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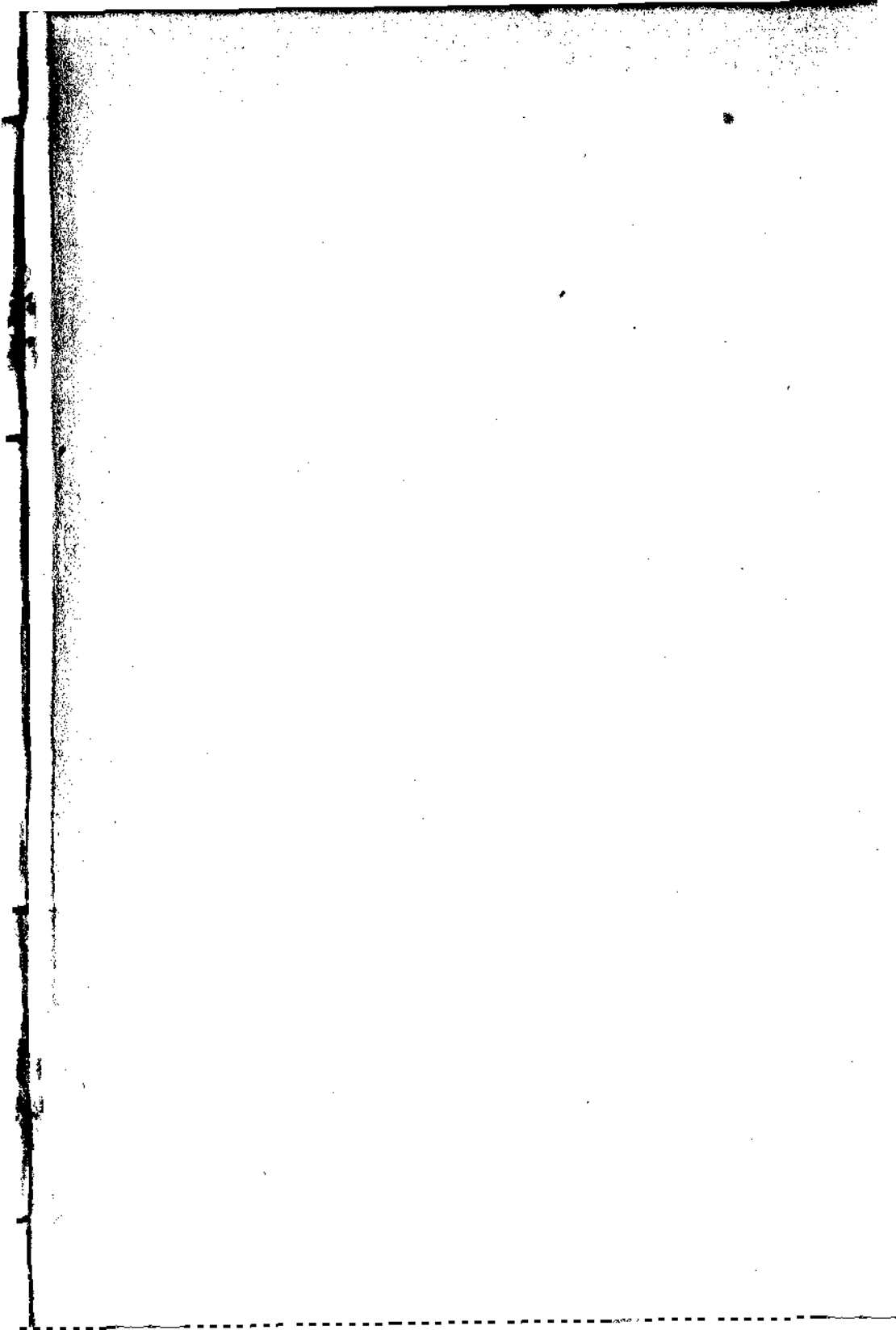
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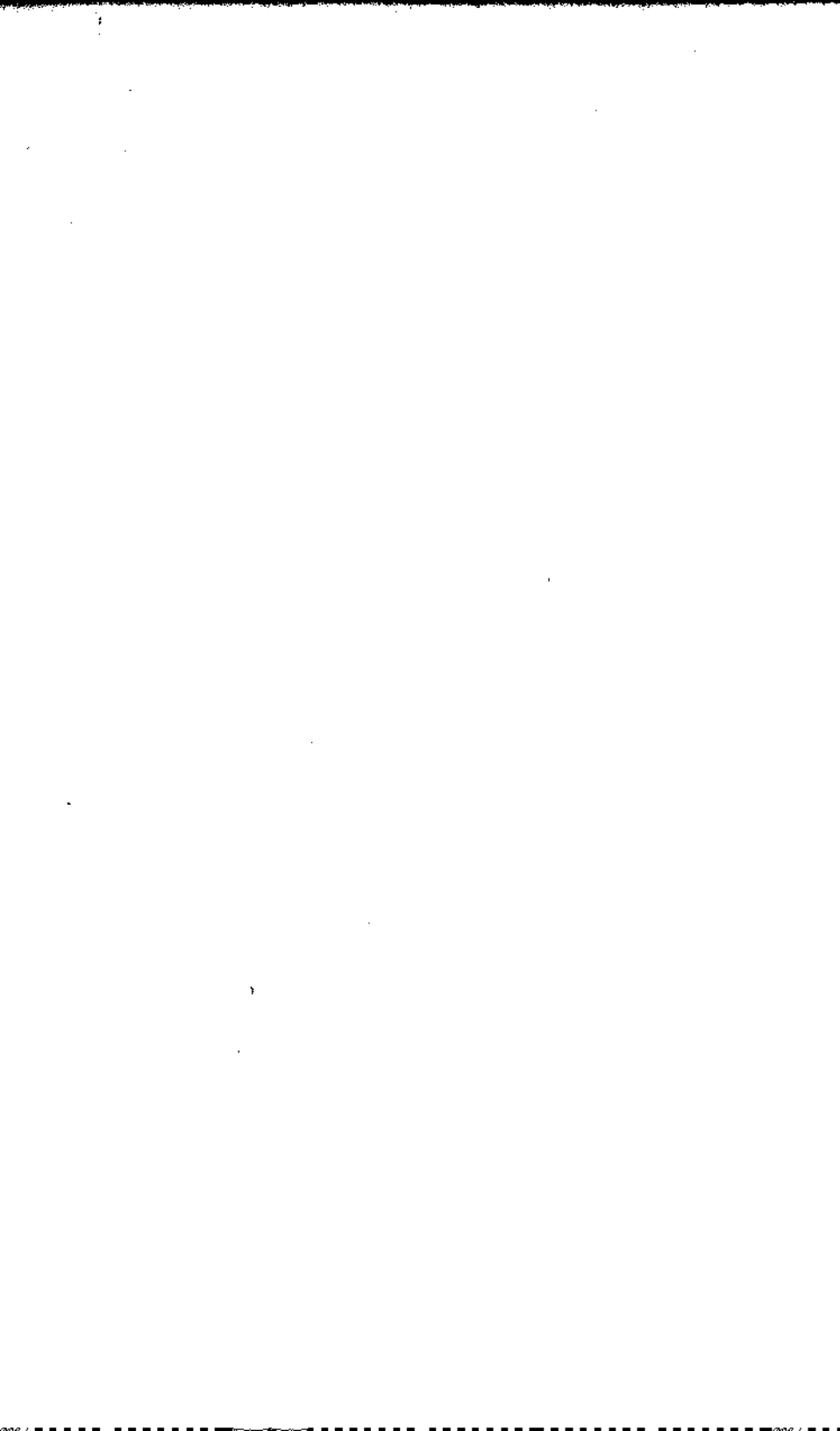
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THE THEOSOPHICAL FORUM

and The Theosophical Path and Lucifer

G. DE PURUCKER, EDITOR

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'THE RAPTURE OF THE FORWARD VIEW'

THE year 1875 will, in time, come to be remembered as the date of the Declaration of Interdependence, which was proclaimed when H. P. Blavatsky was sent by her Teachers to bring Theosophy to the West and to form the nucleus of a Universal Brotherhood of Humanity.

This Declaration of Interdependence was not based upon economic needs as is the wonderful network of world-wide material interchange that now exists. Material interests can bind human beings for the purpose of securing comfort and wealth, and leave human beings themselves much the same. In fact, material success and brilliant invention have brought increased power to those who have got ahead, to act to the great disadvantage of 'the hindmost.' It is knowledge of the unity of all that lives, of the interdependence on inner as well as outer planes of life of all beings, and the loyal practice of the higher code of human conduct incumbent upon those awakened to that knowledge, that will bring to bear on human institutions the still latent qualities and values in human nature which the poet visioned when he wrote of "the rapture of the forward view."

The urgent truth, presaged by H. P. B.'s Declaration of Interdependence, is that man as an entity is an indissoluble part of a Greater Entity and that his life is conditioned by the lives of every other part and of the Whole. To ignore this longer is to exist in a

pitiful isolation. Man's invisible nature — and what is man without that part of him which is unseen? — partakes of the Intelligence and Divinity which is the inmost of the Whole whose world-body we see. As the kernel, the promise of continued life and fruitfulness, is to the shell, so is the realization of the inner unity of all that lives and of the Divinity, however latent, at the heart of each and all, to the outward forms of union for any purpose. Both inner and outer are required for the complete life.

Theosophy has a direct bearing on the complete life. It was restored to Humanity at this time in order that man might learn to avail himself of the possibilities and powers that belong to the new level of understanding of the universe and man's relation to it.

Humanity, according to Theosophy, has run a little more than half its course in the present period of manifestation. What remains of the course is along the 'ascending arc,' where the higher intelligence and the spiritual nature of man are destined to express themselves in Earth-life. The tendency will be away from the ego-centric attitude toward a deeper interest in the human family as a whole. Altruism, not acquisitiveness, is the keynote of the new era. Belief in the innate divinity of our fellows will be recognised as an essential in the education that will lead forth the latent divine qualities and powers. This belief even now has the result of engendering an atmosphere of creative trust between man and man.

The teaching of Rebirth widens man's horizon. It removes the feeling of frustration, which is depressing to the energetic (and intuitive) human beings who long to 'have the wages of going on' and bringing to fulfilment here in their own habitat their highest ideals. Karman assures man that *he* makes himself and his destiny and that *he himself*, in this or a future life on earth, must atone for wrong done. Imagine the simplified process of securing social justice when every man faces the results of acts committed. Imagine the spiritual valor that will be liberated when individual responsibility is generally accepted. Valor will then be diverted from enforced and organized killing to individual conquest of all that leads to strife and bloodshed.

When the repetitive habits of Nature are known, the tragedy of the crash and fall of what has been builded by man can be faced intelligently. The form perishes that the new may be born. Man's creative faculties do not die with one civilization. Moreover, the suffering of those karmically involved in the catastrophe can knock at man's heart and evoke a wider compassion and a more resolute effort to build on a basis of Brotherhood. Sorrow sharpens the

faculties for the discernment of deeper and deeper truths. It works in that way.

The life of conscious oneness affords many new delights. Why not visualize them? Imagine the manifold increase of the sweetness and richness of companionship when human beings feel to one another as brothers. How the inner world of emotion — now so often a dark and troublous sea — will be calmed and sunlightened, and fear, robbed of its sinister power to divide, will shrink and vanish with the shadows. Cosmic love is not a cold thing. The sun and the stars are friendly. Why not Man? The poets long ago caught a gleam of this cosmic friendliness.

The first object of the Theosophical Society is to form the *nucleus* of a Universal Brotherhood of Humanity. Well do the Wise know that the leaven of new ideals is slow to permeate the mass-consciousness, that noble desires for the welfare of the race may take a thousand years to become fully enacted in human institutions. But the thought is the inner self of acts to be; the universal process is from within outwards.

More and more the influence of ideas is being recognised as a potent force in bringing about changes in outer affairs. Professor A. N. Whitehead, one of the most profound philosophers of today, writes:

The best service that ideas can render is gradually to lift into the mental poles the ideal of another type of perfection which becomes a program for reform.

The Spanish philosopher, José Ortega y Gasset, says:

It is in the realms of pure thought, therefore, that the earliest signs of the coming age can be traced. . . . Thought is man's most fluid possession; and accordingly it yields freely to the slightest variations in his vital sensibility.

More and more, too, is the dynamic force of the good life, of love and trust, emphasized by thinkers today. With the proclaiming of Interdependence, of Brotherhood, of man's Divinity, with the quickening of divinely inherited sensibilities and responsibility, the energies belonging to the new era are being liberated. They are of a non-violent, but deeply potent nature and appertain to those higher faculties of intelligence and compassion to be gradually unfolded. Anyone, anywhere, at any time, can become a constructive worker in the building of higher forms of human association. Have *you* ever exhausted your intellectual or spiritual resources, your heart-activity, in attempting to establish harmony right where you are now?

