to test the assumption of all the 'regular' psychologists that nothing can enter the mind except through the sense-organs. By trying an immense number of experiments (corroborated by published reports from more than a dozen colleges in addition to his own from Duke University) in naming unseen cards under test conditions, he has apparently completely demonstrated that the psychologists were entirely wrong in their assumption, and that on the contrary, the mind actually has access to knowledge in ways unsuspected by them—telepathically and

clairvoyantly. Under the most severe tests, when the subject was separated from the cards by walls or opaque screens and the cards were sealed in opaque envelopes—even when blind subjects were tried—the average of success in the 142,825 cases was 5.8 hits in 25 calls, when the mean *chance* expectation is 5.0. The odds against such an excess over the average are so great that, as Dr. Rhine says, it would take 196 digits to write out the figure! Eminent mathematicians have examined the figures and found no flaw. With a few specially gifted subjects remarkably accurate results were obtained, but the most significant feature of the research is the successful average when tens of thousands of experiments were made with a large number of subjects chosen at random.

Although Dr. Rhine has stepped only a very little way out of the conventional ruts of psychology, he has already felt, "the inexorable shadow which follows all human innovations," to use the words of the Mahâtman K. H. (*The Mahatma Letters to A. P. Sinnett*, p. 1) in regard to A. P. Sinnett's efforts to report H. P. Blavatsky's phenomena in 1881, and the unpreparedness of the public to accept them. Though more liberal views now prevail, largely owing to the work of Theosophists, Dr. Rhine's innovations have aroused ungenerous opposition, and he has been charged with commercialism and carelessness, if not worse, by various critics, some of whom, as he says "don't wish to believe." He has been able to rebut the accusations with ease and to show their unfairness. Yet, as in H. P. Blavatsky's case, though slanders may be completely demolished, prejudiced minds will continue to make them, and we fear—from the study of many similar cases—that Dr. Rhine will find his path in the Borderland of the Occult World a thornier one than he dreamed when he so gaily entered it, especially if, as he hints in his latest book, *New Frontiers of the Mind*, he may try to penetrate more deeply into the latent powers in man. If he succeeds, as we may hope, another step will have been taken toward Theosophy, for, as H. P. Blavatsky says:

*The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an*

*astral body within the physical, the former independent of the latter.*

—*The Secret Doctrine*, II, 149

The astral has far more to do with the psychic faculties than the physical has.

#### **How Long Can Seeds Remain Dormant?**

The claim that Egyptian wheat has been grown after lying in tombs for several thousand years is denied by botanists. Recently a report was received from Sweden that ancient Egyptian peas had been grown, but confirmation is still to be obtained; and it is said that when the stones of a ruined Roman temple in France were removed, flowers came up which are quite unknown in that region. There is a similar story in Japan. However all this may be, the Department of Agriculture reports an authentic discovery in Costa Rica in the same line though not so sensational. Tobacco seeds of a kind that has not been grown there for more than sixty years have remained dormant in the earth under certain old houses. When the houses were destroyed by earthquakes or otherwise the seeds were exposed to sun and rain and began to grow. There seems to be no doubt of this case and it is surprising enough, but it will not help much in establishing the possibility of wheat remaining alive for thousands of years. Could the Egyptians have had some secret method of preserving the vitality in the mummy-wheat?

#### **Order and Analogy in the Solar System**

Astronomers have looked more or less frigidly on the curious gradation in the distances of the planets from the sun called Bode's Law; and yet it is impossible to ignore it altogether. It will be found in every text-book. One reason that it is suspect is that the regular progressive increase in distances from the sun fails when it comes to Neptune and Pluto, the outermost planets. This is not, however, surprising to students of *The Secret Doctrine*, for H. P. Blavatsky says that Neptune does not properly belong to the Solar System in the sense that the congenital planets belong, and so it may well disobey Bode's Law of planetary distances without vitiating the accuracy of that law in respect to the planets nearer the sun. The planets Jupiter and Saturn with their large



number of satellites may be regarded as Solar Systems in miniature, and they follow a somewhat similar law of distances. In the case of the Saturnian System, however, there has been an awkward gap in the series. Mr. J. Miller, of the British Astronomical Society, suggests that a faint satellite reported by Professor W. H. Pickering in 1905, but not since confirmed, is the missing one. The difficulty of seeing or even photographing the fainter satellites is great, and considerable research will be necessary to prove the existence of a tenth satellite of Saturn if, as seems most probable, it exists. A complete exposition of the numerous analogies in the structure of the universe around us would take more time and space than we can afford at present, but it makes a marvelous picture of order and organic unity, and gives a new meaning to the famous 'harmony of the spheres' of Pythagoras.

#### Meteorites

Dr. W. D. Urry, of the Massachusetts Institute of Technology, has been analysing meteorites by the radium degradation principle and has found that while many are less than 100,000 years old, others are nearly three billion years old. This throws serious doubt upon the recent theory that meteorites are the remains of an exploded planet or small planets beyond the orbit of Mars. While some meteorites appear connected with comets, there are other possibilities. They may not belong to our system at all. Anyway, the problem is still unsolved. We believe that Dr. C. B. Lipman still holds to his belief that he has found simple bacterial forms of life in certain meteorites, but we still await any claim to the discovery of fossils in the stony meteorites.

#### Blood Relationship between American Indians and Arabs!

In the December, 1936, THEOSOPHICAL FORUM, we mentioned the four principal types of blood in the human race — O, A, B, and AB — and discussed the statement by Dr. P. B. Candela that American Indians, Basques, and Celts belong predominantly to group O. and that this discovery would open a vast field of research in regard to the history of mankind. Dr. W. M. Shanklin, of the American University of Beirut has now demonstrated that

the purest-blooded Arabs in the Syrian desert, etc., have the same type of blood as America's pure-blood Indians. H. P. Blavatsky associated the North American Indians, the Basques, and the Guanches of the Canary Islands in one group, before the modern blood-groupings were discovered. (See *The Secret Doctrine* II, 740, 790.) South American Indians of the Amazon region and Patagonia belong to the Hindû type! Surely all this must have some important bearing upon the problem of Atlantis?

#### **Mind and Brain**

Can a man live and think rationally with a large part of his brain missing? It seems to be so, and, if so, may this not be an awkward fact for the materialists who declare that man is entirely dependent upon his brain, and that when it perishes he perishes too? Several instances have been given in these pages of almost incredible cases of intelligence persisting after enormous areas of the brain were destroyed or had degenerated, and some new cases have just been reported. Although, according to statements made in May, 1937, at the American Psychiatric Association, the seat of intellect in right-handed persons lies in the left side of the brain, and it cannot be injured without serious interference with intellectual processes, we are now told that this general belief must be modified. Dr. D. O. Hebb recently described four cases to the American Psychological Association in which careful psychological examination has been made after large parts of the brain had been surgically removed. No ill effects were found, and in one case the patient had improved in intelligence. Two of the patients were of unusually high intellectual ability before and after the operation. It was proved that the removal of a large part of the dominant (left frontal lobe) thinking area of a right-handed man meant no loss of mentality.

Some psychologists have declared that man's future progress in intelligence depends upon a great increase in volume of the brain, but others think there is plenty of unused material still available for enormous advances. After all, is not the rate of progress dependent upon something very different from the structure of the brain mechanism? It is worth noting that psychi-

atrists are beginning to suspect that the cortex or outer surface of the brain is not so much concerned with thinking as formerly believed. The discovery of the rhythmical electric waves which beat through the gray matter of the cortex is proving a valuable addition to methods of research, and Dr. J. W. Papez, Cornell University professor of anatomy, suggests that the source of the waves is in the central portion of the brain, near the pituitary and pineal glands. Observations of the results of injuries to this area indicate it to be closely connected with the emotions and consciousness. If scientists could break through the conventions, and impartially study the evidence for the existence of an astral or semi-material body and brain their researches would be greatly benefited. Perhaps they would discover that the brain is only the vehicle of consciousness and that still more subtil ones can function on this and other planes!

## Is Our Religion Ripe for a New Reformation?

VERA BERG VON LINDE

**D**URING 1937 in an issue of the Stockholm *Nya Dagligt Allehanda* (*Recent Daily News*) the above heading appeared in the guise of a literary competition. The query is typical of our time, testifying likewise to the perpetual yearning of mankind for a Divine Doctrine.

It is evident that in this case no new religion is called for, religion being *per se* identical with the integral or universal wisdom beyond the manifold creations of the average man; or, otherwise expressed, identical with universal truth, which can, however, only remain relative on account of our limited intellect. Nay, it is a question whether 'Christianity,' one of religion's multitudinous manifestations, stands in need of a reformation or not.

But how can the religious instinct properly be defined? In a general sense it may be defined as a power inherent in the human

mind striving to comprehend not only the cause and intrinsic nature of all things, but consciously aspiring still more intensely to unite itself and identify itself with the spiritual forces of the Universe. The religious instinct is thus something common to all peoples throughout all ages, so we should seek for it where it is to be found in ourselves. We are, everyone of us, descendants of both earth and heaven; in each of us burns a tiny spark from our common divine origin. The strong and deep-rooted feeling in most of us, which will not content itself with acknowledging an existence on this earth only, tends toward the possibility of our confident belief in our divine origin.

But this striving at extending the narrow limits of our earthly life and penetrating into the infinite realms of the Universe, so as to manifest the latter to us, is not restricted to our religious yearning only; for the same striving is also expressed in our attraction to Philosophy and Natural Science.

Religion, Philosophy, and Natural Science are to a certain extent fundamentally related to each other. From the dawn of the remotest ages Religion has manifested itself to humanity in manifold ways, beaming toward us, like Truth's silvery light, with the entire gamut of the vivid colors of the spectrum. This is the reason why each new form of religion, if sounded profoundly, is seen to embrace the same fundamental message as its predecessor, though its new version may appear in many different languages, and clad in a more modern garment; a version which may wear, according to the mental adjustment of mankind at that epoch, an aspect mainly religious, philosophical, or scientific.

Every single religious manifestation is tinged with its creator's individuality, every single promulgator of this manifestation impresses his doctrine with its dominant feature, and every one adopting his gospel will construe the same in his own individual way. In the course of time the principal religious manifestations are thus apt to degenerate, owing to the inferior mental capacities of their promulgators and followers, as compared with those of the creators. We are thus cognizant of the existence nowadays of

religious forms, which are gradually becoming more and more void of life itself and of its inner meaning, so that their appeal to human intellect is greatly weakened. Every one of us possesses alike the power that is capable in itself of lifting us beyond the gross substance of our physical body into the beautiful spiritual spheres.

We are thus all perfectly right when, irrespective of our different paths, we feel ourselves to be in contact with our innermost or highest deity, whenever we kneel in holy trembling before a sacred image, or whenever, in devout prayer in a church, we beseech our 'Father in Heaven' to hear us, or whenever we endeavor to feel the presence of God in our ebullient admiration of Nature's wonderful beauty, or whenever we are absorbed in ourselves in solitary meditation — for if only spiritual purity is predominant, the divine forces of the Universe will flow continually and readily toward every single expectant human entity.

Before speaking about a new Reformation Christian adherents ought perhaps to ask themselves: "Have we fully derived from Christianity all its wisdom and beauty?" The answer given can only be in the negative, for they have not sounded the depths, and have only beheld the pinnacles by glimpses — for Christianity, when truly interpreted, contains some of the most sublime doctrines the modern West can comprehend and adopt.

Nevertheless, only a minority of modern humanity feel themselves attracted to Christianity in its present form; the greater part do not comprehend its profound truths, interpreted as it is in our own time, and its unselfish doctrine of brotherly love escapes the thirsting mind. The 'Word' no longer elicits any response from them, preached as it is in an antiquated mode of expression, and presented in an obsolete style. The interest in Christianity is declining on account of its doctrines being interpreted with a too religious emphasis to a race which at the present time is mostly bent upon reflecting along philosophical and physical lines.

Life in its present state of quick development, and the transformation in which everything seems to be ebbing away from

Christianity, bound as the latter is in formal and dogmatic fetters, are greatly responsible for this state of things.

Natural Science, Philosophy, and Religion are actually inter-related in the same manner as the physical body, the mind, and the soul; whereas modern humanity generally believe the three last to be heterogeneous. But these three are in reality the same identical power of the human mind manifesting itself in three different ways, originating from the same source and striving toward the same goal.

Natural Science may be defined as a human craving to understand the essence of all things, being an established and classified system of knowledge, and founded upon research and experiment. Philosophy may be defined as a similar endeavor to understand the forms of manifestations and the reason why all things are exactly as they are. Religion and the religious instinct are also the very same attempts, manifesting themselves, as pointed out above, in a longing on the part of the individual to become united with the spiritual forces of the Universe, and at the same time to identify these forces in his inner self.

It is thus obvious that Natural Science, Philosophy, and Religion ought to be studied in the light and in connexion with each other; and if it is agreed that a new Reformation is needed within Christianity, the unification of Religion, Philosophy, and Natural Science ought to be attempted, for their Trinity forms a threefold aid in comprehending the innermost essence of Universal Nature and the multiplicity of its manifestations of life.

These three Paths of the Human Spirit are so closely inter-related as to be absolutely inseparable, whenever we desire to obtain a relatively true perception of the real essence of all things.

It is to be hoped that any new Reformation of Religion will prove to be a step toward the Universal Wisdom, which runs like a thread of gold through the greatest spiritual manifestations on our Earth. Only the sublimest Prophets and Sages were and are capable of bringing men's minds to contemplate this Wisdom from the heights beyond the material chain of reasoning of average humanity—a Wisdom they so nobly distinguish by the name *Theos-sophia*, i.e. Divine Wisdom.

## IN THE TEMPLE — I

Extemporaneous remarks made  
in the Temple, Point Loma,  
at the Sunday afternoon public lectures

### *Everyday Theosophy*

#### THEOSOPHY IS THE WISDOM OF GOD

SURELY it ought to have provision for everyday needs? So, in the light of the Addresses just delivered, I ask myself: What are my everyday needs? They seem to be threefold:

I need Food, Air, and Exercise for every part of my complex being.

##### 1. *Food*

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We are fed today by the accrued wisdom that has come through many Masters and Adepts. Yet it comes not so much *from* them as *through* them. Its origin is Divine.

##### 2. *Air*

This is the 'Pneuma'—the very 'Breath of Life.'

Man is stifled and liable to choke to death (spiritually) if he does not receive that Breath of the Spirit that keeps his real Being alive. "The words that I speak unto you, they are Spirit and they are Life" (*Jesus*).

##### 3. *Exercise*

To serve the Brotherhood.

To relay to others what has been brought to me through this Teaching. To 'work out my salvation' (resolve *karman*) and prove my divine origin and destiny.

"Know this, O Man, sole root of sin in thee  
Is not to know thine own divinity!" (*James Rhoades*)

—REV. JOHN GAYNER BANKS, D. S. T.  
*Vicar of St. Luke's Church,  
San Diego, California.*

# Send In Your Questions!

## How to Purify the Aura Safely

There are some Theosophists who say that it is unnecessary to have sicknesses. That there is a science, a way of purifying the human aura so that disease germs are cast off before they reach the body. Is the practice of this knowledge in any way dangerous? — E. R. P.

*Lydia Ross* — As the word 'aura' means many things to many minds, and as the 'science' of purifying it spoken of here is not defined, the answer refers to general principles. The human aura is an enveloping psycho-electro-magnetic 'field,' or a sphere of sensitive plate which constantly records and reflects back the quality of the various active forces which are operating in, and indeed *are* the sevenfold man. In one sense, the aura is a composite picture of his subjective self, an invisible filming of his running thought, feeling, emotion, and resulting action. He, as the actor, imbodyes his own karman which includes the essential elements of all his past.

However, every man's karman *is always a sliding scale of being*; it is not a fixed thing or condition, to be measured by rule of thumb. An old karmic debt — physiological or other — when it becomes due, must be met in some way. *How* the man meets it is a new element added, and it moves the sensitive scale of balance for better or worse results. An old, or a new karmic disease will appear when it is due. If the man's body and mind are unclean, unhealthy, unkindly, undisciplined, so much the worse for him. If, however, he is doing his best, physically, mentally, and morally, nothing is added to the old account; and his disease may be a cleansing process to clear up the old score. High chelas, like Subba Row, have had to meet serious and even fatal sickness. On the other hand, a vast amount of sickness is unnecessary. Is not thinking, self-conscious man the most diseased of all animals? Today he knows how unnecessary were the dreadful plagues of the unsanitary mediaeval times; but modern 'progress' has keyed



life to such an unnatural speed and restless tension that insanity and nervous diseases are increasing. Is this necessary, or do we need an all-round philosophy of life to naturally adjust the human forces of body, mind and soul?

H. P. B. says (*Isis Unveiled*, I, 356) that Jesus, Apollonius, and some of the apostles had the power to cast out the devils, by purifying the atmosphere within and without the patient. The evil spirit of discord could not endure the pure atmosphere. Nor do germs multiply except in a suitable culture medium — unless something in the man's karman provides an influence akin to them. Otherwise, disease germs — which are often found in healthy throats, etc. — find the man immune. The germs are the signatures or symbols of one or another disease, rather than the causes. Nevertheless, one should use all reasonable care to prevent physical, mental, or moral contagion. One might be able to neutralize a toxic influence when his mind and body were at their best, whereas the same degree of exposure would overwhelm him if his resistance was below par.

Evidently, the safe, sane, and best way to purify one's aura is consciously to endeavor, day by day, to purify the whole nature. Treat the ailing body with wholesome, natural remedies; exercise the mind with intelligent, honest thinking; sustain the soul with a high purpose in life. Space forbids touching on the many issues involved in the above question.

#### ***Why Tattoos persist in an ever-changing Body***

If every cell of the physical body is renewed at least once every seven years, why do tattoos persist for a lifetime, and freckles sometimes more than seven years? — *W. G. S.*

*Lydia Ross* — Tattoo marks are made by inserting indelible fluids, carbon, etc., into the skin which, after the initial irritation, becomes adjusted to the presence of a non-toxic, non-absorbable foreign substance. These insoluble pigment granules are not *within* the living molecular cells which locally survive the original pressure from the invasion of this alien material. Nor do the pigment granules become physical tissue, like the surrounding cells which are constantly active either in functioning or in changing into new

cells. As for the freckles, they are local deposits of normal organic pigment, which usually come and go with varying exposure to solar rays — like microcosmic sun-spots. The freckles that remain localized more than seven years may easily have changed their pigment granules or cells, as many times as the coloring in the iris or elsewhere has been changed by Nature in 'retouching' the painted picture of the living body.

#### Two Questions on Density

What is Dr. de Purucker's conception of density? Is it dependent on and measurable by the frequency of the vibrations of the intra-atomic constituents or of the atoms themselves or a combination of both?

Is density as Dr. de Purucker uses the word in his answer to Question 304 in the May, 1936, FORUM, pages 361-363, dependent in any sense on the number of electrons or other constituents within the atom? — *H. C. M.*

*G. de P.* — The querent seems to suppose, or rather perhaps to suggest, that I have used or do use the word 'density' with a meaning somewhat different from that commonly employed. I doubt if this is the fact. As far as I can recollect, I always use the word 'density' in the manner in which it is commonly used by most educated people, realizing that the word has a general significance as well as many particular applications to different cases; and I find that this somewhat vague manner of employing the term 'dense' or 'density' is that followed by almost everybody. Density is the closeness of constituent parts, generally speaking, whether we be referring to electrons or atoms or molecular groups.

Density has been defined as "the mass or amount of matter per unit of bulk." So I understand the term; and, generally speaking, I suppose that we can measure density by the weight of a unit of bulk or by the specific gravity. In other words, density, therefore, is the amount of matter in or the mass of a material unit. Other somewhat looser definitions of density are compactness, or the state or quality of being close in constitution.

I think some confusion has arisen in the minds of those who have followed my various statements with regard to density, etc., because of the common wide prevalence of the idea in the western world for ages that the greater the activity of the units in a system,

the more spiritual it is; whereas the exact contrary is in fact the case; and this is just what I have tried on many occasions to show, realizing full well that I was in conflict with common opinion.

Yet it ought to be evident that when particles are vibrating with intense and almost unimaginable frequency or rapidity, and doing so as a unit-entity, the forces involved would be harder to change and harder to move than when the vibrations are weak, diffuse, and more or less dissipate; and it is precisely this compactness of vibrations and the closeness of their interaction which produce mass or amount of matter.

Thus if we compare various densities of chemical elements, we shall find, as instances, that platinum can be reckoned as 21.4, gold as 19.3, mercury as 13.6, lead as 11.3, copper as 8.9, iron as 7.8, the earth generally as 5.6, the diamond as 3.5, ordinary rock about 2.7, magnesium 1.7, the human body generally as 1.1, lithium as 0.6, air as 0.0013 — and here we have what we can call molecular densities if we wish; but when we come to the chemical attraction in these various substances, whether chemical elements or chemical compounds, we enter into another sphere of attributes and qualities having their own densities; yet the densities in either group of cases seem to be dependent in each instance upon the number and activities of the constituent parts of the units.

Really, I think that the querent has somewhat misunderstood my words as implying that I use the term 'dense' or 'density' somewhat arbitrarily and in a different sense from that ordinarily employed; and at the moment of this writing, I am not conscious of ever having done so.

Why does Theosophical literature speak of the greater density of physical matter compared with the matter of the inner planes, when the inner plane matter has to be denser than physical matter in order to interpenetrate its electrons and atoms? Didn't I read that the ether is 2000 million times denser than lead? — *W. G. S.*

*H. T. Edge* — The trouble comes from using the word 'density' in different senses. The questioner has Newton's idea, who said that an ethereal fluid which fills all space, without any pores, must be much denser than ordinary bodies, which are porous. Density

in the scientific sense is the ratio of mass to volume. According to the atomic theory, the spaces between the atoms of matter are vastly greater than the atoms themselves; as has been said, 'matter is mostly holes.' It follows then that the density of an atom must be enormously greater than the density of a structure made of atoms widely spaced. Still more does this apply to the electron. As to the ether, J. J. Thomson, Lodge, and many others, have calculated its density from electromagnetic theory and arrive at very high figures. Of course, as the ether is not matter (not ordinary physical matter, that is), the calculators may be wrong in applying rules derived from a study of ordinary matter. Nevertheless, it is conceivable that ether might be thus dense (in the physical sense of the word) and yet be perfectly invisible, impalpable, tenuous — in a word, 'ethereal.' We are apt to associate density with other properties with which it is associated in physical matter — such as viscosity, impenetrability, resistance to motion, etc. But this must be avoided. If the ether is dense, it is not necessarily viscous. Viscosity resists motion, but density does not. Moreover, if we find it hard to imagine how bodies can travel without resistance through a dense ether, we can put it the other way and say that ether travels through an extremely porous matter. It is clear that the Theosophical writers mentioned do not use the word 'density' in this sense; they seem to mean rather 'sluggish,' 'inert,' 'viscous,' 'heavy.'

Taking then these two senses of the word 'density,' we may surely conclude that forms of matter which, in the Theosophical sense, are ethereal, may yet in the scientific sense be dense; while matter which Theosophists call dense may be of the most filmy and evanescent nature as regards density in the scientific sense. There can be no objection to such a conclusion, once we can separate in our mind the ideas of density and grossness. In fact we have said nothing more than that the more ethereal a thing is, the more potent it is; and the grosser it is, the less potent it is. It is the density of the electrons that gives them their enormous force. Thus density in this scientific sense of the word represents a very high and dynamic quality, in no way inconsistent with

refinement, but on the contrary increasing in proportion as the matter becomes more refined.

### Marie Corelli

Was Marie Corelli a real mystic?

*G. de P.* — I think she was. Some of her books are extremely interesting, and show an intuitive reception of gleams of light from the fountain of Truth, which, in her case, was from within her own Higher Self, touching, as it were, her literary brain. Yet, on the other hand, she was heavily laden by some of the things of this world, as for instance I understand she was of a very jealous temperament, jealous of other literary people, and apt to be critical even of her own friends. But, after all, that belongs to the artistic temperament almost always, and can be overlooked.

I think Marie Corelli did a good work as far as it went in raising many people to a realization of mysticism and magic who never would have been awakened, even in the slight degree in which she touched them, except through the medium of some pen like hers which was graphic, thought-arresting, and inflamed the imagination of this type of mind; and there are millions of them. She was an unconscious kind of Theosophist in half of herself.

## On the Wings of the Morning

ANITA HOUSE

I WAS annoyed with myself for wasting that afternoon at the University. The Prof was lecturing on Light. The lecture was interesting; he was not. The diagrams which he drew were intriguing; but then he had an annoying way of turning his head and talking to the blackboard instead of to the class. And to make it worse the afternoon was vilely hot, and drowsy with the hum of insects.

I could only catch a word here and there, and my attention wandered. Evidently I was not the only one, because Bessie be-

side me whispered spitefully that the diagram looked like a migration of cicadas from the earth to the sun. And then she added as an afterthought that she hoped the pests on the trees outside really would migrate to the sun, so that she, Bessie, could feel more wide awake.

The glimmer of an idea impinged on my wandering thoughts. Migrations to the sun! Why not migrations *from* the sun! Rays of light traveling continuously outward from the sun in all directions at a speed of 186,300 miles per second! Did creatures of any kind travel on those rays; or were the rays like a high-powered train-service without passengers?

The Prof turned his head and said: "In the course of time, when the sun shall have exhausted its energies. . . ." I lost the next remarks as he turned back again to his darling diagrams. I felt sorry for the poor old sun; and I began to wonder whether there might not be a continuous return journey of light also — a kind of light that had lost its luminosity; if there could be such a thing.

Goodness! How was I to write up this lecture if I didn't get more notes? Why did the Prof have that aggravating way of saying *um ah* so frequently? "The determination of *um ah* this factor *um ah* is accomplished *um ah* by the allocation of *um ah* the *um ah* . . . *um ah* . . . *um ah* . . ." Bessie jabbed her pencil at a bothering fly, broke the point, and remarked viciously that the Prof's lines of argument needed continuous welding.

But he was a good sport. Before closing time he looked the class over with a twinkle in his eye and remarked: "Suppose we adjourn a little early? I am assuming that you are able to pay about as much attention as I could myself in similar circumstances."

I rested in a shady corner outside until the next and last lecture of the day. Somewhere not far away a nest of ants must have been swarming: the winged creatures were fluttering by scores into the corner of the quad where I sat. Having alighted, they ran about feverishly for a short time, and then with a few energetic wriggles dropped their wings, and searched diligently for a crevice into which they might disappear from the light of day.

Hundreds of the discarded wings had gathered on the pavement near by, and drifted to and fro in the fitful breeze. How lavish Nature is with wings, I thought, as I retrieved an ant that was regarding the neck of my dress as a proper place for its disappearance. We strive with all our might to make wings, but Nature creates and destroys them carelessly by thousands.

My thoughts wandered back to the lecture. Do magnificent unseen creatures wing their way outward on the rays of light from the sun? Perhaps some of them reach the earth, and discard their hampering wings like the ants! And then an awful thought occurred to me! Perhaps *we* are those creatures, and have dropped our wings and 'dug in,' so to speak!

Well, what was the use of spending time on such wild speculations? I had taken almost no notes; and physics was my weak subject. A wasted afternoon!

## Duty\*

MARGARET JAMIESON

**D**UTY — a word which to many sounds hard and forbidding: something which is distasteful but obligatory, and often performed with a sense of self-righteousness, and possibly a touch of resentment; a word which in this age is so often pushed aside in favor of "my rights," without recognizing that the one by whom the word "duty" is shunned has no rights, as a citizen or a private individual, and it is only when one is ready to perform the normal duties of life that one can claim any rights, and usually those who take "duty" as a watchword (consciously or unconsciously) do not need to bother about rights, because their conception of life has broadened, and their rights do not seem to be so important.

As Mr. W. Q. Judge says: "It is not that you must rush madly

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\*Reprinted from *The English Theosophical Forum*, May, 1938.

or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you have longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like rivers running into the unswelling passive ocean, will your desires enter into your heart."

Life itself, as the great Teacher, so often takes the matter in hand, and kindly but relentlessly teaches the lesson by putting one in the position of being compelled to perform duties for a loved one, until what was once so distasteful becomes a pleasure, and one realizes that it is only in serving in some form that one can attain to inner tranquillity.

When a man discovers the Teachings of Theosophy, it is sometimes all too easy to rush into fresh errors in confining himself to the writings of some particular Teacher to whom he is attracted, without realizing the same old danger of degenerating into a sect, against which H. P. B. expressly warned her students when she wrote:

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge.

Should not we individual Theosophists be wise enough to broaden our vision, and endeavor to assimilate all phases of the Teachings whether spiritual, moral, intellectual, or physical, rather than cripple ourselves by giving too much attention to any one branch? We could then make the Invocation to our Inmost Self to help us "to do our *whole* duty upon our journey to Thy Sacred Seat."



## Two Short Stories

MARION BUSTIN

NOT only is one's character the result of one's thoughts and actions in past lives, but so also is one's environment, to use a term popular in modern psychology.

This thought struck me forcibly as I glanced over two stories of lives 'wrecked' (according to ordinary standards) by head-strong impulses, by childish faults deliberately encouraged by their 'environment,' that is by their parents. This brings up the psychologist's dispute as to whether a child is largely born with a certain character or whether it is molded chiefly by its surroundings. Theosophy makes clear the answer, and it does it partly by showing that both character and environment are results of a same cause.

The first story is called, "*My Temper Ruined My Life.*" A boy, completely spoiled by his mother, had passed through school and college with scholastic and athletic success, and had gradually begun to be ashamed of his fault. He won the love of a shy and gentle girl, and everything went so smoothly that he began to think that his enemy, Temper, had left him forever.

Then one day during his honeymoon there was a series of irritating happenings, changing a flat tire in the rain, wet golf course, and so on. As he was playing golf with his wife she was nervous, sensing his discontent, and played badly. A caddy kept muttering remarks about her play until the husband was aroused to a wild flare of anger, and struck out blindly at the caddy. But his wife had thrown herself between; he struck her above the ear. She recovered, but her reason had fled. All his life long his penance was to cater to her childish desires, agony in his soul as he played with dolls with her.

In the other story, *I Killed My Husband*, a daughter of rather poor parents was brought up to be idle lest she spoil her beauty,

and clothed expensively that she might marry well. She did marry well, and irresponsibly spent money as though her husband were a Vanderbilt. Egged on by her mother she drove him to speculation. They lived in luxury until the crash. Then she blamed him, would not tend to the house, or the children. One night he rushed from the house to escape her hysterics, jumped into his car, it skidded on the ice and he was killed. A changed woman, she tried to make up for it all by careful training of the children, and all her life long she blamed herself.

In each case neither especially blamed the parent, but valiantly shouldered most of the blame, instinctively realizing that *somehow* it must have been his or her own fault. Theosophy says that that is true, that no blow, no trouble, can ever come to us unless we have earned it. Not that that in any way excuses the parent.

In these cases it would seem that each had been accumulating a great karmic load of trouble made by thoughtlessness and lack of control, a load that had been gathering through several lives, perhaps through many lives. And there is a law of Nature that any intense desire carried on strongly from life to life is sure to be realized to the utmost; so the very environment of each was such as to pamper him completely, give all that a selfish nature could wish for. And no one but self spoiled the pleasant life. We all get our own way in the long run — but with accompanying reactions. For with every selfish desire and indulgence the warp and woof of the character is so woven that it will eventually bring its *own* reaction, exactly as in the instances above cited.

So finally to these came the karmic upheaval (as a house of cards built too high *must* fall), brought on by *self*, not by some outside power, not by an avenging God, not by any cold-blooded law, but as a result of doing as they pleased regardless of the rights of others.

The upheaval seemed cruel, yet it was merciful, because it meant the end of a downward traveling, the turning of a new leaf, not for one life merely, but probably for always.

And when each of these sad lives had ended, and the sweet

rest of Devachan or the heaven-world was finished, then the man or woman would be born again, and one reward of the agonized striving of the unhappy life would be — a better, more helpful environment. He would probably be born to understanding parents who would guide him wisely and give him a lift up — and not a push down — on the long, long evolutionary road that we are all traveling together. With each new life but a day's journey, we are destined to follow this path, with, alas, many backslidings that cause needless sorrows, until we have each found the help that the Divine part of ourself can give, and until we have used that help to develop all the best within.

There is mercy connected with the fact of rebirth. Each of these two would be born again with a strengthened moral fiber, and a strong bent towards what is right built into his very being; but — and here is the wonder of it — with the awful *memory* completely blotted out (as the ancients so truly said, having drunk of the River Lethe), and the pangs of conscience forever stilled. In passing, is this why we *have* a conscience? Is it simply a memory of lessons learned from past, forgotten experiences? It is! (See *The Esoteric Tradition*, page 982.)

And some grieve because we cannot remember the experiences of other lives! Rejoice, rather! Take what is best in your character, develop it to the utmost, and wish not to remember the arduous means by which you gained it.

And here is something perhaps more beautiful still; experiences shared with others bind them to us by karmic ties. The ties between the characters in these stories would be strong, being ties of love; there would be life after life to be lived together, each loving and helping the other, although unconscious of *why* they love, or of *why* they want to help; so there is every chance for the one to make it up to the other, as well as the desire to do so. And the seemingly hopelessly spoiled life is only one incident, sad but necessary.

It does us good to stand back and take a mental view of the great sweep of life-after-life to be lived on this earth. Just as it is a well-known fact that young people feel more keenly about

their troubles than do older people who have had the chance to find out that Time is the great cure, so will one with this mental picture firmly in his mind face with more composure the troubles of one life.

A teacher who is a Theosophist looks upon a spoiled child and thinks, If only parents knew of the responsibility that is theirs, recognised the results that carry far into other lives, results either evil or good for both the children and themselves — for the parents too shall reap what they sow. And if only the child were trained to face duty bravely, and to know that there is a strength in his own Inner Nature that can help him to win in all conflicts with the lower nature. These two stories merely illustrate extreme examples of what is all too common.

Many a soul who has during life after life been becoming more and more self-centered might be stopped by less rigorous means than those that karma (that is, natural reaction) is forced to adopt — if parents used common sense, the common sense that the truths of Theosophy give.

And who says that Theosophy is not practical? That it would not bring encouragement even to such unhappy lives as these described? Showing the why, and the how, and the consequences of any action, and that what we need to do is to keep on trying to be better, and that the Inner Nature will help, Theosophy gives sanity, and reason for right effort, and hope to all mankind.



Since "The Theosophical News" has expanded into "Lucifer," this official organ of the American Section, T. S., has become increasingly valuable as a means of propaganda. It particularly features short articles applying Theosophy to daily life. The August issue describes its purpose as "devoted to the attainment of a greater and more joyous fulness of life through an understanding of Theosophy, the synthesis of Religion, Science and Philosophy." ("Lucifer," published monthly at the Section office, 30 Huntington Ave., Boston. Fifty cents a year.)

## Brevities

**"The World Upside Down"** Here's a contrast to which these words of Katherine Tingley's, "The world upside down," most aptly apply:

Andrew Lang, quoted in *The Listener*: "The state of civilization in Egypt six thousand years ago appears to have been higher in all essential respects than it has ever been since or is now in any Asiatic or in many European states."

And—*Le Matin, Paris*, quoted in a recent issue of *The Reader's Digest*: "The Egyptian Ministry of the Interior has announced that electric advertising space is to be let on the Pyramids."  
—L. L. W.

**Jazz, Voodooism and Magic Black and White** Edwin C. Hill in 'The Human Side of the News' in *The San Diego Union* notes the recent comment that there is a relation between the "jittery state of human society" and the "jungle hang-over."

What recently occurred in an audience of young people who became emotionally frenzied by so-called Modern Music tells the sorry story.

Recent literature has made familiar the degenerate magic rites of savage peoples. With devilish cunning, rhythm has been and still is employed by them to drive human emotions to frenzied actions.

For some years we have heard American Jazz (?) *ad nauseam*, with comments thereon unfavorable at first, then favorable from some writers on modern music.

Now comes a hint of the truth about this matter of modern music, namely, that we have allowed ourselves to be psychologized by voodooism—or a degenerated form of magic introduced by a few psycho-mental sensitives. And it seems we have spread the contagion beyond our own borders.

Fortunately there are enough of maturer minds who point the way forwards rather than backwards on the pathway of evolution. And by so doing they may hasten the development of that musical intelligence which effects discrimination against the soul-destroying effluvia of black magic—the influence of which renders harmful much of the modern music.

Music or vibration, because a fundamental cosmic power, can and should be used by man as an expression of collaboration with Divinity. Therein lies the power of white magic. The nether pole is black magic, which so subtly psychologizes the masses of thoughtless and emotional listeners to the "jittery state" which the commentator refers to.  
— MARTHA BLAKE

## THEOSOPHICAL ACTIVITIES

**The Fraternalization Convention.** From reports received from Mr. J. Emory Clapp, President of the American Section, T. S., Point Loma, and from other Point Loma and Adyar members, there seems no doubt but that this Sixth annual Convention, held this year at Boston, on June 25-26, was the most successful of all these meetings. Writes President Clapp: "We had a very fine Convention here. A most beautiful spirit of harmony and co-operation was evident throughout, and to me personally it was a very heart-warming experience." It was well represented by members across the Canadian border, by our own Point Loma members from New York, Rochester, Detroit, and the environs of Boston, and by members of Adyar from Boston and New York. Greetings received from Dr. de Purucker and from Dr. George Arundale were read; and the program, which was conducted generally on the same principles as previous years, included addresses by Mr. William J. Ross on "The Fundamentals of Theosophy," Mr. Cecil Williams on "Dynamic Theosophy and the World Crisis," Mrs. Pritzker of Boston on "What Makes a Disciple?," Dr. A. B. Kuhn on "Straight Theosophy"; a symposium by Major Hubert S. Turner, Mr. J. Emory Clapp, and Mrs. Ruth Somers on Buddhism and Christianity. Mrs. R. Lebowitz spoke on "Karma," Mr. S. Zangwill on "Re-embodiment, a Universal Law"; Mary E. Harmon on "Theosophy for the Blind"; Mr. A. E. S. Smythe on "An Ancient Zodiac," Lt.-Col. Thompson on "The Man on the Street"; and papers were read prepared by Mrs. A. Shurlock on "Theosophy for Young People," and by Mrs. Pauline Perrigard on "What is Theosophy?"

Resolutions passed declared that future dates of these Conventions would hereafter be changed to approximate that of Labor Day (the first Monday in September), leaving the actual dates to the discretion of the Convention Committee. The future title of the Convention will read: **THEOSOPHICAL FRATERNIZATION CONVENTION.** *Fraternalization News* is to be the official organ of the Convention. And the next Convention will be held either at Windsor, Ontario (Canada), or Detroit, Michigan—at the discretion of the Convention Committee. It was resolved also that the Convention "respectfully suggests to the various Theosophical organizations that **WHITE LOTUS DAY** be observed jointly when possible wherever there are two or more Lodges in a locality." The new Convention Committee consists of Mrs. Kathleen Marks, Chairman, of Toronto, Canada; Major Hubert S. Turner, New York, and Mr. G. C. Le Gros, Detroit, Michigan, having power to add to the Committee as they see fit. For further details see *The Canadian Theosophist*, July, 1938; also *Lucifer* (the Light-Bringer), August, 1938, published at the offices of the American Section, T. S., 30 Huntington Avenue, Boston, Mass.

Our readers, and especially old-time members, will regret to know of the death of Mr. J. C. Onnes, of The Hague, Holland, a staunch and loyal F. T. S. of many years' standing. Our Dutch members particularly have long been indebted to him for his excellent translations into Dutch of standard Theosophical books, over which he labored with the true translator's love of perfection and exactitude. His latest work was the translation into Dutch of *The Mahatma Letters*, which was completed in the Spring of 1937, and published by the firm of N. v. uitg. mij C. A. J. v. Dishoeck, Bussum, Holland.

Amsterdam Lodge of the Netherlandish Section, T. S. now (May 1938) has its own quarters, which they call *House 'Point Loma,'* and where the many and varied activities of the Lodge are conducted. The Amsterdam Lodge is one of the largest and most successful Theosophical centers in the world.

### THEOSOPHICAL CORRESPONDENCE CLASS

WRITES an enthusiastic member of the Correspondence Class, and one who has been successful in interesting others in it and helping and teaching them:

"We have finished the first nine chapters of the manual *What is Theosophy?*, and last Wednesday we had a review, our discussion consisting of answering the following ten questions, with very interesting contributions from everyone.

- "1. What is Theosophy?
- "2. What is its purpose?
- "3. What is the purpose of Life?
- "4. What is necessary for Evolution?
- "5. What induces Reincarnation?
- "6. What is Karman?
- "7. Is Man a complex being?
- "8. Define the principles or different planes of consciousness of which Man is composed.
- "9. Is Man the only entity so composed?
- "10. Briefly sketch Man's evolution from one reincarnation to another, including an explanation of the two panoramas.

"Rather a large order for a class which began the study of Theosophy three months ago. They all did very well. . . ."

*Put Your Friends in Touch with The Theosophical Correspondence Class. For particulars address, The Secretary, Point Loma, California.*

## BOOK REVIEWS

*Solving the Mysterious Universe.* By ERNEST A. THOMAS. Allenson & Co. London. 7s. 6d.

TO readers who possess even a moderate acquaintance with the problems of modern astronomy this provocative book will prove highly interesting. Because of its main purpose it is particularly so to Theosophists, for it deals with the problem of the running down and winding up of the Universe, which has been forced to the front by the recent advances in astro-physics. Till lately, it was a kind of skeleton in the cupboard not to be exhibited too freely because of its embarrassing implications.

Science has steadily widened its scope from local geographical research to terrestrial conditions, then to the Sun and planets, and on to the stars in our galaxy (the Milky Way) numbered by the billion, and finally to the appallingly distant reaches of space where countless similar 'island universes' are scattered separately and in groups. Since the discovery of the enormous extent of this visible universe of universes and the general similarity in structure of its component parts, the problem of its age and duration inevitably has arisen, and opinion has tended to the belief that it is not very old (astronomically speaking) and that its energy is running down to be rewound no more for ever. Such a high authority as Sir James Jeans tells us that as the second law of thermodynamics is irreversible (an *assumption*

based on all the experiments at present available to physics) it is inevitable that the entire cosmos is running down to its 'heat-death'—equilibrium, or absolute stagnation—and there is no sign or possibility of any running-up process. Jeans and his school leave us in darkness as to the method by which the present universe was wound up in the beginning, yet if it has an end it must have had a beginning! They also suggest that this may be the only universe of its kind that ever existed! Dr. Millikan and others believe that the cosmic ray evidence suggests, on the contrary, that a constant rebuilding of matter from radiation is taking place in outer regions of space; but nothing is said about great cycles of evolutionary processes from chaos to cosmos.

Mr. Thomas is convinced, however, that nature's process is that of constant alternations of creation and dissolution of universes in endless succession—on the physical plane. Condensation of the rare substances of a vast nebula gradually increases, heat is developed, conflict arises within the components of the nebula, adjustments begin in accordance with the stresses and strains that appear, and in time the various kinds of celestial bodies come into being. The principal (or perhaps only) cause of



this creative evolution of form lies in the counter-activities of gravitation and heat, heat increasing as the kinetic activity of gravitation becomes potential in the form of heat in dense bodies. After a certain immense period, but not by any 'heat-death,' the reverse process begins and the potential energy resumes the kinetic form and the explosion of stars ends in the reconstruction of nebulae as at the outset.

The author claims that "some of the theories propounded in this book are entirely original and startling." So much the better, but we might add that some of his arguments are calculated to arouse criticism because of the avoidance of recognition of some important and apparently well-established facts which have a strong bearing on the points at issue. For instance, in the discussion as to the cause of the earth's internal heat we find no mention of radio-activity, and insufficient, if any, attention is given to the great problem of the transformation of 'matter' into radiation, and vice versa. He says: "Eliminate matter, then force and energy cease to exist." (?) He rejects the Relativity explanation of mass increasing by acceleration, yet he claims that "the pull to the center of the Earth is a variable quantity causing an apparent variability in mass; that the pull increases as the Earth gains in speed in its orbit . . . and decreases as the Earth retards its speed in its orbit . . ."

We cannot, however go into an adequate discussion of many highly controversial details given in this ab-

sorbing treatise, but must leave their consideration to the readers. Mr. Thomas's essential argument is thoroughly sound from the standpoint of the Ancient Wisdom, which, as H. P. Blavatsky foresaw, is being revived in many particulars by modern thinkers who have no suspicion that their ideas are not original. He rightly claims that there is no beginning and no ending, but only eternal periodic change of state. This idea is, of course, one of the "Three Fundamental Principles" of the Ancient Wisdom (*The Secret Doctrine*, I, 16). The principle of flux and reflux, according to Theosophy, is not only found in the great but in the small. "As Above, so Below," according to the Hermetic philosophies; and it is reflected throughout the whole of Life. Reimbodiment and Reincarnation are inherent in the very fiber of things. It is therefore reassuring to find a penetrating observer who, as he says, has based his theory "on observed phenomena and carefully reasoned judgments that have resulted from many years of research into varied branches of science," taking up the idea that the rewinding of universes is the best explanation of modern discovery in astronomy.

Certain arguments in this book are probably open to criticism, but we earnestly hope that professional astronomers will give careful consideration to the main principle. To the student of Theosophy it seems that the accuracy or inaccuracy of the author's technical explanation of the physical cause of periodic activity is comparatively immaterial in view of the gap produced by his apparent ignorance of

the existence of inner or superphysical planes of nature on which activity continues between the periods when physical worlds fall into inactivity, and their rebirth. Such is the chief criticism we would offer to this remarkable and most significant book, which is the nearest approach to the teaching of the Ancient Wisdom we have seen, and which should be widely read.

Our readers will recollect Dr. H. Groot's study of the Evolution and Involvement of stars published in *THE THEOSOPHICAL FORUM* for March, 1938, with a diagram representing the process. Mr. Thomas gives a somewhat similar diagram of the "life cycle of a star," but without the important portion which takes place in the invisible planes. He begins with a Spiral Nebula, passes through the sequence of

stars as measured by increasing radiation, and then down to the dying red stars, and finally to the explosion of a star which helps to form an Irregular Nebula and leads to the creative activity of the Spiral Nebula as at the outset.

We believe that if Mr. Thomas would study the points brought out by Dr. Groot, and would give further consideration to the fact that, as Planck, Eddington, Moulton, and other leaders in science boldly declare, the universe is fundamentally based on consciousness and not on inert matter, he might find that Theosophy gives a still closer answer to the problem of 'Solving the Mysterious Universe' than his carefully reasoned and stimulating argument.

— C. J. RYAN

*The Youngest Disciple.* By EDWARD THOMPSON. New York: E. P. Dutton & Co., London: Faber & Faber. 1938. 313 pp. Pr. \$2.50.

**I**T is a piece of good fortune for the Western world whenever a book such as the present one appears—a book in which authentic teachings of Buddhistic philosophy are set forth in a form altogether comprehensible because limpid and pure as crystal. The author, who has been highly spoken of as one who understands, as very few others do understand, the mind and heart of India, has here touched a vibrant chord of wisdom and compassion that comes like a blessing to our turbulent West.

In this exquisite setting, we have the story of a young herd-boy who becomes the youngest member of the

Buddha's Order of disciples, and who takes his lessons with them in the treading of the True Path. There is no mere negative dependence on the Teacher among the disciples of the Order. Every day brings its vivid inner experiences, which must be given imbodiment in outer action. If evil and injustice have been done by the ascetic, he must retrace his steps, and face his fault by doing all in his power to make amends to the one he has wronged. When, however, Panchkori had wandered from the Path and forgotten the Lord who had found him a slave, and, full of sorrow, he had taken the "Second Step of Returning"

it was the Lord Buddha who bade him look up and said: "Let no man despise this disciple. Not even this disciple himself."

The Buddha, and those of the disciples who are sketched in relief, are not figures in the mystical distance, but come close to us with a very human, very homely, philosophy of life. When Ānanda, the Beloved Disciple, during a mountain storm breaks into song, forgetting his task of closing up the hole in the roof of their cave through which the water is pouring, and making wet the hay for the disciples' beds, the Buddha drily remarks: "The music will be none the less entrancing if thou and I sleep on dry beds to-night." — "What is wet straw to an ascetic?" a disciple asks. "Truly, nothing," the Buddha replies. "Yet is a dry bed to be desired — when by having it we do no wrong to any living being. And to swim while I also try to sleep is *not*, O Ānanda, anything in which my soul exults," —

quoting with sly humor a phrase from one of Ānanda's own songs. Then the Blessed One gives the Discourse of the Ill-Thatched House: "As rain breaks through an ill-thatched house, so, Ascetics, will passion break through an unreflecting mind. . . ." Another chapter full of humor and wisdom gives the Buddha's teaching as to the un-wisdom of going to extremes.

In such-like captivating ways the Author weaves in the time-honored Discourses that are so well known and loved by students of the *Dhammapada*.

Not to be overlooked, as the truth about this teaching is still so needed in the West, is a remarkable analysis of the true meaning of Nirvāna. *The Youngest Disciple* is a book to have by you and to read often. A glimpse into its pages now and again will help to resolve the difficulties of life and to spread the peace of a kindly and gentle philosophy over the fields of our endeavor. — M. CLARK

*Four Icelandic Sagas.* Translated with an Introduction and Notes by GWYN JONES. Princeton University Press for American-Scandinavian Foundation (New York), 1935. Bibliography and Index. 166 pp. \$2.00.

*Iceland: a Land of Contrasts.* HJALMAR LINDROTH. Translated from the Swedish by ADOLPH B. BENSON. Princeton University Press as above, 1937. Bibliography, Index, and Pronunciation-Guide to modern Icelandic. 234 pages. \$3.50.

**F**OUR Sagas from the old Icelandic, dating in written form from the thirteenth century but in their action from the tenth or possibly ninth, are here translated, two of them for

the first time, into an English that one cannot praise too highly for its simplicity, its dignity, its swift precision, and its fine surrender to the swabhāva, the essential characteristic, of the an-

cient original. In justice this should be said in these days when, as the translator himself remarks, we so constantly encounter "that extraordinarily 'precious' language of the full-blooded school that itself seems sometimes to need translation."

The Sagas themselves are preceded by three introductory chapters, one of which, *The Icelandic Commonwealth*, we shall hope to see, in future editions, greatly enlarged. To realize that this all but unknown land of glaciers, volcanoes, and lava-plains, had a literature that was brilliant, a complex and elaborate body of law, a high general culture, and a Constitution that was destined to prove its competency and value by lasting unchanged for more than a thousand years when Europe was in its darkest cycle and its own culture was but prenatal at best — to realize this is to enable one to appreciate better the feast which the translator spreads before us in the Sagas chosen. They are the Sagas of Hrafnkel Freysgodi, of Thorstein the White, of the Weaponfirthers, and the Saga of the Men of Keelness.

Sagas are, literally, 'things said.' In other words, they are history; and here we have four out of a literature that has many, for it is both splendid and profuse, a literature whose tales are prized and read, night after night, in every home in Iceland today. They are history, we repeat, and they tell us of majestic women, real men, and lofty Teachers — the gentle Njal, sage and juriconsult, is but one.

The first three Sagas are family-histories, that of Hrafnkel being perhaps the finest. It is the story of a strong

and honest man — and of a horse, too, be it added, that leads one fair to the borderland of the invisible before we see the last of him. And all in the forthright, unembroidered English that alone can do justice to such tales of ancient date — elemental and rugged English to match stories of elemental strength.

Thorstein the White's Saga is full of beauty, as is that of the Weaponfirthers, the familiar beauty that resides in common things. But the Saga of the Men of Keelness rises, in strong contrast, upon an eerie, even supernatural base. It reminds us persistently of that astonishing chapter on early Iceland which is at present, so far as we know, resignedly entombed in a book that will never be generally studied, and whose title gives us no hint of the Iceland-chapter in it. Nor of the different yet quite as eerie tale recounted there, a tale of ghosts that were once solemnly dealt with by an action of ejection — a successful action for it ejected them for good. "Verdicts were rendered, the cases summed up and judgment given; and when the judgment word was given on each ghost, each rose and quitted the hall, and was never seen thereafter." As recounted in the Eyrbyggja Saga, it reads like an authentic case-history, and conceivably may have been.

We refer to Chapter V (page 169) in *Constitutions* by James Bryce one-time Regius Professor of Civil Law in the University of Oxford, the great English juriconsult and scholar to whom we owe the first and many think the greatest work on American Institutions, *The American Common-*

wealth. If our nervous statesmen, one or two of them, say, would sit down quietly with this Chapter V — but this notion will lead us afield. It is sufficient to express the hope that the American-Scandinavian Foundation will someday rescue this obscured but authentic and most readable Chapter for the benefit of the increasing number who, since the Icelandic Millennium of 1930, are waking up to the fact that Iceland has not only some fine approaches to culture to share with the hectic rest of us, but some much needed lessons in stability.