Katherine Tingley once gave this instruction to her pupils:

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. . . .

“With the imagination.” This reminds us that the sublime cosmological conceptions presented by Theosophy absolutely renovate vital beliefs and give the imagination new wings to soar with. With them we can venture on the life of inner oneness, can experience its glories and its impossibilities, and as we mount the ascending arc of human progress we can know more and more fully ‘the rapture of the forward view.’

— M. M. T.

UNRECOGNISED ELEMENTS OF DISORDER

LYDIA ROSS, M. D., M. A.

WHEN Shakespeare’s sprightly Puck says that he will “put a girdle round about the earth in forty minutes,” we take that as part of the mystic license in *A Midsummer Night’s Dream*. We neither know how he does it, nor can we follow him as he flits off the visible stage. But somehow he does bring back the magic flower that grows not in our matter-of-fact garden of things — so far as we know. And yet, all the time, more amazing things than he did are going on round about us, and even in our own inner world of thought and feeling and impulse.

Unwittingly, we are merging towards the more ethereal levels of thought and things, both in our human constitution and in our command over Nature’s finer forces. Electrical and other inventions are revealing a realm of marvels in familiar, common-place matter. For instance, modern science has evoked a Radio-sprite that quite outstrides Puck in the unseen waves of space, for this one spans the globe with the speed of light. Today we ‘tune in’ at will, and sense the quality, the trend, of the world’s thought, and feeling, and action impinging upon our consciousness. We dial casually for the living currents of human life which are constantly surging through the interpenetrating spheres of politics, education, science, music, drama, industry, medicine, war, and what not. In some degree, our reaction to all this adds its influence to the common tide that ebbs and flows in the unseen realm wherein we humans are all vital receiving and transmitting stations. We cut out the numbers which we do not wish

to hear; but everything, audible and inaudible, known and unknown, affects some part of our being. There are mental and emotional kinds of 'static' which are inaudible messages of confusion and they disturb us, more or less, with their influence.

The human soul is that something within us which responds to the quality which is *behind* the mere sounds we 'tune in' on. And that 'something' inevitably vibrates with much that subtly eludes the detection of the brain-mind and the five senses. We are subjected to unheard and invisible influences in the ether, which are unsuspected both by us and by the censors. It were well to realize that we actually are living all the time immersed in an invisible and inaudible realm with its atmosphere beclouded not only with a welter of human thoughts and feelings, but with various strange emotions and unaccountable impulses. Therein is something to be reckoned with in seeking causes of individual and world conditions.

Meantime, in the world's enveloping Astral Light, the recorded pictures of everything that is thought and felt and done are being reflected back upon the earth and upon us. From this unrecognised but interpenetrating astral realm we are influenced by potent, uncensored forces reacting upon our body, mind, and soul. Small wonder, then, that too often we are rather a sick, confused, and sorry lot of thinking, spiritual creatures!

As yet, the doctors have no psychological Weather Bureau to consult as to the reactions of the surcharged, restless, astral atmosphere around us upon the magnetically responsive human soul. Generally, the man himself is regarded as rather less of a reality than the body he wears, wears out, and wholly renews every few years, during a single incarnation. In reviewing current medical literature, two things are noteworthy: *first*, the extensive and elaborate chemical, microscopical, and experimental research in vogue; and, *second*, the fact that, with all of this highly-evolved diagnostic technique, the leading alienists and psychiatrists sum up their searching analysis of functional disorders with the admission that in numbers of typical cases there is 'some underlying causative agent that is unknown.' Thus, while Boards of Health point to a decrease in contagions — modern sanitation copes with the environment — there is a puzzling increase in mental and nervous disorders, evidently wrongs of the inner life.

Now the microscope and test-tube — marvels of precision and finesse — are limited in range to the visible stage of things. Their power stops where the supposed disease-agent — say, a filterable virus — remains invisible, like Puck behind the scenes. Whether

the microbes and viruses are the real causes of disease, or are diagnostic signatures of effects of individual karmic causes, is — debatable! At all events, neither these things nor any organic wrongs are found in certain numbers of the various outstanding disorders of the brain and nervous system. The query remains: how can functional disorders produce the varied and severe disturbances of the brain and nerves which form the apparent bridge between the conscious man and his body? The real bridge is the electro-magnetic vital currents which circulate through all of the duplicate cells of the interpenetrating astral model-body. These streams of energy are to the visible nerves what the potent electric current is to the conducting metal of the 'live wire.'

At the disappearing-point of the microscope's vision, our Radiospirite beckons us to follow up his demonstration that we live enmeshed in the countless cross-currents of a world's mental and emotional atmosphere. Moreover, nearest the earth are the low levels of the Astral Light, infilled with pictures which reflect back upon us the grossest of human thought and emotions and low animal-impulses. Our natural protection is in a self-discipline which keeps us living consciously and positively up to higher levels — and how many of us do that? Do not the best of people sometimes have strange and unworthy ideas and impulses which their conscience rejects with difficulty?

What, then, of the submerged multitudes who never rise consciously above the lower levels of human nature? What of the broadcast influence of the vicious, the ignorant, the confirmed criminal, the degraded? Also, what protection have the negative sensitives, the mediumistic, the neurotic, the unbalanced, the intemperate, the perverted, of which various types are found in all grades of society? These are all human broadcasting stations, the influence of whose daily routine must react upon themselves, upon each other, and upon any one tempted to indulge in a like mood and thus step into a low current of life. No one is wholly immune from the dominant thoughts and feelings which circulate in the common mental atmosphere. H. P. Blavatsky speaks of "that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded."

It is truly said that "no one lives unto himself alone, and no one dies unto himself alone." What about the after-death state of things, when the atoms of the body disintegrate and return 'dust to dust'? The atoms of the astral model-body are likewise dispersed in their own realm, in due time. The life-forces return to the ocean

of life. The passions and desires of the lower nature coalesce, and with the aid of astral matter form the *kâma-rûpa*, or 'desire body.' This is the shade, or spook, or ghost that has been believed in all down the ages, and it will not 'down' even at the bidding of modern science. This *kâma-rûpa* survives in the astral realm near the earth until the purgatorial cleansing separates it from every element of the higher nature, at the 'second death,' and then it fades away. The higher mind, the spiritual, and the divine parts of man's composite nature, ascend to their own spheres for a rest between incarnations. This is the usual course — but there are exceptions.

One exceptional case is where the person's life — be it that of man or woman — has been dominated by one or another strong passion, or has been generally keyed to selfish indulgences. The person may have lived at any social level — in the slums, in the middle-class, or in exclusive circles where his wealth and education were enlisted in making a fine art of self-indulgence. The lower nature is the lower nature 'under the skin,' whatever the social status may be. In these cases, after death, the unexpended force of the earthly passions and desires coheres in a *kâma-rûpic* entity which is devoid of all conscience, reason, and real intelligence. It is literally a coherent, vitalized *Urge* to contact sensuous life. Hence, it is psychomagnetically attracted, as by an animal-instinct, to places where *living* persons may possibly be made the vicarious means of such contact. Being an astral body which can act only as such, it tries to displace, or crowd out, the astral nature of a living person, and take possession of the body, wholly or in part. Succeeding, it not only gratifies its typical desires for sensuous life, but it absorbs the vitality of its vampirized victim, who suffers an equal degree of exhaustion. The great dangers for whoever yields to such a 'control' are well explained in the Theosophical literature.

Two other exceptions to the usual post-mortem state are those of sane suicides and of executed criminals. The suicide has voluntarily broken the sacred contract between Nature, which provides his own special body and the forces to run it for the exact number of years that his *karman* calls for, and his own soul. Though he rashly destroys this timed body, Nature fulfils her part of the contract to provide the vital energy, and keeps the conscious, though disembodied, man alive until the hour set for his natural death. Therefore, although unbodied physically, he survives in the astral realm as a *kâma-rûpa* or 'desire entity,' out of touch with his intellect and higher nature. Filled with fierce longing for contact with sensuous earth-life, he haunts such of the living as may become an

open door for him. The psychic atmosphere produced in the 'séance room' by the negative sitters and the 'medium' who invites 'control' and a devitalizing entrancement, offers him the desired opportunity. Thoughtful 'spiritualists' have learned that there are better and worse astral entities. Theosophy adds the warning that the psychic 'open door' allows *any kind* to enter.

As for the executed criminal who has been wrenched out of his body before his natural death-hour, he too, like the sane suicide, survives in the astral realm as a *kâma-rûpa*. He also is an earth-bound entity, too often filled with bitterness, hatred, revenge, cruelty, and passion. He is a more insidious menace to society than when he was imbodied. Now he is free to come and go invisibly, and to impress his evil impulses upon susceptible victims anywhere. The reality of his survival is the unanswerable argument against legal murder.

There is another unseen influence which may account for those fiendish, unhuman, purposeless crimes which occur every now and then. It is possible for an adept-sorcerer, one who loves evil for its own sake, to operate in his astral body. Thus undetected, he can use his evil powers to impose his will and purposes upon susceptible victims who may not be naturally wicked, but are merely negative, or weak-willed, or 'psychic.'

Again, a student of a pseudo 'teacher' or false 'master,' having learned how to 'go out in the astral body' and to gain selfish 'powers' over others, may return to find his helpless physical body partly or wholly possessed by some invader. The result may be a strange form of insanity, or death.

As no two living persons are quite alike, although they may be grouped with others, or classified, so likewise do the post-mortem and other astral entities vary greatly in their special characteristics, and yet they manifest vicariously along certain typical lines. Thus the specialists say of the differing forms of insanity that there is, in general, 'a displacement of the ego.' Add to this generalization the fact that many of these unfortunates are besieged by one or another type of obsessing *kâma-rûpic* entity, and the strangely varied states of mania, melancholia, delusion, and dementia are understandable.

As like attracts like, these unseen entities, if of a convulsive, or emotional, or intemperate type, or following any special trend of the lower nature, will be drawn towards the confirmed epileptic, the chronic hysteric, the dipsomaniac, or to the atmosphere of any one who is susceptible and with some weakness or fault akin to that of the invader. Sometimes the sufferers with mild or medium forms

of mental or psychic disorder become suddenly violent or otherwise strangely changed for the worse, temporarily or permanently. It may be that their predisposing mediumistic, or negative, or neurotic, or inebriate condition, has allowed some unusual type of invasion.

A striking form of obsession occurs in some strange medico-legal cases of 'impulsive insanity,' where there is no preparation or motive for the unusual crime, nothing to be gained by it, and it is foreign to the character of the guilty one. Such criminals are sometimes telling the truth in saying that the evil impulse which struck them was resisted and fought against in a terrible internal struggle, until at last they weakened and were compelled *against their will* to do the deed.

H. P. Blavatsky said: "*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. Medical scientists lack only *belief* in the interpenetrating astral realm to enable them to interpret their own findings in the light of practical occultism. For already the demonstration of the existence of the astral world can be read in the alienist's clear-cut descriptions of outstanding mental and nervous cases. Space forbids extensive quotations from the many scholarly analyses of typical functional disorders, wherein the specialists unwittingly reveal the 'unknown underlying causative agent' which they seek. For instance, one authority says:

While impulsiveness, emotionalism, weakening of the will power, are all prominent features in the symptoms of insanity, obsessions undoubtedly represent a specific pathological process. They arise subconsciously, have no associative relationship with other ideas, enter the domain of consciousness unbidden, awaken the most positive emotions, and finally by their very persistency compel their realization in conduct against every possible effort of the will. Individuals with a vicious heredity, those who possess a neurotic constitution as the result of either direct heredity or some degenerative process, the hysterical and the neurasthenic, are favorable subjects for the development of obsessions. Such individuals oftentimes realize the absurdity and even the moral obliquity of the impulsion, but seem powerless to resist . . . it may even be an overpowering impulse to homicide or suicide. . . . Quite frequently such persons realize their helplessness, and beg to be restrained.

The obsessions pictured above, which 'impel' their insane victims, are entities formed of the coherent astral dregs of the low desires of human beings. How else explain the shameless, violent, obscene,

cruel, and senseless exhibitions in cases where no organic lesions are found either before or after death?

The *Bhagavad-Gitâ* sums up human faults as 'ambition and lust,' which, broadly, include the desires of the body and lower mind. It is natural that a kâma-rûpic entity resulting from a very selfish life would tend to express the 'ruling passion strong in death.' Suppose, for instance, the person's weakness had been an overweening vanity, not the most 'deadly sin,' but oftentimes enough to color the whole character throughout life. The dominating, selfish, petty impulses might cohere into a kâmic entity after death. Its instinct for a spectacular play for pity, or admiration, or curiosity, or amazement would most likely draw it to some typical hysteriac. Physicians recognise that the hysterical attacks of these neurotic cases are usually timed so as to impress some one or more onlookers. The specialists admit that such cases cannot be explained by any one single cause, and that the hysteriac must be judged by "*the illogical consistency of the unconscious.*" The Theosophical teachings explain why many of the unexplained functional disorders are so tragically *consistent with the underlying causes* of which we are unconscious. Even a layman who knew something of the composite nature of man could read the evidence of the existence of actual obsessing beings in the significant descriptions of these cases as given in the special text-books.

Granting that at first thought the idea of actual obsession is something of a shock, is it not more shocking to realize that it exists unrecognised, and therefore uncontrolled? Like many another grievous wrong, it loses much of its power when it is forced out into the open, to be faced intelligently and fearlessly. Besieging kâma-rûpic entities can no more persist in a clean, positive, unselfish human atmosphere than the ubiquitous disease-germ can flourish without a congenial medium. The tacit stigma of mental disorders belongs more justly to our ignorance of how to help these sufferers. Their numbers and their condition challenge every thinking man and woman to put their individual houses in mental and moral order, and thus broadcast an influence that is clean and sane and sweet. Moreover, with suitable help around them, not a few of all types of the sorely afflicted could do wonders for themselves by invoking the spiritual will which is the birthright of every human being. To do this, no set formula is required; each one simply needs to follow a positive, useful, wholesome line of duty as it lies before him, day by day. True, it is no child's play; but victory *can* be won step by step.

Above all, there is an inspiring and splendid work for many fine,

strong souls, struggling with serious karmic handicaps brought over from past lives. With confident knowledge of their divine nature, they *can* cast out the 'devils' of confusion and disorder. Above all, a sustained, silent effort for self-control has a unique *quality* of influence for good; for it emanates a subtil aroma of inspiration to win out, which inspires hope and courage in others. At every determined step towards a higher level of everyday life, the man works his way into strata of thought and feeling and action which are helpful as the low levels are harmful. The Elder Brothers of the Race who have won their way through greater evils than we know, are constantly radiating an inspiring influence, that all men use their innate spiritual will to fit themselves likewise for noble service.

THEOSOPHY AND CHRISTIANITY

A sermon prepared by CLIFTON MEEK, Secretary of the Silvermine Lodge and Director of the Press Service of the American Section of the Theosophical Society (Point Loma), for delivery by the pastor of the First Congregational Church at Norwalk, Connecticut, the Rev. ERNEST MCGREGOR, on Sunday, May 17, 1936.

And the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . .

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.—*Matt.*, xiii, 10, 11, 13

EVERYONE with an inquiring mind who has read the foregoing passage from the book of Matthew, as well as many other mystical passages in the Bible, must have wondered at some time or another just why there is so much in religion and in the sacred literature of ancient peoples that is veiled in mystery; why there are so many 'dark sayings,' as they have been called, to which no satisfactory explanations have been given. Not so many years ago we were told that these things were not for us to know. The centuries were supposed to have woven a sort of hallowed protection about these mystical passages of scripture which forbade inquiry and investigation, and it was considered more or less of a sacrilege when inquiring minds sought an explanation. The general feeling was that the men of long ago who wrote them knew perfectly well their

meaning and import, but for some strange reason, human intelligence was supposed to be on the down-grade and men of our present age lacked the intellectual and spiritual qualifications to comprehend these ancient truths. We were supposed to accept them in simple faith and let it go at that. These writings, many of which nobody professed to understand or attempted to explain, had been treasured and preserved for centuries merely for the sake of passing them along to future generations who likewise would have no understanding of them.

This particular text has been chosen for the reason that it is one of those passages which is rarely, if ever, elaborated upon, and deals with that inner aspect of the Christian teachings where Theosophy and Christianity find a common meeting-ground, in contradistinction to the various and oftentimes contradictory theological doctrines which have grown up with the passing centuries and found embodiment in present-day religion.

Theosophists are interested in the fundamental teachings of the Great Sages rather than the interpretations which have been put upon them and the opinions which have been expressed about them in later years by men who, however well-meaning their intentions may have been, were nevertheless fallible and subject to error in their opinions and conclusions. They probably followed the best light they had in an age when the intellectual and spiritual perceptions of men were at a very low ebb, but sincerity is no guarantee against mistake and error. While the letter of the teachings has been preserved, with due allowances for misinterpretation and interpolations, it cannot be denied that some things of inestimable value were mislaid and forgotten with the passing of time and the ever-changing trend of human thought.

THE CHRISTIAN MYSTERY TEACHINGS

The mysteries of the kingdom of heaven! How meaningless the very words fall upon twentieth century ears! Words of mere poetic fancy re-echoed down through the turbulent centuries! Approach the average man of today, yes, even those who have been brought up in the Christian faith, on such a topic, and in all probability you will be told that such fanciful ideas may have appealed to the simple-minded fishermen of Galilee, but not to intelligent minds of the twentieth century! We are now living in a more enlightened and civilized age! Give us something practical in the way of religion; something we can understand!

Yet, in those few cryptic but little understood words of the

Christian Master lies the key, not only to basic Christianity, but to the underlying doctrine of every genuine spiritual impulse which has been initiated from age to age—the formulation in human language of those profound and deeper truths regarding man and the Universe which have been preserved by the great Teachers known as Elder Brothers since “the foundation of the world,” as Jesus expressed it, and which have been given to those who would lend willing ears, and who were morally and intellectually fit to receive them.

The purpose of Theosophy and the aim of Theosophists is again to revive interest in these fundamental truths of religion which lie beneath the ritual and external forms, the picturesque and man-made garments with which they have been clothed. Unfortunately, there still are a few very sincere and well-meaning, but nevertheless mistaken, people who view Theosophy as something inimical and diametrically opposed to Christianity.

The difficulty lies in the fact that these good people do not discriminate between Christianity *per se*, and the theological superstructure which has been erected upon it. The word ‘Theosophy’ itself is of Christian parentage and origin, and was first used by one of the early Christian teachers, Ammonius Saccas, a Christian Gnostic and Theosophist of the celebrated Alexandrian school, which probably was the foremost center of Christian learning and philosophy during the dawn of the Christian Era. It is a compound Greek word *Theo-Sophia*—meaning Divine Wisdom, and was used to designate the Christian mystery-teachings which were preserved for a time, at least in part, by the early Christian mystics, a fact which is confirmed by the writings of the early Church Fathers. The word ‘Theosophy’ was adopted by the society of modern times bearing that name as being the best word in the English language for the purpose intended, and was borrowed or appropriated much in the same manner as the early Christians borrowed the term ‘Christos’ from the Greek mystery-teachings and applied it to their own mysteries and ceremonies of initiation. Much that is fine in every religion has been taken from older systems and passed along from one religion to another in new guise and raiment. World-religions are so closely interwoven in their origins that it is utterly impossible to put any one in an air-tight compartment of thought and label it ‘original.’ This fact is clearly set forth by St. Augustine, who stated:

The Christian religion, which to know and to follow is the most sure and certain health, called according to that name, but not according to the thing

itself, of which it is the name, for the thing itself, which is now called the Christian religion, really was known to the ancients, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called Christian; and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name.

Let us therefore not attach too much importance to mere names and labels. The important thing is to look beyond externals and ascertain just what are the fundamentals of religion.

THE ELDER BROTHERS

If one will study impartially what the great religious founders themselves have taught, in so far as their teachings have been given to the world at large, and these more or less imperfectly transmitted to us, it will be found that the teachings of one verify those of another; that all have taught essentially the same doctrine, clothed perhaps in different language and terminology due to the respective times in which they lived and taught, but teaching in essence the same age-old Theosophical truths which are to be found in every great religion which has been given to mankind.

This corroboration, made by a long line of spiritual Teachers and Sages whom we call Elder Brothers, and extending into the dim past far beyond the annals of popular history — this verification detracts nothing from the spiritual grandeur of any particular Teacher, but on the contrary, gives added weight and support to the truth and universality of their respective messages.

When the spiritual impulse of one Teacher has expended itself, and the particular movement inaugurated by him has been dissipated into innumerable and conflicting sects, a fate which inevitably befalls every religion and is to a greater or less degree due to human misunderstanding; when dead-letter interpretation becomes the accepted and crystallized belief of the day, and knowledge of man's divine ancestry has become garbled and forgotten; at such times you will find that another regenerating cycle occurs; a spiritual renaissance follows; another Teacher appears among men. There are two doctrines which he promulgates. There are the parables which embody high moral and ethical precepts which are given to the many, while to a few chosen disciples are given more profound truths under the seal of silence. In the words attributed to Jesus it is clearly stated that two separate and distinct methods of teaching were used, a practice which has been followed universally by all of the Great Teachers of the race. We likewise find Buddha teaching "the doc-

trine of the eye' to the multitude, while to the few, his immediate disciples, he taught 'the doctrine of the heart.'

There is nothing at all strange or unusual in such a procedure when we consider that men vary greatly in the powers of perception and understanding, and that some are capable of grasping a greater degree of truth than others, whether it be in the field of religion, philosophy, science, or any other school of thought.

Some rather uncomplimentary language has been attributed to Jesus regarding the mystery-teachings when he warned of the folly of casting pearls before swine and giving things which were holy unto dogs. It is very doubtful if a Teacher of his status ever used these unkind terms, which in all probability were taken from the jargon of the Mystery-Schools of Asia Minor by early Christian writers. Whatever terms he may have used, he merely was following the ancient law which has governed the dissemination of the esoteric doctrine in all ages, which latter never has been divulged to the masses, the unthinking portion of mankind, who give little or no thought to spiritual things, and who, as time repeatedly has proven, invariably garble and mutilate spiritual truths which are beyond their comprehension and understanding. They are those whom Pythagoras called "the living dead," meaning that they are not yet spiritually awakened. On the face of it, such a reference may seem unkind, but it is a simple statement of fact, and we have but to look at world-conditions today for verification.

Men will not abide by the simple moral and ethical teachings of religion which have been re-echoed down through the corridors of time, much less being qualified to receive those of a more profound nature. History is but the monotonous rise and fall of civilizations, which having reached the apex of material, and even cultural and intellectual grandeur, have crumbled into dust for the want of a spiritual counterbalance.

THE NEED OF RELIGION

The great battle-ground of human progress is not within the council-chambers of statecraft and secret diplomacy, or on the drenched fields where unnumbered hosts have fallen at the whim of some power-drunk despot; nor is it in the great mechanical superstructure which modern civilization has created, but in the religious and philosophical thought-world of men; in the silent places of the human heart where the divine in man ever tries to lift its voice above the selfish desires of human nature.

The aim of Theosophy, as it was stated by one who sought to

elevate the race, is "to assign to man his rightful place in the scheme of the universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring." Unfortunately, man's interpretation of religion has not always assigned to him a position which would tend to elevate and bring forth his divine potentialities. The 'born in sin — worm of the dust' idea, which for so long permeated religious concepts and relegated the divine possibilities of the human soul and a realization of the kingdom of heaven to some future state only, gave little dignity to human life, nor did it offer a spiritual incentive for man to seek closer communion with the inner god, "the light that lighteth every man that cometh into the world." That erroneous doctrine has been tried all too long and found wanting, and today we are reaping the results of that mistaken theory. "As a man thinketh in his heart, so is he."

Theosophists are not alone in the belief that greater truths are yet to be given to the world when it is ready to receive them. Western scholars who have pursued an entirely independent line of research and who have had no connexion with the Theosophical Society of modern times have long suspected that somewhere in the world there exists, if it could but be found, a comprehensive interpretation of life, based upon something more than the ever-changing theories of modern science, or conflicting religious opinions. I would like to quote you a passage from the published writings of Albert Pike, who, in all probability, is conceded to have been the greatest Masonic scholar of modern times. He states:

Through the veil of all the hieratic and mystic allegories of the ancient dogmas, under the seal of all the sacred writings, in the ruins of Nineveh or Thebes, on the worn stones of the ancient temples, and on the blackened face of the Sphinx of Assyria or Egypt, in the monstrous or marvelous pictures which the sacred pages of the Vedas translate for the believers of India, in the strange emblems of our old books of alchemy, in the ceremonies of reception practised by all of the mysterious Societies, we find traces of a doctrine, everywhere the same, and everywhere carefully concealed. The occult philosophy seems to have been the god-mother or nurse of all religions, the secret lever of all the intellectual forces, the key of all divine obscurities.