Professor Lindroth's book, *Iceland: A Land of Contrasts*, translated from a modern work dealing almost wholly with modern conditions, is necessarily of a different type. Its original: *Island: Motsatsernas ö*, was published in Stockholm in 1930 for the Millennium which celebrated the expiration of one thousand years of one Constitution functioning in a single country — and no dissatisfaction yet!

The English of this book is that of skilled, conservative modern reporting, exactly what such a book should have. Which is saying a great deal for its English, by the way, for it is literary knowledge that about a dozen of our best writers, those whose style is held to be unimpeachable, got their training in clear expression at the reporter's desk. Confucius defined 'style' as 'the power to make oneself understood' — as reporter, as observer, as historian, as philosopher, as romancer, or as mystic — *understood!* This would seem to cover the ground.

Anyhow, we have here a highly readable book, both interesting and clear, not troubling itself with mysticism or law-history, but describing the Iceland of today and its people — their astonishing literacy, their love of the old culture, their occupations and professions, and their domestic life. "Life on an Icelandic Farm" (the title of one of the chapters) is not life in New England or Texas. Imagine consigning your 'raisin' o' dough' to the friendly embrace of a thermal spring, which delivers to you, two days later, perfectly baked rye loaves, and no trouble to anyone. Imagine a people living under the most difficult, even niggardly, natural conditions who have the world-record for literacy, who have schools and colleges of the most up-to-date description, a literature of their own and a love of it, splendid institutions for the sick and the inebriate; who have science, art, great writers and artists, industries which are limited in variety but finely managed, and excellent communication and transportation.

A lengthy and interesting chapter deals technically with the Icelandic language — so interestingly that one wants to stop and learn it forthwith. The Index is complete and well arranged. The many illustrations are excellent. But as we close the book we return to James Bryce again, for after all, the key to a real appraisal of any and all books about Iceland is authentic knowledge of the Icelandic Commonwealth, its singular evolution and long history.

— GRACE KNOCHE

*Aphorisms of Yôga by Bhagwan Shree Patanjali.* Translated with commentary by SHREE PUROHIT SWAMI. Introduction by W. B. Yeats. London: Faber and Faber, 1938. Price 7s. 6d.

IT will be of interest to students of the Patañjali aphorisms to have an independent translation direct from the Sanskrit by one to whom Sanskrit is native, so that they may get a better sense of the meaning by collocation of this with other renderings. His association with a competent master of English is a further advantage, and the result is a rendering which is clear and satisfactory, free from the obscurities and parenthetical explanations found in some editions of Patañjali. The commentary is interspersed among the aphorisms and varies from a line to several pages. The author often waxes anecdotal. For example:

"I asked a great Mahâtma what would awaken the kundalînee and he

said: 'Renunciation, Renunciation, Renunciation,' and I found it true. I met some Hatha-Yôgins who through postures and breathing exercises awakened the kundalînee, but as soon as they left their meditative life, the passage closed again."

He gives an account of painful and alarming symptoms experienced by himself when he aroused this serpentine fire. Râja Yoga, he says, seeks to control the breath by controlling the mind first; Hatha Yoga seeks to control the mind by controlling the breath; its results are unsatisfactory and impermanent. Mr. Yeats's brief introduction is discursive and scrappy, for he has the artist's mind, impressionable and pictorial, rather than the student's.

—H. T. E.

*Is there a Religious Basis for Society?* By SIDNEY SPENCER, B. A. London: The Lindsey Press. 1938. Price 1s.

IN this pamphlet the author shows that civilization is faced with a grave crisis because its social organization has no religious basis. The teachings of Christ would afford such a basis, but they have been turned by the churches into a means of justifying a particular form of social polity. Religion has become individualistic. The archbishops condemn the social experiments of other nations and call these unchristian because they conflict with the kind of Christianity which is based on a particular economic individualism. He goes into the question

whether religion is individual or social. (Historically speaking, it has been both, according to the varying ideals of society, nationalism, individualism, etc.) He concludes with the conviction that our salvation demands recognition of a spiritual basis of society, based on a realization of the essential unity of men; and quotes the *Bhagavad-Gîtâ* in support. Such writings are becoming more and more frequent, but they are usually diagnostic. As to treatment for the disease, any prescribed formula would partake of the nature of a nostrum. The Theosophical teachings form

a root which can give sustenance to all the vague aspirations, and unite scattered endeavors into one; and we must go on diffusing this leaven through the

mass, so that, when the inevitable boiling of the crucible occurs, there may be enough pure metal to rescue from beneath the scum. — H. T. E.

*Bird Under Glass.* By RONALD FRASER. Jonathan Cape. 7s. 6d.

**M**ORE and more do gleams from the Ancient Wisdom find their way into the best fiction of today, and throw light upon the deeper issues of human life and relations. *Bird Under Glass* is concerned with that process of Self-discovery through which pass all those striving souls fearless and honest enough to face what they have been and what they are, as well as having intuitive glimpses of the greater that they may be. From the Preface we learn that the story is a record of actual experience, thus shared, with the aid, we may add, of Mr. Ronald Fraser's consummate art, because those who had it felt that they had been given something which they must not keep for themselves.

Stony is a young scientist, who, in a world of thought poisoned by naturalistic views found nothing to explain man and his destiny, and was determined to wrest from life the sum total of experience possible to one who looks upon matter as the ultimate. Marisol, his wife, is an exceptionally intuitive girl, near to the inward side of things from childhood, but so intensely emotional that it is easy to drift into sensuality. Their passionate love stimulates Stony to use his science to gain wealth and position for her, and this affords Marisol opportunity for the reckless

pursuit of pleasure. Stony's connexion with a wireless company takes them to Spain and here Marisol sees an older man, a physician, also English, who has sought the solitude and discipline of a Carthusian Monastery to help him restore his conscious relation with his own deeper Self. The meeting quickens all that is best in Marisol, and she persuades Stony to meet the challenge to which she has felt an instant response. Spain in the winter of 1936-7 is the scene of the profound upheaval and conflict in these deeply stirred natures.

Mr. Fraser has made for us unforgettable pictures of Spain in 1936-7; and he has written memorable conversations. Philip and Stony by searching and sincere speech are able to break down Stony's "automatic sequences of thought and feeling" and help him, as he says, "to come unstuck," and feel in himself an "I" that can start again. Stony and Marisol commune with anguish, tears, and laughter, and find that they can outgrow their existing selves and move together toward realization of the vision they have glimpsed. The story of how one older, who has reached a certain level of consciousness of the Self, can inspire in others the desire to turn inward and search for the Self of Union and Will, beyond emotion and mere intellect, places Mr.

Fraser in the van of those literary artists from whose works will sift into the bewildered minds of our day ideas which will form alliance with

the cosmic conceptions of life and destiny destined to be the unifying force in our life on Earth.

—MARJORIE M. TYBERG

*The Tree Snails of the Genus Cochlostyla of the Philippine Islands.* By PAUL BARTSCH. Bulletin of the Smithsonian Institution. Illustrated with 25 plates and maps.

THE Philippines are a magnificent hunting-ground for shell collectors, but owing to great difficulties of climate, savage tribes, etc., large districts await scientific exploration. The tree snails described in this Bulletin, which require a forest or tree

habitat for their existence, are limited in their wanderings by grass lands, and provide favorable material for the study of variation and adjustment to environment. This is a highly technical paper.

—C. J. R.

## Theosophical University Meteorological Station

POINT LOMA, CALIFORNIA, U. S. A.

SUMMARY FOR THE MONTHS OF JANUARY—JUNE, 1938

	TEMPERATURE					
	Jan.	Feb.	Mar.	Apr.	May	June
Mean highest	66.00	62.60	63.70	66.00	66.50	68.50
Mean lowest	52.00	51.00	51.00	53.40	55.50	58.20
Mean for month	59.00	56.80	57.30	59.70	61.10	63.30
Highest	75.00	75.00	73.00	75.00	77.00	73.00
Lowest	43.00	45.00	46.00	48.00	50.00	55.00
Greatest daily range	22.00	21.00	22.00	23.00	19.00	15.00
	PRECIPITATION					
	Jan.	Feb.	Mar.	Apr.	May	June
Inches for month	1.23	3.52	4.11	0.78	0.23	0.05
Total from July 1, 1937	2.57	6.09	10.20	10.98	11.16	11.26
	SUNSHINE					
	Jan.	Feb.	Mar.	Apr.	May	June
Number of hours actual	229.00	159.00	254.00	223.00	216.30	169.50
Number of hours possible	318.00	308.00	372.00	390.00	429.00	428.00
Percentage of possible	72.00	51.00	68.00	57.20	50.00	39.60
Average hours per day	7.40	5.60	8.20	7.40	7.00	5.60
Number of clear days	22	14	18	17	14	10
Number of cloudy days	5	12	6	7	2	13
Number of partly cloudy days	4	2	7	6	5	7
	WIND					
	Jan.	Feb.	Mar.	Apr.	May	June
Movement in miles	3043.00	2951.00	4488.00	3522.00	3728.00	3406.00
Average hourly velocity	4.00	4.00	6.00	4.90	5.00	4.70
Maximum hourly velocity for 5 minutes	45.00	51.00				









# THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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## DHARMA — DOING ONE'S OWN JOB

**F**ROM the richness of the Sanskrit vocabulary we have appropriated to our own Theosophical use a word of inestimable value when rightly used. It is the word Dharma, and it is one of the paradoxes of English that the very finest translation is in French — *noblesse oblige*. From the days of chivalry comes the conception that *rank implies obligation*; and this is exactly what is meant by Dharma: that we are all of us born and reborn into the world of flesh with obligations, obligations that we are under to others and obligations which others are under to us.

Dharma can be variously translated according to the context — duty, truth, righteousness, conduct, and a dozen or so more. But the underlying sense is never absent — inherent duty, the duty to which and with which we are born. The *Bhagavad-Gîtâ* is its textbook, but its true, interior purport can only be grasped as one lives it in daily life. It is that duty which devolves upon us, taking into consideration our past Karman, our present circumstances, and our future evolution, so that in it as in all else are indissolubly linked past, present and future.

Rightly to appreciate our own duty and to perform it to the

best of our ability is to enter into peace, because therein there can be no regrets. It is the difficulty of recognising what IS our duty that carries so many of us astray. Yet this is something that we alone are competent to do; no one else can finally decide for us, however willing they may be to assist. To do our own job, irrespective of the consequences, unmoved by the criticism or the congratulations of others or by the absence of either or both!

The *Bhagavad-Gîtâ* is emphatic on the subject:

Better one's own Dharma without excellence than the Dharma of another well performed. Death in one's own Dharma is better; the Dharma of another is full of danger.— ch. iii, verse 35

The inference is clear — every duty, every piece of work that can come to us, is of importance, no matter how menial it may seem, how lacking in importance; to do it to the best of our ability is to make progress. Even to die in the lowly discharge of our own Dharma is merit gained and Karman obliterated. To try and do the work of another means that we may do the thing badly, or should I say less well, and we may be debarring the rightful worker from his work. It may breed for us consequences that will outlast many lives, it may even carry us away from the strict line of our own progress. On the other hand when once our Dharma is revealed to us, especially from within, then we must continue as long as life shall last.

Dharma implies the fulfilment of all obligations, both family and national. Of these the family obligations are nearest; most pressing and easiest to slip on. Relationships between husband and wife, between parents and children, offer the perfect imbodiment of Dharma, and no spiritual development can be gained at their expense. Sometimes the temptation to try and sidestep some family duty in order to devote more time or money to Theosophy becomes very subtle — but if reviewed in the light of Dharma it will be speedily resolved.

From another angle the *Bhagavad-Gîtâ* gives us a clue:

. . . doing the Dharma imposed by one's own nature (the doer) incurs no sin.  
— ch. xviii, verse 47

Herein we are instructed that by doing our own Dharma righteously and well — that is, to the best of our ability — we create no further ties, produce no fresh Karman, but work out the whole of the past. Only by this is a vicious cycle avoided and the way to liberation from bondage of birth and death made possible. Impersonal, selfless effort is included in the conception of Dharma, and of the results of this the pages of the *Bhagavad-Gitâ* bear ample witness. Theosophy was once defined to the writer as “doing the right thing in the right way at the right time for the right purpose and with the right motive.” On similar lines Dharma might be defined as “getting right on with the job, and above all, minding one’s own business.”

— J. M. PRENTICE.

President, Australasian Section, T. S.



For the sake of our common humanity which is at present passing through one of the dark periods in its history, and when the wisest of men are bewildered and uncertain whither to look to find help, what is more needed than anything else is a conviction of the reality of spiritual and moral values, not only in the world of men, but in the general world of nature, of which after all men are but undetached portions or parts. Restoring to man his spiritual intuitions and his realization that Nature is conscious both in the whole and in its parts, and furthermore conscious in various degrees from the spiritual down to the physical, will compensate for the tragical loss of the sense of responsibility which the materialism, the mechanism, dead and soulless, in past science has been largely responsible for, to say nothing of the materialism and dogmatism of formally organized ecclesiasticism.

It is for these general reasons that Theosophists so greatly value pronouncements from eminent scientific men which point the way, to those who look unto scientists as their guides, forwards to a spiritual and intellectual rejuvenation of the human race. A heavy responsibility rests upon the shoulders of scientific men, precisely because the public believes in them as guides. The scientists of the future in my judgment will, if they remain honest and true to their sublime work, become the high priests of Nature, whose temple will be the Universe, whose altar will be the altar of Truth, and whose ministry will be spiritual and intellectual, as well as physical, service to mankind.

— G. DE P.

## Theosophy: the Basis for Practical Ideals and the Religion for Critical Minds

TORSTEN KARLING

**T**HERE is nothing so important in our work for Theosophy as to get the young men and women interested in Theosophy, and not only interested, but to get them active — to have them feel the necessity of coming into the Army of the spiritual life and among those who are working for the spiritual awakening of humanity.

As soon as we commence to speak of Theosophy to the young people they ask: "But where are your results; what have you done in the world? Look! here you see a great Movement, and it has done this and that; but what have *you* done?"

Just here we have an opportunity to reach one of the most permanent points in the hearts of thinking and idealistic youth, and that can be done by asking: "What do you intend to do as your life work? What are you dreaming of giving humanity during your lifetime? Something which appears bright and great today, and tomorrow is smashed? Or something which grows and grows age after age, and in the end will bring the total of humanity up to a pinnacle?" I wonder if there are any really idealistic young women and young men who would fail to be touched by that thought.

We must try to help the young folks already in our ranks to become active in this work: we must bring them to the front and not stand in their way: we must help them to give Theosophy to other young people. It is interesting to see how especially the technical side of Theosophy appeals to the youth. They study Theosophy very sincerely, and they eagerly read every new book that comes out, and at the meetings when the young folks are on the platform, the most deep, searching questions are put and attempts made to answer them.

It is a very good and it is a necessary thing — a very important thing — to study Theosophy: to go deeper and deeper into the philosophy; to know more and more and more. We can never know too much in order to answer all the questions coming up; but this is only one part of the Theosophical work.

We must try, in everything that we do for Theosophy, to get the heart-touch. Whether the audience is one single person or a crowd of hundreds, we must try to get in touch with their hearts. Well, how can that be done? All that we say and all that we give must be said and given so that it may be understood by the most unknowing amongst the audience. If we can think as we teach Theosophy: "Here we are gathered, men and women seeking for truth, trying to get a clear view of some of the problems of our life. I have learned from Theosophy and so I will try to explain. I am one of you, and I will try to explain it to you just as I have found it out for myself, and in the way which has given me so enormously much in my life." If this is our attitude, then we can never fail.

Therefore I think it is very necessary in all our Theosophical propaganda-work to let everyone know that we are not flying in blue air; that we are not unpractical people who are dreaming our life away, but that we are indeed and really very practical; because young people, however idealistic they may also be, like to know that they stand with both feet on solid ground. The Theosophical ideals are practical — and there are not many ideals in our poor, poor world today about which that can be said! For instance, how can you expect to reform anything in the world if you do not reform the source from which everything flows — that is the human heart and the human mind? Therefore, if we want to make a change, to create better conditions for our fellow humans, we have to reform the hearts and the minds of men: to get them to understand themselves, and their place in evolution, and their place in the Universe.

I think that all these views will appeal to young people if they are given out by young people. Let us train the young people to give Theosophy — not with the voice of Purucker, nor of K. T., nor of Judge, nor of H. P. B., but with their own voices; because that

which they give must come from their own hearts and nowhere else, and the spirit in which they give it will be that of gratitude to the Teachers who have given so enormously much, who have brought light and new worth into our lives.

Now one final remark regarding the last point: "Religion for Critical Minds." This also is for youth. Do not think that the young people in our day are indifferent to religious questions, because they are not. It is true that they do not like to discuss religion, but this is only because they are so "fed up" with religions — religions, sectarianisms, and dogmatism of all sorts. To all those who feel thus, we can quote the motto of the Theosophical Society: "There is no Religion higher than Truth."

If there is anything proven not to be true, it is not religion, and it is certainly not Theosophy. Theosophy is not a creed: it is not a system of belief; it is TRUTH, and it appears from age to age as that marvelously beautiful picture of the Universe and of man which we call today Theosophy. We know that it has been proved correct by generation after generation of the highest Adepts, and has come down to us thus. We have studied it and we have not found anything which is not filled with inspiration. This is what we call Theosophy, and we always remember what the Lord Buddha said: "Do not believe in it because I say it, but take it into your hearts; prove it; and when you have found it to be true, then believe it, act on it."



### **When We Meet**

How shall we know our loved ones when we meet in that far distant time when once again we are reborn? New countries and new climes, new nations and another age will then be ours. How shall we know?

Within the silent cloisters of the Soul where all the beauty and the good of other lives is stored, there memory lies; and all that ever was or is or will be dwells therein. There shall we know.— E. B. F.



## Send In Your Questions!

### The Status of the 'Mahâbhârata' and the 'Râmâyana'

I am taking up the study of the Indian epics, the *Mahâbhârata* and the *Râmâyana*, with my class, and would like to be able to tell them more about the correspondences of many of the characters with the various Cosmic Planes and Principles. It seems evident, for example, that the five Pândava princes in the *Mahâbhârata* have a special symbology, and also, in the *Râmâyana*, Râma and Sîtâ and their friends and enemies. Could you throw more light on the subject? — J. T.

*G. de P.* — Answering your questions about the relative places of the five Pândava princes, supposed to have correspondences with the Cosmic Planes, Elements, etc.: If I were you I would not bother my head about any such thing. Let us look at the situation exactly as it is. The *Râmâyana* and the *Mahâbhârata* are the two great epic poems of India, just as the *Iliad* and the *Odyssey* were and still are the two great epic poems of Greece, or the Greater and the Less *Edda* we may call the two great epic poems of Scandinavia; and there are similar epics, one or two or three, belonging to other countries.

Now then, let us turn to and keep in mind the Indian epics only. These are not wholly and solely mystical or occult works. Let us keep that idea perfectly clear. No more so than is the Jewish Bible, no more so than are the *Iliad* and the *Odyssey*, etc. The *Mahâbhârata* and the *Râmâyana* are fundamentally ancient Indian history and legend, with all the mists and glamor of antiquity veiling them, and they contain in addition a great many beautiful, truly mystical and occult, teachings; and a few really splendid minor episodes, like the *Bhagavad-Gîtâ*, and the *Anugîtâ*, which have been interspersed in the epic-story, for this is according to Hindû tastes.

Thus, really, the *Râmâyana*, for instance, is essentially the struggle of Râma against his enemies, mostly of the south, in Lan-

kâ, the Râkshasas, etc., which is but a modern Aryanized legendary version of the history of the struggle of the early Fifth Race in its Indian branch with the Aryanized Atlanteans of Lankâ, an island-continent now sunken except its northern headland, which is Ceylon.

Similarly, the *Mahâbhârata*, as I remember it, is a legendary epic telling in poetic, and occasionally almost fairy-tale, style, the struggles of early Aryan settlements in India, Aryans themselves fighting amongst each other, and also fighting against the aboriginal, so called, inhabitants of the great peninsula.

Now, there you have in a thumb-nail sketch just what the *Mahâbhârata* and *Râmâyana* are, and actually also just what the *Iliad* and the *Odyssey* are when applied to Greek legendary story or history. These great epics are part history, part legend, and part religious instruction. When I say religious, I mean philosophical, and mystical, and occult, also.

Now it is quite possible for a clever writer to extract from so generally glamorous and mystical a work as the *Mahâbhârata* or *Râmâyana*, correspondences between the five Pândava princes on the one hand, or between Râma and Sîtâ on the one hand, and something or somebody else on the other hand, correspondences perhaps with Cosmic Planes or Principles. In the early days of the T. S. this was a favorite pastime or relaxation of Theosophical writers. This finding of correspondences, however, could be applied with good reason to these episodes taken from the *Mahâbhârata* like the *Bhagavad-Gîtâ*, or the *Anugîtâ*, because these episodes are not so much the historical part, or the legendary part, but are deliberately written, semi-occult, religio-philosophical treatises, interspersed here and there in the legendary, historical material, because this way of doing things is beloved of the Hindû mind.

Now I wonder if you get the picture. If I were you I would not bother my head about these things, and I would tell your class the plain reason why. It is something like trying to do the same thing with the Hebrew Testament, or the Christian New Testament. One who is clever in finding, or thinking he finds, occult correspondences, can find lots of correspondences, real or imaginary, be-

tween the patriarchs, for instance, of the Old Testament, and the Planes or Principles of Nature, or between Jesus and his disciples and the Planes or Principles of Nature. But such correspondences, while having some reason, are always shaky, and are pleasant rather as a pastime than actual, solid esoteric study.

Therefore I repeat, if I were you I would not bother my head about any such correspondences between the five Pândava princes and something in Nature; and you can get a picture of what I am here writing, and get this picture clear-cut in your mind, and then when you are asked questions from people who do not know what the *Mahâbhârata* and *Râmâyana* are, you can just explain it to them, pointing out that not any one in any country of these great epics, whether of Asia or ancient Europe, or ancient America, is a thoroughly, or typically, exclusively occult treatise on esoteric correspondences, etc. But all of them are legendary history based on facts now lost in the night of time, but seen through the distorting glass of legend by much later writers who are correct in their facts, but like all legendary writers deliberately embroider their theme, and introduce perfectly sound, religious teaching, as in the *Bhagavad-Gîtâ*, and the *Anugîta*, in the Hindû epic.

#### The Meaning of AUM

Will you explain the meaning of the passage in *The Voice of the Silence* (p. 8, Point Loma Ed. foot-note to AUM) — referring to Kala-Hansa:

"The syllable A is considered to be its (the bird Hansa's) right wing, U, its left, M, its tail, and the Ardha-Mâtrâ (half metre) is said to be its head."

It is the Ardha-Mâtrâ (half metre) which puzzles me. — J. T.

G. de P. — Here again you have picked out one of the less important things, which I dare say you realize yourself. Just as in all religions there is always a certain class who are seeing wonderful mystic meaning in this or that or some minor detail, which may be quite interesting and important in a small way, but it does not rank among the fundamental, or topnotch, or through-and-through important, things — such is the case with the simply reams of stuff that have been written not only by Hindûs through centuries, but even by Europeans, about the so-called sacred syllable OM or AUM. It is simply amazing how this one word has exercised

the ingenuity and mystical feelings of literally centuries and centuries of generations of Hindûs belonging to almost all Schools.

The word is a sacred name on account of its vibrational quality, and used to be used in ceremonial magic, pronounced aloud, although in most secret privacy. And from this one fact, connected with which is the reverence that used to be paid to the Hebrew and Christian AMEN, arose all this vast literature of guessing and mystical and semi-mystical writing.

Now all this talk that H. P. B. has in *The Secret Doctrine*, *The Voice of the Silence*, and elsewhere, is merely a kind of appeal to those interested in this kind of thing, in order to attract them to her really deep teachings. That is why she made so much of them.

However, now, here comes the point: Kala-Hansa, of course, is the Bird of Time, which means the bird of cycles, and the bird stands as a symbol for the Reincarnating Ego taking its flight across time and space, mostly time. The same can be applied to the Universes and the Cosmic Logos which in the Universe is, so to speak, the Reimbodying Ego.

Now then, of course today Hindûs consider this word so sacred, whether OM or AUM, that they themselves rarely or never pronounce it above a whisper, and mostly merely pronounce it in the head as it were, without voicing it. So much for that point.

Thus AUM stands for the Kala-Hansa; and from this mystical thought, the mystical saying runs that A stands for one wing, the U stands for the other wing, and the M stands for its tail, and the Ardha-Mâtrâ, or short half-syllable, stands for its head. The Ardha-Mâtrâ really here does not mean a syllable, or a half-syllable rather, but that connexion between the sounds A U, and again between U M, which gives inner direction and one-pointedness to the whole pronunciation of the word, and for that reason is called its head, the head of a bird being the first part of it, and guiding its flight. I wonder if I make my meaning clear. The bird takes its flight on its wings, which support it. The tail serves as a guide to the direction, and the head leads the way. The Ardha-Mâtrâ then is the so-called half-syllable, lying in the sound between A U on the one hand, and U M on the other hand, and forming the

middle of the body of the bird ending in the head. I wonder if I make this funny thought clear — and that is really all there is to it!

Now the mystics say in connexion with this word that it is the symbol, the *Ardha-Mâtrâ*, of the consciousness guiding the pronunciation; or, changing the figure of speech, the *Ardha-Mâtrâ* or half-syllable is the consciousness guiding the karmic forward progress of the mystic flight of the Ego or Bird, as it is the consciousness which gives the tone to the pronunciation of the syllable. Thus a singer singing a song not merely changes from note to note, but it is just in that change between any two notes that there is a kind of consciousness-sound wherein the singer's ability to make an impression, what might be called his vitality, or his individuality, expresses itself. It is called a half-syllable because it is so short. And yet as it is the point where the consciousness enters in, shifting over from note to note, and therefore guiding the sound, it is called the head of the bird. I hope all this is clear. You will see that out of such a little thing has grown all this big literature about the Hindû sacred word.

#### The Word 'Pâramitâ'

Will you kindly point out the derivation of the word *Pâramitâ*? — G. R.

*G. de P.* — This is a Sanskrit word, and is a compound, formed of *pâram*, which means 'the other shore,' in the technical sense of this word, in the beautiful Buddhist way of speaking, which means the other shore, or over the river of life, instead of *this* shore which is the material existence where sorrow and pain and all the rest of it exist. Thus 'the other shore' means attaining perfect enlightenment because one's consciousness has passed over all the illusions of the material world to the other shore of spiritual glory and peace and freedom and wisdom and love.

The other part of the compound *pâramitâ* is *itâ*, which comes from a Sanskrit verb meaning 'to go,' and is the past participle of this verb; and hence in English can be translated 'gone': go, gone; and *itâ* is this Sanskrit past participle, meaning 'gone.' Then this past participle is turned into a noun, and this makes it *itâ*; and

hence, as a noun, the meaning is, by paraphrasing it, 'successful going,' or 'successful reaching.'

Thus the whole compound means 'the successful reaching of the other shore.'

Please note also — and this will make the matter a little clearer to you — *pâramita* means 'one who has successfully reached the other shore,' whereas, as said above, *pâramitâ* is the compound noun describing this, and therefore is to be translated as 'the successful reaching of the other shore.'



## IN THE TEMPLE — II

Extemporaneous remarks made  
in the Temple, Point Loma,  
at the Sunday afternoon public lectures

### *Love Your Work*

**T**HERE has never been a greater statement made in any language in any time than this: 'Love rules the Universe'. And it is love that is the ruling factor in Destiny. If it rules the universe, then it must also rule the influences of the stars; it must rule the whole. And when their influence is harmonized by that rule, then we must have practical results. We are born into the world in which we live with certain influences, during certain signs of the zodiac. We struggle under difficulties. Some of us feel we are facing situations we can scarcely cope with, but these only bring to mind the practical value of love. We must learn to love the thing we have to face, or the thing we have to do, else we will always have to do it. If we ever expect to escape from the doing of a thing we dislike, or which we find difficult, we shall have to learn to love it. A little while ago I remember hearing a great artist telling about the difficult little detail piece-work he had to do at a certain time, and he said that as soon as he learned to love it the task was taken from him! It disappeared from his world. This is a worthwhile experience. So it is in my own experience. I hear the troubles of patients all day long, and it would be a terrible din if it were not for the love of service. I have seen times when all the influences of what stars I know not seemed to be present, and I have learned that as soon as you tackle a job and learn to love it, you don't have to do it any more.

— DR. LLOYD A. KENNEL

## The Mystery of Pain \*

A. TREVOR BARKER

**R**ATHER more than six hundred years before the beginning of our Christian era the great Sage Sâkyamuni, whom we know through our historical records as Gautama the Buddha, lived and died in ancient Hindusthan, and he taught the origin of suffering; he taught what is its root; he taught what is the annihilation of suffering, and what is the means whereby you could enter upon that annihilation, what he called the four noble Truths. Most of the Buddha's teaching and philosophy centers around the explanation of those four noble Truths, and of the eightfold Path which he explained as the means towards attaining the great end, the emancipation from suffering. Therefore right at the outset of our consideration of the subject, we have not only the great ideal of the Buddha himself, but we have the statement which must ever be of the most tremendous encouragement to all who strive upon the upward Path. We have that statement of his that emancipation from the suffering of human misery such as we know it can be achieved even in this life. More, he went still farther in saying that if a man would sincerely enter upon the noble eightfold way, and strive to put into practice, and to make a reality, the eight conditions of that Path, even for a comparatively short while, such a man would receive the fruits of merit of that deed, and thereby would begin to feel the results in his own life.

Now, many of us have heard over and over again the statement of those qualities demanded by the eightfold Path. We are familiar with the noble Truths, and like many things that we have heard so often, sometimes the significance is missed by us, and we do not apply it. The realisation of the practical application of those great teachings does not seem to enter into the very being of us.

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\*Report of a lecture given at the London Lodge, T. S.

Tonight we want to examine for a while in the light of Theosophy how we can apply the teaching of the Buddha to our own lives. We must remember that in the time of the Blessed One there was the Order, the holy company of the monks and ascetics, the Bhikkus, who followed in his footsteps; and of course his remarks were addressed largely to his disciples. Today in our own times it is amongst such Brotherhoods as Theosophical Societies that you will find those who are striving to tread that same eight-fold Path. It is there that you will find that spiritual companionship that is so necessary as a support, as an encouragement, in all endeavor towards spiritual living.

Let us ask ourselves, therefore, first of all what change comes over the attitude of mind of one who has made a study and an application of Theosophical truth. How does it influence his attitude towards this mystery of human suffering? Well, friends, it is a very large question; but in the first place has it ever struck you how enormous is the amount of human misery that is caused by our attitude of mind to what we call God? Cast your mind back to your own childhood. Think of the amount of misery you suffered owing to the supposed wrath that you incurred of some Deity external to yourself, who was going to punish you. Now we Theosophists do not believe in that personal God of all the orthodox Churches. We do not believe in him because there is logically no room for him. If God, a being, was the omnipotent and omniscient creator and controller of this universe, then how are we to account for the presence of evil in our midst? We must of necessity hold him responsible for it if he is omnipotent, if he is all-wise, and if he is all-worthy. Therefore this is the first great idea that Theosophy gives to us as to the nature of Deity: In essence every man is a God. At the heart of his own being there is that living fire which exists at the heart of every created thing in this Universe.

Now whence, you may ask, are the laws of nature that obviously exist around us? We discover their existence when we break them and reap the penalty of so doing! Are those laws the will of a Creator? What are they? Theosophy gives one a very



helpful symbol, a helpful image, whereby we can begin to understand the relationship of man to nature. According to that ancient teaching there exists nowhere in the Universe a Being who consciously controls by means of the laws of nature other created beings — you and me, in other words. We are told by the ancient Teachers that we shall get an absolutely wrong idea, and one harmful to ourselves and to our spiritual growth and progress, if we imagine God as a being somewhere outside of us, who is controlling our destinies.

How can we think about it? How can we begin to understand the problem? Why, first, friends, by studying ourselves. What are we? Look at this body of ours. We see, if we examine the teachings of science that it itself is a vast universe; that it is composed of millions upon millions of tiny lives, atoms, molecules, and structures of living, vibrating matter pulsing with life; and the teaching of Theosophy comes along and says that each of these tiny lives is instinct with the same life that imbues your own consciousness as a Thinker; that each of those tiny lives in vast and age-long evolution proceeds to unfold, to unwrap, the forces inherent in the very being of it, inherent in the heart of it; until it passes through all the stages of progress up to and including the power of conscious and deliberate choice of action and thought; that each of those tiny lives will be raised up to the level of a conscious Thinker.

Just for a moment let us think of ourselves as bearing the same relation to the unknown Deity that those tiny lives of our own bodies bear to the consciousness of the personal man. Here is a great thought for us, because actually if you consider that relationship, you can see it is most unlikely that to those tiny lives any complete consciousness is possible of the man who lives and uses the body which they compose and build up. All that they know is that there is a central will, a central force, and certain laws — call them laws of nature if you will — which work. Can they possibly have any conception of the God within who uses that body of flesh and blood as a means of locomotion, as a means of action, as a means of thought and feeling and service to other

human beings? Not at all. Such an idea must be for them merely an inferential possibility, if they can think at all.

Now that is exactly our relation to the unknown Deity. His conscious power to control anything, anywhere, must be for us a mere inferential possibility, and therefore we rid ourselves once and for all of the bogey of a conscious Being controlling and directing our destinies, and we look for a grander, truer, more spiritual teaching which will enable us to realize ourselves in the sense and meaning of the ancient Delphic Oracle: "Man, know thyself." Man know yourself to be what you are in your innermost spiritual essence. That is our problem, and that ultimately must hold the meaning and explanation of suffering; for after all what is it that suffers? Man is not only a body. We know that the body suffers, but there is something more permanent, more real — the Eternal man transcending the body: the man that passes from body to body and life to life, and even from planet to planet, and world to world, and solar system to solar system, in the age-long pilgrimage upon which he is bound.

That brings us to the second thought that I want to put before you: that the change that takes place in a man when he studies Theosophy in regard to the problem of human suffering is tremendously influenced by the great doctrine of Reimbodiment, or Reincarnation. We do not believe that man has only one short life to live on this planet, because such an idea is an absolute denial of all justice. Do we not often see the sinner dying in his sin and from our point of view never having received any adequate punishment — to use the term — for all the evil he has done? On the other hand, as we look about us and study ourselves, do we not ask: although the purpose of life is not only progress but perfection, how many of us reach perfection at the end of one short life? Obviously so few that it is not worth considering. Therefore when we hear for the first time that great doctrine of Reincarnation by which the eternal, inner, real man comes again into tabernacles of flesh to take up his life, take up his task where he left it off, then we get another key which will help us to understand human suffering.

And the third key that I want to put before you is that other

doctrine, Karma, as they call it in the East: the doctrine by which that eternal man, that reincarnating entity, does represent every single result of every cause that he created during any one particular earth-life. We do not admit the possibility that man does actually endure suffering which is unmerited. *Unmerited from his point of view it may be*, yes, because we do not bring back to this life, as you know, a recollection of previous lives. Why is that? Simply because we have now a new brain, we have a new mechanism of consciousness, which has not received the impress and record of the previous lives that have been led; and therefore the man in his new body does not remember. But the real man remembers and sees the essential justice of his human experience.

Bearing these three main ideas in mind: the nature of the Deity, the law of Reincarnation, and the law of Karma, what would you teach a child about the idea of pain? It is a very fundamental question that. What would you teach a child? Well, perhaps it is not a question that is very easy to answer, but I think the first great lesson that any child should learn is to gain the habit and power of not identifying itself with discomfort, with pleasure, as a matter of fact, or with pain. You will say perhaps that is a bit of a counsel of perfection for a tiny child, but it is not so: tiny children do respond in the most wonderful and impersonal way if you go the right way about it and teach them, to use the ancient Eastern simile, to regard pain for themselves with indifference; to be to themselves in regard to pain as the stone of the mango. At the same time inculcate the idea that, while they are hard and indifferent to the pain which comes to them they should be soft as the fruit in the pulp of the mango to every cry of pain and every cry of distress that they hear from another outside of themselves. You will find that even a tiny child will respond to that idea, and will learn the first great lesson: that for it pleasure and pain are equal and opposite; things to be experienced merely, but never to be identified with to the point of losing hold of the calm spirit within their own heart as a guiding light in their own lives.

Remember that directly pain or pleasure gains the power over us to distract our spiritual meditation, then it begins to represent

evil for us; and therefore the earlier that we can get hold of the impersonal idea towards pain the better it is for us. Some people may think that it is not possible to apply this principle with a tiny child, but I will give you a little example because it shows you how the great teaching of Theosophy can be applied in life. Little children are always tumbling about, always hurting themselves, always bursting into tears, are they not? — as they learn to walk and so on. Well, what are you going to do about it? A tiny child will respond to the idea that he may have hurt that which he bumped up against, and in distracting the attention of the child to the consideration of the damage that he has done to his father's furniture, for instance, lo and behold! you find the child has forgotten all about the bump that he has received. And so with the Spirit of man: while his thought is turned ever and eternally away from himself he forgets the personal, as he forgets the bumps and bruises and the unpleasantnesses of life; and he becomes detached from objects of sense, and his heart begins to enter on the Way of Peace. That after all is the meaning of all teaching, of all Theosophy.

Shall we be always subject to pain? In answer, you have the teaching of the Blessed Buddha, who won complete enlightenment in this life, and lived in imperishable and eternal bliss while walking the ways of men. He gave it as a promise to all who followed in his footsteps: that they should realise here and now, when they had gone through the necessary steps of purification, that life was no longer a mystery of pain; they would then experience right in the core of their own being the ineffable joy and bliss that actually are at the heart of all existence. Do not think that that is merely a figure of speech. I do not mean it so. If Theosophy means anything at all, it means just that profound realisation in the lives of individual Theosophists that they have an understanding, that they have a peace, that they have a joy in spiritual living which takes them in consciousness away — literally away — from all the unpleasantness of life, and turns it into one endless progression of lessons and experiences.

Think what the Theosophical conception really means! Proba-

bly a true understanding of the mystery of pain is not realised, and cannot be understood, until the age-old Path is entered and the man begins to take hold of his own lower nature, and studying it he begins to realise the blessing of pain. After all, all entry into new life is caused through pain or through death. Death of what? Why, the death of the lower elements of being. All growth and progress is a turning away of mind from that which has been, to that which is to be; and what does this mean? It means a parting from the habits of mind, and the states of being, and the modes of action, to which we are accustomed. It means that we are prepared, having seen the light, and something more and better, to relinquish our old methods and old habits of mind and being. In that moment we die: the spiritual life is a constant dying, a constant death upon the cross of our material being. Is that a miserable thing? Is that an unhappy thing, as the Christian scriptures have rather taught us to believe? Not at all, because it simply means a giving up of the things that are not essential in our lives. We give up that which for the time being we think important, which we think has significance for us, because we realise that this giving up is in accordance with and in harmony with the higher law.

Then what happens? In a little while, after we have passed through the strangeness and the quietness that succeed an entry into a new state of being, we realise that the suffering that we have gone through has merely brought forth blossoms and buds of spiritual life in ourselves, and we realise that there is not one single experience of pain that we pass through in this small life of ours but has a peculiar significance to the man who is treading the noble eightfold Path. And I speak particularly to the one who is a spiritual aspirant — because the meaning of pain is missed, is passed by, by those who have not got the conscious spiritual guidance by which to direct their lives — that until you have learned to subordinate every single action in life to your inner spiritual purpose, you won't understand the meaning of the pain; but directly you have learned that lesson, then comes the realisation that those things in your life which have been the hardest, the most difficult to cope with, are the very things which have given you the

power, the capacity, the knowledge, the sympathy, and most of all the understanding, with which to help your fellow pilgrims upon that same Spiritual Path that you yourself are beginning to tread. It is one of the deepest mysteries of the great subject of pain, how every experience of life tends towards the development of some faculty, some power, of the inner Spiritual being, which will enable you to help some brother one step farther upon the Path.

Let us turn back for a moment with that thought in mind to the inner nature of man, because Theosophy has such a sublime teaching, and it is this: that the very progress of the inner nature of man towards perfection is dependent upon the effort of that inner man to raise first of all his own material being to the condition where that lower man is a fit tabernacle for the God that exists within; and as a further stage beyond that: progress of the inner man depends upon his identification with the God who broods over him and in his own heart. Now the progress of that inner God also depends — and here is one of the great teachings of Theosophy — the progress of that God depends upon its power, its effort, to raise the lower man, to raise the inner real man, to the conscious recognition of its oneness with that inner God. How does it come about? As that inner Spiritual being is always ready, if we turn the polarity of our minds upward to the inner Spiritual nature within us, that beam of light that exists there will grow stronger and stronger until it blazes as a lamp within the heart of that inner man; and he knows without any argument, without any reasoning or help from outside himself, *he knows* that his own next step on the Path of Spiritual progress will be a step towards truth; and he then can bring that light of knowledge that he has won to the knowledge of those who as yet tread the path in darkness. Is it not a sublime thought that as we ourselves — and we can all of us do it, friends, at any rate to some extent — as we look out from ourselves, and leaning down for a moment stoop to help someone who needs that help, in that moment the doors of the soul open, and the light of the inner man grows stronger and stronger; and so the inner God raises the inner man, and the inner man raises the outer man, and all three together work in the ser-

vice of the one cause and the one life and the one light that exist in the heart of all creation. Don't you see how it works? It is a wonderful idea.

In these times when the stress of economic life is so tremendous, we are forced to realise that men and women, by the very privations that they are forced to go through, enter into one of the classes of beings who begin to study spiritual truths, who begin to long for an explanation of the sufferings of material life; and so it is that during the times of adversity the spiritual life of men is actually quickened. During the times of tremendous prosperity all their attention is turned outwards in identification with the very things that will lead them away from the search that we are all really and truly, however misguidedly, engaged in pursuing.

One of the troubles that many people have to face is the loss of some individual with whom they have spent some part of their lives; the loss of some loved one who passes into the Great Beyond; and that for them brings about an anguish and suffering that is very real. Now Theosophy does work a great change in a man's life even in such a case as that. Why is this? Simply because the man who has learnt to tread the Spiritual Path within himself has found a Divine companion. He has found a Divine companion that he can never lose; and therefore, while he becomes more sensitive, more loving, more compassionate, and more sympathetic to the needs of those around him, the personal loss takes on an altogether different aspect, because he knows the laws of nature, he knows that the great rhythm of life that brought the loved one to him must inevitably take the same one away beyond into a further life, and he knows that that is not something to cause sorrow to anybody except the one who is left behind. He realises that it is only a personal and selfish idea, he renounces his personal sorrow like other things of the personal life. He gives it up because he knows that the loved one has gone to a region where there is no more sorrow, where he will enter into a realm of Spiritual bliss and living which is beyond the mystery of pain altogether. He is free from the shackles of the flesh and all that it means until he returns once more into earth life.

What is the message of Theosophy to those whose business it is to minister to the sick? They indeed are brought constantly into this problem of pain in every moment of their lives. I think the answer would be this: that in all pain and all disease, although every individual receives naught but what he himself has sown, yet he is in need very often — and most of the time — much more of Spiritual comfort than of material assistance; and therefore the great idea that Theosophy would give to every physician of the body would be to see if you cannot light in the patient's mind and in his heart a faith, a conscious recognition, of the spiritual power that is lying dormant within his own nature. Think, if everybody, if every physician, were also a physician and healer of the soul — why, friends, the world would quickly be a different place. It is because in most cases physicians and others, do not know how to minister to the needs of the soul that the needs of the body become so very pressing.

Sometimes the question is asked: Are disease and pain a mere figment of our imagination? Will a change of mind, a change of thought, cure them? Is it my fault, can I cure them by merely taking thought? That is a big question, a very important one, because, as you know, there is a whole school — what shall I call it? — Scientists, Christian Scientists, Mental Psychologists, I do not know what you would like to call them — those who believe, and so teach, that there is no such thing as pain, that there is no such thing as evil. But turn to the record of the lives of the great Teachers that have been in past ages, and see what their attitude to the problem of pain and disease is. Did they say it did not exist? Not at all. On the contrary, every single case of suffering that any one of the great Teachers came across invariably called forth their human pity and compassion, showing that they realised what it meant; and they gave a spiritual remedy, quickening the spiritual life in that individual so that he should learn how to heal himself.

What is the healing that Theosophy recognises and considers permissible? — because, friends, it is a fact and a very potent and spiritual fact, that a change of mind and heart of the individual



does affect the physical and bodily health, and even his circumstances. It is a fact, but does that mean that where a man has got a serious physical disease, or even a simple ache or pain, he shall deliberately deny it in his mind and his consciousness, and tell himself that he has only got to go on thinking that way and it will disappear? Well now, it is a fact that probably if he goes about it strongly enough he may lose that particular ache or pain. It is not a very happy thing for him if he does, because he has merely deflected it for future use. He has forced it back into the mechanism of his own consciousness where it came from, and in the fulness of time it will work out again. It had its root in a thought, in a feeling, in some wrong action; and until it has worked itself out it cannot be got rid of. All the individual can do is to learn, simply as the Buddha taught, to give up the practice of evil, to enter the noble eightfold Path, and in so doing he ceases to create future causes of evil. That is why the *Bhagavad-Gîtâ* states: "Even a man of very evil ways, once he is devoted to me, crossing over every evil in the bark of knowledge, will verily come to me." That is the truth. All we have to do is to consider that ray of spiritual light in ourselves, and faith in that connexion and aspiration are a tremendous force for good, not only in our own lives but in everything that we try to do for others.



The great secret is Sympathy for the souls of men,  
the Will to press forward to that which is True.

— KATHERINE TINGLEY

## World Peace

H. W. DEMPSTER

**T**O the percipient eye, the movement for international peace is constantly growing in strength, despite the density of the war clouds existing in various parts of the world of today. In fact, the very seriousness of the possibility of war is itself one of the causes contributing to the universal desire among the vast majority of the world's population, to re-establish permanently peaceful conditions throughout the world of tomorrow.

But this is not the only cause, for within the deeper consciousness of all who feel the influence of their innermost being — 'the still small voice within' — or who think along lines of logical reasoning and ethical justice, there is the innate yearning that all men should dwell upon this planet in peace and harmony, for the sake of the general welfare of the race in its evolutionary advancement toward higher understanding and consequent better living.

Of what avail is modern scientific achievement, if the fear of war is rampant, and an utter disregard for the serious dangers resulting therefrom exists in all thinking minds, and that all agree would be universally devastating? If war is the ultimate use of these accomplishments, it were better that man had not discovered so many of the secrets of nature that could and would bring about great havoc and distress in the next conflict that threatens again to engulf the world.

The practices resorted to in modern warfare have disclosed that it is not always 'convenient' to adhere to the provisions of a signed treaty, nor to regard the decency of 'fair-play,' and the old axiom of "all is fair in love and war" becomes a horrible reality. Air raids destroying the defenseless, the ruthless sinking of ships, gas, death rays, cultures of deadly disease germs, and highly mechanized devices of death and destruction, paint the perilous picture that looms upon the horizon of a bewildered civi-

lization. But what would happen in the next major outbreak is not the purpose of this article to elaborate upon, for all who think rationally know its horrors are beyond the desirability to imagine.

It should be generally recognised by all who love peace and desire to see peaceful conditions prevail, that they should do whatever they can, however small, to advance the cause of peace and of amicable settlement, by fair and just arbitration, of all war-breeding difficulties existing between nations.

An aroused public opinion dictates the policies of all freedom loving peoples, and conversations between individuals, letters to a friend, or articles, books, or motion pictures, favorably inclined toward the practical and sane accomplishment of world peace, are among the most effective weapons in causing it to become in time — and *NOW* is the time to begin and continue — an issue demanding concerted action on the part of those responsible for carrying out the mandates of the people they represent. This is no mere idle dream or fantasy, because it is factual and therefore true. An organized public opinion, to quickly attain its objective, must necessarily be along a broad front. Upon what more common basis could all appropriate organizations work than along the path of national and international peace? Many such organizations are already engaged in this effort and their achievements are greater than they are given credit for.

The history of the peace movement shows that it has been increasingly advocated during the century last past and much has been done in the last 25 years especially to make the world at large more peace conscious. Since Andrew Carnegie set aside in 1910 a Ten Million Dollar endowment fund, the world has learned to respect the efforts of many sincere individuals and noteworthy organizations and societies, devoting themselves to the bringing about of the peaceful settlement of international differences.\* It is interesting to note that while Carnegie had peculiar ways in regard to

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\*A list of free publications on important peace topics is available gratuitously to interested applicants by writing: The Secretary, Carnegie Endowment for International Peace, 700 Jackson Place, N. W., Washington, D. C.

the spelling of certain words, the nobleness of his character and the soundness of his philosophy are revealed in his letter to the Trustees of the Carnegie Endowment for International Peace in December, 1910, wherein, among other things, he provided as follows:

“When civilised nations enter into such treaties as named, and war is discarded as disgraceful to civilised men, as personal war (duelling) and man selling and buying (slavery) have been discarded within the wide boundaries of our English-speaking race, the Trustees will please then consider what is the next most degrading evil or evils whose banishment — or what new elevating element or elements if introduced or fostered, or both combined — would most advance the progress, elevation and happiness of man, and so on from century to century without end, my Trustees of each age shall determine how they can best aid man in his upward march to higher and higher stages of development unceasingly, for now we know that man was created, not with an instinct for his own degradation, but imbued with the desire and the power for improvement to which, perchance, there may be no limit short of perfection even here in this life upon earth.

“Let my Trustees therefore ask themselves from time to time, from age to age, how they can best help man in his glorious ascent onward and upward and to this end devote this fund.”

The psychology of war paralyses rational thinking. Emotionalism supplants common sense and ethical justice, following which the large majority of the population succumb to the falsified stories designed to arouse a nationalistic feeling of hateful revenge and aggressive attack. The way to prevent this is: (a) To so educate the people to the facts concerning the type of the psychology used by private selfish interests that they will not be so easily fooled as heretofore and thereby maintain their equilibrium when war tension comes. (b) To enact constitutional laws among all freedom loving countries prohibiting the use of clearly defined aggressive warfare as a means of settling international difficulties; and (c) to

establish an International Naval Police composed of all participating nations forming the International Police, as suggested and outlined in Dr. G. de Purucker's article entitled, "Disarmament by Mutual Agreement," published by Theosophical University Press, Point Loma, California, which article sets forth one of the most practical methods yet offered of causing the prohibition of international conflicts by the introduction of 'teeth' into the enforcement measures of treaties to be entered into, which would define wisely the duties and powers of such a protective force, designed for the practical preservation of international law and order.

The psychology of peace maintenance and common sense must take the place of the old psychology of war if the success of peace enforcement is to be achieved before it is too late. And regardless of the names and organizations mentioned herein, this article is not written as propaganda for any individual or organized group, but it *is* propaganda in the cause of WORLD PEACE — and it is so labeled.



### Today — and After Death

To the Theosophist Death is seen to be the most beautiful part of Life. For Death is not cessation of consciousness; on the contrary it is expansion and liberation of the human consciousness. As G. de Purucker has said: "Dying means laying aside imperfection for relative perfection, restricted consciousness for an enlarged sphere of consciousness." In the Devachan the human soul has opportunity for expansion and fulfilment of those inner hid yearnings for beauty and grandeur. This after-death state is no fixed locality, no fixed or arbitrary condition. A man makes his own Devachan according to his life: if he lives with beauty in his heart, his Devachan will be correspondingly beautiful; if he love evil and distortion then his condition after death will be likewise hateful and distorted. Just as a man needs the refreshing slumber of the night-time, so does the human soul need the Devachan for refreshment and spiritual peace.

—G. F. K.

## A Wonder from the Pictured Page

J. M. FLOYD

**Y**OU may find the figures of Gog and Magog on the right-hand side, as you go uphill on a narrow winding street. They are just above a jeweler's, near the heart of the city of London, and well within the sound of Bow bells.

Every quarter of an hour little doors open, and these two robots emerge with hammers in their hands to strike upon a gong. It is quite a well known landmark to many Londoners, and oftentimes parents pause so that their children may watch the performance of Gog and Magog.

Such might have been the case with a friend of mine who, although he had been in the United States for thirty years, I knew had spent his childhood in London. So happening to come upon a picture evidently from a photographic reproduction of this scene, I took it to him, and covering the descriptive printed matter with my hand, asked him could he tell me what and where it was.

He looked at it for a moment and then with a smile said, "Why, bless me if that isn't old Gog and Magog on Cheapside in London!"\*

Granting there is nothing at all abnormal about this, still it was quite a feat of memory; so let us dwell upon it for a little, and let us ever so briefly, state the explanation given by material science, and also that handed down from time immemorial by the Wisdom Religion, so that each may exercise his divine endowment of choice.