'NEW' RELIGIONS

Theosophists frequently hear it stated that we are trying to give the world a new religion. If such were the case, there would be indeed grounds for well-founded mistrust, for in all probability there is nothing more fatal to human solidarity, universal religious under-

standing, and the realization of brotherhood among men than the perennial and ever-flowing spring of 'new religions.' You cannot unite men in a common purpose by giving them a thousand and one more or less contradictory religions and conflicting philosophies of life. The last thing we would want to do would be to inflict another religion upon a troubled world which is already over-blessed with a superabundance of creeds and sects; and for sixty years Theosophists have been working and endeavoring to do what lay within their power, without remuneration or the hope of reward, to eradicate this religious and philosophical absurdity, not by giving the world another religion, but by endeavoring to clarify the already existing ones, and by showing, as H. P. Blavatsky stated in her introduction to *The Secret Doctrine*, that "The Esoteric philosophy (Theosophy) reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion." What is needed is not a new religion such as many are searching for today — some magic formula and cure-all by which we suddenly may find our poor and imperfectly evolved personalities in a bed of roses, so to speak — but a correct interpretation of the great religious impulses which have been but half digested, and the re-establishment in the consciousness of men of the profounder truths which underlie them, enabling us intelligently and courageously to meet the problems and trials which we are destined to face as learning, growing entities in this great School of Life. There is a law in nature which insists that man digest his own food, and this is as true of spiritual food as it is of physical nourishment. No one can think for us; no one can grow for us, and it is the destiny of every human soul to hew its own way to the temple of Divine Wisdom. In the words of Jesus, we must take the kingdom of heaven by force, or through our own efforts.

The founder of the modern Theosophical Society made no claim of divine or supernatural revelation, nor did she in any sense present its teachings as her own, but as the re-statement, once again, of ancient truths which are as old as thinking man, and which it was her privilege to receive from two of the Great Teachers of modern times, Elder Brothers of our present age, at whose instigation the modern Theosophical Society came into being.

In the past, superstition and religious emotionalism have made of these Great Teachers supernatural beings, figures of imagination far beyond their own claims or desires. They are men like ourselves, but through unselfish living and constant aspiration to the 'god within,' they have outstripped the mass of mankind in spiritual evo-

lution, and have become the guides and spiritual torch-bearers for their less enlightened brothers. They presage the high destiny which awaits the race as a whole when the course of human evolution shall have been run in this particular School or Mansion of Life.

Such a Brother was the Initiate whom we know of as Jesus of Nazareth, around whose life the mists of time have woven a seemingly impenetrable veil of mystery. He left no written word, and unfortunately, contemporary history tells us almost nothing of his life. The year and date of his birth are unknown, and were arbitrarily fixed at approximately the time of the winter solstice, a season of the year which has been considered particularly sacred from time immemorial.

The teachings which have been attributed to him by early Christian writers and which are found in the canonical books of the New Testament, stand upon their own intrinsic worth and value, regardless of supernatural revelation. A teacher of spiritual mysteries, he sought to show that all men were essentially divine, and that the 'Father' and 'the kingdom of heaven' were within; that beyond the portals of mere personality and the selfish desires of the vacillating, evanescent, and mortal man lies the pathway to the Spiritual Selfhood, that spark of divinity from the reservoir of Universal Consciousness which men call God. Take from religion this mystical element of inner growth and aspiration toward the 'god within' and you have left but an empty and crystallized shell of fixed opinions and beliefs. Who dare say Truth ends 'here' or 'there,' or that 'this' or 'that' is the last word of Divine Wisdom? Whatever heights the soul of man may attain as he slowly ascends the ladder of life from mansion to mansion, greater mysteries will ever lie beyond, for boundless infinitude is his home.

Build thee more stately mansions, O my soul,
 As the swift seasons roll!
 Leave thy low-vaulted past!
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea!

CLOSING PRAYER

"O thou golden Sun of most excellent splendor, illumine our hearts and fill our minds, so that we, recognising our oneness with the Divinity which is the Heart of the Universe, may

see the pathway before our feet, and tread it to those distant goals of perfection, stimulated by thine own radiant light."

(The 'Gâyatri,' one of the hymns of the *Rig-Veda*, is regarded as one of the most sacred passages of scripture of ancient Hindústân. Its age has been estimated at 30,000 years, possibly much more. From immemorial time it has been considered with almost divine reverence in that ancient land.)

THE UNIVERSAL MYSTERY-LANGUAGE AND ITS INTERPRETATION

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

VI — SUN AND MOON

THE meaning of Sun can be gathered by considering the sun of our solar system. It is the heart of that system, the center whence flows all the life and light. Earth and other planets attend it, like the retinue around the throne, and shine by reflected luster. There is a sun in the human body, generally called the heart, but rather the vital center controlling the heart than the actual muscular sac. Its contraction and expansion accompany the circulation of the life-streams; its slackening means swoon; its stoppage, death. The solar heart of the solar system also pulsates, in a period said to be eleven years — the sunspot period; an analogy about which we shall know more when we have studied better the magnetic and electric phenomena connected with the sun.

The Sun is the Logos of any hierarchy, which manifests itself as seven rays. This can be symbolized by drawing within a circle six smaller circles touching each other and the large circle and forming a sixfold figure, with six circles grouped around a central one. The Sun is the father of the Gods. In mythology we find him represented as Helios and Sol, as Phoebus and Apollo. Sun-worship has always been universal. Ignorant people have supposed that sun-worshippers worship the visible orb of day only; they imagine that the sun is nothing more than a vast globe of incandescent gases, and say that people who worship a globe of incandescent gases must be poor untutored savages. What is really worshiped is the Spiritual Sun, of which the visible sun is but an outer garment; and it is only natural that the Spiritual Sun should be invoked through its outer symbol. The outer ceremonial is made to correspond with the inner meaning; but there would be times when the inner meaning would be forgotten and the worship degenerate into empty form, as may happen in other

religions. The Sun is the Divine Light striving to manifest itself in us; its light is reflected from a number of planets, and these may stand for the subordinate phases of our mentality.

The Moon is a complex symbol and it is not practicable to attempt a comprehensive survey of all its meanings. It stands between the Sun and Earth as a reflector of light and life from the former to the latter. If we divide man into Spirit, Soul, and Body, the Moon will stand for Soul — using that term in a wide sense, for the intermediate nature of man, mental, psychic, emotional. The Moon is the imagination. The moon goes through its phases, which are called the light and the dark side of the moon; in one phase it transmits light from sun to earth; in the other it gleams with a light borrowed from earth. So our imagination may reflect the light of the Spiritual Sun or the lower light from the Earth. But our little satellite stands as representative of a far more august divinity — Isis, consort of Osiris, the great Mother, ever-fecund Nature. The Mother of the Gods is the consort of the Father of the Gods. The Great Mother has also been a universal cult. It represents the passive, receptive, fertile, feminine side of the manifested universe — in a word, Nature. This is the highest aspect of the lunar symbolism; but in another and lower aspect it stands for the 'lesser light that rules the night.' Hence we often find lunar worship, lunar magic, lunar cults, etc., contrasted unfavorably with the solar. Man's personal, passionate, emotional nature is sometimes called his lunar self, in contrast with his solar self, the Spiritual Ego. To avoid confusion we must keep in mind this fickle changeful nature of the moon, causing it to have different significations; a clue that may help us to understand several things in our experience. If the Moon is Nature, then, like Nature, she may be anything from the bride of the Spiritual Sun to the womb of terrestrial Nature.

The usual symbol of the Moon is a crescent, which is a duality as compared with the unity of the solar circle. The two aspects of the Moon are denoted in astrology by the ascending and descending nodes, called the Dragon's Head and Tail, or Rahu and Ketu in India; in the first the bulge is upward and the horns down; in the second it is the reverse way. This Dragon represents the emotional side of our nature, which oscillates from high religious exaltation down to great physiological excitement at the other pole.

We have before mentioned the symbol of the planet Mercury as being composed of a circle with a crescent above and a cross below, and this may stand for a threefold representation of human nature, in which the circle or sun is the Heart, the crescent or moon is the

psycho-mental nature, and the cross is the physical. But we must not interpret such highly generalized symbols too narrowly, for they have special applications on many different planes. Thus we may take *Ātma-Buddhi* as being symbolized by sun and moon or *Osiris* and *Isis*, etc.; or again we may consider the higher triad as solar and the intermediate nature of man as lunar; and again, if *Prāna* is solar, *Linga-śarīra* is lunar. Sun and moon make a duad which is found throughout; and these two, with the cross added, make a triad which is of equally universal application. All this illustrates the importance of symbols as enabling us to sum up ideas too broad and general to be conveyed in any other way; and in interpreting them into word-language, we have to present first one aspect and then another, so that the essential meaning may be intuitively grasped out of the multitude of apparently diverse meanings. These symbols are embalmed in the figurative language of poetical diction and stock phrases; but modern scholarship, in discussing the figurative use of such words as Sun, Heart, Light, and the like, has usually viewed matters from the wrong end and supposed the figurative use to be derived from the concrete use. The Sun which the sun-worshippers venerate is called an idealization of the astronomical sun, and an expression like 'the Heart of the Universe' may be regarded as a mere metaphor.

The Sun and Moon are everywhere the active and passive potencies, or we may say the masculine and feminine, the energetic and the formative, etc.—it does not much signify, so that we get the right idea. More attention is being paid to the influence of our moon in organic life, and it seems to have special relation to the vegetable kingdom. Some items of folk-lore, once dismissed by science as superstition, are receiving more attention.

The moon in classical symbology was denoted by *Hecate*, a triple-headed divinity, which indicated a threefold character of the Moon; for the goddess was powerful in the Heaven-world, on earth, and in the underworld. The Moon presides over birth and death, which lead into each other. The reason for the moon being associated with things uncanny and black-magical is that, in her function as goddess of the underworld she presides over the purificatory processes of Nature. Man should not consort with the decaying remnants of creatures which, if let alone, will pass naturally along their appropriate arc in the cycle of evolution.

THE RISING TIDE OF THEOSOPHY

CONDUCTED BY C. J. RYAN, M. A.

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

When the Rivers Were Drowned

WHEN a Theosophical writer emphasizes the fact that some of the most striking discoveries in modern science were anticipated in the Theosophical literature, this is not done to glorify H. P. Blavatsky, or in any way to minimize the magnificent research-work of our scientists, which deserves the highest admiration. Its object is to provide evidence for the use of Theosophical students that a profound knowledge of natural law existed ages before the last few centuries in which science has made such great advances after the medieval pralaya. Also, that the Great Masters of the Ancient Wisdom possessed it, and revealed a little of their immense learning through H. P. Blavatsky and her work. During the last few years we have had several valuable opportunities of proving this, owing to utterly unexpected discoveries such as that of the intensely hot atmospheric shell high above the earth's surface — a fact in nature stated in writing by the Master K. H. *more than fifty years ago*, at a time when it seemed absurdly improbable and contrary to the 'established fact' that temperature steadily declined with increase of altitude until the cold of outer space was reached. Other illustrations could be given.

In this connexion, a most significant suggestion has been offered, which, although not the announcement of a new discovery, is of great importance to Theosophical students because of its radical nature, and because it is exactly the same as one of the most 'un-orthodox' statements in *The Secret Doctrine*. It is contained in *Science* for April 3, 1936, in a long communication by Professors H. H. Hess and MacClintock of Princeton University regarding the recent discoveries of submerged river valleys in many parts of the world. By means of the new echo system of ocean sounding it has already been found that between the latitudes of sixty degrees north and south, approximately, at least forty enormous submerged val-

leys extend from continental coasts. Some of them cut through hard granite, and many have been found to be thousands of feet deep. The extension of the Potomac River reaches a depth of nearly 9,000 feet, others 14,000. Geologically speaking, they are not *very* old, so far as known.

How were these enormous submarine valleys cut? Certainly not while under water. Why are they not found in high latitudes, and why do the valleys (so far as the limited evidence tells) increase in depth as they approach the lower latitudes?

No satisfactory explanation has been forthcoming until now, and the remarkable thing is that the theory put forward by the Princeton experts is in precise agreement with a fundamental statement of *The Secret Doctrine*, which until now would have been scouted by every astronomer or physical scientist as incredible! In brief, it is that a *sudden decrease* in the rate of the daily rotation of the earth took place, and after a certain length of time it speeded up again to the normal! This, of course, is rank heresy; it is more than improbable! A *very* slow and gradual reduction in speed, caused by tidal action, may have taken place in a billion years, though that is disputed, but there is no plausible explanation for a speeding up. The Princeton professors almost apologize for proposing their "radical hypothesis," and only dare to offer it as a basis for further inquiry and discussion. According to *The Secret Doctrine*, however, they have hit upon the truth, however strange it may seem.