Before the coming of H. P. Blavatsky, and before the coming of the Curies with their epoch-making discovery of radium, the physical scientists had only an indestructible permanent atom to base their theories upon, and when they did mention it they attributed its formation to a chemical or electrical interaction of the molecules of brain matter, and more mysteriously still gave this as a cause without specializing any intelligent motivating agent

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\*Recently bought by Henry Ford, and now at Dearborn, Michigan, U. S. A.

behind the thought. Moreover this same physical science now tells us that the human body completely changes its physical constituents once in every seven years. If this be true, then my friend must have had four bodies, in which the physical matter was not composed of any of the previous molecules. It must indeed be obvious that the present body through which he recalls the scene cannot be the same, physically speaking, as the body of the child through which he received the impression. The question then arises how the thought image is transmitted through the ever renewed material. However, any attempt of the now passing materialistic science to account for thought processes can only tax our credulity to the breaking point and we are more than ever justified in adding our voices to the ever-swelling chorus which is simply saying that "It is not so."

Theosophy on the other hand stipulates the Thinker, as the agent back of all thought, and does not limit this agent's operations to the physical alone, but gives to it a vast range of expression, from the physical through ever more tenuous substance to the most spiritual.

Next to the physical in density is the Astral, which is the substance on which our physical bodies are molded, and you will notice that our bodily formation is preserved throughout in the ever changing physical stream.

Within this ethereal fabric there exists what modern occultists have so graphically described as the astral picture gallery, wherein all events and scenes of the past are reflected.

So when my friend looked back in years, and by the aid of a few shadings on the surface of the printed page recalled the scene of childhood days from among countless pictures in this Astral gallery, it was something of a feat.

Let us never forget however that the greatest wonder of all is the Thinker, and that it was regarding this same Thinker the Master left with us his admonition, "Man, know thyself."

Is it not splendid then to have the assurances of those who are ahead of us on the Path that Theosophy will, can and does furnish the keys, to unlock the doors of knowledge on this our most sacred quest?

H. P. Blavatsky in 1938

## Seven Days of Living

JALIE N. SHORE

“DO thou then be reasonable and do not mind whether the teachers of philosophy are good or bad but think only of philosophy herself. Try to examine her well and truly; and if she be evil, seek to turn away all men from her; but if she be what I believe she is, then follow her and serve her, and be of good cheer.”

I was reading Socrates but I thought of H. P. Blavatsky. How often she had warned her pupils that she was but the instrument through which the world had received the Divine Truths of the Ancient Wisdom. “Poor H. P. B.” she had called herself in sincere humility. She had wanted each one to stand on his own feet, to be independent of her extra-ordinary personality, to test for himself this Theosophy she had brought: to investigate, test, and accept it on its own merits: to apply it according to one’s ability and conscience. She had pled with those who in their feverish enthusiasm for the ‘new’ philosophy had all but apotheosized her to search and examine the Teachings, to pledge themselves to their own Higher Selves rather than to the remarkable individual she herself was. I was reading Socrates but I thought of H. P. B. How often did I think of H. P. B., I wondered. Just to what extent had she and her Teachings colored the life of an ordinary woman — a middle-western American, a school teacher by profession who was also housekeeper, wife, and mother? Was it a seven or one day business? I thought it would be a stimulating experience to observe.

Sunday was easy of course. In the morning had come a radio address from a nationally known minister. “Unless we develop morally” he had said, “as fast as we develop mechanically we will create a Frankenstein that will destroy our civilization.” And again: “Good economics and good ethics go hand in hand.” And,



"Unless civilization destroy war, war will destroy civilization." He spoke of Divinity's presence within each human heart. Learning to believe in and trust Divinity, he said, was like a child's learning to talk over the telephone: at first he believes it isn't possible, but after awhile he gains more confidence in its working ability and in himself to use it. It all sounded so familiar, this radio talk. It was easy to believe the oft-repeated statement that Helena Petrovna Blavatsky had been sent to turn the tide of materiality and permeate the dogma-laden air with ideas rooted in universal ethics. Almost every radio address — religious, political, philosophical, or what is called 'informative' — emphasized ethics and individual moral responsibility.

In the afternoon the Temple lecturer talked about some of the secrets the Universe holds. He made us eager to equip ourselves properly to knock at the Door of the Mysteries. He spoke of the universality of symbols which in different ages had been left by different peoples in various parts of the world to tell the same story: that in man which was possible for him to attain — his own Divinity. It was told in the monumental structures of Egypt (the Sphinx, the Temples, and Pyramids). It was suggested over and over again by the lotus carved or painted in every land of the orient. It was expressed by the feathered wings over ancient Temple doors. (How interesting that the dominant note in architecture of two great World's Fairs now in preparation should be based on these same symbols: New York expressing herself in terms of spheres, pyramids, and obelisks, while San Francisco's dominating building is called "Spire to the Sun" with a spreading Phenix, the bird of old Egypt that arose time and time again from the ashes of its own burning!)

When the Leader spoke he told us puny humans who made up the audience that we were gods and if we but seized our will we could take heaven by storm and climb to heights that were glorious beyond description. It was H. P. B. through and through, and we left the Temple determined to try at least to let the spiritual self manifest itself as H. P. B. had once said "uninterruptedly and without impediment." With this done, she had said, "there would

be no longer men on earth, but we should all be gods." (*The Key to Theosophy*, section VIII) It is so easy to be a Theosophist on Sunday.

But the rest of the week was interesting too. The children entrusted to my care each day for two or three hours' instruction in mathematics and history (subjects they did not always study with enthusiasm) I remembered as being sevenfold entities as H. P. B. had taught. It was up to me to recognise in what principle they chose to operate, and to guide them to a recognition and appreciation and use of a higher principle than they generally manifested. It was good to be able to tell them that Pythagoras had said that the universe was founded on numbers and that long before Columbus was born he had taught that the earth was a sphere. I remembered H. P. B.'s tirade against the "perniciousness" of the educational system "which turns out goods to order, irrespective of the natural proclivities and talents of the youth" who, she said, is "immediately seized upon by the workmen of the materio-intellectual factory, and crammed with Latin, French, and Greek accidence, dates, and tables, so that if he have any natural genius it is rapidly squeezed out of him by the rollers of what Carlyle has so well called 'dead vocables.'" She had also spoken of history: "he will attain only sufficient knowledge of his own particular nation to fit him with a steel armor of prejudice against all other peoples, and be steeped in the foul cesspools of chronicled national hate and bloodthirstiness . . ." (*The Key to Theosophy*, section VIII).

There were little encouragements. For instance, one seventh-grader started a forum-discussion in the Civics Meeting we held on Thursday by giving a quotation from the last chapter of her California history, a chapter entitled 'California and Manifest Destiny.' This child and others of the group insisted that the destiny of their state depended upon what they themselves made California, and if, they said, they grew up selfishly, intent upon only material gain, their beloved California would have a destiny that would be shameful. This idea of individual responsibility had crept into some of the schoolbooks since H. P. B.'s time. A supplementary

history I picked up said in one place: "History is the mighty Tower of Experience, which Time has built amidst the endless fields of bygone ages. It is no easy task to reach the top of this ancient structure and get the benefit of the full view. There is no elevator, but young feet are strong and it can be done." Another supplementary text I taught from said this: "To clear the muddle in which our education is at present, we shall obviously have to define our values. Unless we can agree on what the values in life are, we clearly can have no goal in education, and if we have no goal, the discussion of methods is merely futile. . . . If we are to make the dream come true we must all work together, no longer to build bigger, but to build better. . . . By working together I do not mean another organization of which the land is as full as was Kansas of grasshoppers. I mean individual search and striving for the abiding values of life." (I think H. P. B. would have loved that.) My own boy came home from high school telling of an argument he had had with some of his classmates on the reasonableness of perpetual motion. One of the boys born, baptized, and confirmed in orthodoxy had declared the idea foolish since, he said, everything in the world and the world included had been created. My boy said that the world like the universe it was in had brought itself into being and therefore perpetual motion was wholly reasonable. He had heard of the Keely motor, he tried to make his argument sound. In the end they took it to one of their teachers who said it was a moot question and he did not know anything about it. Later I found what H. P. B. had said in *Isis Unveiled* (Vol. I, p. 502):

One thing is certain, when a man shall have discovered the perpetual motion he will be able to understand by analogy all the secrets of nature; progress in direct ratio with resistance.

And again on the same page:

As everything below is like everything above, who would presume to say that when the conservation of energy is better understood, and the two additional forces of the kabalists are added to the catalogue of orthodox science, it may not be discovered how to construct a machine which shall run without friction and supply itself with energy in proportion to its wastes?

And thus the week passed with constant reminders of Helena Petrovna Blavatsky and the Religion-Science-Philosophy she had given to the world. Casual reading I picked up seemed filled with intuitive passages I might have overlooked or not appreciated several years ago. A well known dramatic critic wrote interesting copy for his paper:

The animating impulses of modern thought are high-minded. Even the forces of ruthless oppression pay lip service to the theme of social justice. . . . The popular conception of international morality is high. The proof is in the stunned horror and indignation of the world when a callous nation cynically violates the moral code. . . . While hopeful people await a spiritual awakening, they are in grave danger of overlooking the irradiations of the spirit right under their noses. . . .

H. P. B. would have approved of the discerning observations of this metropolitan writer.

On Monday and Friday the class in History and Appreciation of Art met. Universal fundamentals were invariably stressed: harmony, symmetry, equilibrium, order, rhythm, unity. "Art deals with things forever beyond human definition," we heard quoted from Plotinus, and the rules of proportion learned in Schools of Antiquity were spoken of. "Let them [students and scholars]," H. P. B. had once written (*S. D.* Vol. I, p. 208),

turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*.

Art through the ages, the class learned, in whatever land it was found, if it lived at all gave expression to ideas that were cosmic, hence enduring. Always if it were truly great it pointed godward. "It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived," was thoughtfully uttered by our diamond-hearted Theosophist long years before this class was seeking to acquaint itself with the history and characteristics of real art.

On Wednesday a lecture on Biology was given in which cytology, natural selection, 'live' and 'dead' matter were discussed. The footnote on page 507, Volume I of *The Secret Doctrine* was referred to. This said:

Something *dead* implies that it had been at some time *living*. When, at what period of cosmogony? Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless, and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is — considered from another plane of being and perception — as great as that which separates snow flakes or drops of rain. But to physical science this will be an absurdity.

It was an 'absurdity' when that was written, but in 1938 even science is acknowledging the wonder of this truth set forth on a page written in 1888.

On Saturday three of us attended a dinner party. There were present one who had distinguished himself during trying times in the diplomatic service abroad; another, a young engineer, who was scientifically trained and somewhat skeptical of metaphysical phenomena; still another, Polish born, whose people, exiles from their native country, had been hosts to the scintillating Blavatsky when she was in Paris. We talked of old Egypt and the opening of the tombs and the strange chain of misfortune that in several cases had followed. We Theosophists were asked about elementals and sinister influences and we endeavored seriously to give comprehensive answers according to the teachings. The young engineer was more interested in things he could touch and feel. He spoke of wood, bricks, plants and the molecular action in them all and he received the surprise of his life when we told him that the atoms composing all these were individual lives and in themselves held a future that included infinite progression to godhood and beyond. Our seriousness impressed him and he told us frankly that our philosophy sounded more reasonable to him than any he had ever heard of. H. P. B. seemed to live that night. Indeed, she seems most wondrously alive every minute of the seven-day week.

To this point a Theosophist is ever mindful of what H. P. B. wrote in an early letter to a London group:

It is the first rule in the daily life of a Student in Occultism never to take off your attention from the smallest circumstances that may happen, whether in your own or in your fellow-workers' lives. Once an earnest mystic joins the T. S. he is, invisibly and unconsciously to himself, placed on quite a different plane than those around him. There are no more meaningless or trifling circumstances in his life, for each is a link purposely placed in the chain of events that have to lead him on, forward to the Golden Gate. Each step, each person he meets with, every word uttered, may be a word purposely placed in the day's sentence with the intention of giving certain importance to the chapter it belongs to, and such or another meaning (Karmic) to the Volume of Life. (Quoted from Sept.-Oct. 1931 *Lucifer*)



### PARABLE IN SAND

THE reach of shore surpasses mortal sight,  
 The sea lies deep in breathing lazulite,  
 The sun outpours and spreads his kindling rays—  
 Life—unmindful of eventful days.

There in the quiet of the shimmering noon,  
 With mighty company the shore is strewn.  
 The microcosm of the smallest grain  
 Is macrocosm in the sun's domain.

There, all lovely, are the gleaming sands,  
 Awaiting the caress of sea-salt hands.  
 And billowing seaward, like a filmy lace,  
 Homing spirits loosed from earth's embrace.

The voice of tide speaks mutability.  
 With requiem the sands wash out to sea,  
 To rest an aeon in unearthly light,  
 To rise again a mountain's towering height.

— ELSIE GRAY

## There is no Door

G. CARDINAL LE GROS

I LOOKED up into the clear blue dome of the sky and wondered if I could see there the face of the Buddha, the Christ. But a voice within me said: He is in your own heart. And I knew that this was true: that I, like every man, am the expression of this inner, secret glory, the child of a divine parent who lives in higher spheres, and that the great purpose of my life, and all my lives, is so to live that he may draw near to me, I to him, that my part in the scheme of eternal growth and progress shall be fulfilled.

Out of the heart of the divine universe pours forth a glory of hope and promise, wisdom and peace. Why should we not look to this, and aspire? We know that this is true: that the reality is within-above, not here in the objective prison-gloom of material life where empty dreams and frustration are. And should not our endeavor be to awaken the consciousness of all this in others? Is it right, is it proper, is it in harmony with the whole, that we should hug this truth to ourselves, and not share it with others? Perhaps one little word of ours, spoken from our hearts, will awaken in some other an awareness of the divine life.

One feels that from this central fountain of reality emanates all that is; that we and all beings, worlds and universes, are manifestations of the invisible. There can be no separation: we are one with this boundless ocean of emanation: one vast expression of an inner and infinite glory of birth and growth and awakening. The thought is at once overwhelming and peace-giving; it draws one out of himself and makes him one with a boundless self, identifies him with the grand, sweeping all-ness within, about, and yet beyond him. We say "beyond" but is there truly a "beyond" when we realize that even that which looms afar, and which we in this moment cannot reach, is still our self? — When we look inward to the Buddha in our hearts and realize that between us and all the glory and magnificence of the universe there is no door.

## Smiling Through

H. PERCY LEONARD

"It is all a contest of smiles if we know our business."—W. Q. JUDGE

**S**MILES are as varied and peculiar as the people who make them, and it is one of the wonders of life that "the lord of the body" is able to express so much of himself by the movement of a few simple muscles and the parting of the lips. You may have heard the most minute description of a man from his friends, but the smile with which he greets you at first meeting will be more revealing than all the reports put together.

With what an eager, searching gaze does a little child examine the face of a stranger! Can it be that faint and shadowy recollections of the smiles of lives of long ago are being used as standards by which to estimate the inner meaning of the new face now under inspection? A face that has no pretension to correct proportion, or fineness of complexion, may be transformed in the twinkling of an eye into a thing of beauty by the magical enchantment of a self-revealing smile. It reminds one of the limb of some rugged oak when it breaks into a mist of green under the fairy touch of returning spring.

It is quite impossible to produce a convincing smile unless the heart goes with it, but one may contrive a plausible substitute that will pass muster in a purely business interview with an unknown stranger, and it is often attempted with a reasonable degree of success; but at the best it is only a poor imitation, and at its worst it amounts to a facial contortion and a palpable fraud. True smiles are a social currency accepted all over the world, and will win a kind reception in the kraal of a Zulu or the palace of a king. Wherever men are found a smile will make its way. It is one of the outward signs of the tragic fate of the anthropoid apes that though they may part their lips and show their teeth, they are incapable of a human smile. It is difficult to set down in so many



words what a smile stands for. Goodwill, perhaps, and trust and sympathy and love. It implies an offer of help, and the pleasant assurance that one is not alone in the world — all these are fragments of a wealth of meaning that defies verbal expression, and yet it is broadcast to the world by every free, spontaneous smile, and finds its way to the heart of even a child.

Of two travelers setting out, the one with a well-filled purse and the other with a friendly smile, it is, to say the least, an open question whether the one with the smile would not travel more successfully.

It is related that after preaching the Wheel of the Good Law and the way of escape from rebirth, the Buddha rested by the bank of a lotus pool. But the crowd which had been listening to his words still lingered for more. Weary, but full of compassion for the multitude, he leaned over and, picking a lotus bloom, held it up before them. The vast sea of faces remained blank and unresponsive, but that of a young man was lit up by a radiant smile of understanding. A nod from the Teacher sealed the wordless compact and afterwards he joined 'the mighty order of the Yellow Robe' —

That noble order of the Yellow Robe  
Which to this day standeth to help the World.

The great Hebrew prophet looked forward to a final consummation when God shall wipe away all tears from our eyes, and may we not anticipate that on that happy day the grief-contorted faces of those who have survived "the great tribulation" will break into a universal smile? And thus the wheel will come full circle to the Dawn when it began and "the morning stars sang together and all the sons of God shouted for joy."

See important Christmas Announcement on  
outside back cover of this issue.

## How to Attain Knowledge

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

WE all desire knowledge, and it is right that we should. The desire for knowledge is the divine spark that makes man more than beast. If it is quenched, the man is asleep — perhaps even dead. Some religious teaching has discouraged knowledge, and has made a false distinction between holiness and knowledge, as if the one excluded the other. Religious allegory has been perverted to suit this doctrine. The Serpent in the Garden of Eden — the wisest of all the animals — stands for the divine power which imparted to man the desire for knowledge and the power to know. He was called man's Tempter, because he gave man freedom of choice. The *Genesis* allegory tells of an early race of mankind which dwelt in a state of ignorant innocence and harmless bliss; this state is called the Garden of Eden, and its presiding deity is the 'Lord God' of the narrative. But there comes the time when man has to awaken and move on; he is confronted by the Serpent, who arouses in him the slumbering intelligence, so that man becomes a responsible being, no longer an unintelligent follower of fixed routine. The Greek version of this story is found in the legend of Prometheus, who brings heavenly fire to man in defiance of the authority of Zeus. Lucifer, Phosphoros, Light-Bringer, are other names for man's divine instructors. Similar allegories are to be found in the sacred books of India and other cultures; and they all refer to that stage in human evolution when man acquired self-consciousness and free will.

This universal allegory has however been perverted, so that Lucifer, the Serpent, etc., are made into evil powers, seeking man's destruction, and ruling over a hierarchy of evil spirits in rebellion against God. This libel on human nature, this perversion of history, is responsible for a world of trouble and perplexity. There is no antithesis between the desire for knowledge and the practice of virtue. The attempt to make such a separation drives the quest

of knowledge into directions that are useless or harmful, and leaves religion dry and barren.

But knowledge cannot be the handmaiden of self-seeking, or it will but increase the descent into woe which self-seeking, if persisted in, must inevitably bring. The only real knowledge is self-knowledge. Knowledge does not consist in an accumulation of information or facts or theories; but in an opening of the vision. Moreover it is not knowledge till we have confirmed it by practice. Hence knowledge is inseparably united to conduct; if it does not influence our conduct, then it is only a half-hearted belief.

Earnest students of Theosophy may desire to know more, and may perhaps complain that they do not seem to progress. They may compare themselves or their opportunities unfavorably with other people and with the opportunities which they suppose the other people to enjoy. But particular circumstances can make no difference, if we view the matter aright; and all Theosophists, whatever their circumstances, stand on equal footing so far as circumstances are concerned — an equal footing as regards the ability to acquire real knowledge. For wisdom comes from purifying our faculties, 'removing the covers of the soul,' as W. Q. Judge puts it; and our eyes can be cleared by following the path of duty. The veils which we put up are of our own making, and by ourselves can be withdrawn..

Those who would win the truth must woo the truth. They must practise sincerity and truthfulness always, practise them *in secret*, be true to themselves in every thought and motive. Yet how many of us live in an atmosphere of falsification! Do we not often strive to maintain our position when we know we are wrong, thus sacrificing the truth to a desire to save our face? Do we not make for ourselves excuses which we would not make for another, thus permitting self-love to blind our eye to justice? How can we expect to win truth if we flout her in this way? What right have we to complain? And how simple the remedy!

We should like to understand more about Karman. Karman may be the law of cause and effect philosophically, but on the moral plane, if it means anything, it means *justice*. Then, if we are to

understand justice, we must practise justice, surely; and this, for our purpose, means much more than ordinary fair-dealing in the world of men. It means perfect justice and sincerity in our own private thoughts; we must never fool ourselves in the interests of self-love. The law of Karman is said to bristle with difficulties, and perhaps some of that may be because we *talk* about it too much; has it ever occurred to us to practise Karman?

There is a rule which says we must not be continually concerned with attempts to justify ourselves. It is a wise rule. This anxiety for self-justification springs from a desire to accentuate our personality as against other personalities; it emphasizes the feeling of separateness. But the feeling of separateness is the greatest obstacle to knowledge. How then can we attain knowledge if we are so constantly defeating our own purpose?

Criticism of other people is in exactly the same case. What could emphasize personality more than this setting up of our own notions and prejudices against those of others? This is understood easily enough if, instead of taking our own case, we consider the case of some other person who criticizes. We can realize that he is hardening his own prejudices and building a cactus hedge around his mind against the entry of new ideas.

Mental culture, self-culture, in various guises, forms the stock-in-trade of many cults nowadays, which attract a numerous section of the public because they appeal to human wants. Some of these appeals are of a frankly acquisitive nature — the attainment of objects of desire of one sort or another. There can be no doubt that we have within us latent powers, not normally active, but which can be called forth, and which can be made to subserve our desires for gain, influence, or what not. But a Theosophist would regard this as simply feeding the enemy, for it increases the force of those very personal desires which he knows that he must allay if he is to attain his object of self-knowledge. Moreover personal gain of this sort is made at the expense of others, just as in the case of any other kind of pushing oneself to the front and pushing others back. Sometimes self-culture does not take this acquisitive aggressive form, but aims rather at tranquilizing

the mind, reaching a state of calm imperturbability and inward blessedness. Here is another danger which the truth-seeker has to guard against; he desires not to be any kind of hermit, and the walls which we build to shut out discomforts may also shut us from sympathy with our fellow-beings.

Thus it is easy to explain the Theosophical idea of attaining knowledge, and to point out the obstacles which we ourselves create, and how they may be overcome. But in actual life mere precept is not enough, and to it must be added experience, often taking the form of sharp lessons. It is only thus that truths become vital and acquire for us a real meaning. If we try to define our motive for pursuing the Theosophical path, we are not likely to satisfy ourselves. We feel that such motives as can be defined in words are not adequate; we may fear to convict ourselves of hypocrisy. The motive is a sublime aspiration, felt from within, but taking many forms in its passage through the analysing mind. How many such aspirations are wasted for want of the means to make them fruitful! Theosophy gives these means, and the desire to render them available to those who have them not must arise in the heart of a disciple who has truly understood the Theosophical teachings.

## The Mystery of Light

Dr. J. W. A. CROISET VAN UCHELEN

The Third Logos, Mahat, becomes Manas in man, Manas being only Mahat individualized, as the Sun-rays are individualized in the bodies that absorb them.—*The Secret Doctrine*

**I**N the older Theosophical magazines we come across articles dealing with the philosophy of sound, as well as of color. Meanwhile, our still limited knowledge on the subject of light and color has considerably increased.

Light and the Cosmic Fire Element enter into all ancient philosophies; for are we not the Flame-born sons of God, thrown off as

sparks from the wheels of the Infinite? Yea, even the spiritual Sun behind the physical sun is one of these Flames, nor was its beginning greater than that of the Flame in the human soul.

The Holy Spirit is Fire. And the ever-burning lamp of the alchemists which burned for a thousand years, without fuel in the catacombs of Rome is but the symbol of the same spiritual fire within man himself which was carried by the Initiate in his wandering.<sup>1</sup>

All chemistry from which animal and plant life take their need for growth and development was deposited in the earth and water by the Sun. All life is sustained by the Sun through indirect absorption of sunlight in the body.

The so-called 'primitive' races, in recognition of the God-sent powers of the Sun, offered their prayers to the rising and the setting Sun, the Solar Logos, as the millions of Mohammedans still do today when the call sounds from the minarets over the sands of the desert.

The ancients, much of whose knowledge has been lost, fully understood the influence of light and its colors; and strange stories remain of temples on older continents where the light of stellar bodies, linked to sound-waves, was utilized for healing purposes, in connexion with astrological influences.

The Egyptians, like the Chaldaeans and the Persians, and the Kabbalists before them, made a special study of color and were well aware of its relationship to sound and number. The Greeks utilized light-energy, and Herodotus about 450 B.C., wrote a book on the value of sunlight for skin diseases. Aristotle, who also wrote on color, realized the influence of light in the formation of the green color of plants. Light, as a healing agent was employed, we read, by the Roman physician Celsus, and by Galen, the physician of Marcus Aurelius.

Thus we shall find that this ancient subject linked to the mysteries, and always more or less pertaining to the healing art and priestcraft, once combined, has never entirely been forgotten. From

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1. See M. P. Hall's *Initiates of the Flame*.

time to time throughout history, master minds have turned to the subject of light and color, until, in later centuries, materialistic science began its search for knowledge of its physical properties.

It was at the end of the Seventeenth Century that the discoveries of Newton gave a new impetus to this research and the basis of spectrum analysis was laid. Still the mystery unsolved rests in the unanswered question: What is light?

Sir Oliver Lodge was well aware of man's limited mind when he spoke of light as "the mysterious messenger." Light, says H. Schellen, in his *Spectrum Analysis*, is the "vibration of a substance." Professor Tyndall speaks of the "sensation of light." Physicists defined it as "form caused by electro-magnetic vibrations," and so on. Dr. Pancoast defied them when he wrote: "A sensation could not cause the germ of a blade of grass to develop into a thing of beauty and utility; a vibration could not paint the rose, or shape and adjust its petals." He himself then speaks of light as a positive power, or force of nature, an actual and active manifestation of the creator, a vital energy that creates and destroys. That is to say, he distinguishes between the invisible energy of light and its visible representation, the light we see.<sup>2</sup> Today we vaguely speak of light as "a series of oscillatory frequencies perceptible to us by the senses."

Not only do we not know what light is (nor electricity, nor magnetism for that matter, although all these are believed to be different manifestations of the same cosmic force), but neither is the mystery of its projection understood. (Ignotum per ignotius!)

Three main theories have been propagated: Newton's emission theory, Huygens's undulatory wave theory (supplemented by what Pancoast calls the impulse and tension theory), and most recently Ghadiali's theory, depicting a gyratory spiral motion of photon

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2. A view close to that held by Theosophical thinkers and corresponding to Ghadiali's theory where he speaks of colors as mathematically sub-divided parts of the circle of white light—the visible energy of the invisible cosmic energy.

emission, through the first ether medium. (Could the Ancient Wisdom perchance give us the clue? I hopefully ask a wiser student to attempt this.)

The emission theory holds that light is composed of minute particles of matter emitted by the radiant body; according to the undulatory wave theory, light is propagated by means of an all-pervading elastic medium — ether; but asked what this ether is, science failed to find the answer. It has to admit that the unsolved properties of such a medium could not be expressed in terms of units as used in matter; nor could it assume that so-called empty space has no physical properties, without upsetting the fundamental facts of mechanics. This medium might be of an unknown character therefore, but it cannot be 'nothing.' As Einstein (who, by the way, considers that "the geometrical properties of space render the hypothetical ether unnecessary") wrote: "Matter is real . . . motion, space and also time are real forms. Every attempt to deny the physical reality of space collapses in the face of the law of inertia. For if acceleration is to be taken as real, then that space must also be real within which bodies are conceived as accelerated." (*New York Times*, February 3, 1929)

The question remains, does the one theory actually and of necessity exclude the other?

That light has solidity is borne out by the radiometer developed by Crookes (who also demonstrated the fluorescence and phosphorescence of matter), as well as by the phenomenon of refraction. For we know that when a light-beam strikes a prism, upon entering this heavier medium it bends toward the perpendicular by reduction of velocity, taking a second bend in opposite direction when it leaves the prism and enters a lighter medium.

Light, according to Ghadiali, starts as a circle with dual polarity, the third aspect being formed by its forward motion (which therefore becomes "a progressive spiral oscillatory motion"), and it is in this spiraling gyration that the root of the seven colors is to be found, because, as we are reminded philosophically, no exoteric circle can manifest which does not hold within itself the seven circles from the unmanifested plane. The Sun therefore does not



shed light, but light is the converted energy sent forward, translated as light by our sensory organs, after it passes through impediments such as the atmosphere. Color, thus understood as "a divisional part of light," depends for its frequency on the position where the white light spiral is utilized; or, in other words "the amount cut off in degrees from the circle (really spiral) of the white light determines the color."

Colors therefore cannot be filtered, as we filter a sediment out of water, for if this be true, he reasons, then a white light beam, after passing through a so-called yellow filter, should possess none of the other colors; so that when this yellow beam in turn is thrown on a green filter, it should either stay yellow or not pass at all. Experiment proves however that a new color is formed, combining both the yellow and the green, namely lemon.

It is the coloring matter in the glass, he holds, which determines the axial polarity of the full beam, twisting it around (as shown in Faraday's experiments on polarized light), a second so-called filter causing another corresponding twirl to take place, and so on, until the particles (photons) forming the emission are exhausted.<sup>5</sup>

Turning to the most recent discoveries in regard to light and color-energy, we find its application, again primarily in the healing art (apart from the commercial use of ultra-violet rays in a number of industries).

Strangely enough the first renewed impulse focussed the attention upon the invisible rays on either side of the spectrum — now being utilized in the form of diathermy, infra-red, ultra-violet, X-ray and radium radiations — rather than on the visible spectral

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3. The colors themselves seem to corroborate these views, for is it not true that colors are only apparent — according to the illumination of an object — and not inherent in a body? Hence if the illumination changes, the object is changed also. Photograph a many-colored butterfly through different color lenses and the resultant pictures show seemingly entirely different insects. This proves, Ghadiali holds, that it is the light that causes the appearance and not the spangles of the creatures themselves. A similar view is held by Prof. Haldane, who disillusion us about the 'blue' of the sky! Illusion again — *Mâyâ*.

rays themselves. Yet, could sound reasoning lead us to believe that the visible rays lack healing powers ascribed to the burning, ultra-spectral waves? Or, as Sir Oliver Lodge put it: "Would it be logical to have a sun visible to man and only those rays helpful which are not visible?" And so once more the attention came to be directed toward the healing power of the visible (color) rays of Light.

Often people speak, or think, of sunlight as 'just light,' forgetting that in this light the radiant spectral colors are contained — whatever theories may be involved — these being varied colors of diverse chemical potencies. And as is well known today, every color coincides with certain chemical elements in the body and has its purpose in the physical, mental, and emotional aspects of man. To state it otherwise, colors are certain definite oscillatory frequencies by which plant, animal, and man alike are sustained.

Not only is sunlight indispensable for the maintenance of life, but as Dr. Crile set forth in *The Phenomena of Life*, oxidation of compounds, stored in plants, causes the release in animals, including man, of solar-radiation in the form of electric and radiant energy.

Experiments in various universities of late have demonstrated — what has long since been known to color-therapists — that the different wave-lengths of visible light (colors to our eyes) differently affect the growth and behavior of plants; thus Dr. E. Karrer of the Smithsonian Institute found that the greatest growth in length was in plants illumined by the orange-red part of the spectrum; the lowest growth was observed in plants grown under the blue-green divisions of the light. Seedlings will bend towards the blue light and away from the red, and so on.

Light means life, and this relationship is a process of photosynthesis, whereby carbon-dioxide in the air is made into carbohydrates of plants which in turn provide food for man and beast.<sup>4</sup>

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4. Professor Dhar writes in his *The Chemical Action of Light*: "The phenomenon of carbon assimilation by plants, which makes life possible on this planet is fundamentally photo-chemical in action. Moreover it is this phenomenon which converts the radiant energy of the sun into potential energy. . . ."

Food, in other words, is bottled sunshine whereby the spectral rays are absorbed and re-radiated in proportion to, and in accordance with, the chemical constituents the foodstuffs contain. Yet the fact that the value of our food, digested, assimilated, built into tissues, etc., depends upon this disengagement of solar-energy (or color-rays) within the body, may still be a new viewpoint to many.

Today's chemists are well aware of the fact that the green pigment of plant leaves, called chlorophyll, or concentrated sunshine, has been given to patients with high blood-pressure, anemic or digestive disorders, with beneficial results. As Professor Buergi of Berne expressed it: "The sunshine caught is passed on in the form of blood-life for the human being." And Dr. Schertz wrote: "This pigment appears to be Nature's laboratory for converting energy into matter." Now the direct treatment with color-rays produces the same beneficial results, but with greater specific precision, for the very reason that chlorophyll did not absorb any particular ray, but all colors of the spectrum; whereas in color-therapy the diminished energy is reinforced by the specific colors required!

That green light has a soothing effect on the eyes we all know, but why the blue ray will cure burns and relieve pain, for instance, is less known — this process being the result of the oxygenating character of the blue-ray emanation. This very fact also explains the results obtained with the injection of methylene blue (nothing but a blue dye) in cases of carbon monoxide poisoning. All elements have a predominant color-emanation (as revealed by the Fraunhofer lines), upon which their potency depends and through which they act upon the human body.

How much, furthermore, is it known that green radiant-energy, like chlorine, is a germicide? And here let us note a report by Drs. Chambers and Flosdart, of the University of Pennsylvania, in the 'Proceedings of the Society for Experimental Biology and Medicine,' in which it is stated that high-pitched sounds oscillating at 8,900 vibrations per second are able to destroy streptococcus hemolyticus by blasting the germs. "So powerful is the vibration," the report goes on, "that it overcomes the cohesive strength of

water, tears the molecules apart and leaves vacuum spaces, or vacuoles, which look like bubbles." During the process light is also evolved. Now if oscillatory frequencies at 8,900 per second have this effect, what, one may well ask, must be the effect on germs, when bombarded with the green spectral ray, the oscillatory frequency of which is given as of over 584 trillion per second?

It should be remembered that in dealing with the human physical vehicle, we are dealing with an organism built up of chemical constituents. And all these elements have a certain wave-length of energy incorporated in them, which act as direct resonators, so to speak, for outside energy of the same wave-length when poured into them from the sun or an artificial source.

It is not difficult to see therefore how a disproportion of the body constituents, manifesting itself as disease, may be restored by administering the color-waves corresponding to the depressed elements (in other words, by reinforcing diminished energy); while on the other hand, in case of a surplus of an element, the antagonistic wave will reduce its activity by interference. The astonishing results obtained with these cold color ray treatments, in diseases of all kinds, are less astonishing when these principles are understood.

That only spectral colors of the proper oscillatory frequencies should be used to obtain a chemical action in harmony with natural processes and the energy emitted by the sun should be obvious. On the other hand, it must be clear that by mixing these rays with gases (often of a poisonous character, like carbon, or mercury vapors) the natural laws of color therapy are violated to the extent of nullifying the effect of the spectral rays and their potential chemical and vibratory action, as such. If we accept the rationale of diagnosis and treatment by electricity, radio waves, etc., the value of the use of color-rays is self-evident, for whether vibrations, or oscillatory frequencies, are expressed as electricity, heat, light, color, sound, etc., it is now well known that these are ALL manifestations of the One Universal Energy, or Force, conducted, it is believed, through different media.

A demonstration of this inter-relationship, between heat and sound for instance, also was made at the University of Pennsylvania, when an egg was coagulated by audible sounds, while other experiments showed that by use of sound-vibrations ethyl acetate could be broken down to produce acetic acid, and starch to a slight extent was decomposed to produce glucose; etc.

In its pure form, color-therapy (by use of prismatic, or spectroscopically adjusted beams of colors) is a natural system of healing, akin to the forces of life — solar energy. And although as old as antiquity, it is only in recent years that the use of color in the field of the healing arts once more has come — to stay — to benefit a suffering humanity.<sup>5</sup>

That in color-therapy the physical body is affected through the direct influence the colors exercise upon the auric vehicle, thereby also bringing the forces of the vital vehicle into play, is a truth that perhaps only those whose minds are trained in Eastern philosophies can fully appreciate — and therefore it is seldom publicly mentioned.

Light and heat are atomic phenomena, more ethereal, infinitesimal, than crude chemical action. Medicine has combined solids into various chemical compounds; in color-therapy the more ethereal emanations of nature are combined and transmuted to meet the requirements of an organism becoming more finely attuned.

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5. This is not a mere form of speech, for in many instances treatments with these cold color-rays have brought relief, or produced a cure, after such cases had been given up as 'hopeless,' when failing to respond to 'ordinary' treatment.

For those who doubt that we are entering a color-age, we copy a few headings showing the attention bestowed upon this subject in various fields:

"Guests at a party got sick because of Green and Red Lights." "Piano plays Music in Color on White Disk." "Light beam stopped by whirling disk plays chords." "Cathode tubes color ads with brilliant light." "Plants grow without soil in artificial garden with artificial sun." "Sunlight used to drive small motor." — And so on.

## Ideas True and False

IRENE R. PONSONBY

**T**HE greatest menace in the world today is not poison gas, but poisoned ideas," writes Dorothy Thompson. This is only too true! Ideas have always ruled the world, but whereas some ages have been characterized by a predominance of constructive ideas, or the protection of incredulity, our age is exceptional alike in the rampant fertility of its ideas and the credulity of its blindness. In the case of the average man — kindly, well-meaning but often unthinking — poisoned ideas like poison gas creep in unrecognised until their pernicious work is done. What every man needs is a sound standard of judgment and a wise discrimination. These priceless qualifications a study of Theosophy brings to its students, for it explains the design of being and traces man's participation, past, present, and to come, in the evolution of our Universe.

Here are some of the poisoned ideas in the thought of today as they have been expressed in current magazines. In discussing the difficulty of understanding life one author writes: "The effort to do right is, by common agreement, almost, if not quite, beyond man's unaided powers"; and another avers that few believe in a final standard of morals apart from the preference of individual choice. More specifically, sex is believed to be fundamentally potential — a vital form of self-expression; many smile tolerantly at unchastity. The enthusiastic minds and aspiring hearts of youth are taught that success and happiness depend on power — power over men and money; and the souls of numberless people are seared by the idea that race prejudice and national isolation are essential to self-preservation.

All of these ideas are poisoned — perniciously poisoned by just that subtil appeal which is so often successful because it panders to the evil genius in man, his psycho-emotional nature, which, hav-

ing become 'chilled' by its mistakes and the attractions they engendered, tends to becloud his vision and lead him astray. It is the duty and privilege of the Theosophist constantly to promulgate a knowledge of the Universal Law and to emphasize man's individual responsibility as a coeval and co-operative integral in the Universe.

Thus the tenets of Theosophy refute the above ideas, by teaching, as have all the Great Ones: "Know ye not that ye are Temples of the Most High and the spirit thereof, the Divine Spirit, dwelleth within you" — *within every man and woman?* Man is a miniature world: all that there is in the universe inheres active or latent in him, and greater things than even the Sages have done during their lives may be done by the man in whom noble desires stand behind an ardent will to be what he loves and yearns towards. Then all the forces of life will conspire to further his aim; all his experiences will be constructive. Man's supreme guide and teacher is the spirit of the Most High within, and its voice will become ever clearer as his ideals conform to the universal purpose and as he gains continuity of will.

Good and evil are terms used to qualify the character of duality in the manifested worlds. Good is good and evil evil, without a shadow of doubt, throughout manifestation; but the good of a lower sphere is by reason of its limited qualification less than good, or relatively evil, when compared to the similar state of a higher and more evolved realm. These relatively high and low states of being form the dual character of man: he can affiliate himself with either to become a beast-man on the one hand or a man-god on the other; a miserable drudge or an inspired messenger of the powers that be; a victim of base propensities or a child of heaven. "As a man thinks so is he."

Compassion is the harmonious law of the Universe, therefore the true standard of morals will always be that which conforms to The Law, that is, the magnanimous and the constructive, that which works towards the good of the whole and hence embodies the highest standards of manhood and womanhood.

Sex represents but a temporary phase in evolution. The soul of man is sexless and his spirit universal. True and vital self-expression is the flowering through the human self of the spirit of the Most High, the Christos in man. Self-expression which bases itself on sex is self-degradation and bemeanes the human state to that of the lowest beasts. On the panorama of human endeavor sex is but the shading which throws into bold relief the noble outlines of the truly great, the truly manly and womanly characters.

Success and happiness do depend on a power innate in man — the power of self-expression, but how pitifully little is known of the Self-expressed SELF and the quality of the success and happiness such self-expression brings. The Self of man is the Inspired Thinker, the man of enlightened mind whose constant effort is stimulated by the highest altruism: it is most fully expressed in un-self-centered love, in sympathy for the souls of men, in a wise consideration for the wellbeing, and a keen recognition of the rights, of others.

As for the fallacy of prejudice: it is as ridiculous as it is pernicious in the light of Theosophy which teaches that the life-atoms which motivate not only the physical, but the astral and intellectual atoms, of man are in continuous peregrination, each class throughout its own realm of being. Only a small percentage of these atoms belong to any one individual and all transmigrate through the vehicular hosts of the Universe. No barrier, other than that of affinity, limits them. (See *The Esoteric Tradition*, p. 881, and elsewhere.) The essential unity of all that is, is no fancy but a fact in Nature.

Poisoned ideas menace the world, but the earnest seeker for truth will always find it, for:

There have been angel voices  
 In the sky  
 For those who wish to hear,  
 And stars throughout all time  
 For those whose eyes will see.\*

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\*From *Throughout All Time* by Reba Mahan Stevens.



## Let us Pause and Consider

FRANK F. WEBSTER

**A** GREAT many times every day each one of us must make some decision that, in the subsequent action, affects the future of the one who is the actor and also has many ramifications as to others. Each one of us regularly makes such decisions mainly according to a habit of thought.

The code of principles governing the action of individuals, groups, larger groups, etc., right on up to whole peoples, can be simply stated as *help, make* at the one extreme, and *kill, take* at the other. In this formulation the word *kill* covers a whole sequence from actual killing, to simply an overpowering of the physical and mental resistance so that the desired objects can be appropriated without much bother to the taker.

The above formula illustrates the two extremes of the unselfish and the selfish and covers the whole range from the physical-material items to very high aspects of educational, mental, and religious qualities.

The 'kill, take' interpenetrates the 'help, make' ideal to a considerable degree for the bulk of us humans. It is only the small percentage, who have consistently tried for a long time, who are even mainly of the 'help, make' habit of thought and act.

A consideration of world history as it is available shows that the individuals, groups, and even larger groups of people in the world who consistently live by the 'kill, take' code are individuals who have begun to degenerate from what has been a much more civilized condition; for true civilization, to be such, must act on the 'help, make' code.

The two aspects of consideration may well be illustrated thus: two individuals, or groups of individuals, have their attention drawn to the fact that some third person, or group, has been very successful and has accumulated quite a store of valuable and useful

things; one quality of observer immediately becomes intensely active in an effort to *make* a similar store of well-being for himself, the other quality of observer immediately begins to plan how to *take* away from the present owner that which is desired because it is too much trouble to work and make it for himself.

Honest trading is primarily a fair exchange; it may be tainted to a degree with elements of the one or the other of the text formulas. There are groups of people who have been subjected to perverse and distorted aggregations of teaching for many generations by groups of persons who thus sought, and seek, to maintain a strong hold over them. This is a very subtil and dangerous (ultimately) form of the 'kill, take' formula.

Each individual human being is responsible for his or her thoughts and acts. Therefore each human individual should study as much as possible in order to gain more light, more knowledge, and thus a better apprehension of what is right and true to be a basis for decisions for acts. Right here there arises the item, that we do not live unto ourselves alone, that of necessity we must follow to some extent the directions of some individual in many of our daily routine living-actions. How about that?

Well, the writer can only plead his own case of experience. That is, seek to ally yourself with one who seems honest, constructive, and helpful to others. Then as to oneself, definitely try in each task to do the best one can, try never to slur over anything. The tenets of the Ancient Wisdom now being given out under the Theosophical Movement are directly helpful and constructive in this manner.

There is a point to be considered in the 'help, make' formula that is often disregarded by willing enthusiasts, often to their later sorrow. This is, that 'help' does not mean 'do the work for another who really is supposed to do it for himself.' Show him, assist him in a difficulty, even carry the load for a time if he is incapacitated, but each one of us must do our work in order to learn how to do better and more valuable work.

A condition of social attitude among human beings is described as a state of civilization. As we study history, we observe what

is called the 'rise and fall of civilizations,' that is, growth and increase, or deterioration and decrease of the co-operative and helpful attitude of those who formed the civilization under study.

The easiest way such periodic changes can be explained is by analogy. Take the body of a man, for instance. It is composed of large groups of cell-lives (organs, etc.) working together for the well-being of the whole. An infection occurs and great distress, even death (disintegration) perhaps follows. But what is infection and how does it occur? The writer can only present his conviction in the matter, which is as follows. Thus, under truly healthful conditions there is a regular amount of detritus, used material, that would be poisonous if retained in large quantity, but is normally evacuated from the system by regular means. However, each human body contains a certain amount of mis-structure, the karmic result of mistakes, or activity of the 'kill, take' character. Such centers of mal-being are just the fertile ground required for active growth of invading units of destructive aspects of life, which in large quantity poison the well-being of the whole. It probably would not be possible to 'infect' the body of a person who is free from such karmic cesspools.

It is the same in the case of civilizations. We units, human beings, have been components, parts of who knows how many human civilizations. Undoubtedly each one of us has contributed to helpful and destructive factors in each such civilization in the past, so that there are fertile fields for growth of 'infections' in the civilizations of our present day.

The greatest antidote for infective, destructive elements is an increase of helpful, constructive efforts and actions by the units composing the civilization. We must really endeavor to do better, to put Brotherhood into active practice. The accumulated miasma of the many past lives will not be expiated, or expended, probably for many lives to come, but we can definitely strive not to increase or maintain the present unsavory store.

The many publications of the Theosophical University Press at Point Loma make a wonderful library of helpful teachings for reference and thought, but we each one of us must needs use the

helpful ideas in actual doing in order to set the helpful, constructive forces of being into more vigorous action.

Pause and consider, so that our acts will be generally beneficial. It is not wrong to do well for oneself as part of the general whole, but it is definitely injurious to act primarily for oneself disregarding the well-being of all.

'HELP, MAKE,' thus let us each one conscientiously endeavor to live for the betterment of all.

## IN MEMORIAM

### The Passing of Torsten Karling

ON August 17, 1938, Torsten Karling, President of the Scandinavian Section of the T. S. passed away peacefully at Stockholm, Sweden. Though in delicate health for many years, his vigorous will and buoyant spirit enabled him until the very end to keep constantly working for the Cause he so devotedly loved. His death is a personal loss to the Leader, and will be keenly felt by all F. T. S. throughout the world. It is difficult to express in words what his intelligent and inspiring leadership has meant to the Scandinavian Section since he took office as President in 1934; but it has brought about a notable increase in unity of action and a spiritual harmony which in themselves are the greatest tribute his Theosophical fellow-countrymen could pay to him. He was truly a heart-warming and spiritual presence among them.

In speaking of his passing, Dr. J. H. Fussell, Secretary General of the T. S., said: "Torsten Karling was one of the noblest and most devoted men that we have ever had in the Theosophical Society, a man almost without peer in the T. S. Anyone who met him or who knew anything of him respected and loved him. Despite enfeebled health he has done royal work. One great effort that he made and which has helped to build up the Scandinavian Section and which gives such promise for the future was his traveling about among the Lodges, and especially interesting younger people of the Section. He was one of the outstanding figures at

the European Convention held at The Hague in 1937, when the Leader was also present; and this year he was able to open and close the European Convention held at Visingsö, and attended the various sessions, though unable to take active part in all of them. He was a man the Leader trusted and loved to the full, and he will be greatly missed. I should add a word about Mrs. Karling, who has been a royal support and splendid aid to her husband. She is also one of the most devoted workers of the Scandinavian Section."

Dr. A. Trevor Barker, former President of the English Section, who among other delegates attended the Visingsö Convention, just ended this summer, writes of it and of Brother Karling: "A glorious triumphant success from beginning to end, and dear Torsten's tremendous and unabated spiritual will active to the end and afterwards. . . ."

Miss Alma Norrsell, National Secretary of the Section, writes on August 1st: "Today the Convention concludes, and in my opinion and in that of the other members it has been a great success. Torsten was able to open as well as conclude the Convention. I am convinced that a wave of spirituality has been spread all over our own country and surely all over Europe."

Torsten Karling's membership in the T. S. dates back to September, 1898. Few have lived more nobly and left a more brilliant record of service behind.

## THEOSOPHICAL ACTIVITIES

**European Convention.** The following cable addressed to the Leader, was sent from Visingsö, Sweden, July 28, 1938:

*European Convention inspired by your message enjoying week study work comradeship on beautiful Visingsö sends love trust.*

— *Dutch English Welsh Scandinavian Sections*

### **Dutch Theosophists at a Visingsö Congress**

*The President brings message from Leader, Many English Present*

Jönköping, July 27th

Today a Theosophical Congress commenced at Visingsö, which the Scandinavian adherents of this sect have had as their center for many years.

About a hundred people were present at this meeting, which will continue for a week.

The Congress was opened at 10 a. m. by the President of the Scandinavian Theosophists, Dir. Torsten Karling, Stockholm, who also delivered a message from the Leader. Dr. Trevor Barker of London, and Prof. Osvald Sirén of Stockholm gave lectures in the afternoon.

The first day ended with a question and answer meeting where the viewpoints that had been presented earlier in the day were discussed. All lectures and discussions were held in English. Most of the participants in this summer congress are Scandinavians, but Dutch and English Theosophists are likewise present.

There has been a girls' camp at Visingsö early this summer, but the Raja Yoga School is not open this year.

— From *Stockholms-Tidningen*, 29 July, 1938

In the November THEOSOPHICAL FORUM we expect to print the Leader's Message to the Convention held at Visingsö, Sweden, July 27 to August 1st, as well as further Convention reports from the official recorder. — Eds.

**Netherlandish Section.** From Utrecht, on July 11, 1938, the following cable was sent by the President of the Section:

*Thanks Message united in Convention we send you greetings love  
devotion*

— Venema.

We look forward to further details of this very successful Netherlandish Convention.

**Welsh Section.** H. D. Roderick has been appointed (August 1, 1938) by the President of the Section as Regional Vice-President for the Rhonddas. Mr. Roderick writes that in the lodges in this district (Tonypany, Pontypridd, Ferndale, and Porth) not only are regular lectures on Theosophy given, but great interest is shown in the Theosophical Correspondence Class, conducted from Point Loma. The directed study thus given is of inestimable value particularly to those doing public work.

**Australasian Section.** Since the Convention held in Sydney last Easter there has been increased activity in the Section. Especially in Melbourne, where there is a flourishing Lodge composed mostly of younger people, is this marked by the addition of new members and visitors to lodge-meetings. New and attractive quarters for the Sydney Lodge have been acquired at No. 5 Sirius House, Macquarie Place.

**American Section.** New Lodge Chartered: Glendale, California, on July 29, 1938. President: Mrs. Isabel Margaret Conner.

## SCIENTISTS BECOME LESS MECHANISTIC

EDITOR SAN DIEGO UNION: The distinguished astronomer, Dr. J. S. Plaskett, President of the Pacific division, American Association for the Advancement of Science, was reported as saying during the recent visit of the association to San Diego that he could see no prospect of a scientific demonstration, particularly in astronomy, of a spiritual life for mankind after physical death, though some have seen a hint of the realization of "the age-old dream" in the space-time continuum hypothesis.

May I point out that another eminent astro-physicist, Dr. Gustaf Stromberg of Mt. Wilson Observatory, expressed a more optimistic opinion in a "Leaflet" recently published by the Astronomical Society of the Pacific, wherein he says that we are erroneously inclined to regard the material earth as more "real" than its gravitational field. To quote:

"We are built of matter, but there is also something which gives us not only the structure of living organisms, but also consciousness and memory. The latter belongs to the immaterial, rather than the material universe.

"There are several reasons for believing that certain fundamental elements in plants and animals can exist without being associated with matter. Some of these elements appear to retain their properties after the death of the individual. On such a basis we can obtain a physical picture of the entities which in plants and animals carry inherited characters. Some of these entities are so stable that the corresponding characters appear to have remained unchanged during millions of years of organic development.

"It may also be possible to assign a space-time aspect to mental phenomena in general. In that case we should be able to picture a physical structure of memory and assign reasons for its permanence, in spite of the continuous renewal of the atoms in the living brain structure.

"We also may obtain a reasonable scientific basis for the immortality of the soul and the indestructibility of the individual memory."

I understand that Dr. Stromberg is preparing to present his views and arguments on this vital subject at much greater length than in the brief "Leaflet." He is not the only leading astro-physicist who declines to accept the mechanistic hypothesis of the Cosmos, which is losing ground in many fields.

CHARLES J. RYAN

*Theosophical University,  
Point Loma.*

— From *The San Diego Union*, July 1, 1938

## BOOK REVIEWS

*How to Revise Your Own Stories.* By ANNE HAMILTON. The Writer, Inc., Boston. \$1.25. Order from Anne Hamilton, 6112 Wilshire Blvd., Los Angeles, Calif.

**T**HIS compact, cannily intelligent little book is destined to be a best seller in its field. The approach to its subject, being from the marketing angle and written, not from the academic standpoint but from that of a selling expert, is one reason that it is so practical and exhilarating. (What more exhilarating, I ask you, than a check from the Editor!) Not that the author neglects style, but style is treated as the exactly right medium for the particular plot and characters of *your* story.

With almost clairvoyant insight the author meets every conceivable difficulty of the aspirant for writing-success. And one feels that the technical excellence of its unique question-and-solution method should make it of help as well to writers of experience as to the beginner in the writing field. Of these ninety-four Questions and Answers a few of the most important may be quoted from in illustration of the soundness and point of this method. First, one on the leading factor in all modern fiction writing which it often takes the beginner so long to 'get wise to':

*"Is there action enough in this story? 'Action,' technically speaking, is what takes place right in front of*

*the reader's eyes. . . . Don't 'tell about' things, as I'm going to keep repeating throughout this book; . . . If you have interested the reader in the story, he wants to become one with the main character: that means that he wants to experience vicariously everything that the character experiences, and he feels cheated when the action is so mental that he cannot participate, but is merely 'told about' experience of the character."*

Next, a group of questions to indicate the varied nature of the difficulties treated:

*"Will the title of this story make anyone want to read it?"*

*"Did you believe in the story when you wrote it?"*

*"Is this story about a mere incident in the life of its characters, or is it about an event which changed their lives?"*

*"Which class of magazine was this story intended for?"*

*"What 'emotional effect' do I wish to produce on the reader?"*

*"Is some kind of suspenseful question raised in the mind of the reader in the first paragraph?"*

*"The main characters are in a 'situation' when the story opens: is that situation credible? Interesting? Logi-*



call? Consistent with the main characteristics of 'hero' and 'opposition'? But above all (let's go back) is it interesting?"

The answers to every one of these questions, are of fascinating interest and are basic besides to a successful story.

A final quote will show how thorough and yet how concentrated is this new method of handling the intricate and profuse material of successful story-construction. Here it is:

"Does my heroine like fudge sundaes with whipped cream and nuts, or would she prefer pineapple ice? Not so silly as it sounds. These preferences indicate two different kinds of women. You have to know your char-

acters' preferences to know the women well enough to write about. If you cannot answer this sort of question about your heroine—or any other major character—you are writing a one-dimensional character into your story. . . . The better the magazine, the more individual the characters in its stories, and the more they call on the writer to make distinctions between them in motive, in action, and in characteristic traits."

The format of the book is appropriate to the contents, clear, pleasing and exactly right, while the dust jacket is the 'wise-crack' of an advertising genius. Everyone: reader, writer, and master of fiction will enjoy and value this book.

—L. L. W.

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*An Introduction to the Philosophy of Science.* By A. CORNELIUS BENJAMIN, Assistant Professor of Philosophy, University of Chicago. Macmillan, 1937. \$3.50.

THE author tells us that there have recently appeared a large number of books and articles, neither scientific nor philosophic strictly, and yet hardly entitled to the name philosophy of science. The matter with which they deal forms part of university curricula, but the illustrative materials required by a teacher are scattered. The author therefore proposes to collect such material in a form designed for use as a textbook in such courses. For this purpose it is certainly well adapted; the ground covered is extensive, the arrangement of topics orderly, their treatment clear and sufficiently concise. There is no attempt to estab-

lish a thesis, but the book will prove an admirable compendium of information for those who wish to do so. We have chapters on the Logical Structure of Science; Nature of Symbols; Perception; Analysis of Scientific Concepts; Order, Number, Quantity; Space, Time; Law, Cause; and many other similar topics. It is thus seen that we dip into epistemology, ontology, and several other -ologies defined (or obscured) by their names. While it is not fair to criticize an author, who has so well accomplished what he set out to achieve, for not doing what he never intended to do; still, as this is a Theosophical magazine, our read-

ers may expect that we should say something about the book as regarded from a Theosophical standpoint. So, while we repeat that as a reference book for information this work will serve Theosophists, yet it is analytical rather than synthetic; and analysis leads to complexity. The ratiocinative mind analyses truth, not perceives it. We find ourselves incommoded by a surfeit of ideas. We turn hopefully to a chapter on Human Freedom, and are glad to find an echo of our own ideas on the subject. Determinism is a relative term, not an absolute: a system may be deterministic within its limits, but responsive to influences from an extraneous system. Nor does such extraneous influence abrogate the strictness of the determinism within the former system. In physics, the so-called 'uncertainty principle' merely indicates that there must needs be some point beyond which the chain of physical causation can no longer be traced. To predict the behavior of a particle, we must therefore seek some cause outside the physical system; and to describe the particle as having free will means that its behavior is not entirely accounted for by purely physical causes. In the case of man and his behavior the same principle applies on an extended scale. Man has a variable amount of freedom according to the plane upon which his will may be able to act.

The final chapter is on the Nature of Reality; and while this is a fruitful source of logomachy for those who cannot separate ideas from words, or who try to demonstrate their axioms and postulates within the limits

of the science for which those axioms and postulates have been laid down — yet the gist of the matter is clear enough. Short of the One Absolute Reality there are as many realities as we may choose to posit. A reality is whatever we may for a particular purpose elect to regard as what mathematicians call a constant, to which we may refer our variables. Thus we may consider physical matter a reality, and then motion becomes an abstraction; or, if motion is a reality, then physical matter becomes an abstraction. An Oriental would say that the One Reality is clothed in veil after veil of illusion; and that the pilgrim achieves greater experience of reality the more he can strip off the veils.

As to space and its dimensions, before we talk of giving it a fourth, we ought to consider whether pure space has any dimensions at all. Are not the so-called three dimensions physical attributes which we have imposed upon our conception of space? If so, then there seems no particular reason why we should not add additional dimensions provided we bear in mind the artificial nature of the proceeding. The author points out that we can only measure time by means derived from our experience of space; and that we cannot measure space except by notions derived from our experience of time; so that space and time are interdependent and inseparable. This subject of space, time, number, quantity, etc., is admirably treated by Stallo in his *Concepts of Modern Physics* (1885), which we have not found mentioned among the author's list of sources.

— H. T. EDGE

*Isaac Newton 1642 — 1727.* By J. W. N. SULLIVAN. The Macmillan Company, New York. 275 pp. \$2.50.

JOHN WILLIAM SULLIVAN'S *Isaac Newton* is of especial interest since it is the life of one of the most singular and fascinating of characters by a writer of rare intellectual integrity and sympathy, who, to his scholarship adds a unique quality of seership.

The Theosophist will enjoy Sullivan's delineation of Newton's individuality in a portrait justly and vitally drawn by a use of Newton's own letters and the records of his conversations. Among the former are those to Bentley, spoken of by Dr. de Purucker in *The Esoteric Tradition*. He will appreciate meeting such representative men of this most important period in the history of Science as Flamsteed, Halley, Huygens, Wren; Hooke, Boyle, and Locke, the alchemists; Pepys, the two Bernoullis, Roger Cotes, the Editor of the second edition of the *Principia*, and others, at Sullivan's genial board.

The theories of Descartes and New-

ton are compared, and "the most celebrated controversy in the history of Science," between Leibnitz and Newton over the Differential and Integral Calculus, called the Method of Fluxions by Newton, is clearly defined. Such a controversy leads one to wonder whether the centuries since Newton's day have brought about a broader mutual understanding among the leaders of scientific thought, or whether there are in every age as singular characters as were Newton and some of his contemporaries. However this may be, it is highly improbable that this age will produce a genius as fundamentally indifferent to his own ability, and as convinced that Science is relatively unimportant, as was Isaac Newton; for he "genuinely believed that man was part of a Divine Scheme and that the material universe was no more than a setting within which part of his eternal destiny was to be worked out." (pp. 241-2)

— I. R. P.

*Moons, Myths and Man.* By H. S. BELLAMY. Faber and Faber, London. 7s. 6d.

THE publishers of this book speak of it as of "quite extraordinary interest." It is certainly extraordinary, but how far it will prove attractive to anyone familiar with the methods and discoveries of modern research in astronomy and physics is another matter. For instance, we learn that the moon, once an independent planet whose orbit was very far away, was

captured by the earth's attraction about 13,000 to 15,000 years ago, and that the terrific cataclysms that ensued in consequence of its approach were the cause of the destruction of Atlantis and Lemuria! Previously captured planets which became satellites of the earth finally disintegrated and fell upon the earth. Our known geological periods represent the effects

of these successive approaches and crashes. The world-wide Deluge, Dragon, Fire and other Myths of destruction are traditional records of the cataclysm produced by the approach of the moon.

All this and more is derived by the author from a curious theory advanced in 1913 by Hans Hörbinger, an Austrian machine-builder of considerable reputation in his own line. He called it the "Cosmic Ice Theory" and it largely depends upon the existence of enormous masses or regions in the universe where ice is the predominant feature! Our difficulties in understanding the cosmos are, we glean, caused by scientific ignorance of the existence of the ice factor. We do not even know that Mars and the moon and the inner planets are completely covered with ice to an immense depth, nor that great blocks of ice falling into the sun, and appearing to us as shooting stars, produce the sunspots! Other speculations, of indeed "extraordinary interest" if true, are offered in regard to galactic conditions and origin.

The larger portion of this volume is devoted to an attempt to show a connexion between the cataclysm caused by the near approach of the moon as

described above and the world-wide myths of destruction with their earth-shakers, flying dragons, etc. Mr. Bellamy has collected a large number of such legends and allegories and the chapters devoted to them are of real interest. Undoubtedly many of these originated from the destruction of ancient civilizations, but others deal with cosmic conditions. Mr. Bellamy is severely handicapped in his effort to confirm the existence and destruction of Atlantis, etc., by having to carry too heavy a burden — the "Cosmic Ice Theory." We suggest that he would profit by a dispassionate study of the interpretations of the ancient Myths and Allegories given by H. P. Blavatsky in *The Secret Doctrine*, where they are explained by one who had access to information correctly preserved by generations of Guardians of the Ancient Wisdom. The arguments advanced in favor of the Cosmic Ice Theory and the captures and crashings of planets do not appeal to us, and some of the more paradoxical whimsies display curious misreadings of scientific discoveries which we can safely leave to the mercy of any scientist who has plenty of time to spare!

— C. J. RYAN

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*Francis Baily, The Astronomer, 1774 — 1844.* By L. G. H. HORTON-SMITH, M. A., F. S. A. SCOT. Blacket Turner and Co., Ltd. Newbury, Berks., England. 1/

**A** REPRINT in leaflet form (10 pages) of an article which appeared in *The Newburian* of Newbury, England, in 1937, by a descendant of the Baily family. This noted son

of Newbury — the astronomer who weighed the Earth — was also a successful member of the London Stock Exchange, the author of an *Epitome of Universal History*, one of the lead-

ers in the foundation of the Royal Astronomical Society, and four times its president. In addition, to Francis Baily we owe the recognition of what are known as 'Baily's Beads' in the Sun, the remodeled *Nautical Almanack* and the Standard of Length, as

well as a catalog of eight thousand stars, called *The Catalogue of the British Association*. In brief, Francis Baily lived to the fullest the underlying meaning of his family motto *Quid Clarius Astris?*

—I. R. P.

*The Civilisation of Greece and Rome.* By BENJAMIN FARRINGTON. Victor Gollancz Ltd., London. 95 pp. 1/6.

THE *Civilisation of Greece and Rome* is a concise, clear, and interesting exposition of the subject and forms Volume VIII of The New People's Library Series. It is written by the Professor of Classics at the University College of Swansea, Eng-

land. In it we find no more and no less than the average intuitive insight into the history of the age of Homer and Hesiod, Socrates, Plato and Aristotle, though it is obvious that the author loves his subject.

—I. R. P.

## PERIODICALS REVIEWED

THE REVIEW OF RELIGIONS, Columbia University Press. — The May number opens with a lecture on 'Philosophy and Jewish Mysticism,' by Professor Gerhard Gershom Scholem, in which he defines mystical religion as the attempt to transform the conception of deity from an object of dogmatical knowledge into a novel and living experience. In Jewish mysticism this transformation corresponds to that of the unknowable Supreme into the manifested deity — the ten *Sefiroth*. Careful study will be required to deduce a clear-cut opinion from this erudite article, and to arrive at a conception of what is characteristically Jewish among the various types

of mysticism, mythicism, pantheism, etc., which are discussed. The *Kabbala* reconciles two antithetic views — pantheism and monotheism — and Jewish mysticism would seem to be the constant endeavor to express this unitary conception in the life of worldly experience. In 'Co-operation and Conversion Among the Great Religions', Professor John Clark Archer enumerates seven great religions, states that co-operation implies the independence of the co-operating elements (thus excluding conversion as an essential), and that the basis of union must be that which is best in each, discarding adventitious non-essentials. But he also says that "there is no

present universal, unless it be the 'primitive' (meaning the religion of the savage); and thus he lacks awareness of the Wisdom-Religion, the common parent whence religions have sprung and into which they must merge again if real harmony is to be achieved. In an interesting study of Swedenborg, Marguerite Beck Block spurns the usual theory that he, like similar characters, suffered from a decay of his faculties in advanced age, thus lapsing into superstition; and shows that Swedenborg was always a mystic with abnormal faculties, but had led a dual life, with one half suppressed; and his change at 52 from scientist to prophet was merely a natural outcropping of the suppressed half. The same applies to Newton. More than half the number is devoted to reviews and book notes. — H. T. E.

**THEOSOPHICAL NEWS AND NOTES** (Adyar), March. Mr. Hamilton-Jones discusses 'Theosophy and Politics' and shows that in proclaiming the law of universal brotherhood without distinction of race, creed, sex, or color, Theosophy runs counter to such distinctions. H. P. Blavatsky declared that true reform must be founded on the four pillars of "universal unity and causation, human solidarity, karman, and reincarnation".

**THE THEOSOPHICAL MOVEMENT** (U. L. T.) June. Nearly half is devoted to a reprint of H. P. B.'s profoundly instructive as well as romantically interesting 'story' of two incarnations in which the efforts of the hero (a real character) to do noble service

are tragically frustrated by the heavy burden of a previous life of cruelty. This originally appeared in H. P. B.'s *Lucifer* June, 1888, and will be contained in Rider's edition of her *Complete Works*.

**THE AMERICAN THEOSOPHIST** (Adyar) July. Miss Neff's well-selected compilation of H. P. Blavatsky's definitions of the ethical and spiritual meaning of Theosophy is continued. This series would make a valuable pamphlet. Among other Theosophical articles of interest we notice Kenneth Morris's 'The Life of Discipleship', quoted from **THE THEOSOPHICAL FORUM**.

**THE ARYAN PATH** (U. L. T.) June: Almost entirely devoted to Reincarnation. Interesting articles by various contributors contain studies of the subject from different points of view, some not altogether favorable, and for that reason of value to students who wish to hear the strongest arguments against Reincarnation that can be brought by critics not theologically or materialistically prejudiced. Unfortunately, much that passes as argument for Reincarnation is misplaced, and the Editor writes: "Between the exposition on Reincarnation of H. P. Blavatsky and W. Q. Judge on the one hand and sundry pseudo- and non-theosophical writers there is an unbridgeable gulf."

July. The well-known English commentator on science and philosophy, Gerald Heard, writes strongly in support of the doctrine of Karman. He denies that the 'mystical attitude'

toward life leads away from high social conduct, and shows that a knowledge of Karman is necessary in order to build up a true social organism on the hierarchical plan, which is the order of Nature.

Mrs. Rhys Davids in a fine article refutes the mistaken notion that the teaching of Gautama Buddha is 'anti-theistic' in the true sense of the word—that is, agnostic or rationalistic. Truly, the forms of theistic presentation "were getting worn thin" in his time, but "Buddhism at its birth was in a finer, truer way, theistic than other world-creeds. It laid hold, to express man's quest and end, of terms which cannot fade or die save with the ending of man himself." Buddha taught that God is immanent in man, and the keynote of man's life is Becoming, or the realization of the *More* in us that we are potentially.

Sri Krishna Prem reviews Aldous Huxley's admirable *Ends and Means* and dwells upon his insistence that the Oriental teaching of non-attachment to worldly bonds does not imply a negative attitude but an intensely positive one. He rightly says that no one should miss reading this unusually valuable book.

THE CANADIAN THEOSOPHIST (Adyar), June. Opens with a too brief report of a lecture before the Toronto Lodge on the *Bhagavad-Gîtâ*, by Professor E. J. Urwick, M. A. (Oxford), the author of *The Message of Plato*, a work greatly admired by all Theosophists who have read it. This book establishes the fact that Plato's teachings were derived from the Orient,

through Pythagoras, as H. P. Blavatsky stated. Highly appreciative notices are given of the late Mrs. A. L. Cleather, one of H. P. Blavatsky's personal pupils in London. The death of Mme. Jelihofsky-Brussilof, one of the two remaining nieces of H. P. Blavatsky, is announced.

July. Contains an interesting report of the Sixth Fraternization Convention at Boston, Mass., in June. It is refreshing to read direct or indirect protests by Messrs. Clayton and Willard against lugubrious and unfounded statements by certain Theosophists (not, however, by members of the Point Loma T. S.) that the Movement is "faced with the danger that it may go up in 'smoke' before our eyes." Dr. Kuhn said at the Convention that the peril consists in a tendency of unwise persons rushing into "cheap and sentimental forms of mysticism, into quick and 'promising' forms of Yoga practice" etc., in the hope of escaping the hard reality of life, and that "Theosophy has been side-tracked off the main line of its emphasis on values." Dr. Kuhn made a strong appeal against over-emphasis being laid on the passive side of life, against stressing "the phenomena of the astral and devachanic planes, or, with Spiritualism, on the life in spirit-worlds after death," and urged more concentration on acquiring the spiritual development that can only be reached by the stress and strain of earth-life.

THEOSOPHY (U. L. T.) July. Jacob Boehme is the subject of the series 'Great Theosophists.' He was a remarkable example of Theosophical

knowledge acquired in past lives welling up under most unfavorable conditions. The influence of this great man, humble in station and uneducated as he was, continued long after his death. Such men as Schopenhauer, Schelling, St. Martin, Newton, and Swedenborg, owed much to him.

**THE OCCULT REVIEW**, April: The Editor considers Shaw Desmond's *World Birth*, and agrees with him that "the process of decay and disintegration which is attacking civilization will not be arrested until a change has taken place in the hearts of men," but points out that the "great orphan," humanity, has never been forsaken, and that "the birth-throes of a new era must necessarily entail suffering in proportion to the resistance set up by the limitations of spiritually unawakened mankind." E. D. L. describes three ordeals or tests of impersonality through temptation to use inner power plausibly disguised under altruistic motives. Those who may fancy that the first initiation is a matter of external attack, proficiency in magical studies, the conferring of degrees by some "well-diploma-ed Adept" (to quote W. Q. Judge) etc., would profit by this very profound and instructive article.

In the July issue, the Editor is not convinced that the recent exhibitions of Fire-Walking in England were satisfactory tests, as they were taken under artificial conditions very

different from those in lands where it is traditionally practised. He suggests that Mr. Price should go to such places and see for himself. The Editor proposes to publish a translation of a number of valuable fragments belonging to an eighteenth-century Dalai Lama. The *Introduction* is given in this issue, and it indicates that an interesting series will follow. P. G. Bowen describes a horrifying 'Black Sabbath' he saw in the Equatorial forest of Liberia, an experience that must produce anything but edifying psychological effects on the witnesses. A. Braghine tells several curious instances of Siberian and other shamanistic magic, including a very convincing 'stone-shower', and concludes that the surviving relics of occult knowledge widely scattered over the globe represent "all that is left of the universal Atlantean civilization." E. Langton deals with the horrors of witchcraft and the persecutions in Sweden in the seventeenth century, and J. R. Sturge-Whiting attempts to 'debunk' the famous Versailles mystery, about which a lively controversy is raging in English journals. We hope to discuss this subject later on, when the arguments can be considered as a whole. A curious article on the Eleusinian initiations, said to be written automatically by Geraldine Cummins, contains many illuminating suggestions.



## One Hundred Percent. to the Acre

**S**CIENTISTS tell us that we use an infinitesimal percentage only of our immense number of brain cells, something like one hundredth of one percent., as I recall it. So that human brain power lies like a rich fallow field which bears about three blades of grass to the acre.

Now we Theosophists resemble the man who said that his aim was to make four blades of grass grow where only three grew before. And when I speak of growth I am thinking of the growth of **THE THEOSOPHICAL FORUM**. As the propaganda-year opens (September 1938 — June 1939) Companions, let us make it

### A FORUM YEAR

Ask yourselves every day for one week — What can I do to promote the growth of the magazine? We might all begin by remembering that not in the whole long history of the race has there been broadcast to the world the solutions, the comfort, and the illumination which we can offer in Theosophy. **THE FORUM** is one of its leading exponents. Glance back through the last twelve issues and see what a wide and varied field of interesting and helpful subject-matter you have at your disposal. And there is help and inspiration for all types.

The second step is a resolve to read every issue attentively, completely, and with sympathetic criticism. Take a vital interest in its contents. Is there any subject about which you would like to see an article in its pages? Ask the Editors for it. They will welcome your suggestions.

### TAKE PERSONAL ADVANTAGE

of your privileges. Have you ever sent a question in response to the invitation 'Send In Your Questions?' If not, begin by sending one on your favorite subject. You may be so fortunate as to have

it answered by your Teacher. If you see ideas in THE FORUM you do not agree with, write to the Editors and tell them about it. The Correspondence Column is always one of the most interesting departments. But — be yourself an active, co-operating influence in making the contents of the magazine alive and of interest not only to you but to the *kind of people you know*.

And that last remark brings up the question of using your own copies of THE FORUM for personal propaganda. Did you know that you can mail a copy of THE FORUM for a 3c. stamp, *providing* that you wrap it with open ends and write the words *Third Class* on the outside? It costs no more than a letter. Send one of yours occasionally to your doctor or dentist. It will be put on the waiting-room table and find a good many readers who never thought about Theosophy before. Leave one anywhere that people are obliged to wait, or where they are likely to pause for a few moments' rest — park benches, rest rooms, railway stations, etc. If you know of anyone who is lonely, send him your FORUM and follow it up with a call and an invitation to a Lodge lecture.

Above all, use your own ingenuity. Use your brain cells to think up new ways of getting THE FORUM noticed by more and more people. Little is said here about getting new subscriptions. All we need really for new memberships and subscriptions is to make Theosophy *intelligently known*. Do you realize that there are thousands of people to whom Theosophy is unknown, or to whom it is merely an outlandish word, or a word made ridiculous by the things erroneously associated with it? Even a casual perusal of the magazine would tend to change all this, bring new inquirers and potential subscribers. So —

### CIRCULATE YOUR FORUMS

Put them to work. Make them plow-points to turn up new furrows in the fallow field of human mentality. Help to raise the crop of human spirituality 100 percent. to the acre!

LEOLINE L. WRIGHT,  
*Chairman of Publicity.*







# THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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## THE LEADER'S LETTER TO THE EUROPEAN CONVENTION

21st June, 1938

*To the Officials and Members of the Theosophical Society, including various National Sections thereof, Assembled in Convention on the Island of Visingsö, Sweden, July 27 to August 1st, 1938.*

My beloved Companions and Fellow-Workers:

From time to time I feel the impulse, based upon a real need, of communicating thoughts to as many F. T. S. as possible, and for this purpose I seize the opportunity of addressing my Fellow Theosophical Workers on the occasions of the different National or International Conventions held periodically; and in accordance therewith I seize the occasion of addressing to you the present Message or Letter.

In the earlier years of my administration, I chose the method of communicating with our F. T. S. by means of General or Circular Letters; but this involved a good deal of time and energy, as well as expense, in preparation, printing, and mailing, and it has seemed to me a better method to use the opportunities offered by these National or International Conventions in the manner of the present Letter to write on such occasions when I feel a need has arisen,

these Messages or Letters often being later printed in one or more of our magazines or periodicals.

There is naturally a great deal on my mind and heart that I would like to share with my beloved Fellow Theosophical Workers, which, from lack of personal intercourse with me cannot always be communicated to them. Yet I do my best by means of correspondence or otherwise, either with National Officials or with individuals, to share my thoughts in this manner with them.

In the present Message I can but point to the present terribly disturbed and saddening condition of the world in its unrest and anxiety, as showing how greatly needed is the spiritually soothing and intellectually refining influence or power that our beloved Theosophy or God-Wisdom can and does instil into the hearts and minds of men.

As I have often pointed out on previous occasions, the Work of the Theosophical Society, as I see it, is above everything else to change the hearts and minds of our fellowmen collectively and as individuals; for in this manner, by affecting a larger number of individuals over the world, we build up a psychology or psychological atmosphere touching or impressing great numbers of our fellow human beings, who in their turn, touched and enlightened by all this, have the opportunity to act and often do act directly upon their own national or local affairs. In other words, it is our sublime hope little by little to theosophize the world, and in this manner to bring about an amelioration of social and even political and other unrest, distress, anxiety, and troubles. Nations after all are made up of men who are individuals, and here is the keynote of what I am striving to say.

Naturally this objective of ours is something that cannot be achieved over night, nor indeed even with the lapse of a small number of years, but will, I fear, take lifetimes of study and unremitting labor and aspiration on our part. Yet I believe with all my soul that it will come in time. Of course the T. S. as an organization is absolutely non-political and never meddles in political or so-called social agitations; for our Work is general and not national or local, because knowing as we do that by changing the

hearts and minds of men towards a longing for settling all problems on a basis of dispassionate reasoning and impartial and even-handed justice, it is to this general work of instilling into the souls of our fellowmen the principles of magnanimity, universal brotherhood based on kindness, and mutual understanding, that we give ourselves: our hearts, our labor, and our time.

The present lamentable condition of the world which all good men, I doubt not in every country, deeply deplore, is but the result of the consequences of former actions; in other words it is the karma into which the West — and indeed the East — has brought itself, being indeed especially in Europe just that condition or state of affairs to which H. P. B. alluded in *The Secret Doctrine*, Vol. I, p. 646, so graphically and prophetically when she published her *magnum opus* in 1888. I only point therefore to these matters and turn to the more particular thoughts that I have in mind to communicate to you in the present letter.

I believe, indeed I know, that the greatest in importance of all our efforts at the present time should be the increasing of our influence in the world as an Organization or Society; and the best way in which this increase of influence can be achieved is in increasing our own membership by every honorable, upright, and legal means within our power, for it is obvious that the more members we have, the greater will be our chances to affect strongly an ever larger portion of the public.

Now, there are many ways of increasing our membership or fellowship, and I happen to know that such increase in our fellowship is the one thing which every National Section of the T. S., and I believe every individual in every National Section, desires above everything else. But often our members are untrained, in fact usually so, for our Society is still but little more than fifty years old in the modern world; and many of our lodges, perhaps most, and certainly most of our members, hardly know how to work effectively in order to interest others in the blessed God-Wisdom which we so prize. It comes to this: Propaganda. There are numerous ways in which propaganda can be carried on, but fortunes can be spent, an immense amount of labor can be lost, and a great

deal of ensuing discouragement to our people incurred, because of lack of knowledge of the best psychological methods of undertaking our propaganda-work. By way of remedying this state of affairs, which is but natural when we consider all sides of the problem, I would recommend most earnestly and with all my heart that the individual F. T. S. should concentrate in the first place upon close and very conscientious study of our technical Theosophical doctrines, so that by such continued and unremitting study of the teachings of the God-Wisdom, our members as individuals, whether members-at-large or members attached to lodges, may become expert in them, perfectly familiar with them, feel them, live them, dream them as it were; and this attitude of mind will without any doubt whatsoever, weigh heavily in bringing to others the convictions that we ourselves hold.

A scattering and superficial knowledge of the Theosophical doctrines on the part of our members is altogether insufficient; I repeat that our members must train themselves to become as individuals expert exponents to the public of the glory and sublimity of the faith and knowledge that is in their own hearts. This will strike the fire of enthusiasm and conviction in other hearts.

Now it has frequently been said to me that it needs education, refinement, social standing, and other things in order to make a good exponent or teacher of the Theosophical doctrines, and to a great extent this argument is perfectly true; yet I would point out to all that experience has shown to us in the past that it is not always our most educated or learned public exponents of Theosophy, and not always those of the highest social standing, who are the most successful in their work of propaganda. The reason lies in the fact of the varieties of public psychology, for such learned lecturers, or lecturers of high social standing, while *very greatly needed indeed* in our Theosophical Work, are sometimes looked upon with awe or with suspicion or even with grave questioning doubt on the part of thousands of the public, whose minds are not persuaded by mere learning, and whose hearts are not captured by the fact that one of our lecturers, X or Y or Z, is a lady or gentleman of high social standing in his own country.



Therefore you see the value again of what I have just said, of every member in the Theosophical Society becoming himself an expert in Theosophical study, striving to become likewise an expert in the communication of our Theosophical doctrines to others; so that each man or woman thus to become expert through study and devotion in our teachings, may fire the minds and touch the hearts of others who belong to his or her own educational or social status or *milieu*. Do you see what I mean? Thus: the prince who is likewise a devoted Theosophical student and lecturer, let us say, can talk most easily and readily and with the greatest chance of being understood, by those in his own social sphere — and also, if he have the ability, can be understood and gain the affection of others who are not members of his own social stratum; but it is probable that there will be tens or even hundreds of thousands who will listen to his message with respect perhaps, with interest perhaps, but who will feel that there is no place for them therein. Hence a beloved companion who may be born a peasant has his great field of work likewise, and through devoted study and self-forgetful application to his work, he might become like a torch of light to tens of thousands of others whose hearts and minds he can reach because of his understanding them and their understanding him.

We must remember that Theosophy is for everyone. The prince in this life may have been a peasant in some former life; the peasant in this life may have been a prince in some former life. I do not say that this is usually the case, but it can readily be so; and in fact not infrequently is so, for karma leads us on into strange destinies in the working out of its inscrutable and often amazingly intricate plans.

It has occurred to me while dictating the above passages, that they may be thought to be by some as derogatory to those members in the T. S. who enjoy the advantages of high social birth and the training and traditions that go therewith; and if anyone reads into my words any such idea as this, I can only say such reading is absolutely wrong. In fact, what the T. S. needs, as indeed any small and struggling organization needs, is to interest and to obtain as its fellows, those whose social condition, education, and other

training, fit them to be the best public exponents, and who, because of such advantages in human life, whether monetary, social, or educational, have the ease, the poise, and the social experience, enabling them to conduct their work with the grace and graciousness, with the tact and courtesy, which their position brings with it. We greatly need more of this class of members, and fortunately they are steadily coming to us. Yet everyone in the T. S., every fellow no matter what his or her position, high or low, rich or poor, can do his or her own invaluable work for our blessed T. S. and our blessed God-Wisdom, each worker in his or her own field, among his or her own friends; for after all Theosophy is for the world and for all men, irrespective of nation, class, caste, or color.

And now another point of thought: it was the wish of our beloved H. P. B., of that wonderfully devoted man W. Q. J., and of our own beloved K. T., and it is my own heart's wish, that in time, as the T. S. grows in power and obtains a constantly larger increment of means to do so, to establish Theosophical colleges or universities, or training-schools, in the different parts of the world, where any Theosophist, man or woman, and whatever his status in human life, may embark upon a course of technical Theosophical as well as other studies fitting him or her at the conclusion thereof to become a shining example of knowledge, and of tact in that wonderful diplomacy of the heart, and of devotion which the best Theosophical propagandists exemplify. But this time of establishing Theosophical colleges or training-schools everywhere has not yet arrived, although this hope and plan will certainly be worked out in the future, perhaps not the near future but nevertheless some day it will be so.

Meanwhile, my beloved Companions, I again repeat that the best single way of increasing our membership and of increasing our influence correspondentially, is by firing our entire fellowship in the different countries, to undertake a continued and very earnest individual self-training in the study of our Theosophical doctrines; and there should run concurrently with this study the self-training of these devoted students to fit themselves to give to others what they themselves have learned and gained by such training.

Nor is it only individuals to whom these words apply. They apply likewise to lodges, and in the following manner: It is my conviction that every Lodge of the Theosophical Society, no matter where situated, should look upon itself as a future mother-lodge in its own particular district or neighborhood, whether it be a single lodge in a city or even one of several lodges in a city. There is always an immediate neighborhood or field for work which each such lodge should endeavor to cultivate. Now how is this done? It is done in the manner which has already been found and practised by *not a small number of our lodges* in different countries, and they do it in the following manner: they send out lecturers into their neighborhood, not only to bring the public and inquirers to the meetings of their own lodge, but to establish affiliated study-groups, local study-centers attracting those immediately around these groups or centers; and in this way these lodges that I have in mind have built up new lodges, daughter-lodges so to speak, and the plan has succeeded wonderfully. The great thing in this work I now mention is to have self-confidence in one's ability to succeed, and where the self-confidence — which is not egoism but is born of enthusiasm and devotion which do away with fear — where this spiritual and intellectual self-confidence exists, these lodges have invariably been successful in founding daughter-lodges around them.

I recently received a communication from a very devoted member. It is not necessary here to mention the name or residence of this devoted member who complained, and with great justice in some respects, that too often our Theosophical speakers are insufficiently acquainted with our God-Wisdom, and that we should have training-schools giving these students an opportunity to learn in more technical fashion, and likewise to train themselves to reach the public ear. These comments are perfectly true; yet I must point out that like many other great religious organizations in the past, all things take time to grow. The primitive Christians, for instance, were met with the same difficulties that face us, and yet they prevailed wonderfully for various reasons; and if they succeeded with only a feeble part of what we today have in our God-Wisdom,

we should succeed in time even more brilliantly than they did.

Thus, upon considering this picture which I have endeavored to lay before you, we note that we must endeavor to follow the middle way between two dangers: the first danger to avoid is the building up of a special class or caste of Theosophical teachers who in time would be looked upon by the majority of our members as spiritually superior or spiritually privileged, and who would thus — and this would be a terribly fatal mistake — become a true sacerdotal caste, a priesthood as it were, supposed, and wrongly supposed, by the majority of the members of the T. S. to be of especial spiritual worth or development. In time such a sacerdotal caste would gather into its hands the larger part of the teaching and exposition of Theosophy, and thus become truly a priesthood; and should this happen, this fatal error which came upon the early Christians would make of the T. S. but another sect: broad and generous in its outlook perhaps, teaching still somewhat our blessed God-Wisdom perhaps, but yet a sect; and infallibly, as H. P. B. pointed out, its destiny would be to drift to some sandbank in the river of time, and the Masters' effort started in 1875 more or less would be frustrated.

The seeds of the danger latent here are the tendencies, both mental and emotional, to look upon such sacerdotal or similar caste of lecturers or teachers, who have become priests or clergymen in the church, as possessing the knowledge necessary to be a good Theosophist: in other words, the introduction of dogmatisms and the crystallized ideas which are the marks always of sectarian and therefore limited beliefs. Above everything else, Fellows of the Theosophical Society must guard their right to freedom of conscience, freedom of thought and freedom of speech; and while the brain-mind always loves things which are "clear and definite," as the saying goes, and while we certainly should strive for clarity and definiteness, yet we can achieve these without losing our inestimable right and privilege of searching for truth *for ourselves* in the blessed teachings we have, and finding them *from our own efforts* in study and self-discipline. We should always keep in mind the very wise words which H. P. B. wrote in her First Message to the American Theosophists in 1888:

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

These are wise, very wise words; and while we all love clear expositions and definite outlines of thought, and it is right that we should love these because they show clear and masterly thinking, yet it is so easy, and history proves it, to slip into the fatally disastrous grooves of orthodoxy and mental crystallization. Hence let us prize the freedom we have today which gives us individual diversity of opinion in the T. S. and guarantees our freedom of conscience and freedom of speech, and furthermore, and not less important, makes us realize that the opinions of a brother may be well worth listening to, even if they may differ from our own.

Thus, to summarize: our ideal is to have every member of the T. S. devoted to deep and earnest study of the Theosophical teachings, and to self-discipline in his daily life, each one being a propagandist and leader in his own sphere; but to have the more public work of the T. S. conducted by those whose greater breadth and depth of study and discipline, through larger opportunity, and whose character and temperament and ability, fit them for it.

The other danger is the feeling among no small number of Theosophists, that anybody, learned or unlearned, expert in teaching Theosophy or inexperienced, is a proper representative to place before the public as a teacher of our blessed God-Wisdom; it being forgotten that those who stand before the public as exponents of Theosophy should first and foremost have training in the philosophy, and this training, as I repeat above many times, in our present condition can best be achieved by uninterrupted, continuous, and utterly devoted, study of our God-Wisdom. On the other hand, I most emphatically do not argue that only those who are trained students should be given the platform in lodge-meetings. This again would be a psychological mistake, for in the lodge-meeting it is

often a part of the training of our Theosophical students to gain experience in speaking from the platform, and this is a good thing, because they themselves feel that in order to speak intelligently and with self-confidence, they must undertake some really conscientious study of the teachings of Theosophy.

I do hope I make my meaning clear. On the one hand we must avoid in the future the rising of a sacerdotal or so-called priestly caste; and on the other hand — and this faces us at the present time — our lodges and individual members should all work as individuals to become teachers and leaders in Theosophy. But it is always the best course in our lodge-work, when public meetings are held, to have those members of the lodge speak to the public who are known by experience to be the best trained.

Another thing I consider of real importance: it is to give every opportunity possible to the younger people in the T. S., to take an active part in the work just as soon as they show that they have the devotion and the understanding which fit them to assume responsibility. I say this because in certain Sections of the T. S. there is an undoubted disposition on the part of our beloved older members to discourage at least the entrance of our younger members into active Theosophical work, whether in lodges or otherwise; and I must say that I have little sympathy with this viewpoint. After all it is the younger members who will bear the burthen in the future, and it is our duty to give them every chance in training, and the best training is by learning under actual conditions of work and responsibility. I beg all my beloved members to keep these words in mind.

And now, my dear Companions all, I must turn to other duties. I send greetings and good will, with the love of my heart and the hope that our blessed Masters may influence your deliberations as far as possible, and in accordance with the high and aspiring enthusiasm which I know is in your souls.

I am, my beloved Companions,  
Faithfully yours,

G. DE PURUCKER

## The European Convention

[As mentioned in our last issue, Mr. Torsten Karling, late President of the Scandinavian Section of the T. S., was able to open and close the European Convention, held at Visingsö, Sweden, July 27th—August 1st, 1938. The following addresses were his last official contribution to the Theosophical Cause to which he gave untiring service. The lengthier address printed below was dictated to Miss Margherita Sirén and read by her to the Convention. Throughout the Editors have preserved Mr. Karling's own delightful manner of expression in the English language, which was the official language used. — Eds.]

### Opening Words of Welcome

Friends and Companions:

I am so happy to be able personally to extend to you all in the name of the Scandinavian Section as a Section, and all the members thereof as individuals, a hearty welcome to Sweden and to this heart of Sweden, and to this Convention of ours. This 'ours' does not mean only the Scandinavian Section and the members of the Scandinavian Section, but all of us. The Convention is our own enterprise, and I want to have that very clear before you, that you have come together here to do a bit of conscientious Theosophical study. I hope that *this is all that is needed to say*. I know that every one will do his or her best to contribute the most and the most valuable to the proceedings of the Convention.

First of all I have some greetings to bring you. Our Danish friends have sent a greeting to the Convention, which I am very happy to extend to you. And Mr. J. Emory Clapp, the President of the American Section, writes in a letter to me: "Please extend to our dear Swedish Companions and in fact to all those who attend your International Convention, heartfelt hopes for the success of the Convention and indeed of the work generally."

And also we have from the Theosophical Club in Amsterdam a very beautifully made address, with greetings to the Convention signed by all the members, as far as I see and understand.

Now before we proceed further I must say that as I do not myself feel able to keep the chair, we must have vice-chairmen to take care of the proceedings here. I hope you will agree with me that the Executive Vice-President of the Section, Professor Osvald Sirén will take care of this, not that he will do it alone because it will be much too much for him, but he will call on several of the Companions, in the first place the Presidents of the sister Sections, and other officials.

Once more I extend to you all a hearty welcome and trust that you will find much of interest and profit in our Convention.

Thank you!

## Devotion, Courage, Freedom of Thought

Does a survey over the past history of the Theosophical Movement open some reliable perspectives?

TORSTEN KARLING

Mr. Chairman and Dear Companions:

If we will find an answer to the question given here to me we must of course try to find out which qualifications have brought the T. S. safely through the many crises in the past. Of course there are a tremendous number of such qualifications changing almost with every individual who has played any part in the work, from H. P. Blavatsky herself to the humblest servant. Therefore it is necessary to choose a few of them, and then of course those which seem to have been the most valuable or powerful. I have, for my part, as an answer, just now chosen three qualifications, namely, devotion, courage, and freedom of thought, as the most significant. Let us look for a moment at each of these three.

Devotion has always been a very strong point in the ranks of the membership in the T. S., but nevertheless it has happened



that the devotion failed at the critical moment. How can that be? I think that the explanation for this curious fact is that the devotion that can save the Movement at critical points must be of a special kind, and that it must be absolutely impersonal. Is it not obvious that if the devotion has a personal object, and suddenly there appear in the object undeniable personal faults, that devotion must become shaken to the ground and perhaps ruined? And observe here, it is not necessary that the devoted one himself witness the faults in the object of his devotion — he can hear it talked of by others, or read about it in newspapers, or get other more or less indirect proofs. So there is no doubt that the personal devotion, or the devotion to some personality, does not save our Movement at any critical point (which also the past history thereof to full evidence demonstrates), but the devotion to the Cause, to the Sacred Cause, that devotion which with more or less strain digs up the treasures of the blessed God-Wisdom, which builds a philosophy of life not from hearsay, not from admiration for a prominent speaker, but by the hunger for light in the heart and devotion for truth. For anyone who has got such a life-philosophy and is filled with devotion for the Work which such a philosophy will do among humanity, there is nothing in the world to shake it, and it will outlive any crisis, any dangers, any difficulties, any discouragements, because it is itself part and parcel of the gods' omnipotence.

Now, can we hope that such devotion is to be found in the ranks of the T. S. today? Companions, the answer is Yes; we have been educated sometimes by rather hard means to drop the personal for the impersonal. It has been a very hard lesson for us occidentals to learn because we are from birth, atavistic, personally biased. But slowly will glimpse after glimpse of the meaning and content of the Teacher's constant repeating "Be impersonal" penetrate the many hereditary and other veils, and we shall begin to see what the meaning is, and that means hope for the future, for our Sacred Cause.

Courage is the next point. Have not the speakers these days shown us how much of courage was needed at certain points in our history? We had to face attacks of all kinds, bitter attacks of

hatred and jealousy, and perhaps the most dangerous of all, public ridicule. But there were those who had the courage of the right kind, whom nothing could make afraid or slay. Yes, we find them even as a small, very small, circle surrounding H. P. B. herself when she was almost done for by the tidal waves of hatred and slander and misunderstanding of all kinds. I am glad to think and believe in the fact that we also in our days have many Companions whose hearts are filled with courage, and I have seen how Comrades in hundreds have stood firm against a politically unanimous press filled with ridicule and slander against our Movement. There is no doubt that there is courage in the hearts of our T. S. members today as it has been in the past. But there is a point here, a very interesting point, which I desire to get into the limelight, because I feel that it plays a very much greater part in the difficulties we have in extending our membership than we usually are apt to think. It is a sort of cowardice, that cowardice which keeps silent when Theosophy or the Theosophical Society is slandered in one's presence. Instead of grasping this as a golden opportunity to defend our Beloved Cause, it very often happens that shyness and uncertainty seal our lips. This is a very interesting point, Companions, much more interesting than is seen in the first hasty glimpse. But let me tell you a little story of what happened some few years ago at Stockholm. (I was not present myself so I had to rely on the truthfulness of my narrator.) The situation was the following: One of the most well-known professors, a man of the greatest repute, was sitting at a dinner-table together with a great number of social lights and even social candles. By one reason or another the conversation in this circle fell on Theosophy, and there were no limits to the wittiness which flowed from that little circle in the neighborhood of the professor's place. He listened for a very short while and then he said calmly and friendly: "I hear you speak about Theosophy. Well, Friends, let me then tell you that it is Theosophy which has given my life content for the last ten years." The effect was ideal. Now, Companions, he did not enter into any explanation regarding karma or re-embodiment or the sevenfold constitution of man, or anything

like that, he only stated the simple fact that Theosophy was for him the true philosophy of life. I know that many, many Companions who are no cowards at all in their hearts keep silent because they are afraid to be drawn into a discussion demanding explanations which they do not feel they know enough to give without making mistakes. This is cowardice, my dear Friends. It is the warrior hiding himself at the first sound of danger; and observe what this warrior has to defend: that is the precious pearl of truth and light which he has received from the archaic god-wisdom. Could we not be frank enough to confess that if we fail to put such demands on ourselves, to be ready at any moment to enter in a deep discussion, we probably shall be such silent cowards for both this and perhaps a coming life? But if we summon the courage, if we take ourselves in hand, and before any listener, be he king or workman, professor or man in the street, openly confess that this pearl of truth and light has brought infinite happiness to our life, then we act as true Theosophists.

When I think what there is of knowledge and philosophy I can give which is of the greatest value, it is that I give myself as a shield for the Cause I love. Certainly some Theosophical glimpses are assimilated in such a way in my heart that they are my own. There need not be more elaborate explanations. Yes, I believe in an absolute justice; I believe in the god-spark in every one of us and everything that exists; and I believe in the possibilities to evolve these qualities. What can the enemies do? Your position is very, very strong and you can be sure that you will hold the battlefield for yourself, and what is more give helping thoughts where previously was only darkness.

Finally, Companions, it is this qualification of freedom of thought, yes, it is such freedom which has saved the Theosophical Society more than once from the fate of going down as a very small member in the welter of sects and churches covering the earth and fighting each other with tooth and claw. And how could it be otherwise? I don't know how many times I have seen G. de P. quote that passage of H. P. B. which he quoted now again in his beautiful message to this Convention regarding dogmatism and

orthodoxy in Theosophy: it may be a dozen times, or perhaps less. But look here now, has the meaning really sunk in in our hearts I wonder? Oh, how often I have heard in Theosophical study meetings one Companion explain one or the other doctrine, and another one who meant that he knew a better explanation jumped on his feet to correct the first speaker; and after that this one, the first one, hurt in the heart of his pride, was ready to defend his own meaning and find fault with his opponent and so forth. This is in small the general picture of the birth of innumerable sects. The difficulty is to recognise that the meaning I have today is not and cannot be a definite, for all times, valid opinion or meaning.

I have another little story to tell you in concluding this speech. There was a lady who had been an associate member for rather a long time, and she was entitled to apply for full membership long ago, but month after month, yes even year after year slipped by without her signing this application for full membership. One day this lady came to me and said: "Dear Mr. Karling, now I have tried to master the Theosophical doctrines, but I cannot believe in reincarnation, and that is why I have not signed my application for full membership." "But, my dear lady, you have heard here every time that we meet in a public meeting that nothing such is requested. We only require full acceptance of universal brotherhood, but nothing more." But I understood that my words did not sink in. She was so captured by the old idea, the church idea, that she had to promise to believe in God Almighty, the Creator of Heaven and Earth and so forth, that I thought it was necessary to give her a little more help than this serious declaration. So I said to her: "Suppose, dear lady, that I now at this moment gave you, to the best of my ability, an explanation of the Theosophical doctrine regarding Reimbodiment or Reincarnation, and then what happened? You went your way and had got in fixed lines the doctrine which gives you so much trouble, and I went my way and continued practically daily to ponder on this same item, reincarnation or reimbodiment; and for every time I took it up for meditation I got a new facet thereon, a richer fullness in the light shining therefrom. And say now, that we met after five years

again, you and I, and came to discuss reincarnation and you could cite practically verbally what I had told you five years ago. Had I not to tell you that my viewpoints from five years ago had changed very much? The main points were the same, but there had come such a lot of new thoughts. Do you understand now?"

We are never, never ready to give a definite formulation of any doctrine, because we are growing and evolving entities, and therefore it is necessary to have freedom of thought. If we fix Theosophy in a sort of creed it will immediately sink down to the value of a church, one among a lot of others, and have very little to do with the growing, expanding thought-life in humanity. Therefore, Companions, when we feel ourselves as warriors prepared to defend our Blessed Cause, bear in mind devotion, but impersonal devotion; courage, even courage to overcome our own weaknesses; and freedom of thought which never, never permits our own ideas to crystallize, and still less to take command over other people's thinking and world of ideas.

### Closing Words

Now, Companions, since I am here in the chair, and circumstances do not permit me to be with you tonight, I want to say a few words before I leave the last meeting of this Convention I shall have the opportunity to attend. I am not going to thank the speakers and questioners and those who have co-operated in answering questions and so forth, for I will not waste my breath on this, because it is worthless. But there is another thing which is not worthless at all, and that is that we all and sundry, every one of us and all collectively, are filled in our hearts with gratitude. Is that not true? But what is the object of this gratitude? We know that it is the spirit of harmony, the spirit of co-operation, the spirit of brotherliness, and I would like to say first and last the spirit of service. We have all been gathered here to serve; those who have spoken, who have made in my opinion (I have heard them all) excellent lectures on different subjects, those who

have listened to them, have all done so in order to prepare themselves, or it is better to say, to prepare us as a collective body of Theosophical workers to be more fit to serve the Masters' Cause. Do you understand what I mean? It is this spirit of service, this giving out of ourselves to the last drop to make the very best out of every point, be it more of the spiritual side or more of the practical. Everything is united in one mighty stream of devotion in will to become better servants in the Masters' Cause. I don't wonder that you have all felt the harmony in our hearts. We have not been separated but we have been really united in this spirit of service. Companions, in a few days we are scattered again in certain parts of the globe. Will you not please take with you as a souvenir from this Convention this thought of mine, that the spirit of service is the way to happiness, that happiness which we have felt these wonderful, glorious days of the International Convention of 1938.

Now, I don't say with these words that I close the Convention. You meet again at seven o'clock, but I hope you will try to repeat these words in your imagination at half-past nine or nine o'clock when you end, depending upon how prompt you are.

All of us thank every one of us and unite in a true brotherly spirit of service in the Masters' Cause. Blessed be those who are helping the helping hand, says the Master himself.



### **The Master-Key**

From this Ancient Wisdom or Esoteric Tradition have sprung forth at various times in the history of the world great world-religions or world-philosophies which either have existed and have disappeared, or which still exist in more or less degenerate and incomplete form. Understanding somewhat at least of this Esoteric Tradition or Ancient Wisdom, the student has thereby the master-key which will unlock those mysterious and tightly closed portals opening into the archaic thought of the human race. . . .

—*The Esoteric Tradition*, I, 14

## The Masters and the Theosophical Work of our Days\*

A. TREVOR BARKER

(Master K. H. says in *The Mahatma Letters to A. P. Sinnett*:  
"Far from our thoughts may it ever be to erect a new hierarchy for  
the future oppression of a priest-ridden world.")

**M**ADAME Chairman, Mr. President: The title I have been asked to speak about now is: "The Masters and the Theosophical Work of our days."

It may be well if we try for a moment to interpret this title, and as I understand it, it is that we should try to consider together to what extent we may feel assured that the help, approval, and blessing of the Great Brotherhood will be upon our Theosophical efforts. It is a very important subject for all of us, and there is a kind of subheading to this subject, a quotation from *The Mahatma Letters*, which you will see in the program: "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world."

I do not know whether you have given as much thought to this strange sentence as I have; but at any rate if you have ever read the Section in *The Mahatma Letters* concerning what was called the London Lodge of the T. S., it must have impressed you as both significant and enigmatic. It was therefore with a good deal of thankfulness and relief that I found that the Leader had made my task this morning considerably easier by selecting this point in the program among others, kindly interpreting it in a very illuminating way in the message you heard read the first day of the Convention. I think it showed that he realized that in our work there is always the possibility, nay, the ever-present real danger,

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\*Address delivered at the European Convention, Visingsö, Sweden, July 27—August 1, 1938.

that the sectarian tendency in human nature will want to build churches where there should be temples of Light; will want to create a priesthood out of the so-called hierarchical government of our T. S., instead of a Brotherhood of free-thinking men and women who are working together by mutual help and sympathy — those who may know a little more than others helping those less experienced to bring forth from within themselves the deep, understanding, and illuminating spiritual strength and power which do come as the higher nature is able to influence and make porous the cells of our material brain.