What would happen if the earth slowed down? Firstly, vast quantities of water would flow toward the polar regions where great submergences of land would take place, leaving the regions nearer the equator partly or wholly dry, according to the irregularities of the surface. Equatorial lands already above the water would seem to be greatly raised, the more so the nearer the equator, where the remaining oceans would become shallowest. Climates would change, vegetation and animal-life would have to migrate or become acclimatized, and many strange effects would follow from the alteration of the sea-levels. Even mountains might be upheaved as the result of new stresses. But one thing is certain: the river valleys would have to be greatly lengthened in order to reach the lower levels to which the oceans had retreated. Near the equator this effect would be the most marked and the new valleys longer and deeper.

Then, after a more or less lengthy period of equilibration, the earth's rotation would increase in velocity, the 'centrifugal force' become greater, and the waters would withdraw from the poles and heap up again toward the equator. The lowlying lands in temperate

and equatorial regions would be submerged, *drowning the newly formed extensions of the river valleys*, and considerably changing the configuration of the earth's surface, though not necessarily to the former condition. This may have happened more than once, but the scientists suggest that the last change took place not much earlier than the Glacial Period if even so far distant, and this practically agrees with H. P. Blavatsky's estimate. The Wegener theory of sliding continents, now being widely discussed, would not be needed under this hypothesis of reconstruction.

Additional evidence, for which we have no space, has been found in high latitudes (where submerged river beds are not known) but of course there will have to be much discussion and study before this revolutionary rotational theory is accepted as a fact by astronomers and geologists. No better reason for this world-wide change of sea-level, however, has appeared, and at least one eminent astronomer has suggested that the fact may remain unexplained for a long time.

The great difficulty is to find a reason for such an apparently impossible event as the slowing down, and *above all for the subsequent speeding up*, of the earth's rotation. The obvious explanation — a collision with "a comet or something," has practically insuperable difficulties. Another convenient celestial body would be needed to bring the rotation back to normal!

All this is interesting, but what is specially so to us is that the Princeton scientists have really discovered exactly what is given in *The Secret Doctrine*, in a quotation from the immensely ancient Tibetan 'Commentary' on the *Book of Dzyan*, the archaic Book of Wisdom preserved by the Masters. *The Secret Doctrine*, however, goes farther than the scientists, for it gives the reason for the incomprehensible change in rotation. We fear, indeed, that scientific research has to advance a few more decades, or perhaps centuries, before the votaries of celestial mechanics will be prepared to understand the explanation, highly important though it be in a true picture of the history of our planet. It touches on the Spiritual Intelligences (the Pitris or Dhyân-Chohans) which are inextricably involved in the action of so-called 'natural' forces, and what does official Science yet know about 'spirits' of any kind! Here is part of the explanation. Speaking of the breaking up of the continent of Lemuria in its higher latitudes, H. P. Blavatsky writes in *The Secret Doctrine*, II, 324-5:

This is due, according to the explanation in the Commentary [an extremely ancient esoteric work] to a decrease of velocity in the earth's rotation:—

"When the Wheel runs at the usual rate, its extremities (the poles) agree with its middle circle (equator), when it runs slower and tilts in every direction, there

is a great disturbance on the face of the Earth. The waters flow toward the two ends, and new lands arise in the middle belt (equatorial lands), while those at the ends are subject to pralayas by submersion. . . ."

"Toward the close of the age (Kalpa) of a great (root) race, the regents of the moon (the Pitar fathers, or Pitris) begin drawing harder, and thus flatten the wheel about its belt. . . ."

How did the ancient writer of the 'Commentary' know that slowing down the rotation would produce exactly the effect that our modern scientists are invoking to explain the ultra-modern discovery of the drowned rivers of the world?

Modern Science and Theosophy

AMONG the contributions made by the Theosophical Movement to the elevation of humanity we must never forget that which in large degree initiated the modern transformation of scientific opinion, on the whole, from crass materialism to a more spiritual outlook. This is a large claim but it is supported by the facts, and students should learn it in order to be able to show the high intellectual as well as spiritual standing of the Masters' work, when called upon by scientists and others who are completely ignorant of the situation, and who may be prejudiced against Theosophy by the preposterous campaigns of fakers who cunningly use the credit of the true, sane, wholesome teachings of the Masters to bolster their fraudulent claims.

In *Science*, for March 27, 1936, the "official organ of the American Association for the Advancement of Science" we read in a review-article by Professor W. F. Magie, of Princeton University, on *Faraday's Diary*, recently published, that Faraday in his earlier years "had made all the discoveries of major importance which he could have made with the appliances that he had at his command." For more than twenty years nothing of any importance was done by experimental methods until "improved methods of obtaining high vacua made possible the work of Crookes, *from which the modern development of physics may date its origin.*" (Italics ours)

What has the "modern development of physics" done for the world? What was behind Crookes? Listen to this quotation from *The Secret Doctrine*, I, 611:

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and profound are these that hardly a few, a very few of the highest Initiates — those *whose very existence is known but to a small number of Adepts* — are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences,

while mysterious help is given to rare individuals in unraveling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5000 years of the present Aryan Kali-yuga; and between this time [1888] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. . . .

Remembering that it was due to Crookes' early improvements in the air-pump that he was able to make his great discoveries on the "fourth state of matter," as he called the electronic phenomena he obtained in the extremely rarified contents of his 'Crookes' Tube,' which led to his and others' later developments (X-rays, radio-activity, etc.), let us see what Dampier-Whetham says in his recent and authoritative *A History of Science*. Speaking of the tremendous changes in the modern point of view brought about by the new physics, he says that the "new revelation" began to take shape from 1895 onwards, the discoveries of Crookes and others having been brought to a focus by the attention aroused by Röntgen's X-ray sensation. Then came Becquerel with his uranium rays, and finally the complete definition by J. J. Thomson of the electrical nature of the atom. This was in 1897, *the exact date mentioned by the writers of The Secret Doctrine* nine years before, and as Dampier-Whetham remarks, it was the deathblow to the old materialism. Today, Jeans can say "The old dualism of mind and matter . . . seems likely to disappear . . . through substantial matter resolving itself into a creation and manifestation of mind."

Who, then, was behind Crookes in starting this cyclic revolution whose effects are so marked already? Who gave the "mysterious help" which comes at the close of cycles as mentioned in the above quotation from *The Secret Doctrine*, and which strikes the keynote of the coming age? The answer lies in that book and in *The Mahatma Letters to A. P. Sinnett*, where we learn that one of the Masters, attracted by Professor Crookes' independence of thought, and his courage in defying public opinion by his pioneering efforts in psychic research at the risk of losing his scientific reputation, helped him; at first without his knowledge, but later openly. When the Mahâtman Morya said: "And Crookes — has he not brought science within our hail in his 'radiant matter' discovery? What but occult research was it that *led* him first to that?" he saw that a fresh link was formed in the chain that would ultimately unite science, philosophy and religion into a harmonious whole, a chain which is now rapidly growing.

We cannot enlarge on this important subject here, but students

will find full particulars, with quotations from the Masters' letters, in *Lucifer* for March, 1933. Keep this in mind for use when needed. An inquirer of scientific bent of mind is more impressed by a single ounce of fact than by a ton of theory that he cannot test.

Did the Most Ancient American Live in California?

THINGS are moving in American pre-history of man. Only yesterday it was hardly permitted to suggest that man had lived in the Americas for more than a few thousand years — five or a little more, perhaps. He 'cannot' have been here before the Glacial Period because the route from Asia was solidly frozen for thousands of miles, and, 'of course,' there was no other way of getting here. But facts are rapidly being found that indicate that man was here before the end of the glaciation, and that American human pre-history is approaching in duration the immense periods recorded in the Old World. We have mentioned some of these already in this Department. The latest report comes from Los Angeles. We quote from the *Los Angeles Times*, March 28, 1936:

An amazing discovery of prehistoric remains that may link the American Indian with the Mongols . . . was disclosed yesterday by Dr. A. O. Bowden, chief of the University of Southern California Anthropology Department, and his colleagues. A skull, femur, and fragments of other bones of a human skeleton found in a storm-drain excavation . . . was pronounced by Dr. Bowden to be a find which he believes to be unprecedented in the archaeological history of the Western Hemisphere. . . . Dr. Bowden and his associates concluded that the bones may be as much as 50,000 years old. At any rate the investigators concluded that the bones are those of a prehistoric wanderer, possibly of Asiatic origin, who roamed Southern California in the days of the imperial elephant, the ground sloth and the saber-toothed tiger. . . . Concurring with them in their placing the fragments in the Pleistocene Age — from 16,000 to 50,000 years ago — was Dr. Thomas Clements, chairman of the Geology Department of the University. "These bones could not possibly be those of a more recent western Indian," Dr. Bowden said. "The strata lying over these remains and those of the imperial elephant were undisturbed. The great animal became extinct more than 16,000 years ago. . . ."

So perhaps the Asiatics found their way here while the glaciation was present; but why should wanderers have not also come across the Atlantic or the Pacific by lands that have perished? The glaciation of the northern and southern latitudes would have been no obstacle. As to Mongolian immigration the student will find some useful hints in *The Secret Doctrine*, II, 182, 250, 424 (footnote).

THE UPWARD CLIMB

WILLIAM J. HOUSE

A DULL, sodden fellow, even in his young manhood obviously a slave to the vice of drunkenness, he climbed the hillside each morning before daybreak to carry away the garbage from the monastery. Only at the full of the moon did he meet any of those belonging to the monastery, when the gatekeeper was on hand to give him his small payment. The gatekeeper spoke once to his Head and asked whether it was well to have one so extremely foul and unpleasant coming even to the precincts of the sacred place. The Head inquired whether he did his work well; and upon being told that the work was carefully and thoroughly done, he replied that no change should be made.

The years passed by, and hardly a word of any import ever passed between the gatekeeper and the garbage-carrier when payment was delivered, until one morning, to the amazement of the gatekeeper, Svag asked whether he might in future perform his work without remuneration. Upon inquiry being made of the Head, the answer was: Yes, if the work be as well done as before.

Seven years more passed, and the garbage-carrier still faithfully pursued his calling, and had even attained to some slight dignity of appearance. It was his turn to be surprised when one morning the gatekeeper addressed him thus: "My Superior wishes me to say that there is such a thing as right occupation, and that if you so wish you may take a place in the outer court of the monastery."

With bowed head and streaming tears the poor fellow protested his unworthiness to do so. The gatekeeper answered that he himself had no power of decision in the matter, but would venture this remark: that if the wish to do so were not somewhere deep within Svag's heart the offer would not have been made to him; and that it would be wise not to make a hasty refusal.

So Svag entered the service of the monastery, and was given the new name of Strivan. The life was quiet and well-ordered: such as can make for inward growth where the heat of outer excitement does not fever the brain. Through the years that ensued many were the failures he made through his besetting sin of drunkenness; yet ever when he returned to the gates and question was made of the Head as to whether he should be admitted, the answer was: Yes, let him try again.

At length he surely prevailed over his fault, and with his new self-confidence grew rapidly strength of mind and perception — and

ambition. Small and simple enough in its beginning, founded well enough upon truth, yet it was a thought for self alone that began to flourish weed-like in the garden of his life. He hoped, he expected, with what seemed to him some justification, that he would be allowed to see the Great One who came to the monastery at intervals from the mountains to the north. Consider what a remarkable history was his! He had risen from the lowliest degradation to his present strength and dignity. Many had climbed higher, but had they started from such depths? Surely he would receive even an encouraging glance of the eye if he were but allowed to be present when the Great One passed through the courtyard to the Inner Temple. But no, his duties were always placed elsewhere at such times.

At length he resolved that he would no longer endure this unjustified obloquy, but would fare forth to the mountains in the north, find the Master, and present himself to his notice. He announced his intention to his Head, and set forth with a warning and a blessing.

His journey to the foothills was uneventful: the temptations to pleasure in the villages through which he passed did not affect him, though in the fertile vineyards at the foot of the mountains there was the richest wine to be had for the asking. The last village before he began his steep ascent he did not enter. The people had become so debauched and careless that a foul plague had broken out, and no one who entered would be allowed to leave for fear of spreading the contagion.

The stench of the place, as it was borne on the breeze, revolted him, and he hurried upward to the purity of the mountain air, inquiring of news concerning the Great One as he went. "Yes, certainly, such a one lived on the heights; but who knew where?" "Was it their business to be curious as to his dwelling: had he not a greater right than others to his privacy?"

Meeting with such answers on every hand, whether honest or evasive, he searched and searched until the weariness of his spirit was even greater than the tiredness of his body, and the bitter disappointment of his heart turned to sourness and disgust. No one seemed actually to have seen the Master, but all were sure that he lived somewhere on the heights. Well, one might search for a lifetime in the midst of such ignorance! What had he gained but experience; and what had he not given up in order to get that only!

Strivan descended the mountain gloomily, and without noticing it found himself in the plague-stricken village. Well, what of that? He might as well die there as elsewhere. He approached one of the village wells to drink, but was prevented by one who stood guard

there, but who directed him to where he could obtain water that had been carried down from the mountain. He found a band of the hardy mountain-dwellers carrying on a valiant fight to stay the progress of the plague. Greatly overburdened, they were working under the direction of an elderly man, very insignificant of stature, but obviously a capable leader. At the moment he was doing his best to induce a body of villagers to persevere in cleaning the accumulated refuse from the streets, himself wielding a shovel to inspire them. Strivan approached and deliberately took the shovel from his hands. "This is no work for you! Let me attend to this!"

The old man appraised Strivan's sturdy frame with a keen and somewhat amused glance. He gave him a quick outline of what he was aiming to accomplish, begged him not to allow the villagers to drink at the polluted wells, and left him.

This was work at which Strivan had served a long apprenticeship and in the days that followed the work went forward rapidly and well to its finish. It was several weeks before the village was free of the plague, and during that time Strivan and the old mountaineer had become firm friends. Strivan told him of his quest, and the old man laughed outright at his pursuit of the elusive Great One on the mountain. He advised Strivan to have more dignity and to wait and work until the Master should find it worth his while to seek Strivan. He advised him to go back to the monastery, admit his fault, and ask to be readmitted.

Strivan did this, and was well received, being given a position but a little lower than that he occupied on leaving. But as the quiet years passed and his judgment and insight matured, he became more and more convinced that for him there was no place among those worthy to meet the Master.

One day as he was quietly occupied with his duties one of the brothers came to him with a message: "The Master wishes to see you." Sudden dismay overcame Strivan: "No, no! I am not ready! Tell him I am not worthy!"

"My instructions were to bring you; not to carry messages for you," said the messenger. "What has become of your bravery, Strivan? You who went to seek the Master are now sought by him."

A quick memory stirred in Strivan. Those were almost the same words that the old mountaineer had used. . . . As Strivan entered the presence of the Master a familiar voice said: "Well, Strivan, I have more work for you to do."

It was the Great One from the mountains to the north; the old mountaineer indeed — the same, *but not the same.*

DIVINE DESIRE

(Thoughts suggested by *The Esoteric Tradition*)

LEOLINE L. WRIGHT

Cosmic Kâma: The 'Desire' of the *Rig-Veda*, which Desire is pure impersonal universal compassion and sympathy; the source of the cosmic driving or impelling energies of the Universe involving the living intelligently electric impulses thereof. The womb of Fohat, considered as the motive yet intelligently guided Force or Forces of the Hierarchical Universe.

—G. DE PURUCKER: *The Esoteric Tradition*, 952-3

IT is well to raise our hearts now and again to the threshold of Cosmic Divinity; to refresh our weary, sorrow-laden lives with a draught from those deep inner worlds of stainless being where bliss abides. It is well to remind ourselves that this Kali-Yuga — dark, strenuous, terrible, in which we suffer and toil — is but an inconsiderable fraction of the great cycle of existence. And the reminder is well for two reasons: first, that we may not despair; second, and sharply important, that we may lose no moment of its swift momentum. For terrible and dark as it is, Kali-Yuga is the chela's immediate opportunity for intensive, self-directed growth.

Our Teacher reminds us in regard to the kâmic principle that:

. . . It is the seat of the living electric impulses, desires, aspirations, considered in their energetic aspect. Usually however, although there is a divine Kâma as well as an infernal one, this word is restricted, and wrongly so, to evil desire almost exclusively.—G. DE PURUCKER: *Occult Glossary*, p. 84

So in reading the heading-quote above, we change our usual point of view and look into the inner worlds which it opens before us. We are able to imagine something of the Divine Desire which awakens in the consciousness of the Solar Logos when "the last vibration of the seventh eternity thrills through infinitude." In that mighty Heart of brooding Love there dwells the supernal felicity of its own Self-realization; its communion with the god-worlds and the Cosmic Deepes. That compassionate Being, our Cosmic Hierarchy, visualizes the cohorts of god-sparks yet to be born from its Consciousness-Substance and yearns that they too may know "the seven ways to bliss" and come at last to wing self-conscious flight along the Circulations of the Cosmos to its holy Presence in the palaces of the Sun.

This that we are living is not life; these our thirsts and cravings are not true desire; this that we experience — all is but a caricature, a hideous distortion in the convex mirrors of Mâyâ.

Children of the Solar Consciousness-Life are we, even as the innumerable lives composing the cells and the atoms and the infinitesimal corpuscles of man's physical body live and move and have their being in man, their overlord; his vitality, their vitality. So we are linked through this Solar Entity of cosmic magnitude with spaces still more grand, with Forces and Substances, far-flung over and in and through Kosmic Space.— *The Esoteric Tradition*, 201

Its vitality our vitality! its Forces and Substances ours if we but realize our true reason for being, and put to work the imagination and the impersonal will. "Back of will stands desire," we have been taught as Theosophical students from the very first. And so let us look again at our opening quote about Divine Desire where we are told it is

The womb of Fohat, considered as the motive yet intelligently guided Force or Forces of the Hierarchical Universe.

Link now these words with those of H. P. Blavatsky:

... Love in his primitive sense is Eros, the Divine Will, or *Desire manifesting itself through visible creation*. Thence Fohat, the prototype of Eros, becomes on earth the great power of "Life-electricity," or the spirit of "Life-giving."

— *The Secret Doctrine*, II, 65

The "spirit of 'life-giving'" — almighty Love; impersonal, undemanding, selfless Love. Is not this the 'Life-electricity' that we need? Wherever there is unity in our Lodges of the Theosophical Society; where there is brotherly harmony in thought and deed; where there is Theosophical service, unselfish, never remitting, never discouraged, never careless, there is gradually formed a core of 'Life-electricity.' And pouring through that clear laya-center of our united hearts the Lodge-force from our Silent Watcher floods out in blessing and inspiration upon the world for which his sacrifice is made.

We see then that Cosmic Desire is expressed in Cosmic Love, the origin and fount of universal life. It is the harmonious energy which binds all things into a spiritually purposeful organism moving inevitably to "one divine far-off event," the attainment of godhood by every monad within the organism. Thus we read on page 1079 in this grand book of our study:

... everything in the Universe works in a universal harmony; everything is harmonious, for nothing works unto itself alone and apart from other things — only Man, wilful stony-hearted Man who, it seems, must be to the sustaining Cosmic Patience like a corroding wound that holds back the healthful progress of all. But no! — *it is not so*. For

man's desperate wilfulness is but a dark bubble on the mighty Life sweeping in cycling waves majestically around our Planetary Chain. And we read further, on page 1080:

... the changing astronomical positions of the planets and of the sun and moon all take place according to the workings of the wheels of the great and intelligently guided cosmic mechanism — for indeed there are mechanicians, divine beings, behind and within and guiding the mechanical operations; these operations being the automatic responses of nature to the manifold inner urges flowing forth from these divine and spiritual hierarchies of beings as urgent impulses expressing themselves in action.

And all this harmonious vast interworking is after all but the 'daily living' of those great Beings — gods, Dhyâni-Buddhas. They live and work to the sublime rhythm of the Dharma of obedience. They are the imbodiment of their own divine karman whose smoothly sweeping beneficences carry along man's struggles against the current like mere dissolving foam. Well for us to reflect now and again upon these compassionate Cosmic Buddhas whose abodes shine upon us from the violet spaces of Space. Not only do they cherish us, and suffer our fretfulness within their radiant bliss, but hold us compassionately as well to the ends for which we and all things live and have our being. Else how easily might we, poor self-exiled wanderers, lose our spiritual way.

When day is over and night for a space lays a cool mysterious hand on all our fevers, well for us to meditate upon Divine, Compassionate Desire. So close, benign, and actual it is! Does it not bind the very atoms of our bodies with its electrical harmonies? So may we raise our human hearts before we sleep to the god within ourselves who is our link with the Cosmic Gods, and yearns, in its perpetual silent watch, for our salvation.

LEAVES OF THEOSOPHICAL HISTORY

[The following from one of W. Q. Judge's letterpress copy-books in the archives of the Theosophical Society, Point Loma, is in Judge's handwriting and signed by him. It is here reproduced *verbatim et literatim*. — Eds.]

May 28, 1886.

My dear Mrs. Waters:

I have been thinking for some days of two serious things. Now that Arthur is going away I am left so to say with no one to act near to me, and so perhaps my mind maybe getting active.

The thing first of importance is the question, what do our members think of the Cause and how far are they willing to turn that into practice? I know that you are willing to and do as far as you can turn it into practice, for you teach your daughter the things you learn yourself, as far as she is able to take them. So also does Dr Buck, whose entire family of six are brought up in that way. This is a most important point, and I feel very strongly that it is one we should have impressed upon the minds of all. There are many persons studying with us who do not say one word to their children, but allow them to go on imbibing the false theories of the current religion, weakly hoping that when the children should have grown up, the errors can be corrected. How unjust this is to the children who are thus filled up with obstacles to future progress. Surely, if members believe there is anything in Karma or Reincarnation, how easy to tell the children. They ought to hold weekly meetings for the benefit of the latter where they might be offered proper spiritual food. The good done in this way is not to be calculated. Of course I do not mean that you ought to rush out and establish schools, but I just tell you what I think so that you may tell others whom you know & then perhaps after a while many people will think in the same way.

It will tend to correct many errors which I see already springing up through the misdirected notions of theosophists who are leaning and longing after psychic culture. For I know that a good many persons are so hankering after what they call "knowledge & light" but which in reality is a desire to find occult power, that they are willing to hunt all through the Theosophical Society for it but are not willing to put the society publicly on its true philosophical & moral basis, nor do they say aught to their children. Many of them say "We will not belong to an organization", but we want to study occultism, and some theosophists are not willing to lose what seems possible material for the Cause. But the children of today are the adults of a few years hence, & if in some way they can be put on the right track, so much the better for the race of which they will themselves in turn be the guides.

Your words on this subject to the Boston Theosophists & to the liberal minded among your friends, have great weight and might cause large and wide spreading trees of deed & thought to grow up.

For myself I must wait. I would that I had naught to do but to continually go about among theosophists and others spreading these doctrines. But I must wait in patience I suppose.

The next question is regarding many people in Boston who have not joined the Society for various reasons. Is there any possibility

of their joining the N Y Branch while they are waiting the Coues development? They could do this and remain unknown if such was their wish, & at any time withdraw for the purpose of forming a body of their own in Boston. I thought perhaps if I could solidify all theosophists & inquirers by these notes of ours — now small but easily enlarged — much good would be done. I shall write all the Branches to try & get a fund started for a general monthly abridgement: all questions & replies & discussion notes to go in one place, say here & then to be printed after proper editing & distributed to all. I printed 300 last month & they are all gone now, such is the demand.

I suppose the task of editing say 8 pages per month would be putting too much on your shoulders. But Baxter could do it. We here are not striving to claim the honors we only wish the work done. It seems well to do it here; but I must confess it is rapidly assuming larger proportions than I dreamed of — & am satisfied that very soon so many questions (replies are nil) will come along that 4 pages will not do.

There is a Los Angeles Cal member who proposes a genuine headquarters out there. What do you think of it. I told her to go ahead.

The Coues affair will be all right in July. He will not be prest after that. The result will be all right then I think.

Regarding vacation, I never take any. It is impossible for me to be one moment still. I have many invitations to all parts of the world & some I would like to accept. One was to Europe from H. P. B. It had to be shelved. I do not know that it is possible for me to explain to you how I feel. An ominous irresistible current drives me on, and continually I feel that I am wasting, losing or playing with valuable time. But of course I am not. Many people misconstrue me, & perhaps often I fear that I am unable to see into the darkness of my own self. The self is like a glove. You see it; you take it off, and yet there is the darkness of the inside, & inside there is the darkness and also the inside surface, all unknown.

I have sometimes gone away but when in the country I have felt lost, for no one cared to think or speak of the higher things, the immensely greater things there are than the foolish current that surges around us. Then again, you know I am married and I cannot go off to pleasant places leaving Mrs Judge behind. She is cultivated enough, but not a theosophist, and I fear has a prejudice against it hard to be overcome. Mrs. Cushman invited me to Bar Harbor but it seems to me that I cannot go there.

Taking everything all round, I will say frankly to you in confidence, that very often I feel a great longing to escape from all this,

from America, from Europe from all. The world has no charms for me and I have many things it seems in my character that *grind* upon people. It may be my intense convictions my intense beliefs and the sure confidence I have. Did I not have it I could not stay with these people, for with it I know that all is Karma & that Karma is divine, intelligent & just above all things. In Karma then I put my trust. One man accuses me of objects of ambition, another of tyranny, another of harshness. But I cannot please them all & so must go on in my way for "death in the performance of your own duty according to your own way is preferable," and I cannot do either the duty, or according to the dictates of the duty, of another. I suppose this year Mr Olcott will give me a week's vacation — when I do not know & have no plan made for such an event. Last year I had a week at Christmas & spent it with Buck where a Society of 25 now has sprung up.