I believe Mr. Judge used this expression: making the brain porous to the influence of the Higher Manas, illuminated by the spiritual principle above it.

Now this is only possible as you study the teachings in the right way, thus opening up the faculties of the entire nature. I think we have all had the experience — I know I have — of the necessity of finding others more advanced than ourselves to help us in the difficult task of searching our way through the uncharted seas of occultism, and that is why our Lodge-work is arranged in the way it is, so that we have the chance of working together and getting the help from others that is necessary, at any rate in our early days.

This sentence: "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world", gave rise in my mind to the query as to whether the organization of the T. S. was really the best suited for the purpose that we have in view, based as it is upon the hierarchical principle. I have thought a tremendous amount about it, and it may have been brought home to me with somewhat greater force than to you, because my earlier training in Theosophical work has been in organisations which do not believe in making a Theosophical organisation a structure on the hierarchical principle. That is not because they do not believe that Nature herself is constructed upon a hierarchical principle, but rather because, with fallible and imperfect human nature the giving of titles and positions of authority to use in an impersonal work of human Brotherhood, may tend



to develop just the very qualities that we wish to forget and overcome; to develop, in other words, a feeling of distance, of separateness between those who are called upon to lead and those that they are trying their best to serve.

There is one thing that one does become convinced of in the Point Loma Society, and that is, that if we understand the spirit of the work rightly, this problem of creating a new hierarchy and a kind of priesthood in the sense that G. de P. referred to it in his message, won't occur. It is actually the death of the Theosophical spirit if knowledge of the philosophy tends to get into the hands of a few individuals, who, whether by reason of opportunity, personal effort, or because of some particular facility or ability in that direction, happen to be able to do these things more easily, perhaps, than others. But the Leader once wrote to me in a way that illuminated my mind very considerably; and one must realize how profoundly true it is in his own case, where he wrote that it was his greatest inspiration constantly to practise the occult art of leadership in learning how to draw forth and bring to birth the inner spiritual energies in the members and students.

Surely in our Lodge-work, officials and leaders of study-circles and so on, should keep that ideal in mind: that their function is not merely to present correct answers to problems that are propounded, but that they must do their work in such a way that the younger and less experienced and those who are new to the work, shall be quickened and inspired and, above all, have no hesitation or fear in themselves making the effort, not only to study but to give voice to an exposition of the truths of the Ancient Wisdom that they are trying to study together. As I was saying to someone to whom I had the privilege of talking yesterday, if those who are beginning their studies only realised the immense pleasure and deep satisfaction that it gives to older students to see the younger ones with all their fresh simplicity of mind giving expression to these truths that we have tried to make part of our lives, I do not think they would hesitate in the same way to stand upon the platform and begin to try to give expression themselves to these thoughts; and they will find that, when they do so, there

is one real brotherhood on earth, and it is that composed of all whose fate it has been to have to stand upon their legs and to try to speak!! They will find always a real Brotherhood among those people. . . .

It is ten minutes to eleven and I have only ten minutes more; therefore I will just content myself with saying that if you want to understand the full significance of that particular sentence about not creating a new hierarchy of our Lodge-Presidents and officials, it is most necessary to study the whole Section in *The Mahatma Letters*, entitled "The London Lodge of the Theosophical Society," which you will find on pages 397 to 409. It is all in there, and that sentence was actually called forth because of the curious situation that arose in the London Lodge when (just think of it!) they had the enormous privilege that we would do anything for, for there were the Masters themselves taking a personal interest in the work of that Lodge, where A. P. Sinnett and Anna Kingsford were working side by side.

The Master K. H. had recommended a certain course of action, which was not only his wish but the wish of the Chohan as well; but things did not turn out quite as expected, and this sentence was uttered, and followed by the statement that if he had used his influence upon Sinnett, with his convictions different from those of Anna Kingsford, or persuaded their minds so as to bring the members of the London Lodge to accept his views of the situation, it would have been a denial of the freedom of thought, that very freedom of thought that was the fundamental basis of brotherhood — upon which the whole Theosophical Society was constructed.

I think that there are no less than four passages in *The Mahatma Letters* in which the Master shows that from their point of view what was important in the attitude of those early workers, was not their respect for or their devotion to the Masters. This they did not seem to be really in the least concerned about; and they even went so far as to say of the Chohan: "He cares even less than we do what Mrs. Kingsford, Mr. Hume, or anybody else thinks of us".

What they did insist upon, however, was that the individual

members should be true above all things to the objects and principles and ideals for which the Society came into existence; in other words, that they should learn to be loyal to the Idea and to the Cause; and if they had that quality and had learned to be true above all to themselves and to Truth, that was all the Masters worried about.

The members might have queer views on certain things. They did not really know anything about the Masters and could be forgiven for their ignorance. The test seemed to be whether their hearts were right; whether they were true to the best they knew, true to the Cause and its objects and working for it. They did not seem to care for anything more — as you can read for yourselves. You can find the references if it interests you.

Then about this main question of Masters' help in our own Theosophical work. That I think is the concern of all of us in these days; for we have not the visible evidence that they had in those days, inspired by the constant care and direct contact of the Masters with the work. Then how far can we be assured of their cooperation? I am just going to read to you one passage from *The Mahatma Letters*, page 365:

My friend, I have little if anything more to say. I regret deeply my inability to satisfy the honest, sincere aspirations of a few chosen ones among your group — not at least, for the present. Could but your L. L. understand, or so much as suspect, that the present crisis that is shaking the T. S. to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonour, and for the majority of this race — of *being or not being*, of annihilation, in fact — perchance many of you would look into the very root of evil, and instead of being guided by false appearances and scientific decisions, you would set to work and save the situation by disclosing the dishonourable doings of your missionary world.

One may feel convinced that when Master K. H. wrote in that way in those days, the situation is not any less urgent in that respect today than it was then. And therefore, we should fulfil the conditions that we are expected to fulfil, and follow the lines indicated to Sinnett:

But you ought to prepare for it. For much remains yet to break forth. You perceived, hitherto but the light of a new day—you may, if you try, see with K. H.'s help the sun of full noon-day when it reaches its meridian. But you have to work for it, work for the shedding of light upon other minds through yours.—*The Mahatma Letters to A. P. Sinnett*, p. 257

So that it really comes back to this, that if we make the right kind of effort in the way that so many lectures more able than mine have indicated to us during this Convention, and in the way that you will hear spoken of, I do not doubt, in the speeches that that are to be made now and on our concluding day—tomorrow, then we shall not, I think, have the slightest doubt that the blessing of the Great Brotherhood is upon every sincere effort, no matter how seemingly inappropriate, that is made by any individual to help on Their work. We know it, and I think we can all see that the wonderful success that has been attained by our Swedish Comrades in this Convention is a proof of the kind of support that we are discussing in this particular matter.

### PROGRESS

WHEN flesh and astral sheaths are shed,  
 When I am what the world calls 'dead,'  
 I would not have my being rest  
 For ever in Elysium blest;  
 Only such time as serves to calm  
 The spirit, and its cause rearm  
 With strength to face the coming strife,  
 Ere it retread the wheel of life.

Then would I fare me forth again,  
 A pilgrim in the world of men,  
 There to do battle with the strong  
 'Gainst sloth, and ignorance and wrong;  
 And scale, undaunted, crest on crest  
 Of earth life, alternate with rest;  
 Till men, transfigured, all have stood  
 Upon the peaks of Brotherhood.

—M. SYBIL TUSTIN

## H. P. Blavatsky in 1938

### ANOTHER ANGLE

J. M. PRENTICE\*

THE casual reader, as well as the deep student, must always feel that any approach towards the life and character of Helena Petrovna Blavatsky brings to one a strange feeling of wandering, or at any rate moving, in three worlds simultaneously. There is the everchanging and fascinating, not to say mysterious, background of the life of this wonderful woman, which takes one to strange places and far countries, to Siberia and Yucatan, to the great capital cities of the world, wherein she was able to move in the highest circles by reason of her exalted birth, of which she took little advantage and for which she cared no whit, to the personal friendship and constant contact with musicians, artists, diplomats — an ever-changing strangely designed background that contains hints of still more mysterious figures, the occultists and Mahâtman of the world. . . .

The second world is one of psychic phenomena, of the production of marvels, the writing of great volumes which illuminate the Cosmos and throw light on the deepest recesses of philosophy and which were seemingly beyond the intellectual powers of the woman whom the world saw only as a woman. A great scholar who was at one time closely associated with H. P. Blavatsky once told the present writer that in *The Voice of the Silence* there was more ground for wonderment than in any other fact associated with her life. "Here," he said, "we have three absolutely perfect little Buddhist sermons, authentic in texture and doctrine, which she was, you must understand, utterly incapable of fabricating from her own mental resources. Scholars like myself have searched everywhere to try and discover the source from which she obtained them, to retire

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\*National President, Australasian Section, T. S.

utterly baffled. *The Voice of the Silence*," he went on to say, "will live long after every other word she wrote has fallen to dust; it is a masterpiece that the world will one day learn to appreciate for its own sake and not esteem because it has her name attached, or any name for that matter — because it has a permanent place in Buddhistic literature and measures up to all the other world scriptures." In this world both casual reader and student must move warily. There is much that will never be completely revealed — at any rate for the time being, and H. P. Blavatsky in 1938 can never be completely comprehended, or measured by ordinary standards.

The third and most wonderful world of all is that bounded only by those high places where blow the cleansing winds of spiritual instruction that enable the real student to perceive the great vistas of past and future and to know that these are indissolubly connected. *The Secret Doctrine* is a literary Mount Nebo from which we may view the Promised Land. In this world we perceive at once our personal insignificance and our spiritual greatness. We see the Egypt of bodily slavery from which we have emerged — with taskmasters of passion and desire and personal acquisitiveness left behind — and the long, hard road of sacrifice and renunciation stretching ahead, to finish in a City of the Soul, where the gates open inward and not outward, from which we can only return when we are willing and ready to sacrifice everything we have attained for the benefit of Humanity. . . .

These three worlds are suggested in proper proportion in Professor C. J. Ryan's recently published *H. P. Blavatsky and the Theosophical Movement*, which should be in the hands of every Theosophical student. There is very little in it that is not already well known to most students, but the correlation of the facts is well done and provides under one cover information that hitherto was scattered widely. Without any forcing of the literary style the book leaves the impression of easy reading, and H. P. Blavatsky emerges as a solid figure, well depicted against the age in which she lived. Many of us would have liked the book to have been longer, with certain facets of life and character revealed in fuller detail, but

to have done this would have defeated the evident purpose of the writer — to provide a reliable pen portrait of one of the most fascinating, baffling figures in the world, to emphasize the universal nature of her labors rather than to tickle the palates of the curious, to indicate sources of information which the student may follow for himself. The position of H. P. Blavatsky in relation to the Theosophical Movement is adequately stated; the men and women around her are presented with justice and dignity; a flood of light is thrown on some of the more obscure happenings in Theosophical history.

A debt of gratitude is due to Professor Ryan for vindicating the correctitude of character, attitude and actions of William Q. Judge (which has been challenged by some branches of the Theosophical Movement) and at the same time correctly apportioning praise and blame to Colonel H. S. Olcott, co-founder with H. P. Blavatsky of the Theosophical Society, and its first President, (which has been completely overpassed, especially in times-past, by others).

In matters that inevitably might lead to controversy Professor Ryan has preserved a cool detachment that adds an impressive quality to what he has written. There is nothing partisan, no attempt is made to soften unpalatable facts, no artificial heightening of the highlights, no darkening of the shadows to produce a 'studio-portrait' — a clear, unbiased and fair-minded statement of as much as the average reader can absorb in order to form a clear mental picture, a visualisation of one of the Great Ones of the earth.

The student of Esotericism who is beyond the clash of personalities will be satisfied to let the book pass; he is not concerned unduly or too much with this or that — steadfastly striving to move without faltering in the third of the three worlds that H. P. Blavatsky's life suggests, he is willing to allow the ephemeral and purely personal matters to go by; concerned with realities and grateful to the great Teacher for the light she has brought, he finds only in this volume hints and suggestions of the steadfastness, the high impersonal courage, the quick sympathy and the willingness to help, that are the obvious characteristics of one who grows

steadily in fame and in spiritual grandeur. "So long as valor, memory and faith endure" there will not be wanting those who look to H. P. Blavatsky as the bringer of good tidings of great joy . . . and who only ask the privilege of co-operating with her in living the life she lived, in serving the Cause she served, in passing on the message of International Brotherhood, which alone today will serve for the healing of the Nations.

## The Fable of the "Members"\*

A. E. URQUHART

**A**ESOP, the wise and witty Greek writer who lived more than two thousand years ago, told in one of his pointed little stories, of an alleged quarrel between the various members or parts of the body, as to which ranked first in importance, each in turn boasting ridiculously of its superiority over the others. The story, of course, was intended to carry a lesson to some of the great men of the day, who were even then, in their personal pride and vain-glory, engaging among themselves, in the dissensions which ultimately destroyed the unity of Greece, and brought down her splendid civilisation to the dust. Yet the story has a much wider application than the temporary one for which it was written, for it illustrates the truth taught in Theosophy, that neither man nor any other being in all Creation can live to itself alone, but that all existent things are bound together by underlying laws of unity and harmony, which cannot be broken except under penalty of disorder, suffering and unhappiness.

To understand this fact, we turn to the Theosophical explanation of the structure of life, which shows that the entire Universal economy is built or arranged as an organic unity, each part being not only an essential adjunct to every other part, but also an essential component of the whole. This law runs throughout all ex-

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\*Reprinted from *Theosophical Forum*, July, 1938.



istence whether on the lowly scale of the atomic, physical structure of things, or on the higher phases of nature which we call consciousness and intelligence. Even in the structure and workings of the living human body, as Aesop so aptly discerned, this principle shows itself with striking clearness. Every tiny atom in the fabric of the body has its part to play in the well-being of the organ which contains it. Every organ likewise has its particular essential part to play in promoting the harmonious functioning of the body as a whole. Thus every lower part, by the very nature of things, serves all that is greater than itself. The greater reciprocates by being the link which holds each lower part in harmonious association with its neighbours. Health is nothing more nor less than the efficient operation of this fundamental law of spontaneous, mutual interchange throughout the body. Disease exists only when the law is broken.

The purpose of Theosophy, we repeat, is to point out the existence of certain basic principles or laws which run through the whole fabric of life. If this is so, then we should be able to discover the above described principle repeated in other aspects of our lives. Surely we cannot fail to do so. Consider for instance the example chosen by Aesop. Do you not see, as clearly as Aesop saw, that the laws of organic unity apply as literally in the life of a nation, as in the physical constitution of its individual citizens? In terms of the nation, you and I are the 'atoms.' Our hometown or county, in which we accept the burdens of civic duty is the 'organ' which we serve. The towns and counties, in their united aspect, make up the 'body politic' of the nation. Reciprocally, the national organisation returns benefit to the towns and counties by instituting and controlling educational, legal, and other general services whose application is wider than that of any particular town or county. The civic authorities, in turn reciprocate to the citizens in terms of local services, and the preservation of peace, law and order within their own areas. Thus the organisation of a nation is good or bad according to how well or ill it expresses these basic principles of mutual service. Peace, freedom, happiness, progress (the 'health' of a nation) exist where all parties

high and low, shoulder ungrudgingly the full burdens of their respective positions. On the other hand, poverty, strife, crime and discontent are the disease of the body social, arising where mutual service and obligation have been ignored, and personal greed, vain-glory, and self-interest allowed to hold sway. It was the beginnings of such undisciplined individualism that Aesop sought to stamp out in the civilisation of his own time. He failed, and the glory of Greece died out in internal turmoil. Are not our nations today (and likewise that wider 'nation' which is all humanity) suffering from exactly the same sort of trouble arising inevitably from unbridled self-seeking among all classes of the community?

The constitution of the family group expresses the same law of organic unity. So does the natural organisational system of a factory or a Theosophical Lodge, and a ship's crew, or a school. And in each case the penalties arising from undisciplined selfishness are the same, namely, chaos, deprivation, inefficiency, unhappiness. Remember also, that no organic unity of which we are 'part' (and we are all part of many such in our complex lives) needs to claim *all* our lives, *all* our service, for itself — only such part as reasonably belongs within its particular scope. Thus undoubtedly a large part of our lives must be devoted — and should be devoted, gladly and willingly — to the wide variety of duties proper to our age and stations. Yet an important part and particularly the part *within ourselves*, should remain free for the development of our own individuality. It is, if you like, our wider duty to the whole Universal Organism, that we should maintain a free mind, free thoughts, and a courageous experimental attitude toward the deeper things of life. To such a man, life may be full of duties, but he can never be a slave, for he has that which is beyond the reach of tyranny — a free soul.

"The Story of Jesus" — by G. de Purucker

See Back Cover Page

## “Man, Know Thyself!”

ARTHUR A. BEALE, M. D.

**W**HAT a mystery is man, what a miracle! Whether we stand silently in contemplation before the temple of the Delphic oracle, which bears the above injunction, or in awe before the Egyptian Sphinx — each making the same demand upon us — innately we know that there is a quest which man is destined to pursue. For that purpose we are here on earth, and each day, each life, brings us nearer the end of the trail. Each thought, each act, each success or failure, opens a new door, disclosing a new revelation for us.

The Human Kingdom brings an awakening of self-consciousness; but of what are we self-conscious? We might say, very little in the first stage; for as W. Q. Judge hints in *The Ocean of Theosophy*, the building of a memory is required before man becomes conscious of ‘personality.’ Man is born with a clean mental slate; he has no recollection of preceding events. Yet memory comes fast enough, impelled by experience in the Cycle of Necessity.

What is this memory but the subtle impress on our *personal* astral plane of the events of our life? For the requirements of sheer existence — the feeding on air and food — and the inrush of prânic forces or life-currents, bring once again the ‘children’ of our past existence rushing back to us, even as steel filings rush to the magnet: each of our past offsprings comes home soaked with retributive memories of past deeds, good, bad, or indifferent. Step by step a new vehicle grows, called by psychologists the sub-conscious self, but perhaps better described as a psychico-mental apparatus. Each life we have to build this up from the start; but in no short time it acquires respectable dimensions and we begin to think, act, and judge.

It is in the tender years of life that direction, *outside* guidance, and discipline are as essential as during the time when in the ances-

tral early Third Root-Race stage man required the overshadowing nurture of the gods. That is why the doctrine of free self-expression at this stage is so pernicious. Infants and children have very little to express other than the most primitive instincts of animal appetites, selfish cravings, and personal vanity, which if not curbed produce prigs and egoists, finally resulting in crooks and gangsters. This, then, is the time for parental care and love, and for the school-room; in fact for the guidance of maturer experience instilling self-restraint.

The child learns by imitation of wise example more than by unexplained precepts. How wise should be the child's preceptors! How little do we realize the import of wise training and discipline during our youth: perhaps we only realize it when much valuable time has been lost.

This, then, is the period of personal self-consciousness: it is the realization of the mighty 'I am I' — my dignity, my strength, my possessions — all *mâyâ* or illusion, however. But in the fulness of time (if it ever comes; some never seem to come to it) a new self-consciousness arrives, an expanding consciousness of duty to others, as part of ourselves, and with it a consciousness of responsibility, of power, of humanity, of choice. This is the dawn of *individual* self-consciousness.

This new inflow of consciousness comes to man during the period between seven years and puberty: a time one might speak of as the incarnation of mind, or ego-consciousness; a time when the ego begins to take control; the moment of illumination when the mental ego teaches, urges, suffers, and inspires. But we as personalities have free choice. If we listen to the mystic presence, seek its aid, obey its precepts, submit to guidance, all is well: we blossom into human beings and are ensouled, conscious. If we disregard it, seeking only the offal of personal gratification, then the impress of these delinquencies is made upon the very atoms of our being and they pass out as karmic residues, to abide the cyclic turning of the wheel: to come back to us for fresh assimilation.

So we come to see how memories stir up dreams, illuminated by imagination, forming pictures, and the whole built up into a

fabric of human life forming the basis of morality and ethics. With ethics comes responsibility, involving and shaping emotions into concrete human attributes, inspiring trends, building up destiny. Some emotions are depressing, some akin to warnings, others bring freedom, peace, and beauty in their wake.

Hence the personality with the body and its systems of nerves, circulation, lymphatics, muscles, etc., all interblended, forms the battle-ground of this mighty array of opposing forces. Into it are poured karmic elements: lives, life-atoms, all the phases of the prânic currents trembling in the nerves, blood, lymph, and air-streams: food for the internal glands called endocrines. From the endocrines tiny units are weaved called hormones, which are instinct with personality. Into these streams is suffused another and higher stream of consciousness, through avenues provided from higher sources, at the invitation of our best aspirations. Our spiritual mind may color the life-streams, shaping and changing them into spiritual instinctive creative impulses. So in the fulness of time a new Mind is formed, a vehicle for a Bodhisattva.

## Has Death Lost its Sting?

IRENE R. PONSONBY

**I**S death losing its horror for the normal man and woman? An article entitled 'Death Has No Terrors' by Lester H. Perry in *The Reader's Digest* for May, and a monograph 'Why Death?' by the late Joseph P. Widney in *The Los Angeles Examiner* of July 7th, would seem to justify this opinion.

Mr. Perry presents the *verbatim* testimony of eminent physicians and of several who have been resuscitated to prove that: "The veil between the two worlds is but a cloud and one passes through it imperceptibly." "The dying person slips drowsily away much as we all, hundreds of times, have drifted into sleep." "Dying is as painless as falling asleep." ". . . we will face it without fear and without bitterness, without reluctance and with-

out repining, without suffering, whether physical or mental; we shall find it, at the last, but a peaceful transition, an eternal change mercifully accomplished."

This is all absolutely true and has been promulgated by the Theosophical Society since the turn of the last century; for death — except that which occurs in accident and war, which brings special provisions of Nature's law of compassion into play — is no sudden, violently imposed, outward affliction, but the culminating apex of a more or less long period of inner self-dissociation and preparation for what to the weary, overtired, human soul is surely a joyous homecoming. We do not come to birth suddenly: physical and other processes precede our advent; so too, other preparations as well as physical ones, presage our passing from Earth. And the Earth-life whose keynote has been harmonious is followed by a serene and refreshing respite, whereas a life that has been dominated by conflict will give place to states of strife until the intense impulses have worn themselves out — for "as a man thinks, so is he" throughout the eternal pageant of Life.

With the refulgent consummation of a fine life's effort surging through him, and the prescience upon him of a benediction yet to be, Joseph P. Widney, scholar, philosopher, educator and writer, paused awhile, five days before his death at the age of 97, to share with his fellows the harvest of a noble character, to add to the inspiring example of a grand old age his stimulating intuitions, so that men's minds might be directed toward the majesty of Being.

Dr. Widney voiced the ancient teachings of the ages when he said: "Everywhere in the universe we find the law of eternal growth. It seems to be the same in every department of the universe — material, intellectual, and spiritual — and the pleasures of heaven would lie in the thought: I, too, am a sharer in the development of the worlds about me." ". . . Without death the drama of life would be a failure" for "the purpose of that drama is the making of a man; not simply for time, but for eternity." "Life as we know it upon this plane is to be lived by successive births and consequent deaths; the soul progressing and developing in accordance with the fixed and unchanging Law spoken in the beginning."

"Death is not a calamity! It is the greatest blessing to man that God has made."

These and many supplementary tenets are explained by Theosophy, which elaborates Dr. Widney's verities by stating that the change of death is partly due to a surfeit of life which assails the equilibrium of man's constitution. When the saturation point is reached, involution replaces evolution, assimilation follows absorption, until restored balance ushers the human soul into rebirth and further life-experiencing. In his present state of growth death is a necessity to the average human being who is but partially ensouled. As evolution brings about fuller human ensoulment, the unity of man will become unassailable and Earth-life will be, what it is now for the adept, the highest and most complete state possible to the composite being. Then by means of processes of radiation and irradiation man will dispose of and assume his bodies much as the cells of the physical body are changed regularly during the course of a single Earth-span.

Surely this is the answer to Dr. Widney's question? "Shall man be stopped in his intellectual evolution by the limited range of the possibilities of further investigations in the universe about him, because of the material limitations of the body through which, in this life, he must work?"



### What Good Sense!

We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likeness. If people will only let each other alone and go about their own business quietly all will be well. . . . It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.

— W. Q. JUDGE: *Letters That Have Helped Me*, Vol. II, p. 80

# Science and Research

*Conducted By C. J. RYAN, M.A.*

## Antiquity of Civilization in England

**W**E are at last, and only just in time, taking measures to preserve and protect the extraordinary stone monuments erected by our far-distant ancestors which serve to demonstrate their high degree of civilization and, perhaps, their knowledge of laws of nature of which we are now ignorant in spite of our scientific advances in the last few centuries. Stonehenge in Wiltshire, England, is now a National Monument, and far away in the South Seas, the Australian government has extended its protection to the so-called 'Little Stonehenge' a similar but smaller structure, and other megalithic monuments, on the Triobrand Islands, west of Papua. Chile has declared Easter Island a National Park, and other nations are taking measures to protect their irreplaceable monuments of unknown antiquity.

The exact age of Stonehenge has long been a subject of bitter controversy, but recent excavations and researches indicate that it was probably erected somewhat less than two thousand years B. C. About twenty miles north of Stonehenge stands the far greater and more magnificent prehistoric monument at Avebury. Unfortunately, it has suffered far more from vandalism, but it is now being carefully excavated and restored. Within the enormous outer circle of stones two smaller circles were formerly enclosed and two avenues of gigantic monoliths led away from it. Dr. Stukely, the famous 'antiquarian,' wrote in 1772, when Avebury was still in moderate preservation, that it as far exceeded Stonehenge in grandeur as a cathedral does a parish church.

The desecration of this marvelous temple, the largest of its kind in Europe, began in the Roman period and continued with increasing ferocity till the 18th century at least. Of the 300 enormous stones originally present only 16 were standing when the



archaeologists began their work about five years ago. The rest had either been broken into small pieces and carried away or *buried in deep holes*, covered with soil and ploughed over! The buried stones are now being disinterred, repaired where broken, and set up again. They vary in height from 4 ft. 6 in., to 18 feet, and when all is finished about 120 of the original monoliths will be in their places and concrete markers will indicate the positions of the destroyed ones.

Studies of bones, pottery, and snail shells, discovered near the sockets of the stones of the Great Circle at Avebury, have satisfied the archaeologists that it is older than Stonehenge, dating from about 1900 B. C. or rather later. Some think it belonged to a period in which Egyptian influences penetrated Britain.

Students of *The Secret Doctrine* will recollect that it says that some of the British megalithic monuments are enormously ancient and that initiate priests traveled from Egypt in early predynastic days to England, *by dry land* across what is now the British Channel, to supervise the building of "menhirs and dolmens, of colossal zodiacs in stone," etc. According to the most reliable researches as reported by Dr. F. E. Zeuner, Lecturer on Geology at Freiburg University (*Discovery*, 1933) the Channel began to sink about 8000 years ago, the tremendous scour produced by the invasion of the sea quickly cutting back the hills on both sides until the present chalk cliffs were formed. Land communication between the British Isles and Egypt would have been easy before that date, and it is well established that as far back as fourteen thousand years ago parts at least of Lower Egypt were inhabited by an advanced race, the Badarian culture, capable of making excellent pottery and fine linen — not savages by any means.

Of course there is a considerable interval between 1900 B. C., the probable date of Avebury, and, say, 6000 B. C. and the question naturally arises: Is there any authentic information to indicate the existence of Great Circles older than Avebury? Till now, this could not be conclusively answered, but the recent excavations have brought to light the most remarkable fact that the Great Circle of Avebury cuts right across the site of an older and rather smaller one! How many thousands of years this outmoded one may have

existed is not known, but its discovery confirms H. P. Blavatsky's claim of far greater antiquity for such monuments than the archaeologists were willing to admit in her time. Possibly it will also help to support the recent claim that an enormous Zodiac, about 4,000 years old, and many miles in diameter, can be traced in the terrain surrounding the ancient mystical and sacred Avalon, now Glastonbury, about forty miles from Stonehenge.

#### Evolution not Mechanistic

Three years ago we quoted the opinion of Dr. Frank R. Lillie, president of the National Academy of Sciences at Washington, that a living organism is not a mere congeries of physico-chemical reactions but is entirely unexplained by the 'scientific method.' Speaking at the June meeting of the American Association for the advancement of Science at Ottawa, Dr. Lillie went still farther, claiming that biologists can no longer accept the mechanistic view that life arose from crawling things in the sea up to man and the higher animals by physical and chemical causes, and that evolutionary theory is still in its infancy so far as explaining first causes is concerned. Living things possess *creative* activity and depart from mechanical routine, unlike physico-chemical analogies. These ideas are a striking sign of the times, especially as the assembled scientists accepted them without protest, though of course many of the 'die-hards' still hold to the old-fashioned view that physics and chemistry explain life and consciousness.

#### High Temperatures in the Stratosphere

Until lately there was every reason to believe that the warmest part of our atmosphere was that which is nearest to the surface of the earth. In proportion to the increase in distance from the surface the temperature was supposed to decline steadily until the intense cold of outer space was reached. For several years, however, researchers have found increasing evidence that after a certain distance of increasing cold — not less than 18 miles — the atmosphere gradually becomes much hotter than it is at the surface of the earth, attaining a temperature of not less than 200 degrees and probably many times that temperature before it again cools

down to extreme lows. This utterly unexpected discovery — apparently contrary to the 'laws of nature' as formerly understood before the new atomic theories were presented — is specially interesting to students of Theosophy because the existence of this super-heated shell or layer of atmosphere high above the earth was definitely mentioned by the Mahâtma K. H. in a letter to a correspondent written more than fifty years ago and published in 1923 in *The Mahatma Letters to A. P. Sinnett*. No scientist dreamed of such a possibility until quite recently. Such facts as these, recorded long before the revolutionary changes in modern physics, are unanswerable evidence for H. P. Blavatsky's *bona fides* and the profound knowledge of her Adept Teachers.

In view of the above, we draw special attention to the latest corroboration of the superheated region above the earth, just reported by Dr. B. Gutenberg of the California Institute of Technology, to the American Geophysical Union. He is one of the leaders in this research, and the matter is so important for students of Theosophy that we do not apologize for a lengthy quotation from the *Los Angeles Times*, April, 28, 1937:

Washington, April 27 (AP) — Echoes from explosions of the Navy's big guns show the presence of a superheated layer of air in the atmosphere, Dr. B. Gutenberg of the California Institute of Technology declared today. . . . he said that with a new sound-detecting instrument the reverberations of guns fired at sea off the California coast had been heard and measured over a distance of about 100 miles. . . . It picked up direct sound waves from the guns and in addition picked up secondary waves which were "too late for normal sound waves on an average of about one and one-half minutes"; Dr. Gutenberg said.

He described these secondary sound waves as unquestionably reverberations from the stratosphere, echoed by a layer of superheated air. In this case, the heated air acted like the walls of a cave or a building in which distinct echoes are heard, he said. Dr. Gutenberg said that these results "leave no doubt" about the echo layer in the stratosphere. He added that "in all probability the temperature increases in the stratosphere with increasing height, beginning at a layer about eighteen miles above the earth's surface." At higher levels the *temperature continued to increase above the temperatures measured on the earth*, Dr. Gutenberg declared, until it eventually merges into the intense cold of interstellar space.

### Prevision of Earthquakes by Animals

In *The Theosophical Path* for October, 1934, this subject was considered and many examples were given. It was mentioned that a Japanese scientist claimed that the sluggish catfish, when kept in tanks, showed unusual activity before a coming earthquake, the longest time being about six hours in advance. Dr. Felix V. Santos, zoologist of the University of the Philippines, confirmed this in July, 1937, reporting that in advance of local shocks the catfish, "lowliest and laziest of fish, in the zoological laboratory manifest amazing excitement. Three of seven catfish kept there, before a recent shock was noted, jumped out of the tank and were found dead on the floor." The seismologists do not deny that animals, especially parrots, cats, dogs, and sometimes horses, show uneasiness for hours and even days before serious earthquakes, but they have given no serious study to the problem. Why? Is it possible that they subconsciously feel that it might open avenues of thought about obscure psychological forces in nature which are still regarded as unauthorised? The common 'explanation' that faint sounds produced by minute earth movements, inaudible to us, excite animals to frenzy is absurdly weak, and does not cover the fact that *human beings* have felt great uneasiness hours before an earthquake without being able to give the slightest reason for their sense of impending danger. The writer knows personally a very striking case that occurred at Point Loma.

### Analogy in Astronomy

Nowhere is the great natural law of analogy — one of the foundation stones in Theosophical philosophy — seen more clearly than in the heavens. The same general plan is repeated from small to great, allowing for the necessary modifications arising from special conditions. Everything is in more or less circular motion. The satellites, the planets, and the sun rotate on a central axis; the satellites revolve round their primaries, the planets round the sun; many suns revolve round other and greater suns; and even our great Galaxy of billions of suns is turning round a center whose secret is not yet revealed. Our Galaxy itself is believed to be moving amid the

myriads of others like it. In this connexion a new discovery of considerable interest has just been made at Harvard Observatory.

Within the confines of our Galaxy numerous relatively compact groups of stars exist, like swarms of bees. Some contain hundreds of stars, others tens of thousands and even more. In a large telescope some of these groups are absolutely breath-taking in their magnificence. Though they are isolated in space like islands their component stars are *relatively* near each other, though their actual distance apart is measured in 'astronomical' yard-sticks.

The new discovery proves that the analogy mentioned above extends even to these 'clusters,' as the groups are technically called. A comparatively small cluster in Auriga has been found to be revolving round a neighboring cluster of much greater size! Instead, however, of its journey round the primary cluster taking about a month, as in the case of our moon and the earth, it requires about sixty million years. As the detection of such an apparently slow motion is extremely difficult, it may be a long time before other similar systems are found. An interesting problem now faces us: is our sun a member of a cluster of other solar systems revolving round some unknown but immensely powerful gravitational center? Perhaps we may find a clew to this puzzle in the Theosophical teachings?



On page 359 of this issue is a sample page of the Theosophical Calendar for 1939. It has been compiled by a devoted Theosophist and is offered at the nominal price of 25c. (1s) as a popular Christmas bargain. Printed on attractive and durable paper in six beautiful pastel colors it is already selling 'like hot cakes.' Put in your order at once to

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## IN THE TEMPLE — III

Extemporaneous remarks made  
in the Temple, Point Loma,  
at the Sunday afternoon public lectures

*We Call it Death*

**W**HY do we ignore Nature's message, repeated every twenty-four hours in day and night and every year in the march of the seasons — the message that the universal habit of all that lives is a rhythmical withdrawal from the outward form to the inner, invisible worlds? Nightly — for how many millions of nights now? — human beings have lain down to sleep, have left their bodies to lie at rest and have gone — how, and where, few are wise or conscious enough to know. In no form that we can see with our present senses, and nowhere that we can yet chart a road to. And with waking comes return to the world we do know.

Every year the great elms and maples in northern climes stand naked to the bitter winds, "stripped of all that summer and love had dowered them," as the Canadian poet, Archibald Lampman says, but, as he continues, "tameless, beautiful still and gracious, grandly ungrieving." And every spring the branches again put forth garments, the bare brown hillsides again wear their gay attire, everything feels life pulsating anew and seeking form. Are human beings the only living who cannot find a new body after the longer rest, the perfect sleep which we call death?

Why can't dying be as natural as being born? Autumn is as beautiful as spring. Some there have been who understood and consciously followed the process. I read of a great man who reproached friends who came to commiserate him in his last days, saying "I'm not sick, I'm only dying." When we actually live in our inner principles, when we have got them to functioning and know it, dying may become as simple as shaking the dry leaves off a branch. Theosophy is hastening the day when man shall be at least as tranquil as a tree about shedding these outer habiliments and as conscious as man should be in collecting the best material for wear in his next life on earth.

— M. M. TYBERG

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## ORIENTAL STUDIES — VII

## BRÂHMANISM

ABBOTT CLARK

THE object of all activities of the Theosophical Society is to promote the spirit and practice of brotherly love, mutual understanding, and kindness, and to revive and make active in modern life the spiritual truths underlying all religions, and thereby to elevate the lives and characters of men and women to the point where universal brotherhood would be the natural expression of their thought and feeling, and unbrotherliness would be unthinkable.

One step in the right direction is to study the common spiritual basis of all religions and thus to remove the religious bigotry and prejudice which cause so much misunderstanding and friction.

The subject of the present study is Brâhmanism, the oldest known religion. It is not our object at present to treat of Hindûism — the social and more or less perverted religious systems and practices that have grown up in India.

We are interested in the religious thought of ancient, not modern, India. The Theosophical Mahâtmans are of the same order and class as the Vyâsas and Rishis, Sages and Seers, who produced the Vedas, Upanishads, the *Bhagavad-Gîtâ*, and other great Indian religious and spiritually philosophical literature. Being sensible as well as spiritual and intellectual men, they work with the tide of evolution, the crest of which is now in the West.

Theosophy and the Theosophical Movement is the name and form under which the Ancient Wisdom is now known. Theosophy is the *Âtma-Vidyâ* and the *Brahma-Vidyâ*, the Self knowledge and Divine knowledge of modern times, cast in language comprehensible to the modern mind (semi-scientific), answering modern needs and problems and shorn of Oriental obscurities. Theosophy is the *Śruti* or revealed word for the new race and the new age.

Brâhmanism is a mystical, transcendental, religious philosophy. It is founded upon the oldest publicly known religious books — the

Vedas, the dates of whose origin are lost in the mists of time. The Orientalists, great and learned European and American scholars, with the Western point of view, date them at from a few hundred to a thousand years B. C. Hindû scholars, who probably know their own religious traditions best, date the Vedas at nearer ten thousand years B. C., while occultists trace their origin to the Atlantean or the earliest Aryan times.

The authorship of the Vedas is credited to Vyâsa; but there were many Vyâsas, twenty-eight or more, each of whom composed one or more of the Vedic hymns or other religious literature — each in his respective era.

It is interesting to note how the Vyâsas succeed each other. When a great Teacher comes in a declining cycle, as did Christ, there is little possibility of carrying on the successorship. The conditions do not favor or perhaps even allow it. But in a rising cycle, as now in the West, when the aspirations and the intelligence, the moral and spiritual elevation are sufficiently sustained, there are disciples trained and fitted to carry on and maintain the Work, and to continue the teaching in its purity. There have been many such eras.

As in Greece, Egypt, Persia, China, Ancient America, and Central Asia, so in India for countless centuries, there were Vyâsas, Rishis, Sages, Initiates all, to expound and elaborate and even to improve the teachings.

The Vedas are four in number, the *Rig-Veda*, the oldest, on which the others are founded, the *Yajur-Veda*, the *Sâma-Veda*, and the *Atharva-Veda*.

They were composed and taught and repeated orally for centuries or millenniums before being written down and compiled in their present form by Veda-Vyâsa on the shore of the sacred lake Mânasa-Sarovara (variously spelled), in what is now western Tibet. This district and much of western-central Asia was once called India.

The *Rig-Veda* (Sanskrit *rich*, praise), or Veda of Praise, is composed of 1028 hymns and songs of praise to the gods.

The *Yajur-Veda* (Skt. *yaj*, sacrifice), or Veda of Sacrifice, is



composed of selections from the *Rig-Veda*, variously selected and arranged for sacrificial rites and ceremonies. Sacrifices were and are offered to the gods for all sorts of purposes: as an act of devotion and worship, to obtain benefits and favors, for propitiatory purposes, and even for curses. For the simple daily worship, flowers or fruits are offered, for greater favors some special treasure or money or jewels. At some Śiva temples, and to Kâlî or Durgâ, Śiva's consorts, there are blood sacrifices of goats, sheep, chickens, or bullocks.

The *Sâma-Veda*, or Veda of song, is composed of some 1549 mantras, ritualistic, ceremonial, and magical selections. These are in both prose and verse and are used for meditation — "inaudible muttering."

The *Atharva-Veda*, named after one of the teachers, is sometimes called the *Brahma-Veda*, because it describes the nature of Brahman and how man attains thereto. It is of much later date and more philosophical than the other three Vedas.

The songs and stories of the Vedas are often so childlike in their simplicity and beauty that they are mistaken by European Orientalists for fairy-stories of creation. Being unable to conceive of the inner worlds and their inhabitants, the Orientalists laboriously explain them as just "the primitive mind of man glorifying the phenomena of nature." But hundreds of generations of Hindû Rishis, Seers and Sages, have considered them as our learned mathematicians do Einsteinian equations, and spent their lives in expounding and amplifying them.

Apparently the Vedas are nothing but mythological stories, but actually they contain an account of the conscious operations of the creative Gods and their hierarchies of helpers — the architects and builders of the cosmos and all the 'construction crew' of intelligences, from elementals up.

All the universe is conceived of as spiritual and conscious and every operation and law of nature, inner and outer, visible and invisible, is described as the activity of gods and other more or less advanced beings, who acted as any intelligent beings might act under similar circumstances.

The gods of the early Vedic hymns are not the familiar gods, Brahmâ, Vishnu, and Śiva. The trinity of gods in the Vedas are Agni, Vâyu, and Sûrya — crudely translated as Fire, Wind or Air, and Sun. But the word Fire is used as the outward expression of an inner essence which is warmth and life, light and intelligence. The word Fire is used as by the Fire-Philosophers and even by the Christians when they say "For the Lord thy God is a consuming fire," (*Deut.*, iv, 24). Vâyu is used as the Greek Pnuma, Breath, Spirit. The Vyâsas conceived of the Sun, not as materialistic Science does, as a mere physical or electrical body in the sky, but as the outer robes or vehicle of the Solar Deities whose vital energies animated and electrified the solar system into a living organism and whose Intelligences guided the orderly processes which established and maintain the harmony within the System. The Ancients conceived the sun and other heavenly bodies as we do a man, i. e., not as a physical body alone, but as a congeries of energies guided by intelligence — the mind or intelligence being the most important part.

A sample of the Vedic stories will be of interest to the student as showing the poetic beauty and imagery with which profound truths can be clothed. Those who have studied what happens to the composite nature of man after death as described in *The Secret Doctrine*, and *The Esoteric Tradition*, will appreciate and enjoy the following from the *Rig-Veda*, x, 16; it is addressed to the deceased:

Let thine eye go to the sun (Sûrya); thy breath to the wind (Vâyu); to the earth or to the sky go with thy several parts, into the waters or into the plants, as best beseems, . . . But this man's unborn part convey, assuming thy most auspicious forms, to the abode of the righteous.

Note the exquisitely beautiful reference to that part of the man that never was born. How many of us have ever asked ourselves what part of us was born and will die, and what part of us has neither beginning nor end and therefore never was born — in the meaning of this text? And how much of ourselves is qualified to go to heaven? Elsewhere in the philosophy it is stated that all of

the man that belongs to the earth goes each part to its appropriate place and transmigrates or reimbodies itself there. All that is of the nature of goodness, truth, and beauty goes to heaven, for, "Never to an evil place goeth one who doeth good."— *The Bhagavad-Gîtâ*, ch. vi.

At death Pûshan, one of whose titles is 'Lord of the Path,' the Vedic Psychopomp, or shepherd of the souls of the dead, who knows all the paths of both earth and heaven, conducts the wayfarer, the soul, both to the abodes of bliss and again to earth.

May Pûshan guide thee hence, the wise, the universal shepherd. . . . Pûshan knows all the abodes; he guides us safely, carefully. . . . Pûshan is born on both the paths, that of heaven and that of earth, and goes back and forth between both, knowing the way to the happiest abodes.— *Rig-Veda*, x, 17

Unlike the Greek Psychopomp, who conducts the souls of the dead to a gloomy underworld, Pûshan conducts them through the airways of the soul to regions of light and beauty.

Again, from the *Rig-Veda*, x, 14, addressed to the deceased:

"Go forth, follow the ancient paths on which our Fathers went. . . . the two kings shalt thou behold, Varuna and Yama,\* where they revel in bliss. There join Yama and the Fathers, where every wish is granted in the highest heaven; free from blemishes enter thy home there, with a new and shining body clothing thyself."

As I collate and understand certain Vedic texts: At death, Pûshan, the Vedic psychopomp or shepherd of the souls of the dead, who knows the way, takes "that part of the man that never was born" to the first heaven where he enjoys the fruits of his good works on earth to the full measure of his deserts; then to the second heaven where he enjoys a greater degree of felicity; then to the third, and to all the heavens, each in turn, in each of which he enjoys a greater and ever greater degree of supernal felicity; and finally to the portals of the sun, where he enters and abides with the gods — the solar divinities. Finally, Pûshan conducts him back to the earth by the same route, and a new child is born.

Out of, and founded upon, these Vedic Hymns has grown the

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\*Varuna is the god of the Waters of Space, Ākāśa; Yama, the god of Death.

most elaborate and most voluminous religious and philosophical literature in the world. During thousands of years hundreds of generations of Rishis have spent their lives in commenting upon, expounding and interpreting or adding to the Vedic stories. There are the Brâhmanas, the Śâstras, the Purânas, and the Upanishads, not to mention other classes of literature. The dates of these works are unknown. The Hindû mind is timeless, attaches no importance to time, dates nothing. So, the Orientalists class this literature in the order of its quality — from the simple to the more complex and profound or perfect — as they see it. That is why it is ordinarily given in the order above mentioned.

The Brâhmanas are a complex development of the Vedas. Two facts of historic human interest stand out in the course of this literary cycle: Two schools arose under opposite leaders, one called the Black School and the other the White School. The origin of the divergence was that a pupil turned against his Teacher and founded a School of his own and the resulting spirit of inharmony within it gave the body which he led the quality and name of 'the Black School.'

Great numbers of Śâkhâs or schools of interpretation of the Vedas arose — many hundreds in the interpretation of the *Sâma-Veda* alone. Some accounts say there were between one and two thousand of these Sâma-Vedic Śâkhâs with their clash of argument and opinion. Compare this with modern Christianity which can only boast of three or four hundred different sects.

Above the babel arose the voices of some of their greatest Rishis challenging the people to loyalty and faithfulness. "If a man gives up his own customs and performs others whether out of ignorance or covetousness, he will fall and be destroyed," they said. In a broader sense the Buddha said: "Respect the religion of other men; be true to your own."

The Śâstras are constituted mainly of works on Law, though the word Śâstra simply means book. It is applied to the body of books on Law — all kinds of law, divine and human, sacred and profane, ritualistic and domestic. In the Śâstras group are also included a few books of other character.

The Purānas and the Upanishads constitute a distinct advance on all other Brāhmanical literature, being profoundly philosophical and religious and occultly scientific. The Purānas are supposed to have been eighteen in number, although none, with the possible exception of the *Vishnu-Purāna*, exists today in any approach to a perfect form.

The Upanishads are variously given as having been 108 or 150 in number. They are essays of lofty religious, philosophical, and metaphysical character which form the basis of the most enlightened faith of India. They explain the essential nature and spirit of the universe, and, like the Purānas, treat of the character and nature of the gods; of their bringing the manifested universe into being by the process of ideation and emanation; of the cyclic course of evolution of the universe and everything therein contained. The idea is that every manifested thing, visible and invisible, from elemental and atom to solar system, from men even to the gods themselves, all evolve, not by chance nor by blind mathematical or mechanistic law, but by inherent energy guided by intelligence; and the manner and details of this evolution are poetically, allegorically, or philosophically described.

The Rishis of this later and more advanced date distinctly pointed out that there are two Paths as trodden by men of different grades of evolutionary development, both of which should be known and understood: they are the Higher Path and the Lower Path, or the Slower Path. The latter is the path trodden by the great majority of men; by the good citizen who discharges his duties in the world and is bound by earthly attachments, as well as the man who is bound by devotion to the creeds and forms of religion, such as the ceremonies and sacrifices prescribed by the Vedas, or the dead letter of any religion. The followers of religion take a long winding course of evolution. The Higher Path is the Chela Path, trodden by the strongest and noblest of men. It is a path of self-determined and rapid evolution, motivated by impersonal and all-pervading love and thoughtfulness for the welfare of others. It is the path of the inner light which leads to Self-knowledge, *Ātma-Vidyā*, and to Divine Wisdom, *Brahma-Vidyā*.

The efflorescence of Brâhmanical literature is called the Vedânta — which means the end or perfection of the Vedas, the highest form of Hindû thought.

There are three schools of the Vedânta: the Dwaita, or dualistic school; Adwaita, or the non-dualistic school; and the Viśishta-adwaita, or modified non-dualistic school, which is somewhat between the other two. The Avatâra, Śrî Śankarâchârya was the greatest expounder of the Adwaita school.

In the later Brâhmanical literature the principal Vedic gods, Agni, Vâyu, and Sûrya, are replaced by the more familiar trinity of gods, Brahmâ, Vishnu, and Śiva. The word Brahmâ comes from the Sanskrit root *brih*, to expand. Brahmâ is the masculine supreme creative god of the universe. Vishnu, from the root *vish*, to pervade, is the all pervading and preserving principle of the cosmos. Śiva is the god who destroys but to regenerate on a higher plane.

Philosophically speaking, Brâhmanism, like the Esoteric Philosophy from which it sprang, is neither Monotheism nor Polytheism, Idealism nor Dualism, but contains and includes them all. In this philosophy Deity is both immanent and transcendent — Immanent because it pervades, animates and sustains the vast whole of the manifested universe; Transcendent because superior to and not dependent upon manifestation.

There is one fundamental divine principle and many manifestations; one Life, many lives; one Fire, many flames; one Thinker, many thoughts. The whole manifested universe is the thought and manifested thoughts of the hosts of Gods, an emanation of their essence, animated and sustained by the circulation of their life and vitality, and inspired and guided onward and upward by their wisdom.

In Brâhmanism the creation, evolution, and dissolution of such universes follow each other in orderly, progressive succession, as day follows night. This progressive manifestation and dissolution of universes is poetically called "the days and nights of Brahmâ."

*Seven to Seven-Thirty:*

Theosophists Around  
the Breakfast-table

*They go on Talking about Theosophy and Character*

R.— We said such a lot about character the other day, we must have thought we had talked the matter out, but it struck me afterwards that we really didn't go very deep after all. We went no deeper than one's relations to outer circumstances in this life. We haven't taken into account those undercurrents of character that are carried through from life to life. To me it seems that in every soul an inner alchemy is going on, and all we see outwardly is the more or less base metal that is turned out in the eternal effort to forge the pure gold.

V.— I like that way of putting it. Life is a furnace for cleansing and purifying. I've often thought that some people whose whole life seems to be a struggle with ill-health or poverty or adverse conditions are sometimes the strong ones who have dared to enter that furnace. Having perfect physical conditions of well-being may not be the most desirable or most important thing in the ultimate.

O.— Madame Blavatsky says somewhere that the strong are given strong trials — it is the weaklings who are born with a silver spoon in their mouths.

H.— One can imagine a Teacher perhaps feeling more concerned over a disciple with whom all is going too smoothly than over one who is going through some form of suffering that is giving him the opportunity to weave the fiber of character, as G. de P. expresses it.

M.— All our Teachers have told us the same thing: that it is through suffering that character is formed. But of course we can't suffer *all* the time; and I think that the way to meet periods of comparative ease, good fortune, happiness, is to refuse to be lost in the enjoyment of them, but to be untiring in work for others that calls for some measure of self-sacrifice.

A.— That *is* suffering — or rather there is a certain pain to a part of the nature in the effort, and in the sacrifice of its desires. I mean that sacrifice and effort fulfil the function of suffering — only so few of us are resolute enough to give ourselves enough of that kind of discipline. If we were, we should not need suffering to help us to attain.

I.— That makes me think that it isn't suffering per se that is essential, but that the soul should rise to a mastery over every situation, pleasant or unpleasant.

O.— The strong and optimistic may not need to suffer, or if they do suffer for others and for their own further development, it's a joyous suffering, in any case free from fear and despair.

M.— It's certainly rather short-sighted of us, isn't it, always to wish our friends nothing but good fortune and happiness? It seems instinctive with us to hope that those we love will be shielded from the shocks of life and will only know its sunlight and peace.

V.— Do you realize that within our life-time we have seen a whole weak generation sprung from that idea? The parents did too much for the children and forgot to teach them that they themselves — I mean the children — had obligations and duties that belonged to them.

A.— I remember. There was a fad about letting children direct their own lives, so as to develop 'personality,' as they said.

V.— Well, they soon had a race of young people who were utterly self-willed and spoiled and irresponsible.

G.— Edna Ferber's *So Big* illustrated a situation like that. Do you remember this mother who had worked and slaved for her boy to save him from hardships such as she had endured in her girlhood? She made his path so easy for him — and in the end the boy himself awoke to the fact that he had no stamina at all to meet life with. He was just — 'So Big.'

I.— Isn't that a recognised thing in many families? Sons of rich men whose whole path in life has been smoothly paved before them — ? Who was it that said that a family of distinction was rarely heard of after three generations? It was the pioneer of the family who rose to distinction by his own efforts — the founder



of the fortune or whatever it was, that was the really strong character among them, not those of his descendants who basked in the glory that he had created.

R.— Have you read Urquhart's article on Self-Gratification in one of the recent *Welsh Forums*? He points out that the pursuit of self-gratification "by increasingly inglorious means," as he says, is one of the chief trends just now in our civilization, because every type of self-indulgence is made so easy, even for the poorest man. And the result of this, he shows, is that people are living in a 'spiritual vacuum,' in which all sorts of nightmares and fears are creeping in — the fear of war, and the distrust of one nation for another. It's an indictment — but an illuminated one. You really ought to read it.

G.— That Welsh Section is Kenneth Morris's monument.

H.— Yes, he was a *mānasaputra* to Wales all right.

I.— Talking about character: look at those Welsh miners in the Welsh Section. They have hardly a thing that makes life outwardly worth living, and yet they've taken hold of the Theosophical work with a will and made it a real thing in their lives.

V.— I have to go in a minute, but while we're still on this character theme I do want to say one thing which to me is the most important point for people everywhere to consider. There seem to be some people who base their standards of behavior on how they appear in others' eyes, rather than upon their own innate sense of right. It helps them to get along in the world, I suppose. But in the Theosophical work things simply cannot be that way. Each one of us must stand on his own feet in perfect sincerity, it seems to me, otherwise the Work is weakened. For instance, I have often thought that the Leaders or Teachers must feel their work handicapped if they find that their workers are acting simply to please the Teacher and neglecting to use their own intuition and judgment.

A.— Yes, if the worker only had the higher discrimination to know whether his own judgment was good or not. There could be quite a pitfall, I think, in the worker depending too much on his own ideas.

H.— Well, we know how the Master K. H. felt about it. I have just been looking up that passage in *The Mahatma Letters to A. P. Sinnett* — letter fifty-five, I believe it is — where K. H. warns Sinnett against any kind of hero-worship as regards himself. You remember it?— he says, “. . . learn to be loyal to the Idea, rather than to my poor self. When something is to be done never think whether I wish it, before acting”: and then he says he is far from being perfect or infallible.

O.— And yet that thought of personal independence doesn't want to be carried too far. Some people, you know, are naturally self-willed and opinionated, and if there wasn't something to restrain them there could be no organization or co-operation or learning from Teachers at all.

V.— It isn't personal independence that's meant at all, I think.

I.— *Impersonal* independence might express it better.

M.— For my part, I *cannot* see how any right-minded person who is enthusiastic for Theosophy, *and* working impersonally, could misinterpret the Master's words to mean any kind of self-will or egotism. We know perfectly well that our Teachers are not going to ask us to do anything that is against law and right, and that is the basis of our trust in them.

V.— Nevertheless, I maintain that first and foremost the worker must be true to himself, to his own inner convictions. If in rare cases or momentarily he seems to differ with the Teacher, I am sure in the end things will work out better, because the worker has been honest with himself.

G.— And I am equally sure that such a course would never lead to anything but a superficial disagreement, because in all essential matters the true Teacher is inevitably allied with the pupil's own higher nature.

H.— It's simply a matter for common sense, and not a lot of heroics. For God's sake! what are we pupils for if we cannot take ourselves for the best there is in us, and hold ourselves to that! *Then* our higher intuitions will be aroused, and we shall be capable of real co-operation.

G.— And in the *long run*, I am sure the one who stands firm to his own convictions will prove to be a much more useful instrument for the Teacher to work through, because he will have more stamina and self-reliance, while the more apparently adaptable one will actually be less dependable when the need comes to act on his own initiative for the Work. He simply won't have the initiative — he will have been a leaner.

M.— But even the leaners are probably so because they haven't yet found their feet. I believe that their devotion will carry them far, and that in time they will overcome that deep-seated lack of self-confidence in their own higher natures that makes them fear to trust themselves.

R.— Here we are, talking about two distinctly different types of people — the weak and the strong. But I don't look upon people that way. To me, *character* means whatever a person *is* — good or bad — at any moment; do you see what I mean? Therefore you can't speak of a *weak* character or a *strong* character, because the apparently strong have great weaknesses, while the weaker or less forceful ones often have great patience and endurance.

H.— We are all so complex and composite. A friend was remarking to me only the other day that even our individual acts are hardly ever wholly good or wholly bad. We have mixed motives for nearly everything.

L.— Whew! It's all very difficult, isn't it? To make the grade nowadays you practically have to be a contortionist: you have to keep your back to the wall, your ear to the ground, your shoulder to the wheel, your nose to the grindstone, preserve a level head, and keep both feet on solid earth.

H.— To say nothing of putting your hand to the plough. But you needn't expect us to believe, L., that that all came out of your own head. I happened to see it in my brother-in-law's agricultural paper.

L.— Oh, well, it's none the less brilliant for all that. But getting back to solid stuff: there's another interesting point that we've been discussing lately, and that is — the change in human character that seems to take place from one generation to another. Why,

the children, for instance, that we have to deal with today are not at all the same as those of our own generation. They have ever so much more sophistication, and know all about things that we never came to know until we were in our twenties at least.

*M.*— Everything moves so fast, things are actually telescoping. It's simply the Kali-Yuga, of course. That quick change of the generations, for instance —. Have you read Ruth Suckow's novel *The Folks*? It's one of those long modern novels that goes on and on with the annals of one family, but it shows this phenomenon: the individuals of several generations living side by side, each in an entirely different world — the world of its own consciousness and tradition and so on.

*O.*— This quick change in character in the generations may be true to a degree — apparently. And yet the fundamentals of human nature are not much changed. There is a change taking place, of course, in this age of transition, but I should say it is in the *manifestations* of human nature rather than in the fundamentals. We might call them changes in the *fashions* of, say, education, deportment, psychology.

*I.*— The *noticeable* changes are superficial, but the elemental passions are the same.

*H.*— Even the standards of beauty don't seem to have altered much. In ancient Greece, for instance, gentlemen preferred blondes: at least they made their most beautiful statues to represent the blonde type.

*G.* (primly) — Miss Helen, that will be quite enough.

*H.*— Oh, wait! I really had something sensible to say. You needn't speak only of the elemental passions, Mr. I. I'm sure the inborn religious instincts — I mean spiritual yearnings — are the same now as ever they were.

*O.*— We might say that religious instincts, as totally distinct from religious forms and observances, have not greatly changed.

*H.*— The virtues described in the *Gîtâ* — forbearance, charity, harmlessness, and the rest — are the very virtues people are striving for today and hold in most veneration.

*M.*— It's a captivating thought, isn't it, that people have been

having the same problems and struggles for ever and ever, and always will have. Do you realize —? It's like the Stone Age. There's always a Stone Age going on, if you know where to look for it.

*I.*— In the sense of an aboriginal age? As for instance the Bushmen of the Kalahari?

*M.*— Well, yes, in the sense that there wasn't ever a time when civilization and barbarism weren't existing side by side — at least since we became human millions of years ago. There wasn't ever a time when there wasn't a humanity plodding along in the same old way — in essentials, I mean.

*G.*— But not the same old peoples. Those who were the former humanity, say in a former Life-Cycle, graduated and became the Adepts and Dhyân-Chohans to the humanity in a succeeding Cycle.

*O.* (with a learned frown) — That may be all very well as between the larger cycles, but from Great Race to Great Race the same humanity does change its nature. We, for instance, are supposed to be the Atlanteans — Fourth Race men come back — and look how different even our bodies are from the heavy gross vehicles of those days. And it must be that our whole type of thought and aspiration has been evolving at the same time.

*R.*— Just as a child grows up, and has different ideals in each one of its phases.

*H.*— Not exactly different ideals — but a more complete unfolding of its innate spiritual genius, I would say.

*G.*— Either in a race or in a human individual.

*R.*— No wonder Mr. Judge said it is the work of eternity to mold character. We can't possibly express more than a small portion of all that is in us in any one life.

*M.*— A lifetime is the wink of an eye. . . . How grandiose the whole sweep of it is. When the Leader speaks of character as that which is unrolled, unfolded, from what is stored up within — bringing into expression all the wealth of divinity that is already there waiting — he means much more than anything we can sense in this small sphere.

*I.*— He means — the Universe. No wonder it takes manvantaras — mahâmanvantaras — to accomplish it.

## THEOSOPHICAL ACTIVITIES

**European Convention, Visingsö, Sweden.** From reports received from many who attended from Holland, Wales, England, and Sweden, this Convention in all ways seems to have been outstanding. This feeling of spiritual upliftment combined with practical and helpful suggestions can perhaps best be expressed in the words of Dr. A. Trevor Barker, former President of the English Section, who wrote in a private letter to a friend: "The Swedes were simply wonderful. . . . You will hear all the description of events from others, so I will concentrate on my own impressions. A glorious triumphant success from beginning to end, and dear Torsten's tremendous and unabated spiritual will active to the end and afterwards. There was real harmony on the Island. . . . Really these Conventions are just Sat-Chit-Ānanda—pure Bliss." Readers will remember that Ing. Torsten Karling, since 1935 President of the Scandinavian Section of the T. S., passed away last August 17th, less than three weeks after the close of the Convention; but he was able to attend most of the sessions lying on a couch in the lecture-hall, and officially to open and to close the proceedings.

The Convention schedule outlined in THE FORUM, July, 1938, was followed almost without variation, the general plan being to devote the morning hours to the presentation by the various speakers of the different themes, and then in the evening to hold forum-discussions on them. Professor Osvald Sirén occupied the Chair at the opening session, and first called upon Mr. A. E. Urquhart, President of the Welsh Section, to read the Leader's Message to the Convention (see leading article this issue). Dr. Trevor Barker then spoke on the subject "How a Study of *The Mahatma Letters* throws light on the period 1880-84." He was followed by Professor Sirén (while Dr. Barker took the Chair), on "Why did the S. P. R. report of 1886 become so disastrous for the T. S. and what saved the remnants thereof?" That closed the forenoon session; and in the evening questions were asked and replied to by the speakers and others. THE FORUM hopes that space may permit some of these, and other questions and answers at the Convention, to be printed in future issues.

On the second day, Mr. J. H. Venema, President of the Netherlandish Section filling the Chair, called upon Mrs. Venema for the first address, on "Why So Many Different Theosophical Societies?" She was followed by Mr. Ben Koske on "Is the Phenomena-hunting Period Definitely Ended?"; and Mr. Karling (read by Miss Sirén) on "Does a survey over the past history of the Theosophical Movement open some reliable perspectives into the future?"

The next morning Mr. Herbert Lewis, President of the English Section,

took the Chair. The speakers and their subjects were as follows: Mr. J. H. Venema, on "The Rising Tide of Theosophy: A vindication of H. P. Blavatsky's work and message"; Dr. H. Groot, of Bussum, Holland, on "The scientific explanation of the influence from celestial bodies on earth-life and human affairs"; and Mr. Urquhart, on "The place of intellect in life." The evening, as before, was given over to forum-discussion.

With Mr. Fred Lindemans of Rotterdam, Holland, in the Chair the next morning, the session opened with an address by Mr. Charles Källström in Swedish on "The Universality and origin of some of the Christian Symbols and Dogmas." An abstract of this in English was distributed beforehand among the audience. He was followed by Mr. Hans Malmstedt on "Heredity according to Theosophy and Modern Science," illustrated by pictures drawn on the blackboard. The next speaker was Mr. Stoddard of Manchester, England, on "The origin and the evolution of the mammals, according to *Theosophy and Modern Science*."

On the fifth day of the Convention, Mrs. Klara Kirsebom, Vice-President of the Scandinavian Section, occupied the Chair. Mr. Harald Källström spoke on "Theosophy and Modern Theology." He also spoke in Swedish, but listeners had the aid of an English résumé handed to them. Dr. A. Trevor Barker followed with an address on "The Masters and the Theosophical Work of our Days"; and then Mr. Lewis and Mr. Peter Flach (the latter of Stockholm) spoke on "The Guru and the Chela." A very fine question-and-answer meeting was held in the evening.

With Professor Sirén again in the Chair the last day's sessions began with an address by Dr. H. Groot on "The real basis of Universal Ethics." Then Mr. Fred Lindemans spoke on "The Chela Path," and finally Professor Sirén gave the concluding address on "Initiation," after which Mr. Karling spoke the "Closing Words" which have been printed in this issue.

Reading the reports of this European Convention one feels something of the devotion, harmony, and aspiration that pervaded it from beginning to end, and in the transcription of the excellent addresses one gathers something of the great intellectual and spiritual reinforcement this sharing of one's deeper thoughts with all those present must have meant. THE FORUM hopes as time and space permit to be able to share these addresses with its readers.

**New Charters Issued:** To 'Harmony' Lodge, Los Angeles, on September 6, 1938. To Boskoop Lodge, Holland, on September 26, 1938.

**Convention in Holland.** The annual Congress for the Netherlandish Section, as mentioned in our last issue, was held at Utrecht, on Sunday, July 10th. Writes Mr. Jan Goud, President of the Utrecht Lodge: "We had a large hall and there were several hundred members and guests. The hall was beauti-

fully decorated with green and flowers; there was good music, and a really fine atmosphere. *The Nieuwe Rotterdammer Courant* had a long report, also *The Utrechtsch Dagblad*. We quote from the latter (translation by Miss J. Boekhoudt):

"In Tivoli\* yesterday a well-attended congress was held of the Netherlandish Section of the Theosophical Society, the Headquarters of which are at Point Loma, in California. The President, Mr. J. H. Venema of The Hague opened the congress, reading a message from the Leader of the Society, Dr. G. de Purucker, in which he stated that these national conventions had as much his support and interest as the international conventions, and that in spirit he would be one with the participants.

"In the morning hours three speakers gave expositions of Theosophy as a philosophy of life.

"Mr. H. Oosterink from Hilversum spoke on: 'Theosophy as the basis for ethics.' The Theosophical way of thinking has confidence in a power that in all things there is a striving for improvement. In contrast to the basis of thought of many modern people who consider the universe as being dead and desolate and think it to be created as purposeless as the milliards of life-forms from the plant- and animal kingdom, whose destiny does not interest them, the speaker put the Theosophical teachings, which do not leave without answer any problem of life.

"Mr. F. Lindemans from Rotterdam spoke on: 'Initiation and our daily life.' To be a real Theosophist and wanting to become one, we have to go through initiations. Of the Theosophical initiations the main one is that which initiates one into the secrets of life. All that we see of the world does not lie only outside, but also within us. The only real initiation lies in standing in the midst of life, with our spiritual eyes open and willing to let go what does not deserve any longer to be clung to.

"Mr. Utermark from Huizen then spoke on 'Majesty.' He compared life to an expedition of tourists through a snowscape to the top of a mountain. After the difficult climbing follows the at least as tiring descent. It is the noble and courageous, the understanding and wise, who know how to perform well this descent. Happy are those who know how to perform it with majesty and to whom it will be no surprise.

"After the noontime interval an open forum was held, in which questions on Theosophy and the Theosophical Movement were answered by members of the Board and others. After this two speakers briefly discussed the subject: 'Our Work and Youth.'

"Miss Van Weydom Claterbos from Blaricum said she did not believe in the existence of a division between the younger and the present generation.

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\*A well-known hall in Utrecht, where concerts, assemblies, etc., are held.



The former really follows in the footsteps of the older people, though they are not always willing to acknowledge it. The older people have to work along with the youngsters with love and confidence and show them how great a respect they have for the teachings of Theosophy and what confidence they have in them. By the attitude of the older people the younger ones have to feel the reality of these things and then will these younger people be attracted by Theosophy of itself.

"Mr. Hagedoorn from Rotterdam typified the work of Madame Blavatsky as the bringing of healing to mankind. The aim of Theosophy for young people he defined thus: that it has to be prevented that ever in the future healing should be necessary. The main thing is that one must be able to keep the young people awake. One should try to keep the young people just as receptive as the very young children are who are not satisfied with things as they see them around them; whereas the older people have for long ceased to marvel about things.

"The last subject at this congress was: 'H. P. Blavatsky and the Theosophical Movement.'

"Mr. J. H. Goud from Utrecht cast a glance at the past and into the future. He described in a bird's eye-view the life of Madame Blavatsky and reminded all that she brought with her a magic word: Brotherhood. If that had been understood well no war could have come. Yet she gave more, which cannot be spoken of in public. She asked for no reward. . . . The attacks on her personality still continue; but one should put the study of her works against that. For the future the speaker wanted to put his ideal higher than perhaps will be attainable: . . . a federation between all men of good will, . . . a Chair of Theosophy at one of our universities; in every family, besides the Bible, *The Secret Doctrine* of Blavatsky; and in the schools Theosophy as an obligatory subject. It may be that the younger people will live to see these things happen.

"Mr. J. G. Crabbendam from The Hague spoke on: 'H. P. B. and our present lodge-life.' This last speaker recalled to memory the war to the death Madame Blavatsky led against dogma in the church, and thus against all churches, against dogma in science, and thus against all who clung to materialism and selfishness. When we give calm consideration to all this, we see sharply outlined in our consciousness the sacred duty to protect the teachings that came to us in this way and to pass them on unsullied, as a subject for constant study. No duty would be more difficult to fulfil if we had not at our disposal that magnificent instrument, built by those who came after her: that world-body of which the local lodge forms the soul.

"The various parts of the program of this congress were alternated by piano and violin music by two musicians. At the end the assembly sent a cablegram with greetings, love, and devotion to the Leader at Point Loma."

## BOOK REVIEWS

*Purify Your Hearts.* A "Discourse for a Special Occasion," the first of three "Edifying Discourses in a Different Vein" published in 1847 at Copenhagen. S. KIERKEGAARD. Translated from the Danish by A. S. Aldworth & W. S. Ferrie. The C. W. Daniel Co., Ltd. 7s. 6d.

SOREN KIERKEGAARD had brought out about twenty Edifying Discourses before he began a new series of Three Discourses in a Different Vein with *Purify Your Hearts* in 1847, dedicated to "that individual . . . whose sense of responsibility means for him a responsibility before God and an act of profound decision." These Three Discourses he meant to be more specifically Christian than the earlier ones; but Kierkegaard was one of the few in his time who perceived and stated that the Christianity of the Church in modern times, and primitive Christianity, the teachings of the New Testament, are two different things. We find that his "real Christianity" is, in fact, the basic religious truth at the heart of every religion; there is no mention of a personal Deity, nor of salvation through belief in Christ as Savior; God, to Kierkegaard, is the supreme Reality, the One, who, being One, is All; and, through the eternal in man himself, man can effect union with the One, and live with "undivided will" in harmony with the Divine Purpose.

In *Purify Your Hearts* Kierkegaard has in mind particularly an individual

who, in despair, has turned from the life of the senses, who has wandered away from the Divine and seeks a way to return. Two guides there are for those who wander, or halt, or hesitate: Contrition and Repentance. The author's analysis of repentance is a searching one:

"Repentance must be the act of a collected mind, that can dwell on it for its own edifying, and so produce new life from itself, and not become merely an event of which the forlorn survival is a mood of plaintiveness."

Kierkegaard does not teach that it is any gain that guilt should be entirely forgotten; he sees the true gain is the transformation of remorse into something ever more deeply inward, that finds consequences saving and punishment a blessing—even as the Theosophist faces the results of wrongdoing, which he recognises as his Karma, and wrests from his experience needed tuition.

*Confession*, following on Repentance, Kierkegaard sees as putting on the restfulness of meditation in unity with oneself; and this holy ceremony of unity with oneself is to be performed in the Silence, "the deeper the silence

the better." His phrase, "a talker who speaks without confessing" is an apt one. Any double-mindedness, any self-deception whatever, renders impossible that unity with oneself which makes for purity of heart or the "undivided will" to do the Good.

Then comes the most relentlessly searching series of tests of any one's motives in relation to willing the Good. This passage pierces deeper than morality, challenges the most naked sincerity in self-analysis, leaves no hole or corner for evasions or excuses to crawl into, is a spiritual tonic for any one who falters on the Path to Union with Divinity. For the man who passes these tests there is knowledge of the true value of beauty, which once appealed only to the senses, of virtue, which once was merely part of a system of morals.

Part III of *Purify Your Hearts* deals with the fundamental condition for *Confession* as defined above, namely, that a man should be conscious of himself as an individual eternally responsible for all that he has said and done and thought, able to speak by himself, with himself, and to himself, as in the Divine presence. Conscience, says Kierkegaard, would make of each an individual; the very self-restraint by which he becomes aware of himself as an individual preserves him from adopting the judgment of the crowd, from "the mediocre comfort of making common shipwreck together," from "the evasion evolved in being one of many." Here we find the Danish philosopher a hundred years ago advocat-

ing that deepening of the religious life which in the urgency and confusion of human conditions today is recognised by thinkers as the best and only means of stemming the tide of mass psychology which is sweeping humanity to an unknown bourne. Kierkegaard's thought is so profound, so searching, that it is for no one time; it reaches the underlying unity of all life. He preaches *the human duty* of consciousness of individuality and pictures its joys, no solitary ecstasies however.

"It is not required of thee to withdraw from all life, but, quite the contrary, that consciousness must maintain, and make significant and shine through, thy conduct of life."

In the passages concerned with the attitude to work, to suffering, to means and ends, to the perils of exclusive combinations, to the disposition towards others, the earnest reader can find specific directions for self-chastening.

Further acquaintance with the philosophy and religious teaching of this "preacher without a pulpit" who, when he died in 1855, was little known outside Scandinavia, makes it clear why, today, when his writings have been translated into German, French, Spanish, Italian, Russian, and English, they are looked upon as the most profound Christian influence. A rift in the clouds overhanging Europe is surely this recognition of one whose appeal is to the Divinity *within* every human being.

— MARJORIE M. TYBJERG

*The Serial Universe.* By J. W. DUNNE. The Macmillan Co., New York, 1938. \$2.00.

THIS book, first published in 1934, is a sequel to *An Experiment with Time*, which we reviewed in our May number last; so that the general subject has been dealt with. In this number the theoretical part is amplified and applied to an interpretation of physics. Mr. Dunne views the subject-object relation in epistemology as an infinite regress; applying this to the experiences of a physicist, we regard the physicist as fixing an arbitrary boundary between subject and object, between what is external to him and what forms part of himself as the observer. If this boundary is set farther back, then a part of what previously was subjective becomes now objective. This is illustrated by the actual fact that physicists, formerly content to examine objects of sense, are now examining the senses themselves, thus transferring a part of the observational process across the boundary from subjective to objective. They find that there are phenomena which cannot be observed without disturbing them by the very act of observation. According to a school of Idealists, the co-operation of subject and object results in the sense-object or phenomenon; thus the phenomenon is partly dependent on the observer, and no phenomenon can be purely objective.

Mr. Dunne's serialism is to some extent an analysis of consciousness, and his various time-orders answer to the Theosophist's various planes of consciousness. According to a Theoso-

phist, the percipient self acts through a series of different egos on different planes; and this corresponds to what Mr. Dunne says about the different time-orders on which the observer may function. But Mr. Dunne's system is not merely idealistic and metaphysical, for it had its start in an attempt to explain certain indubitable phenomena, and finds support in certain ascertained physical facts. And this reminds us of the Theosophical teaching that all manifestation takes the dual form of subject and object, spirit and matter, energy and inertia, or some similar couple. The Theosophical world-view is neither idealist nor materialist. It recognises these terms as interdependent and inseparable, regarding them as existing only by contrast and as being twin aspects of a one reality. Life, manifesting itself as spirit-matter, is one way of expressing it. Consequently Mr. Dunne is not merely analysing mind, but he is also analysing whatever may be objective to mind. So he claims experimental support for his theory. The fact of prevision cannot be questioned; so those who dislike the author's theory are at liberty to find an explanation of their own.

As regards what is said about infinite series, we would enter a caveat. While it is true that we cannot know the law of a series from inspection of a single term thereof, it does not follow that if we know two terms we can know the law. The numbers 1:2 may belong to the se-

ries 1:2:3:4: . . . , or to the series 1:2:4:8: . . . ; and Cayley has shown (*Encyclopaedia Britannica*, 9th ed., article 'Series') that an infinite number of series can be formed beginning with the terms 1:2:4:8. H. P. Blavatsky warns us (*The Secret Doctrine*, I, 329) that what is said about the relation of subject and object and sense-object does not necessarily apply to all planes of consciousness. We all have a tendency to push a principle too far, thus framing an ideal system, introducing into Nature a rigidity foreign to her infinite variety, like an indefinitely produced straight line.

The two most interesting features of Mr. Dunne's philosophy are his explanation of prevision and the assurance of immortality which he claims. As to the former, if an observer can function in different time-orders, in which the sequence of events is differently geared (so to speak), then he may during sleep be able to see events as present, which in his waking life would belong to the future. And we may say the same by using the words ego functioning on different planes.

The crux is the question of free will and predestination. The apparent irreconcilability of these two is probably due to our imperfect analysis of our own consciousness — an analysis which can hardly be other than imperfect so long as our reasoning faculty is operating on only one plane. Some find satisfaction in the thought that what is foreseen is not a certainty but only a high probability, and that thus the possibility of interference by the will is not excluded. As to the question of immortality, we should prefer to speak of the idea intended as 'timelessness.' Where there is no time, there can be no ends nor beginnings; so that an ego (or observer) standing outside time could know no death. But we can form no conception of timelessness so long as the element of time enters into our thinking process; we should have to stop thought (as we know it) in order to experience such a condition. ("The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."—*The Voice of the Silence*, by H. P. Blavatsky.)

—H. T. EDGE

*South West Africa in Early Times.* By HEINRICH VEDDER. Oxford University Press: London, Humphrey Milford.

THE translator and editor, Mr. C. G. Hall, says that while this book contains much historical information it is not a history in the strict sense. However, it contains an immense amount of historical data as well as ethnological facts collected with immense pains and, as the author says, "many things unknown even to the very people who have made the coun-

try's history or are making it today." Its chief interest to the Theosophical student (unless he happens to be a resident of South Africa) lies in the information supplied about the so-called 'primitive' religions of the principal tribes of the South West, religions which show traces of degeneration from far superior modes of thought as well as the persistence of the lower

forms of Atlantean sorcery. The belief in dangerous spirits is universal, particularly in the obsessing of the *kâma-rûpas* of the recently deceased. The Herero nation believed in a God of Heaven, but he could safely be neglected as he was always kindly disposed! The ancestral spirits, were a very different thing; they could help or hinder and required attention or mischief would ensue. Efforts were made by every tribe to keep the ancestral spirits quiet by elaborate funeral and other ceremonies.

Nearly or perhaps all of the South-Western tribes have or had a definite idea of a Heavenly Father of some kind and of a future world of happiness, in some cases guarded by dangers. The Bushmen, the most miserable of the tribes, have an extraordinary wealth of myths and survivals of ancient tradition. Dr. Vedder points out that the Bushman's Supreme God is not so much to be feared as considered an "impersonal, spiritual force, to which no name is given, but which acts with the sureness of a law of nature. We call this force Fate, and it is this conception which comes nearest to the Bushman idea." Surely this is a definite relic of the former world-

wide teaching of Karman? The Ovambo tribes have a philosophy which includes three planes of being, three degrees of existence, an upper and a lower world in addition to this earth. Of course, sorcery was practised almost universally, although nowadays it is being checked by the advance of civilization.

Dr. Vedder gives some attention to the tribal languages, especially to that of the Namas and the Hereros. He carefully describes the four distinct clicks of the tongue which are the great obstacle to anyone attempting to learn the Nama language. The Hereros have a melodious and exceedingly rich language, with a most complex grammatical structure. The author says that it "provides such a variety of shades of meaning that the language may be regarded as a work of art of highest order"! How did such 'primitive savages' originate a magnificent language, in comparison with which the language of the cultured and highly civilized Chinese is so simple in structure and uncomplicated? Surely this is another proof of the degeneration of some great antique civilization!

— C. J. RYAN



Books reviewed in these columns may be ordered through Theosophical University Press, Point Loma, California, or Theosophical Book Co., 3 Percy St., London W. 1, England.

## PERIODICALS REVIEWED

CANADIAN THEOSOPHIST (Adyar) August. J. A. Toren, head of the 'Young Theosophists' of Vancouver wonders why more young people are not coming into "the Society." He says that a recent questionnaire in the U. S. showed that the economic problem was the most interesting and that religion was the least, and draws the conclusion that the purely religious presentation of Theosophy is not practicable at present. "Science has risen to the position of the Son of God." Surely this is the very time to press the ethical and spiritual aspects of Theosophy when tens of thousands of people are turning in despair from conventional religions and mechanistic science to foolish and dangerous emotional and psychic cults and practices for consolation? The scientific aspect of Theosophy is highly important, but it is incidental—a tool—in comparison with the appeal to the higher nature of man, "the incurably religious animal"! Solving the economic problem will not settle the underlying sources of unbrotherliness with which Theosophy deals.

We regret to hear that *The Canadian Theosophist* has to appeal for \$500 a year more than its normal resources in order to keep going.

THE ARYAN PATH (U. L. T.) Aug. The main topic of this issue is the super-physical which is treated from different aspects by competent writers. Professor K. Sastri, of Calcutta University, shows that according to San-

kara the Upanishads teach that in deep, dreamless slumber, when all the senses suspend their activities (the sushupta state) the wise man profits by the activities of the Inner Self which produce beneficent effects in the waking state. Frank Pyle testifies from first hand experience that the Negroes in West Africa possess other means of communication over long distances besides the "tom-tom" system. These methods would be called 'occult', and he believes that we have at least temporarily lost these powers through the too rapid advance of what we call 'civilization.' B. P. Howell calls attention to the need of promulgating "the true philosophy of Man and Nature before the on-coming wave of Sorcery is upon us," and R. B. Pinglay discusses the scientific basis of the widespread belief in the Evil Eye, and the difficulty in overcoming its effects.

THE THEOSOPHICAL MOVEMENT (U. L. T.) July. W. Q. Judge's "Telltale Picture Gallery," and H. P. Blavatsky's "Reincarnations in Tibet" are reprinted. We regret to hear of the death of Judge N. D. Khandalavala, one of H. P. Blavatsky's friends and supporters from her earliest days in India.

THE AMERICAN THEOSOPHIST (Adyar) August: contains reports of and resolutions passed at the recent convention of the American Section of the Adyar T. S. A decrease in membership of 113 during the year was reported,

and it was found necessary to increase the dues for membership. Neither in the Summary of Official Proceedings of the Board of Directors, nor in the general reports, was any mention made of the harmonious Fraternization Convention recently held in Boston by members of various Theosophical Societies, including many Adyar members. It seems strange that this truly Theosophical activity should be ignored.

THE HIBBERT JOURNAL, July, 1938. In "Towards a New Liberalism," M. Alderton Pink mentions the English attribute of preferring action to speculation and of adjusting policy to existing circumstances rather than to a preformed theory. But this cannot go on for ever, for some backbone of principle is essential to continuance and stability. In the absence of such a principle, many young Englishmen, finding no use for any form of Fascism, are turning to Communism. Hence it is necessary to find a satisfactory Liberal program to satisfy the demand for definiteness in policy. He then reviews Madariaga's *Anarchy or Hierarchy* as a source of principles on which to found such a policy by judiciously reconciling the claims of individual freedom and of discipline. In "What India Thinks about the League," C. F. Andrews maintains that, while India is skeptical as to the League's political performances, it would welcome a League devoted to the expression of an international moral conscience. A new instalment of Loisy's "Was Jesus an Historical Person?" is devoted to combating the views of M. Couchoud, who makes Jesus a myth and accuses Mar-

cion of turning the myth into a historical narrative. Loisy can never tolerate the notion that the tremendous and enduring force of Christianity can have sprung from nothing more than a set of figments. There was an Avatâra of some sort, whatever his real name and date may have been. "Needless Schism," by R. A. Edwards, shows that Wesley tried his best to prevent a schism, but the attitude of the Church left him no alternative, and the schism has since become inveterate. Can it be healed? "The Cosmic Process as a Voyage of Discovery," by Dr. W. H. Norton, a geologist of Cornell, is a breezy remonstrance against imposing hard-and-fast theories on the cosmos. "Organic evolution is not regimented." He considers various such world-views, and regards them as mere facets of reality. "The physicist bows humble before the mystery of the atom." —H. T. E.

BUDDHISM IN ENGLAND (London) May-June, July-August, 1938. *A Survey of the Mahayana* by Dr. Daisetz Teitaro Suzuki gives a clear exposition of the causes of the present day neglect of Mahâyâna Buddhism by the peoples of the West as well as by Buddhists in India itself. Dr. Suzuki points out the deeper values and spiritual vitality of the Mahâyâna in contrast to the Hînayâna Buddhism; and tells us that the best forms of Buddhism are a living spiritual and cultural force in China and Japan. The Chinese found in the Mahâyâna Buddhism something akin to the teachings of Lao-Tse. The gradual assimilation by the Chinese of the Buddha's higher



teachings is herein described; and we learn that Mahâyâna Buddhism as taught by the Buddha in India became in China on the one hand Zen, Kego, and Tendai, and on the other hand Jodo, the doctrine of the Pure Land. As Dr. Suzuki says:

"Thus we can see that Mahayana Buddhism is not confined to the Buddhism of Nagarjuna and Asanga and other philosophers of Indian Buddhism; it refers to a historical process still in forward movement which started in India from the creative genius of Sakyamuni Buddha more than two thousand years ago, and which, spreading itself north-eastward, reached China and Japan, and in these latter countries has produced several great schools of thought which are still in active movement and ready at any moment to shoot out something fresh and vital. This 'inexpressible' (*acinta*) and 'inexhaustible' (*akshaya*) Mahayana really deserves the serious study of the student of Oriental thought."

In the July-August number in *Characteristics of Mahayana*, Beatrice Lane Suzuki writes of the main doctrines expounded by the Mahâyâna Buddhists in contrast with the Hînayâna Buddhists. The principles discussed are (1) Causation, Karma, Non-ego; (2) The Buddhist Doctrine of Knowledge; (3) Tathata, Nirvana; and (4) Trikaya: The Three Bodies of the Buddha.

The Mahâyâna teaching of Nirvâna is the fuller and more esoteric and harmonizes with the Theosophical teaching on this subject. Nirvâna is a

state of Reality and the consciousness and intelligence and peace of that state transcend our human understanding. It is not merely a state wherein the man is extinguished and freed from future lives on earth. As Mrs. Suzuki points out, the Mahâyâna teaching is positive, whereas that of the Hînayâna is negative.

THE THEOSOPHIST (Adyar) June. The June issue is devoted to Science. G. N. Drinkwater discusses the many statements of natural facts given by the Master K. H. in 1882 which were highly unacceptable to scientists of that time, but which are now fully recognised. Miss E. W. Preston tries with some success, to harmonize the diagrams in *The Secret Doctrine* of the "Pedigree of Man" with the latest findings of Anthropology. "The Expanding Universe," "A Fourth State of Matter," are titles of other interesting articles.

July: is mainly a Scottish number, dealing with the origin of the Scots, historical topics, occultism in Scotland, and so forth. G. N. M. Tyrell, one of the investigators of the University of London Council for Psychical Investigation, describes their experiments in telepathy, and declares that the proportion of successes eliminates the chance explanation. These careful scientists worked by different methods from those of Dr. Rhine at Duke University, but their results were about the same.

August: Miss Preston continues her series of papers on Anthropology, dealing this time with the problem of the increase of the earth's population

which she believes has reached its maximum. If so, we need not fear the tragic possibility of over-population. This article is written from the standpoint of Adyar Theosophy, and refers to such matters as "the last 'ship-loads' of egos reached the earth about 75,000 years B. C.," and speaks of *Mercury* as the next globe (E) on which mankind will incarnate! We find it difficult to sympathize with deductions drawn from such premises, which are not found in the teachings of the Masters or of H. P. Blavatsky — in fact, some of them are diametrically opposed to these.

We are glad to hear that a strong movement is rising in India to abolish animal sacrifices in temple worship. A recent instance in which "the maximum of cruelty" was reached has aroused widespread indignation. The Government is powerless to intervene, but suggests that the Provincial Legislative Councils can do so.

NEW UNIVERSE, No. 6. July. In the last number of this lively and very readable little journal Mrs. Hastings exposed the slanders on H. P. Blavatsky in B. Roberts's *Mysterious Madame*, and in this issue she makes a horrible example of a certain Rebecca West who wrote a particularly ferocious and ill-informed attack on the

great Theosophist in the form of a review of Roberts's inglorious extravaganza. We fancy that lady will find it hard to explain away some of the charges brought against her by her hard-hitting critic and that a discreet silence will be her only possible reply! Mrs. Hastings is particularly happy in her exposure of the coarse and brutal suggestion that H. P. Blavatsky was not morally clean; she shows that her sexlessness was actually proverbial among all who knew her. "The Friends of Madame Blavatsky" organization, a militant independent body formed to defend the character of the Founder of the Theosophical Movement in the 19th century, is growing apace, to judge by the six columns of names already enrolled. Mrs. Hastings announces that she is working hard at the third volume of her book, *Defence of Madame Blavatsky*, in which she tackles the "formidable Solovioff Jericho." Solovioff was a leading (and discreditable) witness for the opposition and thoroughly deserves the exposure and castigation which he will assuredly receive at the hands of H. P. Blavatsky's 'defence attorney.' This number of the *New Universe* is adorned with two attractive portraits of H. P. B.

— C. J. RYAN



**Correction:** In THE THEOSOPHICAL FORUM, August, 1938, appears on page 117, line 19 from the top: "Divide it by 3<sup>8</sup> or 6,561, . . .". Please read: "Divide it by 3<sup>8</sup> × 10<sup>-3</sup> inches or 6.561 inches, . . .".

# March

See p. 329

- 9 **Thursday** Keep your opinion and I mine as steadily as ever. Only give me thy hand. I do not mean embrace my modes of worship or I embrace yours. I have no desire to dispute with you one moment. . . . If thy heart is as my heart, if thou love God and all mankind, I ask no more. Give me thy hand!  
— JOHN WESLEY
- 10 **Friday** Love is the cement of the universe: learn to forgive, learn to love. Each of you is an Incarnate God.  
— G. DE PURUCKER
- 11 **Saturday** I have been growing, developing, through incalculable myriads of millenniums. All these experiences of all these lives have gone to the making of the soul stuff or the spirit stuff that is I. . . . I am this spirit compounded of the memories of my endless incarnations.  
— JACK LONDON: *The Jacket*
- 12 **Sunday** The pursuit of omnipotence and omniscience. . . . Evolution is that pursuit and nothing else. It is the path to Godhead. A man differs from a microbe only in being further on the path.  
— G. B. SHAW: *Back to Methuselah*
- 13 **Monday** Through veil of soul and moon and tree, he saw the unseen Universal Will, the One which binds, includes, and is all things.  
— SUSAN GLASPELL: *The Road to the Temple*
- 14 **Tuesday** So shall I fight, so shall I tread,  
In this long war beneath the stars;  
So shall a glory wreath my head,  
So shall I faint and show the scars,  
Until this case, this clogging mould  
Be smithied all to kingly gold.  
— JOHN MASEFIELD: 'A Creed'
- 15 **Wednesday** Hence shall I pass, approved,  
A man, for aye removed  
From the developed brute;  
A god, though in the germ.  
— ROBERT BROWNING: 'Rabbi Ben Ezra'

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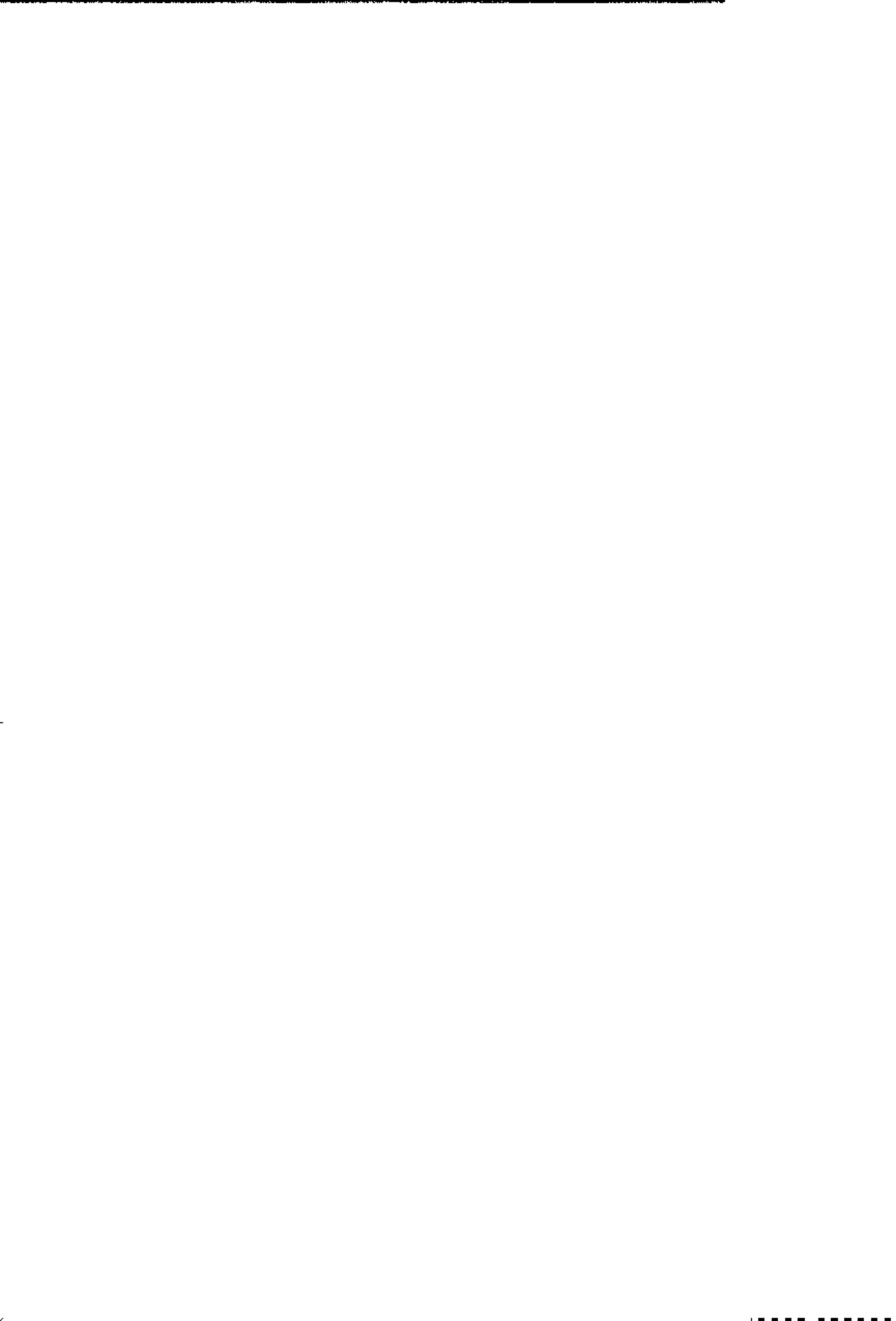
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# THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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## THE T.S., A LIVING, GROWING ORGANISM

**E**VEN the most wonderful magician of words leaves his audiences cold unless he have in his mind, and send forth from his heart, something which is intrinsically grand and ever-perduring. Spiritual and intellectual grandeur is what we Theosophists, students of our God-Wisdom, long for: we long to embody in ever greater fulness the ancient Wisdom which we have received as our holiest possession, so that we may give it, as far as we may and unadulterate, to others who have hungered as we have hungered for it.

We of the Theosophical Society are not mere parrots, mere word-repeaters, repeating the grand thoughts of men long dead, or again, merely quoting from certain Theosophical books that we love and revere and that have been written by H. P. Blavatsky, the Envoy of the Masters of Wisdom. We are not mere parrots, I say; and in this we try to follow H. P. Blavatsky's instructions, trying to develop ourselves inwardly so that, as she pointed out in her wonderful *Key to Theosophy*, we shall become strong men and women, strong spiritually and intellectually, men and women of incorruptible character with independent ideas of our own, born

of the Wisdom-Religion if you will, but nevertheless illumined with our own native genius as far as we can evoke and draw upon this last.

This is not egoism; it is in fact the exact opposite of egoism; and again, it is not putting oneself forward as an authority in spiritual things. When a man has reached the stage where he will accept truth wherever he finds it, and perhaps at whatever cost to himself, he has indeed grown inwardly, and then it becomes his duty to give of what he has gained to others who know still less than he. Furthermore, and this is a most important thought, it is precisely because he himself, through his studies of Theosophy has grown at least somewhat inwardly, that he comes to appreciate the fact that there are other men who know as much as he does — aye, much more, mayhap. He then *understands*, and does not merely accept the verbal statement, that we are all students, but students in differing degrees of understanding. This means that we do not stand still, blindly satisfied with the noble work done by those Theosophists who have preceded us in time and work, although none more than we revere these our predecessors in the Cause. The Theosophical Society were a mere farce, an imposition on human hearts, if it were not based on the principle of essential progress, collectively and for the individual, implying that each individual each day goes a little farther forwards and upwards towards our common and sublime objective.

The Theosophical Society, please remember, is composed of all the Theosophists who unite to make it. There is no organization more worthy nor superior to the men who compose it; it is precisely the men who compose it who make it. The standing, spiritual and intellectual, of the Theosophical Society is gaged by the men and women who compose it, and it will be just as low or just as high as we individuals make it, because of what we are ourselves. To the degree that we as individuals follow with fidelity the grand and beautiful instructions which we have received, to the degree that we show in our own lives how much inner growth we have achieved — otherwise, what we ourselves have learned and have grown to, and having learned are prepared to pass on

to others: to *this* degree will our Society be high or low, and will retrograde or march steadily forwards.

May the gods in high heaven ever prevent, through our efforts both collectively and individually, the Theosophical Society from becoming a mere sect, depending upon a book or books, however grand this or these may be in themselves; may they prevent our pretending to live alone on the Word received from our predecessors; but may we continue to grow from within ourselves and become independent thinkers and workers steadily raising the level of ourselves and therefore of the Theosophical Society. Let our beloved Society continue for ever to be a living, growing organism through which pulses the inspiration of our blessed God-Wisdom. We can best render our homage of immense reverence and devotion to our Teachers, higher and lower, by striving to improve ourselves as individuals, as individuals to advance ourselves in all things great and good, and as individuals to become independent, strong characters. If we can do this, then we shall for ever be able to retain and to manifest to others those principles of conduct which have ever graced the lives of the noblest of our predecessors, and this likewise will insure that our Theosophical platform shall be ever free, growing, in all the best senses of the word, and therefore becoming ever more truly a nobler platform for the elaboration and dissemination of Theosophy to the world.

It is results that the world looks for, and not talk; for it is a mere truism to state once again that the world is weary of talk without action, of professions without their expressions in the lives of the professors. If the Theosophical Society is not to drift on some mere sandbank of thought, however noble that thought may be, and even based on our own Theosophical ideas,—if the Theosophical Society is to grow and to become for future ages what it was destined to be, it is in our hands to make it so by *ourselves* making ourselves ever truer exponents in our lives, and in our independent but ever loyal thinking, of the Wisdom-Tradition that we have received from our Masters. — G. DE P.

*[Further thoughts on the same subject will be considered  
by the Leader in our January issue. — Eds.]*

## The Hill of Discernment\*

A. TREVOR BARKER

**A**T this season of the year we begin to look forward to the vigorous new life that will come to birth within a few short weeks. Often Theosophical students experience many difficulties and find it hard to maintain their grip on the things of the spirit during the dark days of November, when the spiritual currents that flow from the Great Lodge are at their lowest ebb, this period being at the end of the six dark months of the Sun's Southern journey, which is said to be under the dominion of Yama, the God of Death. The sternest battles with self often fall upon the soul at this time, and many feel themselves to be isolated, with their feet rooted in terror to the ground. The great ensnarer Doubt, causes them to wonder if they will ever hear again the beat of the wings of the Great Bird sounding anew the Aum through the cosmic spaces, calling their spirit to that new birth which those with any mystic perception, almost invariably discover taking place within them round about the Sacred Festival of the Winter Solstice.

Men generally recognize quite easily the rhythmic sweep of the cosmic cycles: the moon with its periodic influence on all forms of life, the rise and fall of the seasons, the ebb and flow of the tides; but it comes as a new thought to many that this cyclic Law, which is universal in Nature, has its direct application in the life of the soul and its unfolding. No state of spiritual inspiration, nor indeed of consciousness, ever remains with us permanently, and the highest vision gives place inevitably to periods when it is not always easy to see the Pathway before our feet, and these are the testing times of faith. We can climb the pathway to the mountain tops and walk there, serene perhaps in the consciousness of work well done, but the road will inevitably descend again into the valley, and well for us that it is so. One of the most valuable lessons that comes to us as we travel onward, is the equanimity and detachment that

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\*Reprinted from *The English Theosophical Forum*, December, 1937.

come from the recognition that there would be no peaceful valleys if there were no hills on each side of them, and we thus learn to accept both the mountain of difficulty and the valley of fulfilment, and realize that even the pleasant vale can be shadowed and dark until the sun rises over the mountain tops to chase away the terrors of the night.

Shall we not have faith in the Law then — faith based upon knowledge and checked by experience, which gives us the certainty that periods of the greatest darkness are always followed by Light; and if we feel prone to forget this, is it not just then that we should reach out for the strong hands of those who are nearest us in spiritual fellowship, valuing most deeply the touch of those whose inner strength holds us firmly to our highest? Is not that the meaning of brotherhood? Again there must be "willingness to receive as well as to give advice and instruction," for it is impossible to share with others gifts which they are unwilling to receive. How rich life can be when the mind has learned to dwell in the way of truth, illumined by the Mystery Teachings of Antiquity. Therefore, *Fideles sursum corda!* and may the bright Chohans bring Peace to the hearts, and a new vision to the minds of all Theosophists wherever they may be this Christmas season, whose undaunted efforts show that they have earned the blessing.

## AS A GOD

**T**O stand alone on a lofty mountain peak  
 And feel that I am that one seed  
 From which the living planet draws its breath  
 To grow what human beings need;  
 That from my feet I radiate the soil,  
 My blood inducing current-flow  
 In all the brooklets, rivers, lakes and seas!  
 That every breathing wind I blow  
 And all the thoughts I build up into form,  
 Become the breath and thoughts of men  
 Who, like myself, are seed that radiate  
 To me; that breathing I may give again!

— ROBERT MILES MACALPIN

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## “Ends And Means”

MARJORIE M. TYBERG

ONE of a generation living, as he expresses it “in the rather grisly morning-after of the success of science when it is apparent that what triumphant science has done hitherto is to improve the means for achieving unimproved ends or actually deteriorated ends,” Mr. Huxley had accepted the conception of man and the universe presented by materialistic science and early fallen a victim to the doctrine of “meaninglessness.” But his horror at the results of this hideous cast of thought, his sympathy for those whose minds became imprisoned in it, and his adventurous intellect and resolute will, impelled him to make strong search in near and distant fields of human experience and this led to the re-discovery of the eternal values that give purpose and meaning to life on Earth. From being a victim Mr. Huxley has become a victor: by his scientific survey of man as a spiritual as well as a physical and intellectual being, he has been able to administer to the poison-bite of materialistic science a traditional cure, namely, “the hair of the dog that bit you.”

*Ends And Means*\* is indeed a guide to moderns who would escape from the squirrel-cage which snapped shut upon their minds when they were caught by “meaninglessness,” and which cut them off from the luminous areas of human consciousness where religious faith and human associations based upon eternal ethical principles give entrance to temples of inward peace and understanding of life’s significance. Love and awareness Mr. Huxley found to be essential virtues, and love and awareness in his own nature, with the poet’s vision of beauty in hid places, have given him the power to throw a brilliant light on the thorny path men tread today.

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\**Ends And Means*, An Inquiry into the Nature of Ideals and into the Methods Employed for their Realization. By Aldous Huxley. 382 pp. Harper & Brothers, Publishers. 1937. \$3.50.

Theosophists who in the 1880's and 1890's were delivered from their agnosticism (the plunge into meaninglessness was reserved for another generation) by the teachings of the Ancient Wisdom concerning science, religion, and philosophy, as restored to the West by H. P. Blavatsky, are grateful to Mr. Huxley for his scientific attack on "the great dire heresy of separateness," for stating the case so clearly, and for suggesting some practical remedies for that unbrotherliness which one of the Theosophical Teachers, Katherine Tingley, has called "the insanity of the age."