I never wished Arthur to do anything on Savery's promise & advised against it. I think I know the reason for the curious acts you refer to. It may be something else besides insanity — perhaps a temporary result of something. She is sick & takes much medicine & perhaps it had a bad effect. Do not fear I will incur any expense on any body's promise — I have seen too many broken, as is usual.

There is a sanscrit grammar by one Gunn or Grim published in Boston. Will look at my copy tonight & send you the name & address on the card. Whitney's grammar is very advanced and seems difficult.

Hoping to have the advantage of a conversation with you in the near future — perhaps the wheel of fate will make a sudden, wild erratic turn — I beg to remain

Fraternally yours

WILLIAM Q. JUDGE

Regards to Mr. Waters, Hope & Miss Guernsey.

THE USE OF MIND BY A THEOSOPHIST

F. F. WEBSTER

THE air is replete with radio broadcast programs. In like manner and even in greater diversity within a different scope of vibrations are idea broadcasts. If your radio receiver is hooked up and turned on, you may get a selection from the radio broadcast multitude, or a jumble, or you can 'cut out.' Ideas are analogous to

thought broadcasts. They are not the thoughts themselves any more than the radio broadcast is the music or speech, etc. which energized it and set it on the air. The mind "tuned on a certain wave-length" is stimulated by an idea "on that wave-length," and if it meets with a receptive control condition, it instigates thought. Such thought is not identical with the thought which "broadcast the idea" because it is modified by the many individual and personal qualities of the receiving mind. Also the resultant thought processes energize new ideas or modified ideas in this causal sphere.

Now how about thought, information, and knowledge? The act of thinking involves several factors; the stimulating idea, the mental processes and acumen of the thinker, with admixtures of what the thinker believes to be fact as retained in his own memory. Having arrived at this stage it may lead to action. Knowledge is the quality developed in a thinker by acting or living in accordance with the thoughts.

Information has somewhat the relation to knowledge that an idea has to thought. Knowledge is the quality developed in an individual by thought and experience, using it, in other words. In spite of the fact that it is a commonly used phrase, there is not available to the many the knowledge of an individual. The best that an individual can do in an attempt to "pass on his knowledge" is to set the substance of that knowledge into an available form truly designated information. Thus it would be proper to say, for instance, "Here we have tabulated the information from the Knowledge of the Ancient Ones." Information is tabulated thought, or thoughts.

Wisdom and knowledge are often confused. Knowledge may be on any of the several planes of consciousness, physical, mental, spiritual, or combinations of them. Wisdom can be considered as bearing the same general relation to knowledge as knowledge bears to thought, but it further implies a helpful and constructive aspect rather than the merely general aspect of development.

To some individuals study of a subject seems merely to imply a memorizing of information (the tabulated knowledge and teachings of and by others) and not the full student-ideal, to make knowledge for themselves by putting the absorbed information to use in living. The writer once knew a man who had gained a marvelous fund of memorized information as to "Common Law." He had made of himself almost a cross-indexed reference library of legal information so that a carefully worded question as to a legal decision or court finding would be answered accurately and usually with references. However, he had so concentrated on the memorizing function that

he had apparently atrophied his judicial and legal reasoning powers and would be almost helpless as a legal practitioner. He could not reason out the merits of a case for himself. Scope of legal information marvelous, legal knowledge nil, legal wisdom not even started. Students of Theosophy make a constant effort to enrich the mind by thought and information, but also to actively use that enrichment to gain knowledge by action in living, and thus develop the Wisdom which illuminates the living.

One of the reasons why thought, information, and knowledge are confused in use so much is explained by the Theosophical teachings about reincarnation. Each one of us has lived many lives and presumably has gained considerable knowledge in each of those imbodyed lives. We are taught that in the period between incarnations on this planet the experience and knowledge gained becomes assimilated by the consciousness centers of our human composite organism affected. Thus on a new reimpodiment the ego seldom has memory of the knowledge in the mental organism, but when information bearing on that knowledge, or similar knowledge comes to the attention of such an individual, the perception is reawakened and one feels immediately the correctness of it. In other words the thought is awakened into knowledge without much actual experience (in the currently manifested life) because there is a memory to a considerable degree of the former conscious knowledge. Truth really begins to be realized when it becomes knowledge, tending to greater and greater perfection of realization as the knowledge approaches Wisdom.

THE FORWARD LOOK

HUGH PERCY LEONARD

Not as though I had already attained, neither was already perfect, . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before . . . I press toward the mark.—*Philipp.*, iii, 13

Kill in thyself all memory of past experiences. Look not behind or thou art lost.—*The Voice of the Silence*

LET us turn the leaf upon the blotted record of the past and make a fairer set of entries in the open journal of today. The past is country we have traveled through, and now our whole concern is how we may best get through the day's march. We might,

of course, sit down and engage in retrospect, tracing those points at which we wandered from the path, glancing backwards at the mud-holes in which we were almost foundered; but such a futile waste of time and effort is not for the Pilgrim of Eternity. Our present position is the resultant of all our past, and our future opportunity. Forward, march!

The pathway of advance must of necessity be strewn with failures, because in acquiring the use of new powers we must often fall short of success. But that we now have the use of these powers is all that matters, and why should we pause and conjure up again the vanished specters of the days gone by? The waters of oblivion may be left to do their cleansing task upon the dismal memoranda of the past that we have left behind.

All final success is the culmination of hosts of failures, and on the stepping-stones of our abortive efforts we rise to higher levels of attainment. The eternal Now is that cross-section of eternal duration in which alone we live and work. The water which has flowed down-stream has lost its opportunity to turn the wheel. Now is the only time we have in which to do our work. Why should we ever turn our minds to view the dead and buried past?

Not that the past is really dead, for all that, because each weak surrender, every mood of self-indulgence, still lives on in the man of the present. We are the past of ourselves and it survives in our character of today. That past can be transmuted by the steady flame of our aspiring mind into the purest gold; but this alchemical process demands a continuous heat, a steady fire that never fails to radiate its genial glow. The magic of the spiritual will is operative only in the living present, and its field of action does not run backwards into the past.

Failure is natural, normal and unavoidable, and however much it seems complete, is not disaster, so long as the indomitable will to try again lives on.

One fatal result of brooding over days gone by is that in the process regret is developed, a mental sorrow for past misdoing. This gray, depressing, interior fog is actually reckoned as being desirable and distinctly meritorious by certain sectaries, and unfortunate babies are afflicted by being christened 'Dolores,' as though there were something praiseworthy and attractive about those who are prostrated with grief on account of their load of ancient sin! Regret is a motion of the mind and hence an energy, and all our energy must be conserved and husbanded if we would ever reach the goal we have proposed. By generating gloomy clouds of sorrow and re-

penance we tend to obscure and darken the common atmosphere of thought in which we live, and by perpetually dwelling on our 'sins' we actually infuse them with an added wave of life and almost invite their repetition.

Ideals in the mind are often considered to be unsubstantial things, while our specific failures to act up to them are seen to stand out as enduring monuments of our incompetence. As a matter of fact, it is these supposedly ephemeral ideals that are the permanent, foundation factors in our lives, while our failures may be compared to the waste clippings on the floor of the workshop, to be cast into the crucible and used again in fresh attempts. Let us then, hold fast to our floating ideals and pour fresh life into them by the brooding heat of our aspiration. They are only unsubstantial in so far as we have failed to give them a place in our lives. On their own plane they are the raw material of a better life to be: they are positive and prophetic and absolutely compel their own fulfilment.

Forward, then, upon the track that leads to a future all unknown! Repeated failures must, indeed, attend us on the onward march, but each advancing step is cheered by the tones of an eternal hope.

THEOSOPHICAL VIEWPOINTS

BEATRICE STEWART JONES

ONE of the most puzzling things to the majority of people is the seeming injustice in the world. We are taught that an all-wise, all-powerful, all-loving God is guiding our destinies. Then we see races of people less intelligent perhaps than we, living in the most primitive manner, without proper shelter, and in some cases having very little, sometimes no, food. They may be in their limited way well-meaning and living up to what to them are their highest ideals, but because their ways are not our ways they are ruled by the more advanced races, with little regard for their needs, and with no understanding of why they are occupying this particular station in life. We may be smugly grateful we are not in their condition, but we do not often wonder why, or do anything constructive to help them.

In our own race there is the same apparent injustice. We see one person enjoying ease of living, excellent health, and all that makes for what we suppose to be the ultimate in happiness. With all these material advantages the same person may be utterly selfish, oppressing the less fortunate and neglecting to conform even to an ap-

proach to a decent moral life. On the other hand we find those fine, generous, loving individuals with a helping hand outstretched to all in need. True, they may not have money or other material things to bestow, but one can feel the heart-warming glow that their very presence brings to all who come in contact with them — and we wonder again if there is not much more than just this earth-life, where chance seems to play so large a part.

An elderly man once said that it seemed such a pity to die when he was just beginning to learn how to live. What a consolation an understanding of Reincarnation would have been to this man: to begin his next earth-life here where he left off the last one, with past lessons learned, new ones to work out, and with the knowledge that he would have a chance to correct the past mistakes, if not in the life just beginning, then in some future life, when conditions were right for the soul's growth.

Reincarnation and Karman, those twin doctrines, are two of the most profound and sublime in the Theosophical teachings. As we sow, so shall we reap; no one is to blame for our lot in life but ourselves; there is no trusting to blind chance or luck; it is we who have made the blunders and we, and no one else, who will have to correct them. In this cheering knowledge we take consolation and hope. The operation of absolute, immutable Law is so much more satisfying to the heart and the mind than the old idea of a deity subject to many of the faults of ordinary mortals. It teaches us to depend on ourselves, and to draw from those inner selves strength, and a love for and better understanding of all living things.

Reincarnation is not to be confused with Transmigration of Souls — that is, the belief that we may come back, especially if we have not been as good as we should have been, in some animal form. This probably originated in the real teaching being so veiled by those who really knew the truth that the masses understood it to mean this; just as so many Christian sects accept literally what is really allegorical or symbolic, and thus often pervert what Jesus really taught.

In all these perverted teachings there is perhaps a grain of truth. There is such a grain contained in the transmigration-of-souls theory, for originally we progressed from the mineral, vegetable, and animal to the human form. But after attaining the latter there is no return. 'Once a man, always a man.'

It is often said by the unthinking that this teaching does not appeal to them because they do not remember their past lives, or their friends and loved ones; but after careful study it will be found that the parts of those lives worth remembering have been retained

in our consciousness and we are constantly aware of them through our intuitions, our likes and our dislikes. A most beautiful statement appears in *The Esoteric Tradition*, by Dr. G. de Purucker:

Thus are hearts reunited on Earth which have formerly loved each other on Earth, and it is on Earth that minds which have genuinely understood each other meet again in sympathetic understanding and intercourse. For verily, those who have loved once will meet again. In fact they cannot do otherwise. Love is the most magnetic thing in the Universe; love attracts love; its whole essence implies and signifies union and reunion, reuniting, bringing together anew.

And on page 651 of the same work the subject is continued:

It is through and by means of reincarnation that human souls meet each other again, come together again, for their weal or for their woe, as the case may be. One looks into the eyes of a stranger, that is, a stranger to this body, in this life, and the eyes, intuitively as it were, see an old friend. Instant comprehension, quick understanding, and magnetic sympathy are there.

One could say that it was because the person met was worthy of our love; that he was of exceptionally fine character, and we recognised these qualities in him or her, but such may not be the case. It is possible that he may not be as admirable as others whom we meet and yet towards whom we feel indifference or even antipathy. For we bring over our dislikes as well as our likings for the persons we have lived close to in former lives.

Even now we are building our future karman, good or bad, or good and bad, and we shall have an accounting to give in the future; though this should not be regarded as reward or punishment, but as lessons to be learned. Some perhaps will be more difficult to learn than others, but the laws of nature are always kind, even when to our limited understanding they may seem harsh.

As stated in *The Esoteric Tradition*, three-quarters of the peoples of the earth believe in some form of reincarnation, and it seems that it is only in the Occident that we have lost sight, for a time, of the teaching. It is Theosophy that has again brought it, and its companion-doctrine Karman, into the West, where they are rapidly becoming familiar to a great many thoughtful men and women.