In his search for the noblest ends that men have sought and the noblest means they have used to achieve them, Mr. Huxley scaled walls of national and continental ignorance and prejudice and came upon ideals based upon belief in a spiritual reality underlying the phenomenal world, and in a Self motivated by such a conception, that stands in strong contrast to the self-defensive, salvation-demanding, acquisitive motives familiar to us and even sanctioned by religion in the West. He points out how, in substituting a Deity with human attributes for a Universal Principle, a One, at the source of all life, and in failing to require harmony between Christian ideals and the dealings between man and man and nation and nation — in really doing what was tantamount to putting religion on a business basis — the Christian world has made a costly, if instructive, *détour* from the road of understanding of man and his destiny. The cleverness which devised means to gain ends themselves gradually vitiated by the means used to gain them, the neglect of the major virtues which open vision to spiritual reality, led to very different results from those effected for instance, by the teachings and practice of Buddhism, with its injunctions as to non-attachment in action and employment of "the right means of livelihood." Ignorance or neglect of these very *practical* religious considerations brought the practical West to the present chapter of horrors with its "regression from charity," its "decline in men's regard for truth," — from monotheism and materialism to meaninglessness.

Reading this book one recalls Matthew Arnold's forebodings of one hundred years ago, about European civilization, and his wise

and intuitive warnings, so far in advance of his century and so little heeded. Aldous Huxley enjoys the double distinction of being Matthew Arnold's grand-nephew and Thomas Huxley's grandson, and in him we have a critic with the advantage of training in the science of our time. Will this help his voice to reach home — or will it also pass unheeded?

Mr. Huxley's analysis of present-day problems merits attention for many reasons. His willingness to include a whole range of human experience generally ignored or denied by scientists, his *unwillingness* to baulk any facts however menacing they may be to prideful content or wilful irresponsibility, his vast research into subjects very superficially treated by the writers available to the general public, have prepared him to find hitherto unsuspected vulnerable places in institutions and methods now used with all the assurance of brain-mind cleverness unilluminated by the light of spirit. *Ends And Means* is a penetrating exposé of such methods and practices and of the delusions they are fastening on the minds of men. Mr. Huxley's survey of government, education, war; his presentation of the scientific view of the bearing of sexuality upon the lasting creative energy of a race; his observations about the effect of popular addictions regarded as diversions; his challenge to literary artists to supply adequate ideals of conduct and character; should serve to correct unethical views of these matters. For some supposedly innocent practices and amusements cause and perpetuate the very evils that appal us when they are multiplied into mass movements.

One of the most portentous passages in *Ends And Means* deals with the significance to our present civilization of the scientific findings concerning intra-specific competition, which is competition between members of the same species. Students of Theosophy are familiar with the teachings of the Ancient Wisdom as to man's evolution along physical, mental and emotional, and spiritual lines and also with the outline of his progress towards his ultimate high destiny on Earth given in H. P. Blavatsky's *The Secret Doctrine* in 1888. Theosophists accepted fifty years ago what scientists now assert: that the human species is the primitive stock and has

had the power to resist the tendency to specialization to which certain other mammals succumbed; that the human species kept to the broad, general line of advance, and has thus been able to "make the grade" as Theosophists put it, to unfold the capacity for supremacy over less advanced species, to control environment so that man has now nothing to fear from competition with other species. The human stock, the oldest, is most advanced, say Theosophists, because it has "been to school" the longest, and because man is, to quote Dr. G. de Purucker's *Theosophy and Modern Science* (1930),

a better and higher expression through evolution of the indwelling mental and psychic forces than the lower creatures are.

And in his *Esoteric Tradition* (1935) Dr. de Purucker indicates the still higher 'grade' which humanity must voluntarily make:

The human race, however, will 'evolve' by 'involving'; paradoxical as it may sound: evolve forth spirit, and involve matter.

Now comes Mr. Huxley to point out that what man *has* to fear is intra-specific competition, that between man and man — *certainly the keynote and cornerstone of our whole system today*. Intra-specific competition, biologists state, is a line of evolution which is voluntary, based on no inner necessity. It is pursued by man either in ignorance or in defiance of, either of two inevitable consequences, one which bars the human species from unfolding further high capacities, and the other which actually leads to the extinction of the human race. Mr. Huxley notes also that

we are doing our best to adapt ourselves to modern conditions of intra-specific competition. . . . and to become dangerously specialized in killing our fellows.

A disastrous culmination of adherence to "the heresy of separateness" is thus a possibility which mankind must voluntarily avert by substituting co-operation for competition. As Mr. Huxley says:

Love and understanding are valuable even on the biological level. Hatred, unawareness, stupidity and all that makes for an increase of separateness are the qualities that, as a matter of historical fact, have led either to the extinction of a species, or to its becoming a living fossil, incapable of making further biological progress.

Will the motive of self-preservation drive man to the realization of the unity and the spiritual reality underlying our life on Earth? Will man's necessity lead him to find in these an ethical basis upon which to build by non-separative, non-violent, really human methods of advance? Mr. Huxley clearly indicates that this deeper realization depends upon *individual* effort to become Self-conscious, to achieve more complete physical, intellectual, and spiritual awareness, to bring the "more than self" into actual function in a life of non-attachment to the results of action. This Self transcends the sub-personal self which many lives demonstrate; transcends the merely personal self unlearned and unpractised in the inner inhibitions known to those more fully evolved in love and awareness; it is in touch with spiritual reality and can be a channel of illumination to the human mind and heart. Mr. Huxley, it will be seen, in his scientific survey of human history, includes the long-derided "path of the mystic"; and has reached the conviction that those who undergo the discipline of practising the major virtues and of identifying themselves with the "more than self," win direct knowledge of inner things hidden from others. And further: Large-scale social reform is not enough; "there must be suppression at the source, in the individual will." He says:

This super-personal level is reached only during the mystical experience. There is, however, a state of being, rarely attained, but described by the greatest mystical writers of East and West, in which it is possible for a man to have a kind of double consciousness — to be both a full-grown person, having a complete knowledge of, and control over, his sensations, emotions and thoughts, and also, and at the same time, a more than personal being, in continuous intuitive relation with the impersonal principle of reality.

The study of the 'individual' in *Ends And Means* is a ringing challenge to Self-discovery. Most heartening also, is the view that those who have become 'individuals,' strong and skilled in love and awareness, can, in association with the like-minded and single-hearted among their fellows, rise to a level of group-consciousness above that reached by each alone; can thus help to form a hierarchy in advance of the general body of the human race, and act as a pull on the less evolved, in the direction of the non-separative-

ness and the non-attachment in action which are the only true basis of — which, in fact, constitute — the integrating principle the urgent need for which is felt and expressed in every department of human endeavor today. A saying of Jesus comes to mind: "Where two or three are gathered together in my name, there am I in the midst of them."

*Ends And Means* is a book that can bear periodical review: it will be long before what it contains can be sifted into the race-mind; there is in it food for generations that must acquire the power to dissociate the truth from dogma-encrusted traditions. But while Mr. Huxley reiterates the truth that "a metaphysic of the universe," a comprehensive "inner" for the outer that is yet to be, a frame-work of human destiny adequate for "more than self" to manifest in, is required; while he states again and again that man's view of his relation to the universe decides his views of right and wrong; his book falls short of being what it has been called by some critics, namely, "a bible for moderns" in not presenting more fully the cosmic setting for man as a spiritual being. Does Mr. Huxley perhaps realize that H. P. Blavatsky's *The Secret Doctrine* presents the needed cosmology in full, showing "the integrating principle" in operation? And may his next book perhaps comprehend the Ancient Science, the Ancient Wisdom of the Secret Doctrine, and treat it with the lucidity and charm that characterize his Inquiry into the Nature of Ideals and into the Methods Employed for their Realization in his *Ends And Means*?

On page 427 of this issue is a sample page of the Theosophical Calendar for 1939. It has been compiled by a devoted Theosophist and is offered at the nominal price of 25c. (1s) as a popular Christmas bargain. Printed on attractive and durable paper in six beautiful pastel colors it is already selling 'like hot cakes.' Put in your order at once to

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POINT LOMA, CALIFORNIA

## Let the Christ-child Live

**WE** Theosophists look upon Christmas in two ways: First as the record of a sublime fact in occult history and life, a sublime fact that every son of man some day in his own spiritual history will repeat, if he climb successfully. And the other way is even more dear to me; for as the cycling days bring the Christmas season around and the Christian world celebrates the supposed birth of the physical body of its Prince, its Chief, its Savior so-called, we Theosophists take the words of the Avatâra, the Christ, in their higher sense I do believe; for we feel that we men are the "sons of god," of the Divine that is, and that the spirit of love and consciousness of the most high dwelleth in the sanctuary of every man's heart — which means that there is a Christ-child in my heart, in your heart. There is an unborn Christ in the soul of every one of us, the Christos, the Prince of Peace, the Bringer of Peace, the Prince of Love. Certain Orientals call it the Buddha, the Celestial Buddha in our hearts, but the idea is the same, if the words are not.

So when the Christmas season comes around, we realize that it is a good time to let the Christ-child in our hearts speak, to attempt to understand it; nay more, to become at one with it so that with each new Christmas we may become more Christ-like, more Buddha-like, more spiritual, nobler exemplars of the Christ which lives in the heart of each one of us; so that one day, at the proper occult time, the Christ-child may be born as a Christ-man. And then, then the Sun of Healing will have arisen with health, with healing, with wholeness, in its wings, healing our sorrows, healing our troubles, effacing our woes, wiping the tears of grief from our eyes; simply because we as individuals shall have become at one with the spirit of the Universe of which, from which, a Ray, a bright Ray, lives at the heart of each one of us. This is what we Theosophists understand by the true birth of the Christ — quite outside of the other facts of the case.



Let the Christ-child live. Do you know, we Occidentals have not ever tried it? We talk about it and dream it and debate it, but how few of us men and women live it, *live it*, try it, come under its celestial influence? Why, I tell you, Brothers, that the man who does so is ten times the man he was before, keener of intellect, quicker of wit, larger of mind; for he is inspired by the very forces that hold the Universe in order, in proportion as he becomes the Christ-child in his heart.

— G. DE PURUCKER



#### IN THE TEMPLE — IV

Extemporaneous remarks made  
in the Temple, Point Loma,  
at the Sunday afternoon public lectures

#### *Is Discipleship Possible in the West?*

**I**T was a very wise man who admonished us that "as iron sharpeneth iron so does the countenance of man his friend." Is it not helpful to remember the social factor in connexion with discipleship? With most of us, perhaps, it is possible to think of one disciple of a Master. But do we not also think of several, of more than one follower, of a group? And is it not association with others of the same faith, the same loyalty, the same yearning, is not this one of the most precious privileges of human beings in their search for the truth and the peace that passeth understanding? So many of us Occidentals have cheapened and prostituted our instinct for discipleship, for the privilege of treading in the footsteps of a Master, by turning it over to the service of selfish seekers after political, economic and social power, that we have lost some of the joy of this association with our fellows in the pilgrimage toward the Light. For myself I am more grateful than I can say for the privilege of association with you of the Theosophical Society in which all earnest and honest seekers after truth are welcome — Protestant and Catholic, Jew and Gentile, bond and free — even Primitive Methodists like I started out to be! It is an inner illumination which helps me to know myself.

— DR. LOUIS E. VAN NORMAN

## We Celebrate Christmas

LESTER A. TODD

**C**HRISTMAS is that time of the year when most of us manifest to a greater degree than at any other time that spirit of thoughtfulness for others or forgetfulness of self, which in a very limited sense might be termed our annual initiation or communion with our own spiritual self, that inner holy spiritual thing that links us intimately with the Gods.

Christmas is the Season when we may well take a first step, with new courage to begin treading the pathway of Spiritual Self, our goal being to become great Souls.

It is the Winter Solstice, the first of the four Sacred Seasons; a beginning season, a season when the hearts of men pour forth gifts of love and kindness. What does it matter whether it is or is not the exact birthday of Jesus the Christ, the Avatâra. It is the birthday of the Christ-spirit within our hearts. Lo! the Christ in Man is born. In this season of the year we all make a start. May we develop the strength of will and courage to proceed and follow the path to the second great initiation!

We shall fail many times; but we shall try again and again to ally ourselves with our own inner divinity, the real spiritual and intellectual essence of ourselves, that manifests more clearly in this joyous Christmas Season.

As our Leader has said, "The Pathway of Beauty, the Pathway of Peace and Strength, the Pathway of the Great Quiet, is within us — not within the material body, but within the inmost focus of our consciousness." This is the pathway that the great Sages and Seers of all ages have taught, as did Jesus the Christ, that Great Soul of simple words and great truths, so understanding in the first telling, so complicated later by creeds and dogmas; whose Birth we truly celebrate at this season of the year by trying to emulate his predominate characteristic of Selflessness.

# Science and Research

Conducted By C. J. RYAN, M.A.

## Increasing Acceptance of Man's Great Antiquity in America

DR. H. J. SPINDEN, President of the American Anthropological Association asserted, not two years ago, that the American Indians arrived here about 4,000 years ago, and that no men existed on this continent before that comparatively recent date. H. P. Blavatsky thought otherwise for she indicated that the so-called 'New World' was inhabited by man ages before that date. It is interesting, therefore, to learn that in the brief time since Dr. Spinden made his positive statement many discoveries have been made in the United States which completely upset such opinions and go far in confirmation of the high antiquity claimed by H. P. Blavatsky. Probably few if any responsible students of American anthropology would now deny that Dr. Spinden's figure must be multiplied seven or eight times, and that it may be far greater than that figure. At the June Convention of the American Association for the Advancement of Science (Pacific Division) held in San Diego, Dr. A. S. Zallio, anthropologist of the Sacramento Junior College, California, contested the popular belief that American man came entirely and quite recently from Mongolia over the Bering Straits. The new evidence of the great antiquity of man in Arizona, New Mexico, Texas, California, and elsewhere, estimated conservatively at twenty to thirty thousand years, showed that he could not have migrated from Mongolia because the great ice barrier of the later Glacial Period remained until at least 12,000 years ago. How long this barrier had existed no one knows, but it was a very long time. Dr. Zallio also said that the physical characteristics of the Mongolian and American Indian tend to disprove any racial connexion. The blood-types are also different. The Eskimos, of course, are definitely Mongolian. Dr. Zallio frankly admitted that his statements are opposed to "a widely-established

concept, but sooner or later science will have to admit there is no connexion between the American Indian and the Mongolian."

It is curious that anthropologists do not pay more attention to the widely-spread historical tradition among the Indians themselves that they came from the *east*, from islands out in the Atlantic, seemingly a race-memory of submerged Atlantean territories. The rapid progress in discovery in the last few years which has already pushed back the inhabitation of America by man many thousand years may soon prove Dr. Zallio's contention and force attention to the Indian traditions. The *exact identity* between the complicated pattern of the prehistoric maze or labyrinth found in Arizona among the Pima Indians and that found in Crete, Pompeii, and Etruria, has never been explained by archaeologists. Atlantean recollections on both sides of the water would meet the case.

#### Medical Knowledge among 'Primitives'

Some writers deplore the "awful state of things" in regard to medical assistance among the ancients, but there is reason to think that their ignorance of many essentials in medicine and surgery is greatly exaggerated. For instance, the Zapotec Indians in Mexico developed dentistry to a high degree and used an efficient anaesthetic when filling cavities, according to Professor Marshal H. Savile of Columbia University, who recently showed a number of repaired teeth obtained from tombs.

The Aztecs of ancient Mexico were not afraid of the Black Widow spider because they possessed an excellent remedy for its bite, consisting of compresses made with an alkaline solution. The patient had to take an alkaline drink and to remain quiet for several days.

We no longer ridicule the Chinese knowledge of healing remedies; even the powdered deer horn, a favorite subject of jesting, has lately been found to have real medicinal value.

#### Lost Lands in the Pacific Ocean

During the Convention of the Pacific Division of the American Association for the Advance of Science, held in San Diego, California, in June, Dr. C. Skottsberg, one of the world's outstanding

botanists and Director of the Botanic Garden, Gothenburg, Sweden, gave his opinion, based on the distribution of plants in the Pacific islands, that there was probably a land connexion between the Asiatic mainland and the islands, including Hawaii. Speaking of the similarities between Philippine, Hawaiian and other island plants he asked how did they get to Hawaii from the west if the islands had always been isolated? "Were there natural agencies or human agencies? There are few plants now considered native to the islands that are American in origin. This evidently means that we have given too much credence to wind as an agency for distributing flora over the earth. For centuries, strong winds have been blowing from the northeast toward the islands and with little to show for it, so far as botany is concerned." Dr. Skottsberg thinks it probable that proof that much of the land in the Pacific was once linked together will be established by the joint efforts of geographers, botanists, and biologists. There is still hope that science will establish the Lemurian hypothesis, at least sufficiently for practical purposes.

#### Why did Sir Isaac Newton Abandon Science?

The recent excellent Life of Newton by J. W. H. Sullivan brings to mind this curious problem. Gerald Heard says somewhere that Newton banished God from nature, Darwin banished Him from life, and Freud drove Him from his last fastness — the human soul! This is rather hard on Newton who believed in God, though he was more than doubtful about the divinity of Christ or the existence of the Holy Ghost. Newton was inherently a religious man, a disciple of the mystical Jakob Boehme, and would have been horrified to be accused of impiety. H. P. Blavatsky calls Boehme "the nursling of the genii (Nirmânakâyas)," and says it was from him that Newton actually obtained the first idea of gravitation; and Mr. Sullivan mentions the fact that Newton was an ardent student of Boehme's (Theosophical) teachings about the Seven Principles in nature. Newton showed that he had a clear understanding of the 'pairs of opposites' when he said that nature is a perpetual circulatory worker generating fixed things out of volatile, and volatile out of fixed.

He even approved of the modern revolutionary belief, now being taken up by science, that light (or radiation) and matter are one and the same thing under two aspects. In view of the innumerable transformations in nature he found that the changing of light into "Bodies" is conformable to and analogous with nature's other methods. He also speaks of an "immaterial agent" behind the phenomena of gravitation, etc., and H. P. Blavatsky connects this up with "metaphysical devas and genii" which Kepler, his great predecessor, believed in and called the "Angel Rectors" of which the planets were the material expressions.

Newton must have used the teachings of Boehme in his researches into the meaning of the mystical, so-called 'prophetical' books of the Bible, especially *Revelation*, but of course such matters were beyond the scope of his scientific contemporaries, and rumors were spread that he had gone a little queer about the time that he took up his mystical studies! H. P. Blavatsky refers at least twenty times in *The Secret Doctrine* to the book of *Revelation*, a re-edited version of the mysterious *Book of Enoch*, and shows that it is one of the ancient scriptures which presents leading doctrines of Theosophy under "an imagery of grandeur and beauty." The veil is almost transparent — quite so in places — which screens the Fall of man into generation, the Rounds and Races, Reincarnation and Karman, and so forth, as she says. How far Newton penetrated behind the veil we may never know, for he would never declare it openly.

Unfortunately, it was claimed by Newton's followers that mechanistic principles were displayed in his presentations, and his mathematical discoveries were soon perverted to support materialistic views of life and nature. Yet nothing could be more alien to his ideals than the inference that his effort to trace law and order in the universe implied that no spiritual background lay behind the visible appearances. Mr. Sullivan shows that, singular as it seems in a man of such transcendent scientific genius, the pursuit of pure science was relatively so unimportant to Newton, that he relinquished his intense activity without a qualm. He evidently considered that the 'scientific method' was too limited and laborious

a way of finding ultimate truth, and that the Mystics were on a higher and more promising path. He even tried experiments in alchemy. It was only with the greatest difficulty that, during the last forty years of his life, he responded to appeals to clear up some scientific problem.

Why should the intuitive mind of the great mathematician and physicist have practically abandoned a triumphant career in discovery at the age of forty-two and turned to researches in mystical subjects? Did he foresee the coming wave of materialism in which, as H. P. Blavatsky says, only the "physical husk" of his great mathematical discoveries would be turned to account by his successors? Did he vision the present age when leading biologists assert that the presence of elements like carbon, nitrogen, hydrogen, and oxygen, which have the power to form a great variety of molecules, is sufficient to explain the origin and development of life, mind, and spirit? Life merely a chemico-physical reaction, consciousness a temporary by-product! Newton has been acclaimed for having "effectually disposed of Spirit, Anima, or Divinity, as supererogatory," by his researches in gravity. Did he dread the responsibility for even worse consequences if he pursued physical law and order any farther? H. P. Blavatsky says:

Had poor Sir Isaac foreseen to what use his successors and followers would apply his "gravity," that pious and religious man would surely have quietly eaten his apple, and never breathed a word about any mechanical ideas connected with its fall.—*The Secret Doctrine*, I, 484

It is impossible to mention Newton without thinking of Einstein and the modifications that Relativity has made in the 'husk' of the Newtonian physics, but we need not think that the modern hypotheses are the last word of science. For instance, at the summer meeting of the American Association for the Advancement of Science at Ottawa in June, Dr. W. B. Cartmel, of the University of Montreal, discussed the problem of Relativity and said that although Dr. Einstein's mathematics were perfect, his deductions in regard to 'curved space' were incorrect, and that Dr. H. E. Ives's recent 'experimental confirmation' of the 'Lorenz contraction' was also based on a false hypothesis. Not long ago, Professor Car-

vallo in France criticized Relativity by claiming that conclusions derived from the Michelson-Morley experiment, on which so much depends, have been eliminated by more recent experiments by Dr. Dayton Miller, and by Dr. Esclanosch, director of the Paris Observatory.

Whatever modifications the New Physics may undergo, the tide of mechanistic thinking has obviously ebbed when such brilliant representatives of the physical sciences as Eddington, Planck, Moulton, and many others, publish their opinion that *consciousness is inherent in all nature*, and that it is not a secondary by-product of matter but the *primary factor* in everything, small and great. The perversions of Newton's ideals are at last breaking under their own weight.

## Making Men

RAYMOND RUGLAND

**T**HE gentle slope of the alpine meadow is broken by the forms of six tents. From here we see the dusty trail appearing as a connecting ribbon. Below the tents the clear water of the narrow creek eddies among the long slim water reeds and gurgles playfully, spilling over well-worn rocks. Here is a community and an environment suggesting an absorbing adventure on the wings of thought.

Not without a purpose has man invaded the backwoods of the Idaho Bitter Root Mountains. The camp below us is one of the many camps engaged in the work of white pine blister rust control. The vast stands of the Idaho white pine are the life-blood of the state's timber industry which is directly correlated with the people's prosperity. The blister rust, a fungal disease, has offered a serious menace to this timber resource, but the United States Forest Service has found, and is applying, an effective means of control. The fungus is easily controlled because of its inability to spread from tree to tree. Wild currant and gooseberry, known



collectively by the generic name of ribes, serve as mid-hosts. By destroying the mid-host the disease cycle is broken and the white pine is saved to that extent. Yet, even with an army of workers, complete eradication of this disease may require many years. Each summer camps are set up and college forestry students are given the opportunity to work with experienced woodsmen from the nearby communities, acquiring practical experience in the forest and earning the expenses of further education.

Towering cedars, stately spruces, and the princely white pines are the progeny of the encircling hills. The wind-mangled snags offer a weird contrast to the harmonious beauty of the rest. Here is a scene, representing an environment, different from anything I had known before. By coming to Idaho I exchanged the enlightening experience of college for the more sublime association with nature and her rugged offspring, those woodsmen, my fellow-workers.

Let us relax in the yielding duff of pine needles. We shall not become lonely in the depths of the forest. The forest is a community and its life is self-unfolding. To sit beside a trickle of water in the secret fastnesses of the tall trees is to be refreshed.

Were you surprised when the rock at your feet suddenly grew legs and splashed into the water to reappear as a frog on the other side? Can you read the story impressed in the soft earth of the creek banks? Had you noticed the clever camouflage of brush concealing the game trail to the creek? Search for the minute and you will find it. A cleverly concealed spider's web above is almost completed by its designer and builder. Your hand is disturbed by two curious ants who have mounted your fingers in challenge to your careless destruction. You completely blocked the entrance to a tiny ant hole by the mere shifting of your fingers. The forest is not a place of loneliness; it abounds in life and companionship.

In this mood, the inanimate is living. In the distance a deeply chiseled gorge reveals its own story. Red rock, gray rock, gold-bearing quartz, and slate, in layers and intermingling, are quiet reminders of a time when our Mother Earth was once a restless

parent. Water, now splashing recklessly among scattered boulders, seems to be living its own adventure. Plunging down the slopes, the icy liquid is on its way to the lowlands. Here is refreshment for the water fern or perhaps a wandering elk. Lacking patience, it dashes to join other creeks far below; thence, to flow as one to the ocean far away.

The harmony of this quiet observation and meditation is soul-satisfying. This is nature's gift, a lovely thing to share.

Such reflexion is temporarily diverted by a disrespectful disturbance from the direction of the tents. In solemn procession appear the mules of the pack train. The call of the packer is answered by many shouts, and men appear as if by magic. The men break from the circle of their gleeful comrades as their names are called for mail, each hoping that his name will be called next. Let our thoughts reach out to this group. I have come to know my fellow-workers well. The desire to know each one individually has brought an abiding reward. There is an inner beauty in all human nature. It is interesting to observe the inner beauty revealed by my tent-mates.

Have you noticed how large timbers are split with a steel wedge? The wedge is inserted in a crack, if one can be found, and splitting is made easier. Each divine quality of these men is a 'crack' by which the 'inner nature' can be laid bare by correct usage of the theosophic 'wedge.' Nature, not schools, has been the instructor of many of these men, yet, nature has been an excellent instructor. Truth, sincerity, perseverance, tolerance, courage, and sympathy are the qualities they have acquired from the forest and their hardy forebears. With matchless precision they can sharpen a saw, wield an ax, and build structures of hand-hewn timbers. No sacrifice is too great for the well-being of a friend. These men do not claim any 'religion' but there is an intuitive reverence for natural law.

In this melting-pot the college and the local boys have learned to respect each other; each type of personality has made an effort to understand the other. Practical woodcraft is exchanged for textbook information. In all respects it is an even exchange.

The camp is blessed with fine human timber, yet the wedge

has not been driven. These divine qualities are part of all of us; yet my comrades are not self-consciously aware of this. They have not learned to anchor their desires permanently to the dictates of their 'finer selves.' The boys, when together, permit their childish desires to gain the upper hand. Hard-earned paychecks are squandered foolishly. Evenings are idled away with card games and the reading of cheap magazines. Conversation is usually bore-some, without intelligent aim. Is being 'tough' the acme of perfection? To a few, it appears to be since they have supposed that they must reflect the attitude of their associates. It is an attitude which travels in a circle, a circle without a solid foundation.

If they can be interested in learning to 'know themselves,' they can acquire this foundation.

Several of my mates, not so easily satisfied by the camp pastimes, have expressed their interest in my Theosophical correspondence work. These few with their intelligent questions are a pleasing contrast to the others with their insipid gossip. For these, real interest has followed curiosity. I am optimistic as I note a gradual change of attitude; the 'tough personality' is being challenged by the 'natural individual.' This is the first acquaintance for these men with Reincarnation, Karma, and other such doctrines of Theosophy. Each inquirer is ready for the 'wedge.' I know that as my friends read the Theosophical pamphlets that I lend to them, they will absorb those great truths that harmonize with their preconceived intuitive knowledge. Within the canvas walls of this tiny city, I sense a gradual unfolding, a yearning, the kindling of an interest for the sacred truths and ethical obligations of life.



Addresses presented at the recent European Convention at Visingsö, Sweden, will be published during 1939.

H. P. Blavatsky in 1938

## Capturing a World with Ideas

G. DE PURUCKER

IT takes some courage, I mean the true courage of the Seer, whom naught can daunt and none may stay, to oppose a world's thought-currents, and for this sublime work are called forth the truest heroism, the sublimest intellectual vision, and the deepest spiritual insight. These last prevail always. Sometimes he who runs counter to the world's thought-currents loses what the world esteems highest: reputation, fortune, even perhaps life. But his work — that is never lost!

That is what H. P. Blavatsky did. And that is what the Theosophical Society has been doing ever since her time, in certain ways opposing a world's lower thought-currents and prevailing in the end. It is a strange paradox of our life on this earth that the noblest things call for sacrifice, and yet it is one of the most beautiful; so that the Theosophist may say with the proud boast of the Christian Church — and I deem it true, and even truer than in their case — that the blood of its martyrs is the seed of its success, and of its victory. The world is ruled by ideas, and an inescapable truth it is also that the world's lower thought-currents must be opposed by ideas higher than they. It is only a greater idea which will capture and lead captive the less idea, the smaller. *Graecia capta Romam victricem captam subducit.* "Captured Greece leads conquering Rome captive."

What is this Theosophical Movement which was so magnificently voiced in some of its teachings by H. P. Blavatsky, but a series, an aggregate, of grand ideas? Not hers, not collected by her from the different great thinkers of the world; but the god-wisdom of the world; and she brought together the world's human wisdom in order to bulwark, for the weaker minds who needed such bulwarking, the grand verities shining with their stellar light, and bearing the im-

print of divinity upon them. Some men cannot see the imprints of divinity. Forsooth, they say, it is to be proved! They must put the finger into the nail-mark, into the hole. Millions are like that, they have not learned to think yet.

So the only way to conquer ideas is to lead them captive by grander ones; and that is what Theosophy does: it is a body of divine ideas — not H. P. Blavatsky's, who was but the mouthpiece in this day of them, but the ancient god-wisdom of our earth, belonging to all men, all nations, all peoples, all times; and given to protoplasmic mankind in the very dawn of this earth's evolution by beings from higher spheres who had learned it themselves from beings higher still — a primeval revelation from divinities. The echo of this revelation you will find in every land, among every people, in every religion and philosophy that has ever gained adherents.

When H. P. Blavatsky brought our modern Theosophy to this world in our age, she did not bring something new, she brought the cosmic Wisdom, the god-wisdom studied by the Seers, as understood on this earth, which had been stated in all other ages preceding that in which she came. She merely repeated what she had been taught; the same starry Wisdom, divine in origin: Science because voicing nature's facts; Religion because raising man to divinity; Philosophy because explanatory of all the problems that have vexed human intelligence. No vain boast this — aye, no empty words; no vain boast I repeat, but truths which are provable by any thinking man or woman who will study our blessed god-wisdom faithfully and honestly.

It was an amazing world to which H. P. Blavatsky came, a world held by — the Western world I am now speaking of — held by one slender, yet in a way faithful, link to Spirit, to wit the teachings of the Avatâra Jesus called the Christ, nevertheless held to by faith alone and by the efforts of a relative few in the Churches. On the other hand, millions, the major part of the men and women of the west, absolutely psychologized — by what? Facts? No! By theories, postulates, ideas, which had gained currency because they were put forth aggressively and with some few natural facts contained in them. Why, all the science of those days practically

now is in the discard, and the scientists themselves have been the discarders, the later generations of scientists have themselves overthrown the overthrower of man's hope in those days.

It was in such a time that H. P. Blavatsky came, and almost single-handed in an era when even in the home-life, in society so-called, it was considered exceedingly bad form even to speak of the "soul" in a drawing-room; it was considered a mark of an inferior intelligence. Alone, she wrote her books, challenging the entire thought-current of the western world, backed as it was by authority, backed by so-called psychology, backed by everything that then was leading men astray. And today we Theosophists happen to know that her books are being read, mostly in secret, by some of the most eminent ultra-modern scientific thinkers of our time. What did she do? Mainly she based her attack on that world-psychology on two things: that the facts of nature are the facts of nature and are divine; but that the theories of pretentious thinkers about them are not facts of nature, but are human theorizings, and should be challenged, and if good accepted *pro tempore*, and if bad, cast aside. She set the example; and other minds who had the wit to catch, to see, to understand, to perceive what she was after, gathered around her. Some of the men eminent in science in her time belonged to the Theosophical Society, although they rarely worked for it. They lent their names to it occasionally. But she captured them by the ideas she enunciated, and these men did their work in their own fields. That indeed already was much.

Consider her titanic task: that of changing the shifting and varying ideas of a body of earnest scientific researchers after nature's facts: replacing these shifting ideas, then called science — which had for nearly two hundred years been casting out *all* that innumerable centuries of human experience had shown to be good and trustworthy — replacing these, I say, with thoughts that men could live by and become better by following, thoughts that men could die by with hope and in peace; and bringing these back into human consciousness by the power of her own intellect voicing the immortal traditions of the god-wisdom which she brought to us!

# Send In Your Questions!

## A 'Proof' of Reincarnation?

Do you think that the feeling of "having been there before," upon coming to a place where you know you have never been before, is a proof of reincarnation?

I have seen this illustration used frequently in occult literature as a proof of reincarnation, and I cannot accept it as such. During the hundreds of years that elapse between the average incarnations the environment would be so changed that there would be no recognisable similarity. It might apply in cases of rapid incarnation, but I think this phenomenon is better accounted for by one's having been there during the sleep of the body, or else by one's getting a flash of the preview of the life to come, which preview precedes birth. Now, what do you think?

—W. G. S.

C. J. Ryan — Most certainly not. 'Proofs of reincarnation' are more likely to be found by reasoning on the balance of probabilities in the true scientific way. Reincarnation answers the problems of life more rationally than any 'one-life' theory. We agree with the querent's argument that the feeling of having been in a place before is no proof of reincarnation. In most cases it is vitiated by the probability or certainty that the long intervals between normal incarnations would have changed the former environment out of all recognition. Such feelings are more probably either the effect of a clairvoyant glimpse of a place afterward visited in real life, or a prevision in dream of events which the dreamer would shortly experience and which would be located in a hitherto unknown environment. The 'preview' explanation is ingenious, but seems rather far-fetched.

But while such explanations broadly cover the ground, records exist which suggest flashes of recollection from an exceptionally recent incarnation. For instance, E. D. Walker in his *Reincarnation* quotes a case where a person who dreamed of a strange city in exact detail a few weeks later found that his picture was absolutely correct, except that one church was missing. It appeared

that the church had been recently built. If the dream was merely a clairvoyant vision of existing conditions, or a prevision of his coming experience, the absence of the church is unexplained.

Some cases, where children have claimed to recollect their former homes and parents, have been verified as far as humanly possible. Many instances which seem to indicate flashes of recollection of *recent* incarnations — especially in regard to children, where a rapid return is commonly claimed — are not easy to explain away by ordinary clairvoyance or prevision.

#### Prophecies of Nostradamus

I understand that Nostradamus, the Monk of Padua, named all the popes for hundreds of years in advance, giving names, dates, and some facts of their lives. Can you tell me whom he named to follow the present pope until 1999, which he said would be the last?

— W. G. S.

C. J. Ryan — Michel Nostradamus (1503 — 1566) was a most remarkable man, a brilliant and self-sacrificing physician whose success in several plague epidemics was extraordinary and well recognised by the world. He is best remembered today for the accuracy of certain prophecies which were fulfilled to the letter about a hundred years after his death. Among others, he stated that King Charles I of England would be executed by his Parliament (1649), and also gave the exact date of the Great Fire of London (1666). Other correct prophecies, containing curious details which were fulfilled to the letter long after his death, were published by Nostradamus. An original copy of his work, dated 1605, containing these statements, is preserved in the British Museum. Further details are given by Lt.-Comdr. Rupert T. Gould in his *Oddities, a Book of Unexplained Facts* (1928), and in *The Theosophist*, August, 1883. We know nothing, however, about Nostradamus and alleged prophecies about the Popes. Possibly the querent is thinking about an alleged prophecy by the Benedictine monk, Arnold Wion, who in 1595 claimed to have unearthed a document by the Irish St. Malachy (who lived 447 years earlier) containing a long list of past and future Popes with a mystical title given to each; the title revealed something about his character or some outstanding event in his reign. According to St. Malachy



— or Wion? — there will only be eight more Popes, including the present one, for the Judgment Day will then be at hand! The motto of the next Pope was given as “intrepid trust.”

#### Danger of Sleeping in the Moonlight

I have been told that it is harmful to sleep with the light of the moon shining upon the body. If this is true I should be very glad to know the reason.

— E. R. P.

*C. J. Ryan* — A widespread belief exists that sleeping in the light of a bright moon is dangerous, and strong evidence is available that this is true under certain circumstances. Several well-marked cases of temporary harm such as facial distortion, severe headache and even worse have been known to the writer. Speaking of “our treacherous satellite,” as H. P. Blavatsky calls the moon, she says that “it acts perniciously upon the mental and bodily constitution of men in more than one way,” and that “in some parts of India and Africa a person sleeping in the moonlight is often made insane.” While she indicates that the lunar magnetism has some connexion with this, especially about the time of full moon, she hints that there are deeper reasons and that profound mysteries are hidden beneath the veils of Diana and Isis, both lunar goddesses. As indicated in her remark quoted above, the danger is greater in the tropics than in temperate regions where the misty climates and the lesser average elevation of the moon above the horizon reduce the glare of the lunar rays. Scientists generally dismiss the subject of lunar influence on man with a superior smile, though certain life-cycles of lower animals are admitted to occur in perfect harmony with the lunar rhythms, and it has been suggested that the polarized nature of moonlight may have some effect. H. P. Blavatsky, however, says that we must look farther for its injurious effects, especially in regard to the influences operating at the new and full moon periods upon certain diseases. In *The Secret Doctrine*, I, 515, 537, she makes some obscure but obviously significant mention of the solar ‘Sushumnâ ray’ which is reflected by the moon. This may contain a clue to the mystery.

### The Universal Divine Principle

How would you explain the Theosophical concept of God to one accustomed to the belief of a personal God?

*L. Gordon Plummer* — Theosophy does not deny God, but rather explains him. If that explanation clashes with our preconceived ideas concerning God, it is because our former notions have been altogether too limited. While Theosophy affirms the existence of God, it positively denies that he has any attributes even remotely resembling those of the human personality. Personality and Godhood are diametrically opposed to one another, for one attains to Godhood after completely outgrowing all the limitations of personality. Thus a personal God is an absurdity in terms.

All things are the manifestations of consciousness. The Universe provides endless scope for development and growth. Thus it is filled with entities of all kinds, some occupying a lower status than that of the human beings and others a higher. Although invisible, the endless grades of life superior to that of the human may be spoken of as Gods, using the word in a very general sense. Inasmuch as the Universe itself is the imbodiment of a universal consciousness, that universal consciousness is for us a Supreme Deity manifesting universal, but in no sense human, attributes. Between that Supreme Being and ourselves there are these gods of many kinds, and it is quite in line with the spirit of Theosophical thought to refer to them collectively as God, just as we refer to humans collectively as Man. Where is man? Wherever there are men. Where is God? Wherever there are Gods.

In speaking of the Supreme Being manifesting as our universe *in toto*, it should be remembered that there are innumerable universes, each one the imbodiment of its own supreme universal consciousness. Thus all of these Supreme Deities are subservient to a super god which is only one in its class subservient to a super super god, and so on *ad infinitum*. The doctrine of hierarchies states that all entities are composed of hosts of lesser entities, and conversely that every entity, whatever its kind, is but one of hosts of like entities composing a greater entity. Thus we see that

cosmic life is endless in its reaches. This becomes the more real to us when we reflect upon the God within each one, which promises unlimited growth and spiritual development for the human race.

### The Science of Numbers

Can any light be thrown on the frequent mention, in *The Secret Doctrine*, of Ralston Skinner's book, *The Source of Measures*, and the ratio  $\pi$  of the circumference to the diameter, and the Hebrew names related thereto?

*H. T. Edge* — It is clear that there exists a science of symbolism, connected with numbers and ratios, with geometrical figures, with the periods of the sun and moon, with the ancient cubits and the dimensions of the Pyramid and other structures. Ralston Skinner, Godfrey Higgins in his *Anacalypsis*, and others, have explored this field of inquiry, and are quoted in *The Secret Doctrine*. H. P. B. deals with the subject in other of her writings, e. g., *The Esoteric Character of the Gospels*. It evidently forms an important part of her whole subject — the Secret Doctrine and its evidences.

In the Hebrew alphabet (as also in the Greek) the letters stand also for numerals; so that by translating the letters into numerals we may arrive at a clue to the real meaning of the names and words. This is on the assumption that the Hebrew Kabalistic writings are actually composed in such a cryptograph, and by deliberate intention; and a study of the subject shows this to be actually the case. Aaron's rod is turned into a serpent; the word for serpent (*nachash*) yields the number 355; and the word for rod yields 131, a permutation of 113; so we have an evident reference to the diameter and the circumference, since the fraction  $\frac{355}{113}$  is a well-known approximation to this ratio. If this be thought a mere coincidence, such an idea will be dispelled by the discovery of innumerable similar cases. Skinner shows that the Hebrew Kabalists were aware of this ratio and made great use of it; as well as of another fraction,  $\frac{6501}{6153}$ , which is an approximation to the ratio of the area of a square to that of the inscribed circle. He takes a number of Biblical names, and shows how these figures occur and recur in them, especially names of the Hebrew Deity. The numbers relat-

ing to the lunar year, the solar year, and other cycles are also involved. By taking one or other of the ancient cubits, we obtain numbers for the dimensions used in ancient sacred architecture; and there are also theories (or perhaps discoveries) as to the origin of the British inch and foot and their connexion with this mass of occult symbology.

Skinner, in speaking of the ratio  $\frac{6561}{6153}$ , mentions it as being the integral ratio for  $\pi$  discovered by Parker. Actually there is no such thing as an integral ratio for  $\pi$ , and Mr. Parker, who was far from being a mathematician, has afforded a handle to hostile critics by his bad mathematics and unproved assertions. But this circumstance has no bearing on our main point; it is feasible to use such a ratio in symbology without making the false claim that it is an exact ratio.

The question remains whether it is advisable for students of Theosophy to concern themselves deeply with this intricate subject. As this question arises in connexion with other lines of study besides the one under consideration, a general answer may suffice. Our policy must be made subservient to the general purpose of our mission as Theosophists. It would be possible to go deeply into these matters, or into astrology, or into Sanskrit, or into the Church Fathers, or any one of an indefinite number of special inquiries. The point is whether it would be useful for you or me or any particular student to enter upon such a course; and the question can only be answered by each for himself. It may be pointed out that investigations of this kind never lead in the direction of finality, but open out new and vaster fields the further we progress; so that there is the tendency to become a crank and a bore, to see nothing but a microscope view of a very small field, and to waste life on a pursuit that proves profitless. Moreover, the theories or discoveries of one are seldom of any interest to anybody else. Against this, on the other side of the question, we must set the fact that H. P. B. has thought it worth while to devote considerable attention to the subject.

## "A. E." Theosophist Prophet

JOSEPHINE E. ROBERTS

**G**REATNESS in every kind of creation is possessed of some dominant motivating Power. The motive that generates poetry can most easily be isolated and studied. For instance, in Wordsworth it was nature; in Keats, beauty; in Shelley, ideal love. This power creates the man in its own likeness so that the work of his genius is only indirectly his, his only by claiming the agent that works within. Too infrequently man allows himself to be impelled by a Divine Spirit which does not vaunt the intellectual, but is content with the purely spiritual. Such a man was Mr. George William Russell, generally known as "A.E." His poetry speaks to the limited few who have at some time walked in the light of the spirit. Only they will understand or follow. A child has no desire to walk until he has taken his first few steps alone. To these few "A.E." brings a message of singular importance in a world where vital messages are few. It is best that he speak for himself.

In a beautifully sincere Preface to his Collected Poems he says,

Forgive me, Spirit of my spirit, for this, that I have found it easier to read the mystery told in tears and understand thee better in sorrow than in joy; that, though I would not, I have made the way seem thorny, and have wandered in too many by-paths, imagining myself into moods which held thee not.

In his poem, "Awakening," he confesses that, by taking the light of poetry for his guide, he has chosen for himself this life of tears. The reading of a number of his poems clearly reveals this mysterious Spirit of his spirit to be beauty at the heart of the universe, but it is a Spirit Beauty which is Creator and Deity. The ever-changing quality of it renders it unrecognisable to most men. If time should stand still, we could know its reality.

Were Beauty only  
A day the same,  
We could know the Maker  
And name His name.

He is tired of the old praises of beauty; he, the poet, will call men back to the mountain-tops of life and kindle again a flame of devotion to the Unknown God.

Mr. Russell believes in the ancestral wisdom of man, which is a sort of memory of the spirit and through which a mightier creature than the poet speaks. All poetry, he says, is first written in heaven. When it speaks, we taste of eternity. Inspiration is "More than wisdom can impart." It is a power much higher than imagination.

Mr. Russell is a man who, while the people sleep, watches by night to see "A Thought that moves like light within the deep." The purpose of his vigil is that he may be able, in some happy phrase, to mirror the Dreamer for the rest of the world. Like those first shepherds who watched their flocks by night, he has a vision to tell. Hard as it sometimes is to believe, we are led by our inner best to desire belief and to respect this man of transcendental dreams.

The poet, who wanders so far beyond the palings of thought, has chosen for his expression almost entirely the conventional forms of poetry. Here is conservatism with variety. When he grows tired of the trimeter and pentameter line, in which some of his most charming lyrics are written, he falls sometimes most agreeably into an octometer line which usually serves his meaning well. There is undoubtedly a Shelleyan influence, both as to feeling and style. He revels in the abstractions of light and air and spirit. His color tone ranges from soft blue through violet to purple. His interest in color may be due to his art as a painter; or, more likely, he chooses unconsciously colors symbolic of the mystery he loves. Music, changing light, and color are the fabric on which his dreams are woven. His word-music in the simple love songs gives him a place in literature as a lyric poet. Some of his love lyrics

sing in real Elizabethan style. "The Burning Glass" is one of the most beautiful.

A shaft of fire that falls like dew,  
 And melts and maddens all my blood  
 From out thy spirit flashes through  
 The burning glass of womanhood.  
 Only so far; here must I stay:  
 Nearer I miss the light, the fire,  
 I must endure the torturing ray,  
 And with all beauty, all desire.  
 Ah, time long must the effort be,  
 And far the way that I must go  
 To bring my spirit unto thee,  
 Behind the glass, within the glow.

But to understand A.E. is to go far beyond these dainty lyrics. Those who read his poems attempting to interpret them simply in the light of Christian doctrine will at times completely fail to understand and, at others, will understand what the poet never meant. Early in his life Mr. Russell became interested in Theosophy, and, in spite of much study of other philosophies in his later years, his thought, though colored by the later systems, still remains at bottom Theosophical. He whom Theosophy finds never wholly escapes. Later philosophies, rather than alluring Mr. Russell from his original path, have carried him even beyond it, so that at times he seems more Theosophical than the Theosophists. It is this tendency in his writing which sometimes reproduces experiences known only to the very few and so limits his audience. It is, in fact, only to those who have seen visions and dreamed dreams that Mr. Russell speaks at any time.

Theosophy claims a special insight into divine nature and its processes by two means: by the operation of the higher faculty of supernatural revelation, and by a deep speculative wisdom of the person. One need only read "The Candle of Vision" to be certain that Mr. Russell makes full use of both. His special insight into the divine reveals a God not to be feared but loved, a God who desires a pride of person becoming to the sons of a God. He always sees the human spirit wear its diadem.

It shakes its wondrous plumes of thought  
And trails the stars along with them.

This, then, is the mystic vision and the secret of human mystery — that the spirit is God. And God himself is a Spirit whose body is earth.

Theosophy starts with an explication of the Divine essence and tries to deduce the phenomenal universe from the play of forces within the Divine Nature itself. Here it differs from other systems which work from natural phenomena toward a knowledge of God. Again Mr. Russell is Theosophist. His poem "Echoes" convinces us of that.

our thought  
The echo of a deeper being seems:  
We kiss, because God once for beauty sought  
Within a world of dreams.

So we retain only the symbols of love, echoes of the real thing. Perhaps the reason we mortals find faith so difficult is because we have long neglected this point of view. We have been trying to create God in our image instead of allowing him to create us in His.

A.E.'s reading of Oriental literature has taught him the reincarnation idea of immortality. In poems like "Babylon," "In the Womb," and "The Faces of Memory," this is unmistakable. It seems at times that he has surpassed his teachers, for his is a mystical-spiritual reincarnation, without place or time. This belief naturally provides him with a philosophy of evil. If one is to live over and over again, a logical conclusion is that "A man is born into the world he has made" and reaps the evil he has sown. In heaven, the poet says, "All thy dead with thee shall rise." Here is the explanation of cosmic justice. But man will not only reap what he has sown; he will sow also what he and others are to reap. If he plant evil, the world for future eons will be so much the darker.

It is this belief that colors Mr. Russell's patriotism. He is a burning patriot but not in the traditional way. During the war he wrote a scathing satire in the poem, "Gods of War."



Choose ye your rightful gods, nor pay  
 Lip reverence that the heart denies.  
 O Nations, is not Zeus today,  
 The thunderer from the epic skies,  
 More than the Prince of Peace? Is Thor  
 Not nobler for a world at war?

In "Tragedy" he says:

This, of all fates, would be the saddest end;  
 . . . . .  
 That the high soul through passion should descend  
 To work the evil it had willed must die.  
 If it won so, would that be victory?  
 . . . . .  
 None ever hated in the world but came  
 To every baseness of the foe he fought.

A man who asked such questions could not have been very popular during war time. Again in "Statesman,"

They tell us that they war on war. Why do they  
 treat our wit with scorn?  
 The dragon from the dragon seed, the breed was  
 true since life was born.  
 . . . . .  
 Fight where ye will on earth or sea, beneath the  
 wave, above the hills,  
 The foe ye meet is still yourselves, the blade  
 ye forged the sword that kills.

In the face of such frank dealing as this, Mr. Louis Untermeyer remarks that the Irish poet, A.E., is unconcerned with any problem, that he is "serene in unworldliness." If these are not real problems, there are none. But Mr. Russell sees the world in its continuity, and all our immediate problems do not fill the tapestry; they are but a small portion of the eternity we are weaving for ourselves. From this point of view he shows how we affect or are affected by them. In the poem "To the New Gods," another awful satire, he places us in a position of supplication to the "iron avatars" that have replaced the One, and makes us pray to them: "Thy kingdom come."

In accepting two principles of natural existence Mr. Russell

again follows the Theosophical faith. The dark principle is the will of the creatures; the Divine principle of understanding is the universal will. Both exist in man but always with the possibility of separation. "A Midnight Meditation" perfectly illustrates the idea. While trying to account for his grief, the poet recalls this story. Once the angels heard a chaotic cry that disturbed the Master's peace. Descending to earth, they let themselves be crucified in men,

That through those shadows dim (they)  
Might breathe the lovely music brought from Him.

So he understands that his grief

Was but that ancient shadow part of me  
Not yet attuned to good,  
Still blind and senseless in its warring mood.

He therefore turns himself away from the shadow toward the light and finds,

A distant glory o'er the hills of pain;  
Through all that chaos wild  
A breath as gentle as a little child.

Creation is understood to be a continual yearning of the eternal to give birth to itself, the eternal generation of the Son. It is expressed in poems like "Continuity" and "Creation."

O, Master of the Beautiful,  
Creating us from hour to hour,  
Give me this vision to the full  
To see in lightest things thy power.

The smallest flower of a day's duration can teach this truth.

On the principle of self-annihilation for union with the Godhead, Mr. Russell seems to go beyond Theosophy. For he puts great emphasis upon the human will.\* He says we must cultivate power which ebbs as civilization advances; "we must be perfect as the Father is perfect." This, to A.E., does not mean self-abnegation. Although he prefers dark colors to the light and sad songs

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\*[This and other similar remarks in the present article we feel might have been somewhat modified if the writer had had opportunity for wider study of the Theosophical teachings. Eds.]

to the gay, he is still the prophet of hope. Just as flecks of light spangle the somber woof of his poems, so the despair in his philosophy is relieved by hymns of joy. In "The Twilight of Earth" he says,

The wonder of the earth is o'er,  
but later he must add,

The power is ours to make or mar  
Our fate as on the earliest morn,  
The Darkness and the Radiance are  
Creatures within the spirit born.

Here again are the two principles at work: Darkness and Divine Light. In a remarkable poem called "Carrowmore" the Spirit of Poesy and Romance is called back into the life of the people. He sees it at first asleep, but at the end of the poem it is awake and returning. "On Behalf of Some Irishmen not Followers of Tradition" he foretells the war of the new poets for "The golden heresy of truth." Always he can see light just ahead.

What is the place in literature of this poet, mystic, prophet? Poetry so charged with the life of its artist must certainly retain its magnetism for a time. And that life with its mystic idealism has certainly some value for a practical race. But how few will venture near enough to feel the attraction? A. E. appeals only to the highly intelligent mind on high principles. He is a poet for poets, prophets, and great leaders. He will appeal only to those who have already gone part of the way he reveals. As a prophet, we must perhaps place him higher than as poet, for he is decidedly a one-voiced bard. Besides, difficulty of understanding is not an excellence in poetry. Yet, the message, for those who can grasp it, is so vital and the tone so sincere that A. E. will go on for a long time leading the few who dare to venture into the wilderness of thought. Certainly his place is a more lasting one than he modestly claims for himself in his Epilogue:

He has built his monument  
With the winds of time at strife,  
Who could have before he went  
Written on the book of life.

To the stars from which he came  
Empty handed, he goes home;  
He who might have wrought in flame  
Only traced upon the foam.

We who know so much of fire may be glad that he has not wrought in flame and thankful that he has splashed a few cool drops of faith upon the burning book of life.

## Brother and Sister

INGA SJÖSTEDT

**I**N an age when men had lost their clear perception of realities and were encompassed by doubt and fear, there lived a brother and sister named Sindbert and Barbara. Descended from a noble line of ancestors they dwelt in the manner of nobles, and from their father they had inherited manifold possessions — a large estate and castle, cattle and horses and fowls and over-full granaries; and both would have been happy in their own way but for one thing, the fear of death. So steeped in shadow were the minds of the nation into which they had been born that the great mystery of death was spoken of in hushed voices and with terror in the eyes. The years glided past, and the seasons were re-generated; the leaves upon the trees died in the winter, and new leaves were born when spring returned — but though the people witnessed these events the fear of death lay heavily upon their hearts.

Sindbert saw the sadness in human lives, and out of the generosity of his being he distributed much of his wealth among the needy and the suffering. He provided for the old and for the orphaned, and to the lonely and despairing he gave wise counsel and kindly words of hope — for he loved his human brothers as though each were another himself.

With bitterness Barbara reproved him for his bountiful actions. Her heart was cold, and for her there was but one god to be worshiped, the self-sufficient 'I.' She worshiped this god with

all her mind, and in all ways gave him homage. There was no other lady in the city who was better dressed; none had such sparkling jewels, none a fairer countenance. Each day was to her a festival of self-indulgence, and wherever she went she left a record of broken hearts and bitterness. And she hated her brother for the beauty of his soul.

Illness came to Sindbert, and as he lay tossing on his couch his thoughts were troubled, for the fear of death had overtaken him. As his heart grew heavy with sorrow the door to his chamber opened, and a child came in. She was like the dawn, pure and radiant, and in her eyes there was god-like laughter. She took his hand and said, "Come! I walked in loneliness, but now you will be with me, and we shall be happy together." And Sindbert rose and forgot his illness, and followed the child. She took him through green glens and across grass-carpets made odorous with violets and lilies-of-the-valley; and they passed beside a lake, and rested on the shore and watched the tall rushes swaying in the sunlight, and it seemed to him that the world had never yet been so beautiful. He wanted to remain by the lake, but the child said, "Rise, for we must find your thoughts, for they are widely scattered, and are lost among the stars and in the waters of Space." And hand in hand they sought his thoughts, and walked among the stars, and rested in Space, and all he saw he recognised, although he thought these realms were new to his spirit. And then he said, remembering, "Dear child, is this journey not harmful to my fevered body? And if I do not rest, will death not overtake me?" And the child smiled and answered:

"Your body lies mouldering in the family vault, and your friends have dried their tears after your passing. What have you to do with death, when life has claimed you for her very own?"

And Sindbert was silent.

And a pestilence swept through the city where Barbara revelled in her pleasures, and she was seized with dread at the thought of death. And she wrapped a cloak of ermine about her shoulders and ran to an old hermit that lived in the vicinity of the castle. And she said to him, her beautiful face pale with terror:

"Holy father, help me, for I dread the death that comes with stealthy footsteps and brings agony and sleep to the unwary!"

And the hermit looked at her with sadness, and replied:

"Woman, why do you come to me? I cannot help you, for you are already dead, and your spirit has been a corpse these many years."

## CHRISTMAS

**I**F Christ should come from Bethlehem  
To visit us on Christmas Day,  
And see the card-filled mantle piece,  
The feast, the tree: What would he say?

If Christ should see the costly gift  
To wealthy friend from me or you,  
And view the poor man's empty purse,  
The love-starved child: What would he do?

If Christ should hear the Christmas bells  
Ring "Peace on Earth, Goodwill to men,"  
And hearken to the aerial bombs  
In so-called Christian Spain: What then?

Would he not say, "The feast is spread.  
The gifts swing gaily from the tree.  
The bells ring out a merry peal  
For pagan feast — but not for me!

"Better ye should deny the God  
On High, and let men count it sin,  
Than worship him with empty words,  
And crucify the God Within.

"I say to you that ye are gods!  
Live, love as gods. Rise up and come.  
Why talk of Bethlehem? *There lies*  
The Christ-child, in a Hoston slum!"

— M. SYBEL TUSTIN

RECOLLECTIONS OF A  
THEOSOPHICAL SPEAKER — II

By Leoline Leonard Wright

## Vignettes from the World's Congress of Religions

**T**HE first peak of my experience in the Theosophical Movement in the closing years of last century was reached when we were privileged to entertain in our home several of the most distinguished delegates to the World's Congress of Religions held in Chicago in connexion with the World's Columbian Exposition in September of 1893. There were Mr. Judge himself with Mrs. Judge, Annie Besant, Gyanendra N. Chakravarti, delegate from the T. S. in India, Mrs. Isabel Cooper-Oakley, a pupil of H. P. B. and member of her Inner Group, Claude Falls Wright, and Mrs. Richmond Green, so well known later as a helper of Katherine Tingley. It seems incredible as I look back, how we were able to fit all these people comfortably, as we did, into our moderate-sized flat. I said at the time that it seemed as if we, the family, almost literally hung ourselves at night on hooks in the closets in order to enjoy what was for me then, and is today no less in recollection, a memorable and extraordinary galaxy of Theosophical personalities.

For it was indeed a galaxy, the company not being by any means restricted to our immediate guests. Visitors poured into the apartment during the few days that the delegates were with us. Well known representatives of the Press, friendly inquirers, local Theosophists, and many other foreign delegates, such as Herbert Burrows the prominent labor leader and an F. T. S., and the wealthy Henrietta Müller of Maidstone, England, whom I recall because she was my first experience of the irrepressible British spinster and for her innumerable necklaces of iridescent shells and beads.

And the meals we served — at any and all hours! These people were mostly culinary bohemians and ready to eat anything served to them at any hour of the day or night. Often, after a crowded lunch-table had just been cleared, another batch of visitors would

arrive lunchless. My beautiful and hospitable mother, never at a loss even on our none-too-large financial resources, was always equal to the occasion. In half an hour or so she would have thrown together another delicious meal, occasionally somewhat of a 'scratch' repast, but what did those brainy and impromptu Theosophists care! They ate, drank gallons of tea and coffee, and spread themselves in gay conversation until it was time to pile into the street-cars (Mr. Ford was only just then trying out his laughable invention, and carriages were practically nil among Theosophists) for another session of the Congress. And I can assure you that it was all magnificently worth while.

Fortunately we had an intelligent and good-natured American girl for maid. She became during those crowded days a confirmed Theosophist. To see her serving, open-mouthed and goggle-eyed with awe over the stir and excitement of those endless *conversazione*-meals, is one of my droll and pleasant memories of that stirring time. Oddly enough, her name was Loma and she married later and went to California to live.

After all these years the sessions of the Congress, where once or twice (as Secretary of the Chicago Branch) I sat on the platform with my mother, or mingled in the dense jam of the great audiences, make something of a kaleidoscope of my recollections. A crowded, shifting, swirling *mélange* of remarkable oratory, Orientals in strange brilliant garb, bursts of enthusiastic applause, British lady-delegates in more or less bizarre adaptations of Occultism to platform costume, and a sense of something of mighty import taking place within and around us — this is the sort of picture that lingers with me today.

Two Orientals there present stand out in my recollections of the Congress. No one who saw him then could ever forget the noble and Christlike beauty of the noted Singhalese Buddhist and friend of H. P. B., Dharmapala. Tall and almost luminously ascetic, robed classically in spotless white, he was a lodestone to the throngs who swarmed into those meetings. Merely to look at him was a revelation of character and spiritual attainment.

Chakravarti was quite a startling contrast. A very tall, im-



mensely fat man with tiny feet and a piping falsetto voice, he was quite definitely of this world. He was inordinately fond of thick beefsteaks and we found it difficult to realize that he was a Brâhmin. Difficult that is until he began to pour forth in a flood of eloquence the marvelous expositions of Oriental philosophy which always transfixed his hearers both in public and private. He had a preference for our living-room which was hung in pale yellow silk, and here when at home he liked to sit cross-legged on a yellow silk divan and discuss the questions in Hindû and Theosophical philosophy with which we plied him. At such times we forgot for awhile our disillusion.

I have an amusing recollection of one of his very natural mistakes in the pronunciation of English, though he had a wonderful flow and classical perfection in the use of it. He talked a great deal about spiritual development, which he pronounced "spiritual devil-opment," with the accent on the devil. I have often thought since when wrestling with the cussedness of my own personality that the word 'devil-opment' was not such a misnomer after all.

To all this inspiring incident Mr. Judge added the final touch when he came to my mother after it was all over and quietly insisted on her acceptance of a substantial contribution to the unexpectedly heavy expenses which she had so gladly met. For it was one of his beautiful characteristics, so often touchingly appreciated by Mrs. Judge in her talks with my mother, that he was always unselfishly sympathetic and considerate of others both in the small and in the great.

I like to remember how much like the rest of us he appeared to be. H. P. B. always seems to me to make an almost stunning impression of grandeur. Her daring journeys to fabulous regions of the earth, her towering intellect and profound books, the phenomena with which she dazzled her contemporaries, these remove her in a sense from the atmosphere of our more intimate affection. But our beloved Judge looked and acted a good deal like the rest of us. Anyone passing him on the street would hardly have given him a second glance — unless Mr. Judge meant him to. For years he lived frugally over in Brooklyn and commuted to New York

every day to earn a living for his family apparently just like any other struggling young lawyer. And his loss of a beloved child drew him very close to the human nature in us all.

Nevertheless he too could, when he chose to do so, dazzle and enthrall, as all who heard his several speeches at that Congress, and sometimes on his lecture-tours over the country, will never forget. I heard and saw him there, before that great, entranced audience, lifted out of his quiet unassuming daily self to a grandeur of inspiration and eloquence that put a climax on his own work and the work of Theosophy in that first remarkable Congress of the religions of the world.

## The Four Sacred Seasons

### A LEGEND

ALFRED SPINKS

**L**EGEND tells us that millions upon millions of years ago, before Man had assumed the form that he now has, when he still was clothed in a body of filmy, tenuous matter, more ethereal than material — and just before the time of his concretion, or descent into matter, there was held a great gathering of the Gods. They came from all over the Universe, for this was to be a very important occasion. Man was to be clothed in a physical garment. But — there was still a very important question to be decided upon. Yes, he was to be endowed with a body — a purely materially physical body it is true, with a head, a trunk, and limbs; and, a mind with which to think for himself, and through which he could function.

However, up to the time of this great gathering, no provision had been made as to where to place Man's Divinity. This was the reason for that great conclave, millions of years ago. *Man's Divinity. His Divine Self.*

Some wanted to place this Divinity in the center of the Earth, but after much deliberation, the wiser ones said: "No, Man with his new body, and his crafty brain will devise ways of digging down to the center of the earth to obtain it. Perhaps some will find it before others, before they are ready for it, before they know how to use it; and when they realize its power, they will undoubtedly abuse it, and use it for their own self-aggrandizement." Wise Ones! these Creators of Man and the Universe.

So that idea was abandoned.

Again they deliberated. This time someone else suggested placing it in the middle of the ocean. Man cannot live in the water, and it will be safe from abuse until such time as he is ready to rightfully claim and use it. Again, the wiser ones shook their heads: "No, Man will, through this remarkable brain we have given him, develop ingenuity, and invent some kind of device to enable him to descend to the depths of the ocean, and find this Divinity."

Again the Gods foresaw trouble. "Sooner or later," they said, there would be wrangling among men as to whom this belonged to, and the temptation to use it for personal reasons might be too great for weak man, and he would be sure to abuse the powers he would gain therefrom. "No, we must find some other place."

Then the bright idea struck one of those assembled there, to place it high in the sky. "Man will not be endowed with wings and will not be able to reach up to it, until he is ready for it." Again the same objections arose. "Surely Man with this remarkable brain of his will soon find some means of flying into space, and in no time will he discover the powers of his Divinity within his grasp, and the temptation to misuse these powers will be too great. No, we must protect this physical MAN, whom we are fashioning this day."

After much discussion, and as many rejections as suggestions, one of the wiser ones, perhaps a little more experienced in these things than some of the others, rose up and said: "No, we will not place Man's Divinity in the center of the earth, nor will we place it in the middle of the ocean, nor will we leave it high in the skies. Instead, we will hide it *within Man himself; in the core of the*

*core of his own inner self — his own Nature.* That will be the last place that it will occur to him to look for it, and when he finally does find it, it will be by only the most careful searching and digging, within his own inner nature. So carefully will it be hid, that it will only be by clearing away the dross and mire from his own Nature that it will be revealed to him; but once having found it, having overcome all obstacles surrounding it, in his successful search for it, he will find himself a part of it, at one with it and the Universe, of which he is a part; and in the finding of it, he will come to the realization that he himself is now a God, and he will long to reach down and help others in their search for it."

But still the Gods were not satisfied! A long silence befell this mighty gathering, for they all knew the wisdom of the words just uttered. The great riddle had been created. But, it now remained for man to solve, and find.

So on that eventful morningtide of Man's descent into matter, the existence of this Divinity was made known unto him, and it was also made known unto him that in his search for it, he would go through many experiences, and come across many difficulties and problems, many of which would be difficult to surmount. It was also made known unto him that on periodic occasions he would be reminded through Nature of the existence of this Divinity, and that if he would help Nature, and work with her, she would make obeisance to him, and that thereby he would find a key; that from this key he would find that if Mankind would follow in Nature's footsteps, by all working together harmoniously as Nature does, the solution for finding his Divine Self would be thus unraveled. This key which would bind all mankind together he was told was "Love, and Brotherhood." With these two powerful weapons, and these weapons alone, would he succeed in his quest. But alas! if he heeded them not, great troubles would befall him, and many bitter experiences would he have to go through before he again found the key to his Divinity.

Now it was further decreed, that as regularly as the rise and fall of the Sun, Nature would periodically unite in one great effort to try and bring Man to a closer realization of, and in closer touch

with, his higher, or diviner self. Then Nature would send forth titanic spiritual forces to awaken in man a realization of his own spiritual Divinity.

The Gods knew that the only way for man to find this Divinity was to call to his aid the Spiritual forces which flow constantly throughout the Earth; and they also knew that due to natural causes, there are times when these forces flow with greater power, or it might be said, are more readily accessible than at other times. These are when the Earth is at the four critical points of the year — Mid-winter, Spring, Mid-summer, and Autumn. The Gods knew this, and therefore strove to keep secret the processes whereby these forces could be used for the finding of the Divinity within, save from those who had already discovered the secret, and applied it. They who had discovered it are those who stand ready to assist Man to find his Divine heritage in the beauty of Springtime; in the bloom of the Summer-time; in the mellowness of Autumn; and in the awe inspired by Winter; appealing to that part of Man which takes delight in things of beauty — for that part of Man is akin to the Universe, because derived from the Soul of Nature.

They were trying to appeal to that part of Man which sees beauty in a sunset, and is raised to a higher state of being; to that part of man which hears beautiful music, and is raised to a higher state of consciousness, those higher states of consciousness wherein he is closer to the higher part of his Nature, his higher Self. All these higher states of consciousness they placed within Man himself — his Divinity. But alas! they realized only too well that they could find expression in most cases only on very rare occasions. Why cannot man, they ask, try consciously to raise himself to this higher state all the time? To that Living Christ within him, born anew at every time when he surrenders to his Spiritual Self, to the God within? But alas! It was ordained that Man must help himself. He could be shown the way, but he must choose his own path.

And so the work of these mighty Gods goes on, until all, from the lowest to the highest, from the humblest to the greatest, have raised themselves, and become at one with this Divinity.

And today they have again given to Man Theosophy as the

means for helping him find this Divinity; and the Theosophical Society has, among its other objects, to restore to Man, self-consciousness of the knowledge that he can grow, evolve, advance, and bring forth what is within the inmost core of the core of him — his DIVINE SELF.

And at these periods whereof we speak, Nature is re-born into another state of being, and Man being a part of Nature also partakes of that re-birth. A re-birth of his own choosing; a re-birth into higher states of spirituality.

YOUR 'FORUM' IS DESIGNED, not only to interest you, but your friends as well. As you read each new issue ask yourself—not, *Do I like every article in this number?* — But, Which articles in this number will be likely to attract this or the other one of my friends to Theosophy? Then, after reading your copy thoroughly mail it to that friend, thus doing a fine bit of Theosophical propaganda.

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## An Object Lesson for Today!

### PEACE, WITH HONOR\*

**T**HIS Autumn Canada and the United States will mark a century and a quarter of unbroken peace. It will be an object lesson to the world that nations may live side by side in amity, agreeing where they may, disagreeing when they wish, but preserving always mutual regard, as among friends.

We on this side of the longest unfortified border in the world have learned to admire the initiative and bonhomie of our southern neighbors, and to understand in some part their problems. South of the border Canadians find themselves well received, and respected in turn for some of those qualities which go into the make-up of British character.

Differences, political and otherwise, there have been and will be; but here two nations have learned to settle their differences in an amicable and an intelligent way. They have learned to arbitrate. They have arbitrated the use of land, the navigation of water, and the growing use of that universal ocean, the air. The last commission that comes to mind was one to settle the unwitting export of smelter fumes. That is intelligent living.

When the time comes, and the 125th anniversary of peaceful occupation rolls around, it will be fittingly observed on both sides of the line. Back of the friendship, there is the sympathy which grows from understanding, and the patience to face growing pains which differ only in degree. Before the world of nations, Canada and the United States soon will point to the celebration of a century and a quarter of unbroken peace, with honor.

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\*Editorial from *The Daily Colonist*, a leading Canadian newspaper of Victoria, B. C., June 12, 1938. Reprinted by permission of the Editor.

## BOOK REVIEWS

*The Advancement of Science*: 1938. London, British Association, Burlington House, W. 1. 3/6.

THIS volume of 260 pages contains the Presidential addresses at the Cambridge meeting of the British Association, and would demand a dozen separate reviews for adequate treatment, so that only a selection can be attempted here. Besides the address of this year's President of the Association, we have those of the Presidents of the following sections: Mathematical and Physical Sciences, Chemistry, Geology, Zoology, Geography, Economic Science and Statistics, Engineering, Anthropology, Psychology, Botany, Educational Science, and Agriculture. More attention has been paid of late, at these annual meetings, to the relation of science to matters of human interest in general; and while this is reflected in some of the addresses, there are others which breathe an atmosphere of detachment which also has its charms. The first two addresses are by scions of the mighty men of old—Lord Rayleigh and Dr. C. G. Darwin, a fact which proves contrary rules as to heredity, according to whether we regard it as an instance or as an exception.

The President took as his subject "Vision in Nature and Vision Aided by Science," and enters in some detail into a number of the new discoveries which enable us to explore the depths of nature, to give new definitions to the word 'perception,' and to

achieve wonderful accuracies in measurement. He points out that, however we may refine our senses by the aid of instruments, yet these senses still lie at the bottom of our resources; that recent advances in physics, aided by exuberant speculation thereon, have led some people to imagine that this all too solid crust is in danger of evaporating in a fog of metaphysics. Matter may be analysed into something which consists mainly of empty spaces, but it can give us quite a nasty knock just the same. The question arises, If we do not base our knowledge on the physical senses, is our only alternative a resort to syllogistic reasoning from axioms—with a doubt, too, whether said axioms themselves are not an inference from experience? Theosophy points to the existence of other senses, means of direct perception of nature, so that we are not left to choose between physical percepts and metaphysical abstractions. There is much more evidence for the existence of such senses than science is willing to accept for other things; but apparently the matter was not within the scope of Lord Rayleigh's address.

Lord Rayleigh also has a word to say on science and warfare, a large, loose question affording ample scope for special pleading on both sides. The fact that this thing or that can be misused in war does not seem suffi-



cient reason for abolishing the thing in question. Science goes on for long periods discovering things which are not so misused; but when war breaks out, people will seize upon every means they can find, scientific or otherwise.

Dr. Darwin spoke on 'Logic and Probability in Physics': a difficult subject for the layman. But he says that the moral of it all is that "the new physics has definitely shown that nature has no sharp edges, and if there is a slight fuzziness inherent in absolutely all the facts of the world, then we must be wrong if we attempt to draw a picture in hard outline." We had made a universe constructed on principles of logic; things went wrong; so we have called in the principle of probability. Many will wonder just what this is; but it seems to be a psychic ('subjective') factor, since it is based on expectation and on the fact of our ignorance of what is going to happen. It was Planck, with his observations on the transmission of radiant energy, and his formulation of the quantum, that contributed mostly to this revolution. The light behaved illogically. He concludes:

"If these reforms are carried out I shall hope that generations will grow up which have a facility that few of us at present possess in thinking about the world in a way which the quantum theory has shown to be the true one. The inaccuracies and uncertainties of the world will be recognised as one of its essential features. Inaccuracy in the world will not be associated with inaccuracy of thought, and the result will be not only a more sensible view

about the things of ordinary life, but ultimately, as I hope, a fuller and better understanding of the basis of natural philosophy."

Professor Griffith Taylor's address on geography goes elaborately into theories of migration of races in early times; a subject upon which a great deal might be said from the Theosophical point of view, but which we must leave for the present.

Dr. R. H. Thouless spoke on "Eye and Brain as Factors in Visual Perception." He spoke as President of the section on Psychology. The physicists are not to have it all their own way, it seems. There is a well-known doctrine that the percept results from the interaction of the object and the subject. Hitherto, in such topics as vision, the physicists have laid all the stress on the external factor, content by the laws of optics to trace an image as far as the retina and there to leave it. But Dr. Thouless shows that the retina is a meeting ground where influences from without encounter influences from the brain within, so that what Helmholtz and Co. project upon the retina does not determine what we shall see. And he even gives experiments which bear this out. So we see there is a consensus among the scientists to enlarge the field of science and make it inclusive of much that before was left out and perhaps even denied; and we may confidently expect that the existence of the subtler senses will be forced upon science as a result of its own researches.

— H. T. EDGE

*Madame Curie: A Biography by Eve Curie.* (Translated by Vincent Sheean.) Doubleday, Doran and Company, Inc., Garden City, New York. (\$3.50.)

THIS is one of those rare books that one can recommend without reservations to old and young with the assurance that everyone will find in it inspiration and a challenge to exemplify in his own life those attributes of character which remind us that, after all, in our higher parts we are 'children of the stars.' One rarely reads a work of non-fiction that is so completely gripping in every line, or so satisfying to our highest and noblest instincts. The absence in Mme. Curie of the human pettinesses so often associated with genius is immensely impressive to the reader of this biography. Such largeness of character seems as precious a thing to the moral world as do her astounding discoveries in radioactivity to the world of science. Marie and her husband exemplified in a superlative degree that Confucian dictum: "The nobler sort of man is proficient in the knowledge of his duty; the inferior man is proficient only in money-making." Never once did they permit opportunities for pecuniary profit to tempt them to abandon their imper-

sonal dedication to scientific research.

It is like a gust of sweet, fresh air from the mountain-tops of the spirit to read on every page of Eve Curie's book on her mother's life and work in the field of radioactivity, of the incorruptible modesty and the pure devotion to science and human progress which animate the chief actors in this remarkable human epic. Eve Curie has enriched us all by enabling us to live for a while in the fine company of the Sklodovskis and the Curies and their friends and colleagues; and while the Nobel prize went twice to her mother (the first time jointly with her father, Pierre Curie), and has since been awarded to her talented sister, Irène and the latter's husband, Frédéric Joliot, both of whom were pupils of, and collaborators with, Marie, the world at large will award a special prize of appreciation to Marie's other gifted daughter, Eve, for this admirable biography of her mother. By all means read *Madame Curie*.

— IVERSON L. HARRIS

*Master Kung: The Story of Confucius.* By CARL CROW. Illustrated. 350 pp. 1938. Harper and Bros., New York, \$3.50. Hamish Hamilton, London, 12s. 6d.

TO those who would get a close-up of the personal life of the great Chinese Sage and follow his public career under the ciceronage of an able journalist who writes to be read rather than to be studied, Carl Crow's work

under review will prove decidedly informative, interesting, and easy to read. The fifty line-cut copies of conventionalized traditional Chinese drawings illustrating episodes from the Sage's life lend atmosphere to the book. The

average Westerner will find them exceedingly quaint and exotic.

Crow's book is a sympathetic and just portrayal of the exoteric life of Confucius. It depicts the true gentleman of Lu and the wise scholar of "Zigzag Hill" meeting the problems of a decadent feudal civilization in the way that a thoroughly sincere and wise man would meet them. It gives a remarkably clear picture of China in the Sixth Century, B. C., which is essential to the understanding of Master Kung's mission to the Blackhaired People. In Mr. Crow's work it is the man rather than the Sage who holds center-stage. The author himself says: "This book is only an attempt to tell the story of the life of this great man. With the many excellent and authoritative exist-

ing books concerning his philosophy, it would be both idle and presumptuous to attempt to add anything to what has already been written."

Mr. Crow is essentially a journalist and advertising man with long years of experience in the Orient. His viewpoint is patently sympathetic and broad-minded, as anyone must realize who has read his earlier works, *Four Hundred Million Customers* and *I Speak for the Chinese*. In popularizing for Western readers the life-story of Master Kung, Carl Crow has again contributed his bit—and a very commendable bit—to the better understanding by us of the West of our brothers of the Orient and their ancient and honorable culture.

— IVERSON L. HARRIS

*An Educational Failure* (A School Inspector's Story). By F. H. HAYWARD, D. LITT., M. A., B. SC. (Sometime Inspector of Schools to London County Council). 378 pp. Duckworth, London. 7s. 6d.

**A**N *Educational Failure* is the recital in the main of a long list of disappointments, rebuffs, and disillusionment that the author as Inspector of Schools to London County Council suffered from his first attempt in 1902 as a progressive 'educationist' to 1937 when he retired. In a foreword written to the Education Committee of the L. C. C. Mr. Hayward sets forth his main "grievance" (the word is his): "we (in England) have no Seat of (even provisional) Authority and Initiative in Education; in fact, no Brain Centre; and our people, parties, and professions when confronted by any difficult educational problem simply pass the ball."

Like Matthew Arnold, whom he quotes, the author wished to feel assured that he had "earned his salary by some definite contribution to the spiritual and civic welfare" of his countrymen. He believes that he earned it as a classroom instructor in "teaching of a kind that was stimulating in a discursive way." He had a vision of so raising the ethical and moral side of people's natures through pageantry and carefully written and produced celebrations that the evils of dictatorships and war would be avoided. The Church's policy of "emotionalized impressions" in its participation in England's education, he declares to be unsatisfactory.

The author deplors this participation in educational affairs by the Church mainly because of the false impressions regarding the geological ages, the creation of man, and man's evolution made by teaching the Bible unintelligently. These impressions, Mr. Hayward declares, "battle confusedly with others picked up from this quarter and that and remain through life. I cannot in view of what has happened wholly trust the churches. They have never yet learned the elementary lessons that Christ's ethics and sacrifice has eschatological bearings and that mankind's history is immensely different from what they have taught; the churches have betrayed truth, betrayed education, and betrayed each other too often for my satisfaction and confidence."

This educator says he cares mostly for the major problems of education which he believes to be the generation of *world* ideas and the cultivation of basic morality. The task of destruction, he thinks, is sometimes a "holy

one" and educationists will not be allowed to construct "splendidly and synthetically so long as Churches are allowed to falsify the world facts so grossly as they do"; as for instance, "the conception of a human race and indeed a physical universe only a few thousand years old."

One wishes that this author who is most forthright in his ideas and discussions and earnest in his wish to raise the level of world thinking would study Theosophy and then cultivate faith in the power of thought and patience that seeds sown will finally bear fruit. Plato's ideas were never wholly adopted — have never been — yet what thoughtful teacher would dare call Plato an "educational failure"? Katherine Tingley's system of education was never endorsed by the educational world, yet Theosophists observing the trends in progressive education see everywhere a quiet adoption of her ideas. One is never a failure whose ideas are large and impersonal.

—J. N. SHORE

*Love Can Open Prison Doors.* By STARR DAILY. Bruce Humphries, Inc., Boston. (Fifth Edition, 1938: \$1.50).

**T**HEOSOPHISTS will enjoy reading this book: in it they will find many of the teachings which they cherish. The author relates that one day while in solitary confinement he received a revelation: that love was indeed a potent, creative principle. He proceeded to establish this revelation as a workable philosophy of life, but found, as so many have discovered, that a revelation is one thing, its practical application quite another.

He realized that there was a power in the hearts of men greater than any power discovered in the realm of natural science, a power possessed by all but recognised by few: the power of love, love in its highest sense, which is intensely practical, and which, as a creative principle, can be applied in our lives, and if used wisely makes failure impossible. This potent force can open all the prison doors and free man from the bonds of limitations in

the physical, mental, moral, or spiritual spheres of activity. Starr Daily calls love the "last experiment," because he says, "though it is the closest and most fundamental thing in a person's life, it is the last thing he will turn to for help when he is in distress."

The most important prison door that love can open is the prison door of self. "Self conquest through sublimation is the key to the fullest realm of livingness." Starr Daily achieved not only his own regeneration by applying his philosophy, but created an entirely new atmosphere, and changed conditions in the prison in which he was confined. He wanted to accomplish everything at once by slaying old habits with "the rapier of his will," but he soon learned, "that to war against a thing is to hate that thing, to sublimate a thing is to employ the medium of love."

In a moment of despair, thinking he was unable to accomplish his aim, he was placed as a cell-mate with Dad Trueblood, a wise old lifer, to whom

this book is dedicated. This good friend lifted him from his despair and showed him how to apply his new-found philosophy. "Son," he said, "the easiest and safest way to rid yourself of many bad habits is to recondition yourself to one new one. Once you have it established the others will have disappeared without much strain."

Daily's efforts led to the establishment of a system of education in the prison. The importance of education for prisoners is stressed. "It is my honest belief that if it is possible to reform a person of anti-social tendencies, there is no surer method to that end in existence, than to constructively turn such a person, through education away from old tendencies by giving him new and more appealing ones to follow." A Theosophist will see in this a result of Katherine Tingley's many years of effort in prison work.

The whole book is a revelation of what can be accomplished by the power of love put into practice in our lives.

—H. I. BARBORKA

*Roger Bacon: A Biography.* By F. WINTHROP WOODRUFF. 157 pp. James Clarke & Co. Ltd., London. 5s.

**T**HIS little book treats in a sketchy manner of the life and work of one whom the author calls "one of the great men of science." Although an ardent advocate of experimental science, Roger Bacon's work had very little effect on the scholasticism of his age. His veneration for ancient "authorities" sometimes verges on gullibility; while his criticism of his contemporaries brought him ten years of virtual

imprisonment. However, Bacon alone of his time "had the vision to expect new things. The thirteenth century was not the final Age of Man, but only a stage in a still longer journey to greater and greater accomplishments."

Bacon probably studied under most of the famous European teachers of his day, although he writes, "I have learned more useful and excellent things beyond comparison from very plain peo-

ple unknown to fame in letters than from all my famous teachers." He probably became a Friar simply to enjoy the privileges which the clerics enjoyed. As the clergy were almost the only men of learning, it was only in their company that he had an opportunity to pursue his studies and investigations.

In 1267, at the insistence of Pope Clement IV, Bacon dispatched to Rome his *Opus Majus*, the most important of his writings. In this work he covers the science and theology of his day. He does not separate the two; he considers that knowledge should be sought to support theology, and that experience is the final test of knowledge. The *Opus Majus* covers a broad field—1. Causes of Human Error; 2. Relationship of Philosophy to Theology; 3. Importance of the Study of Languages; 4. Importance of Mathematics, as shown in Astronomy, Optics, Theology, Chronology, Astrology, and the Correction of the Calendar; A Treatise on Geography; 5. Optics, Vision, Reflection and Refraction; 6. Experimental Science; 7. Moral Philosophy.

Legend has made of Roger Bacon a magician and astrologer. From his writings we find he had little sympathy with that "magic" which deals with necromancy, incantations, conjurations, and the like. He considered astronomy and astrology as branches of the science of mathematics, subject to study, experiment, and observation as any other branch of science. Many of his astrological observations are practically identical with those of the most serious and conservative students of

astrology today. Modern astronomers may well wonder how he could have "guessed" at the dimensions he assigns to certain parts of our solar system.

The scientific discoveries of Bacon might have advanced the cause of Science by centuries had he not been almost completely ignored by his contemporaries. He urged a reform of the calendar; he describes an instrument that most certainly was a reflecting telescope; he discovered, or at least describes, many of the fundamental laws of optics. From certain passages in his writings we learn that he knew the process of the manufacture of gunpowder.

The centuries, on the whole, have proved that Bacon was right in his contention that "in the search for knowledge, experimental science is vital, and that mankind cannot be in a healthy intellectual state unless the search for truth is persevered in by constant experiment."

The author ends on a truly Theosophical note in the following words: "Man must be guided by ethical rules and principles, and even scientific progress must be subject to divine laws. It is when used in conjunction with a deep-seated faith that science can achieve its greatest and noblest results, and thus help mankind to ever greater and better attainments."

As the author has written only a sketch of the life and work of Roger Bacon, we hope that some day he may give us a much more detailed and complete analysis of the work of this great Englishman, a true forerunner of modern science.

— C. Q. WESNER

*Discarnate Influence in Human Life.* By ERNESTO BOZZANO. Published by The International Institute for Psychical Research, London, and John M. Watkins, London. 8s. 6d.

SIGNOR BOZZANO is a distinguished student and writer on Psychic Research and this work will add to his reputation as an acute critic and logical reasoner. His 46 years of research have convinced him that influences from persons on 'the other side' can under certain conditions affect the minds of the living. His argument is directed against those who claim that the so-called 'phenomenal powers' such as prevision, telepathy, clairvoyance, etc., can all be explained by the 'Sub-conscious' in man, and that as this is annihilated with the death of the body there is no reason to offer such things as evidence of communication with 'spirits' of the departed. They assert that all the phenomena of the spiritualists can be explained by the Sub-conscious interpretation. He calls these critics "animists," so as to distinguish them from those who, like himself, accept the possibility of communication with human beings on inner planes and whom he calls "spiritists." It is indeed remarkable that in spite of an extraordinary amount of confirmatory and concordant evidence from the most ancient times to the present day not only the average skeptic but also many psychical researchers fail to give due consideration to the mass of facts which testify to the existence of denizens of invisible worlds, call them 'spirits,' 'elementals,' or what you will.

Signor Bozzano, with some naivety, divides the *whole complex* of super-

normal phenomena into two sections. The cause, he says, is "the human spirit, which when it manifests in transient flashes during incarnate existence, determines animistic phenomena, and when it manifests animistically, during discarnate existence, determines spiritistic phenomena." He is, of course, partly correct; the human spirit possesses occult powers—mostly latent however—but his philosophy ignores the whole region of the elemental and the Deva kingdoms, and he seems to know nothing whatever about the complex nature of man. Man, to him, is seemingly nothing but "body and soul." He has also severely limited his attempt to demonstrate Survival—his main purpose—by avoiding the subject of Reincarnation. A thorough study of the ancient and modern lore on this fundamental, which clarifies what is perishable from what is enduring in man, enormously widens the appreciation of the meaning of Survival.

As a 'regular' evolutionist he argues with great ingenuity that the subliminal faculties in all their forms cannot be subject to the law of natural selection and survival of the fittest, for they have not developed down the ages as they should have done if they were ordinary mental faculties or functions. Even savages possess them in equal if not greater measure than the civilized; animals have clairvoyant powers. He contends, therefore, that the supernormal in imbodyed man re-

mains mostly in abeyance, only occasionally appearing as 'animistic' phenomena. After death, however, the supernormal faculties cease to be 'sub-conscious' and become active conscious parts of the surviving personality. His illustrations, from fully authenticated cases, are well selected and, whatever may be the explanation, can only be denied by the most determined skeptic.

Speaking from the practical point of view, Signor Bozzano claims that if the supernormal faculties were widely extended "the essential conditions of all social life would be for ever violated and demolished," the most intimate secrets would be at the mercy of the irresponsible, and human initiative would be paralysed. This is indeed true as things are in our present uncivilized stage. It is one reason among others why the Adepts behind the Theosophical Movement warn against the cultivation of psychic powers by the unprepared. To the Adept, who has passed beyond worldly ties and illusions, there is of course no danger, and the time will come when the human race will have risen spiritually high enough for these, and for far greater faculties, to unfold consciously and naturally in all men.

On page 122, the author remarks that when the world accepts the phenomenon of 'bilocation' (conscious existence in the astral body separately from the physical) of which he gives

many examples, "from that day will begin a new and glorious cycle for the social, moral and spiritual evolution of the human race." We must object to this over-sanguine prophecy. The universal belief in such a faculty, has little or nothing to do with spiritual and moral regeneration. On the contrary, it will arouse special temptations, and unsuspected and terrible dangers which humanity is not ready to face. The reform must begin first, if evolution is to proceed safely.

Signor Bozzano's contention against the 'animists' is highly entertaining as well as instructive, but many will find it hard to follow him in his argument for 'spirit communication,' strongly supported as it seems to be by numerous well-authenticated incidents. Not apparently estimating the significance of the Theosophical teaching, he tries to make the one limited explanation cover the whole ground. He gives instances of communication between living persons at a distance, 'subconsciously' transmitted and received by automatic writing or in dreams, and claims that the spiritistic hypothesis only extends this process to the departed. Here again, the study of the complexity of the 'seven principles of man' can throw light on these very curious facts. This book will be useful to discriminating students.

— C. J. RYAN

*Inquisition and Liberty.* By G. G. COULTON, LITT. D., D. LITT., LL. D., F. B. A. Heinemann, London and Toronto; 1938. \$4.50.

**D**R. COULTON, the author of several books on kindred subjects, here deals with a topic that, as he ad-

mits, has been amply treated by others; but from a different viewpoint, seeking to make it a social rather than a



political history, and to view the matter from within the body of the people, rather than from serene heights above. In 26 short chapters he covers a large area of ground, from the Dark Ages to the present time, and in various European countries. The subject is, broadly speaking, the eternal controversy between individual liberty and social conformity. The reader will guard against — what is inevitable in such an undertaking as this — the tendency to see human life as being monopolized by interest in this particular struggle between conformity and non-conformity; losing sight of the fact that human life went on from day to day in its eternal and ordinary interests, unwitting of such problems or uninterested in them. A history might be written from a clinical point of view, or a political point of view, or an economic point of view; and each of these would focus a strong light on some one particular aspect.

The writer condemns the Inquisition and has but little use for any of the excuses made for it. But he sees that no man living in society can claim

absolute independence without rendering himself a fit denizen of an insane asylum. The goal to be aimed at is the harmonious adjustment of individual and social needs. This must be achieved by the ever-increasing development of a sense of individual responsibility in the citizen; not by force. As to the less civilized times, it would appear that the resort to force in securing conformity was often enough the only escape from utter chaos and the dissolution of society. When religion fades from the heart and becomes an affair of the head, we soon get intolerance and persecution; as seen even in Paul, who says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—*Galatians*, i, 8. The bond of unity, which will secure fraternity while not enforcing rigid conformity of opinion, is therefore to be found by proclaiming the universal essentials of religion. In other words, as so many writers today are maintaining, man must evolve a social conscience.

—H. T. E.

*The Yoga of the Bhagavad Gita.* By SRI KRISHNA PREM.  
John M. Watkins, London. 8/6.

**O**RIGINALITY of thought, intellectual sincerity, and sensitive appreciation of esoteric values, mark this book as one of the outstanding contributions to the Gîtâ-literature. Especially welcome to Theosophists, as well as to lovers of the Gîtâ the world over, is the thoughtful and analytical treatment which Sri Krishna Prem has given to each of the eighteen chapters of the *Bhagavad-Gîtâ*.

The aim of the author is to show that the Gîtâ is not merely a system of yoga, but rather that it is a "text-book of Yoga" *per se*, "a guide to the treading of the Path. By Yoga is here meant not any special system called by that name, not *jñāna yoga*, nor *karma yoga*, nor *bhakti yoga*, nor the eightfold yoga of Patañjali, but just the Path by which man unites his finite self with Infinite Being" (p.

xiv). The author does not promise any swift shortcut to wisdom, no airplane flight to nirvāna, for too well does he understand the structure of the human heart and Nature's irrefragable laws to forget that "it is one thing to know," "but quite another to be able to raise oneself at will to the higher levels" (p. 72).

The Path of Spiritual Union or Yoga "is to be undertaken for the sake of Truth itself, for the sake of what the Buddha termed 'unshakable deliverance of heart'" (p. xv). Such a state, however, requires the perfect renunciation born of love, the active giving of oneself, without fear, in service to the highest ideal of the heart. "For though one cannot scale at once the heights of being," writes Mr. Prem, "yet one can reach them step by step through love, giving oneself to that which stands above one, climbing in this way till the Goal is reached." Disinterested selfless action, with the mind and heart firmly rooted in the Ātman, is the one sure road to liberation from the bonds of mental karma, and the final attainment of buddhi-understanding.

The book is full of suggestive teaching, and it is impossible in the compass of a short review adequately to comment thereon. The *Gītā* itself needs no introduction, its ślokas speak for themselves, as they have for centuries. There is always risk, however, of an interpreter despoiling the beauty and simplicity of an original, but despite an occasional heaviness of wording, we unreservedly endorse the author's presentation; every line of the 187 pages deserves respect and careful study, bearing as each does the unmistakable and illuminating impress of Theosophical knowledge. The discussion is likewise enriched by a wealth of reference and quotation from the writings of Hermes Trismegistus, Plato, Plotinus, and our more modern philosophers, Schopenhauer, Kant and others, as well as excerpts from Shelley and other of our mystic poets. A number of Appendices, and a glossary of Sanskrit words accurately transliterated and defined, will be of especial value to students unfamiliar with Theosophical and Hindū philosophical terms.

— G. F. KNOCHE

*The Cuban Operculate Shells of the Subfamily Chondropominae.*

By CARLOS DE LA TORRE and PAUL BARTSCH. Smithsonian Institution, No. 3039.

A HIGHLY technical paper of 403 pages, illustrated by maps and 32 plates of shells, extremely useful to specialists in genetics and heredity as well as to systematic zoologists. Cuba is famous for its great variety of land shells and for their beauty of coloration and shape. The Organ

Mountains in western Cuba offer special opportunities for the study of isolation and inbreeding. The region is cut up into separated limestone hills each of which has its own characteristic variety of land shells of the subfamily Chondropominae.

— C. J. RYAN

## PERIODICALS REVIEWED

THE O. E. LIBRARY CRITIC. June. 'Gadgets and Gadgetism' deals with the multiplication of small wants and distractions, wherein invention batters on the stimulation of our senses and desires; this idea is applied to gadgets of the brain and to Theosophical gadgetism, which latter shows itself in excitement about unimportant details to the neglect of serious issues. The editor brings up again the question of the so-called third volume of *The Secret Doctrine*, showing it to be a compilation of oddments, in which much of what is attributed to H. P. Blavatsky has been tampered with. We have the usual gossip and satires on certain vagaries indulged in under the aegis of Theosophy.

July-August. An editorial considers the question, 'What is Straight Theosophy?' and speaks up for the authenticated teachings of the Masters and their messenger H. P. Blavatsky. It admits that these teachings were not complete but introductory; looks for future amplification, but does not recommend any existing amplification. Theosophists are called to order for paying too much attention to other spheres and neglecting the one they are on, and for being more concerned about what they will do after death than about what they should do before it. This puts one side of a question; extremes must be avoided.

THE CANADIAN THEOSOPHIST (Adyar), September. 'The Politics of Eternity' is eight pages of jeremiad

about the state of society, which certainly looks black when you concentrate on the shady side. The only cure is a new idealism promoted by an avatar, and even he would have to destroy in order to create. We could put our finger on one avatar who was always berating his hearers for not believing in him and for wanting to have a real avatar sent them. J. Emory Clapp's lecture on Theosophy and Christianity to the Boston Convention is printed. We notice the announcement of an abridged edition of *The Key to Theosophy*, with the question and answer form omitted and parts supposed to be of no interest to present-day readers left out. This may prove useful — provided the purchaser keeps by him a copy of the original edition, so that he can see what H. P. B. really did say. The poet Alfred Noyes joined the Roman Church ten years ago, and now finds himself under discipline by the censors of the Supreme Sacred Congregation of the Holy Office. He must burn his book on Voltaire or quit the Church.

THE AMERICAN THEOSOPHIST (Adyar), October. 'The Essentials of Theosophy: Study of The Secret Doctrine' by William J. Ross, contains excellent advice as to our attitude in that study; quoting the passages where H. P. B. pleads for the acceptance of her writings on their intrinsic merits and disclaims any pretence of buttressing them by authority. But Mr. Ross

is confident that *The Secret Doctrine*, studied in this way, will fully justify itself. He then gives a brief summary of the scope of this work. In 'Freedom, Fulfillment, and Illumination,' Geoffrey Hodson, says that "In addition to the seven principles of man there would appear to be an aspect of human nature, a quality of human character, the source and nature of which is ever invisible, undiscoverable. The presence of this quality introduces an indeterminate factor into all human thinking, feeling, and acting." This factor, we suggest, is the man himself; and if there are to be any 'attributes' it would be the said seven principles. Mr. Hodson's understanding of the seven principles seems to get in his way rather than to illumine his vision. Man is not constructed like a string of beads, but more like a central light shining through a succession of veils, or a real Self expressing itself through a succession of vehicles. In 'The Child and Theosophy,' Jessie R. MacAllister says that "Because biologically we have become parents does not presuppose that we are also teachers, of the Ancient Wisdom or of anything else"; and I dare say others must have felt at times that some parents do not suddenly become wise by signing an application form. One seems to remember that the elder Antonine could not manage his wife, and the younger could not bring up his son.

THEOSOPHY (U. L. T.) September. Under the head of 'Great Theosophists,' we have this time Claude Saint-Martin, who is shown to have been an

advocate of the heart doctrine, and his gospel the gospel of man the divine. 'At the Time of Death' deals with a topic which can hardly be too much emphasized, dwelling especially on the attitude of the bereaved while the dying person is passing; they must refrain from vexing and hampering him with their unseasonable manifestations of grief. There is an article on the relation between scientific progress and the Theosophical teachings, which also is a live topic today. We always read with interest the short notes on current topics, which treat this month of juvenile delinquency, education, telepathy, and hypnotism.

October. Cagliostro figures as the great Theosophist of the month. We are always glad to see vindications of this valiant and misunderstood messenger; but the statements would have more value if there was some authentication adduced, and if the article were not anonymous. 'Samvritti and Sanity' speaks of the difference between relative knowledge and true knowledge; but, since all knowledge except supreme self-knowledge comes under the head of Samvritti, the application of this teaching to the question of insanity is rather forced. 'Psychism in the Twentieth Century' treats of schizophrenia and similar forms of derangement, due to the growing difficulty which people have in accommodating their radical human nature to the complexity of external conditions. Among the topical paragraphs we notice a case where a man traces a homicidal psychosis with which he is afflicted to injections administered in a labor camp.

**THEOSOPHIST (Adyar).** September. This magazine, like the one just reviewed, is full of current topics, showing how Theosophists realize the need for relating Theosophy to life, so that it may not be a mere intellectual amusement. The writer on 'The Law of Sacrifice' touches an important principle in saying that it is preposterous to think of sacrificing for our own benefit, or being unselfish from motives of a higher self-interest. But the application of this principle to the question of vegetarianism is mingled with ideas about the protective coating around man, the scars which we make on it, and such matters, which confuse the issue. 'The Adepts Guide India' speaks up for the recognition of the work of the Great Lodge throughout Theosophical history. An interesting survey of the life and teachings of Gautama is given by an Indian ex-judge. The treatment of crime, vitamins, psychoanalysis, and other topics of the day find place. The 'Devil in the Zodiac' is Scorpio—a good title for a sign that is no more evil in itself than is his Satanic majesty.

**THEOSOPHICAL NEWS AND NOTES (Adyar).** September, deals with the activities and fixtures of the Theosophical Society in the British Isles.

H. T. E.

**PERIODICALS** issued by National Sections of the Point Loma T. S. contain many articles of interest. In **Het Theosofisch Pad** (July-Aug.) Dr. H. Groot continues his interesting series on Modern Science and the Message

of H. P. Blavatsky. (Sept.-Oct.) An account of the Congress of the Dutch Section in Utrecht on July 10th is given, including several of the addresses presented. **Theosofiskt Forum** (August) is almost entirely devoted to reports of addresses from the Convention held at Visingsö, Sweden, last summer. There is an obituary of Dir. Karling, President of the Section, who passed away peacefully last August. Theosophists will long remember his many years of devoted work in the Society in which he persisted despite his failing health. An excerpt from a Gothenburg paper mentions Dir. Karling with great respect and with genuine appreciation of his fine qualities. The September issue contains A. Trevor Barker's Convention article, *In the Light of 'The Mahatma Letters.'* **Lucifer** (organ of American Section, T. S.) (September) contains an article on Brotherhood by M. R. Franklin, and several short stories illustrative of Theosophical teachings; also an article on the responsibilities of fellowship in the T. S., written by President Clapp, with hints for those who are interested in spreading the teachings and participating in the activities of the Society. (October) A number of short articles including 'What is Truth?' by H. T. Edge, are evidently written to appeal to the inquirer and beginner.

An interesting contribution to the Theosophical work in Europe is the publication of a series of mimeographed pamphlets issued by the Swiss Section of the T. S., at Bienne, and written in German. Thirteen of these have so far been printed, and cover

the following subjects: Theosophy and Yoga, Karman, Reincarnation, The Law of Cycles, Buddhas and Avatâras, Death and After-Death States, The Constitution of Man, etc. Those interested should apply to: **Mme. C. Bieller-Gindrat, 11 Rittweg, Bienne, Switzerland.**

**The English Theosophical Forum**, Aug.-Sept., is entirely devoted to the Leader's Message to the European Convention, which was thus made immediately available to all English members.

**Y Fforwm Theosoffaid**, Sept., gives an excellent digest of the first half of this year's European Conven-

tion, held at Visingsö, Sweden. The writer, A. E. Urquhart, as a delegate to the Convention, is able to give us first-hand impressions. In the October issue, the editorial, 'Present Dangers and Our Remedy' states once again, and in stirring words, what Theosophists can do for the world's weal in the way of Brotherhood in action.

**Theosophisch Nieuws** a new little publication, which began last May, is the official news-organ of the Amsterdam Lodge, Holland. It contains mimeographed articles, suggestions for study-programs, and Lodge news: a paper that should stimulate lodge-growth and unity. — I. S.



## LOMALAND CHRISTMAS CARDS

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# March

See p. 371

- 9 **Thursday** Keep your opinion and I mine as steadily as ever. Only give me thy hand. I do not mean embrace my modes of worship or I embrace yours. I have no desire to dispute with you one moment. . . . If thy heart is as my heart, if thou love God and all mankind, I ask no more. Give me thy hand!  
— JOHN WESLEY
- 10 **Friday** Love is the cement of the universe: learn to forgive, learn to love. Each of you is an Incarnate God.  
— G. DE PURUCKER
- 11 **Saturday** I have been growing, developing, through incalculable myriads of millenniums. All these experiences of all these lives have gone to the making of the soul stuff or the spirit stuff that is I. . . . I am this spirit compounded of the memories of my endless incarnations.  
— JACK LONDON: *The Jacket*
- 12 **Sunday** The pursuit of omnipotence and omniscience. . . . Evolution is that pursuit and nothing else. It is the path to Godhead. A man differs from a microbe only in being further on the path.  
— G. B. SHAW: *Back to Methuselah*
- 13 **Monday** Through veil of soul and moon and tree, he saw the unseen Universal Will, the One which binds, includes, and is all things.  
— SUSAN GLASPELL: *The Road to the Temple*
- 14 **Tuesday** So shall I fight, so shall I tread,  
In this long war beneath the stars;  
So shall a glory wreath my head,  
So shall I faint and show the scars,  
Until this case, this clogging mould  
Be smithied all to kingly gold.  
— JOHN MASEFIELD: 'A Creed'
- 15 **Wednesday** Hence shall I pass, approved,  
A man, for aye removed  
From the developed brute;  
A god, though in the germ.  
— ROBERT BROWNING: 'Rabbi Ben Ezra'

IT NEVER STOPS —

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