Not until the revival of Theosophy — it can be termed a revival, because the Master K. H. says in one of his letters: "Theosophy is no new candidate for the world's attention, but only the restatement of Principles which have been recognised from the very infancy of mankind" — and its teachings were placed where the inquiring mind could have access to them, has there been a satisfactory explanation

of all the discords and ills of the human race, where chance has seemed to rule us against our wills.

Of course, the Guardians of this Wisdom have always in all ages preserved it, but not until the last few years has it been given out freely and generously. It has been stated that we are more intellectual than spiritual, but we are slowly arriving at a turning-point. This will not be a hindrance to us for any great length of time, because we are becoming intelligent enough to be dissatisfied with the old order, and are beginning to think a little more deeply and a little more seriously about ourselves and our relation to the Universe.

As we begin to reach out for something better, in answer to our questionings we shall find an abundance of knowledge waiting for us. Anyone having access to a public library can read the literature of the Theosophical Society, which contains truths that formerly were given only to a chosen few. In former times one *earned the right* to study these things, and the earning was not so simple a process as walking to a library and selecting a book.

We grow into Theosophy by degrees; it is like picking up scattered threads that have led back ages and ages to a time when we were not so material and knew these teachings well. We can fill our small parts in life cheerfully, hopefully, and unselfishly, leaving the future to take care of itself. We can use our energies for making the most of the present. This quotation from Tsiang Samdup, in Talbot Mundy's *Om*, expresses the idea perfectly:

We live in the Eternal Now, and it is Now that we create our destiny. It follows, that to grieve over the past is useless and to make plans for the future a waste of time. There is only one ambition that is good, and that is: so to live Now that none may weary of life's emptiness and none may have to do the task we leave undone.

LET YOUR LIGHT SHINE

BERTHA WALKER

THERE is not a single move we can make in life — no trip abroad, no action within the walls of one's own home — that is not invested with inner significance. Those who are unconscious of it are often battered cruelly, and impinged upon by the same kind of experience from outside, until they learn. Those who meet it consciously, with some inkling of inner Purpose, may be battered also at times, but they learn more quickly, discover its hidden meaning, and begin to mold outer circumstance in accordance with the highest light they

are capable of perceiving within. Both grow — but the latter less painfully. Both are on the way to assuming their divine creativeness in relation to materials instead of being slaves, but the latter have awakened a positive glow of will and love, and have begun to cooperate with that One who stands back of, within, beside, and with him as 'representative' of his Inner God — until his own spark of that Light which is his source comes fully to birth within him, and shines as a star.

Our own ignorance and stubbornness — no matter how sincere we may be — is all that keeps us from hearing the Voice of the Master more clearly; that, plus the already existent physical veil. The Return is a process of rending the veils, and infinitely much is accomplished when Love, the Light, begins to stir within; because Love itself sustains the Universe and one works with a force of incalculable attraction and power.

Much thought has been given lately to radio-activity. Really that is what man is destined to become — radio-active. "Let your Light shine." Man makes truth so complex, when it is so simple. It is pure when first given out; then man adds words to the Word, piles on dogmas and creeds because his finite mind cannot conceive that anything simple and easy to understand can be a spiritual truth. It could be put into a word, yet no word or words of human language can express it. It must be felt — experienced. One must *be* it. That is why it is said that man treads the Path only to become the Path itself. And so one might say the great work for man is to become a shining light of God, in every cell of his being, whatever the body he works in — for few can or will accomplish it in a single life.

QUESTIONS AND ANSWERS

[Readers are invited to send questions, answers to questions, opinions and notes upon Theosophical subjects. In giving direct or indirect quotation the name of the author, article, volume, and page referred to must be stated.]

QUESTION 310. *Why is it so difficult for us to get authentic records of the lives of the great Teachers and Philosophers of the world? There always seems to be so much obscurity and uncertainty about them.*

G. de P. — Let me ask whether the very obscurity that surrounds the life and work of these men such as Cagliostro, Apollonius of Tyana, Saint-Germain, and Jesus, of whom no authentic records whatsoever exist, does not itself prove, in view of the tremendous

interest, fascination, that their lives have aroused, that they were men beyond the ordinary? They come, no one knows whence. They live and do their work, no one knows how. They succeed, and they disappear from among men, and no one knows when or where they die. The same can be said of all four men I have mentioned.

What, after all, is of value in the lives of such great men? The place of their birth or the place of their passing? The record of their lives such as we have it? What makes the story of Jesus so dear to the human heart? It is not the fact that he is supposed to have been born and to have lived in one place, and supposed to have died elsewhere. It is not even the so-called historic record of his life as we have it — in a most unhistoric way! embroidered with legend — but what he taught, what he did, the life of the man as it appears, as it has made its appeal to human hearts.

Personally I think that there is something intentional in all this. You know, among the early Christians there was a sect who were called by their opponents the Docetists, in other words 'believers in appearances,' who taught that it really was not the authentic Jesus who died on the Cross as one crucified, but an appearance. 'Heretics' the orthodox called them. Yet I wonder!

Of course it would be perfectly lovely to know all about Saint-Germain and Cagliostro and Jesus and Apollonius of Tyana, but the trouble is that the records are not there. That is the point. I do not mean to say that it is wrong to want to know these personal things, but they do not exist on record; they have been hid or withdrawn. Consequently they cannot be found; and any history purporting to be a record of their lives in my judgment is largely fabrication.

QUESTION 311. *In the Theosophical philosophy we often read about the Monadical Essence; and on the other hand we often read about Ātma-Buddhi. What is the relation between the Monadical Essence and the principles which H. P. B. mentions: Ātma-Buddhi? (From The Hague Club)*

G. de P. — Ātman and Buddhi together form what we Theosophists call the Monad. When the Mānasic fruitage of past lives is 'added' to it, then we have what is called the Reincarnating Ego. Ātman means 'self'; and, as a spark comes from a fire, so likewise is the Ātman which inspirits a man, a spark from the Fire of Universal Consciousness — the Paramātman or Brahmātman to use Sanskrit terms; and that Essence which works within the Monad, i. e., Ātma-Buddhi, is the Monadical Essence, the heart of the Monad.

To put the matter in other words: Âtman is the Self; but even though it belongs to the divine part of the constitution of a human being, nevertheless because this human entity is a manifested entity — however great the manifestation is — the Âtman is, as it were, limited and therefore is not absolute infinity. But that Essence which is in Âtman and which is the essential being of the Âtman, is the cosmic Paramâtman. The Monadic Essence is, as it were, a divine Atom or divine particle of the Paramâtman. Therefore the Monadic Essence is the heart of Âtman, the core of it.

QUESTION 312. *What attitude does the Theosophical Society take in regard to the taking of alcohol and intoxicating beverages? Are members of the T. S. required to make any declaration regarding this? And does membership in the T. S. depend upon such attitude?*

J. H. Fussell — First it should be stated that the sole prerequisite of membership in the Theosophical Society is an acceptance of the principle of universal brotherhood. Any law-abiding man or woman who accepts this fundamental principle may apply and may be admitted into our ranks. Nor do we issue any questionnaire as to the belief or attitude on the question above referred to, or indeed on any questions, whether political, social, or otherwise. It may be said, however, that, generally speaking, Theosophists take no alcoholic beverages; and this is true in general of the members of the Theosophical Society throughout the world. No inquiry, as stated, is made of anyone as to whether he takes this attitude or not, but it is found that as one studies Theosophy and comes to learn something about the composite nature of man, he comes to have no desire for alcohol, and indeed to see that it is harmful, and a deterrent in respect to true spiritual growth.

It may be said furthermore that while we have great respect and indeed admiration for the efforts of noble men and women to lessen and as far as possible remove the evils that are so much in vogue today, the position that is taken in the Theosophical Society is a basic one, namely, that the most effective work is to get at the very roots of the causes; and that means that the hearts and minds of men must be changed, which can be accomplished only by presenting to them a true philosophy of life such as is contained in the religion-philosophy-science of Theosophy.

QUESTION 313. *In a review of "The Esoteric Tradition" in "The O. E. Library Critic," February, 1936, I see a criticism of the statement that "the lower mammalia are the offspring of men." Why does Dr. Stokes consider this a "bizarre theory"?*

C. J. Ryan — There is nothing bizarre to well-informed students of Theosophy in the statement that “the lower mammalia are the offspring of men” or which, as Dr. Stokes thinks, will discourage really worth-while Theosophy among people who have some knowledge of science, etc. It looks as if he would suppress one of H. P. Blavatsky’s important teachings for fear that Mrs. Grundy, in the guise of a Darwinian scientist, would not approve. He speaks of the “cathartic effect” produced on him by this “bizarre theory” which, he says “Dr. de Purucker, like some others” believes. The uninformed reader would naturally suppose that the “others” were of little account, and might be surprised to learn the fact that they include H. P. Blavatsky and her Masters who together wrote the book in which this teaching occurs — *The Secret Doctrine*. See Volume II, pages 81, 168, 197, 693, 712-4, etc.

The authoritative position of *The Secret Doctrine* has been emphasized by *The O. E. Library Critic* for many years when defending Theosophy against alleged perversions and *suppressions* (see many ‘deadly double-columns’), and it is certain that the mammalian ‘heresy’ is not being foisted on the readers of *The Esoteric Tradition* by any unauthorized person who might be regarded as speaking independently “as the voice of God,” but that it is based on the same high authority as the other teachings of Theosophy. It is not a ‘pipe-dream,’ and it is not “overdone.” It is an integral part of the philosophy, and it explains some of the great enigmas that face modern biology. Those who cannot understand it are perfectly at liberty to let it alone, and confine their attention to other departments of Theosophy: they will be the only losers. As for the more materially inclined biologists, nothing we can say will affect them one way or the other. The appeal of Theosophy is to those who are beginning to realize that there is an ‘occult’ side to Nature, and that the superficial, mechanistic hypotheses, however plausible and ingenious, are unsatisfactory. No one teaches the absurdity that *man, as he is today*, gave birth to animals such as whales, tigers, and rats! The mammalian problem requires for its solution an understanding of the enormous evolutionary changes that ‘man’ has undergone during the previous ‘Rounds’ of development as well as during the earlier, more or less ethereal, races of this Fourth Round. Scientists are very slowly beginning to discover the existence of the astral plane, and when they establish it to their own satisfaction they will have no difficulty in comprehending the importance of the evolutionary teachings of the Ancient Wisdom. We decline, however, to obscure the teachings for which intuitive minds are waiting, in order

to please anyone, however learned in the ephemeral hypotheses of the day.

In regard to this matter it will be instructive to learn William Q. Judge's views. He turns out to be one of the "others" with whom Dr. Stokes associates Dr. de Purucker — a pretty good company it would seem. In Mr. Judge's *Theosophical Forum*, No. 45, March 1893, he writes at considerable length in answer to a question as to how man can have "appeared before the animals," the problem we are now discussing. We can quote only a few lines, and hope that they will not shock our scientific friends. He says:

. . . in this round all the lower kingdoms in respect to their outer covering or materiality get all that coating from what man casts off. This is also clearly taught and not an inference of mine. . . . Let those of us who accept the statements of the Masters remember that they have certified in writing that *The Secret Doctrine* is the triple production of those two great beings and H. P. Blavatsky. Such a certificate they have given of no other book. Their certificate will not be accepted by outsiders nor by that small class of Theosophists who loudly proclaim they will accept nothing that does not accord with their reason; but one is puzzled to know how their reason can work in respect to matters such as these about which the Adepts alone can know the truth. As for myself, I find the teaching quite consistent with the whole of the philosophy and explanatory of natural facts; for the rest I am willing to believe all the parts I cannot yet verify and to wait a little longer.

From that and many other passages by W. Q. Judge — a most level-headed man — we glean that he was not afraid of the impression that such a 'bizarre' hypothesis might make on inquirers!

QUESTION 314. *When the inevitable changes peculiar to the New Cycle now dawning come upon us, will they cause chaos only to the extent that we fail to prepare ourselves for their advent, or as we oppose them?*

Alice D. Peirce — This question seems to imply that changes concomitant with the New Era upon which humanity is entering, are yet to come upon us. The fact is that very great psychic, mental, and spiritual changes are now in progress and have been increasingly evident for several decades past. Cycles do not terminate abruptly, one giving place to another at an exact point of time. Nature works less mechanically. As twilight intervenes between the darkness of night and full day, so with all cyclic processes there is a period of overlapping, and a gradual changing of the old order to give place to the new.

Times of transition are critical periods, accompanied by unrest,

uncertainty, and chaos more or less pronounced. Down the centuries cyclic changes can be traced in every nation, some of minor effect restricted to a limited area, others far-reaching and of cataclysmic proportions. The distressing symptoms of our present transition-era bear out the prophetic forecast of H. P. Blavatsky that one of the major crises in human events would accompany the closing of several important cycles near the end of last century, resulting in world-wide disturbances in this century.

Assuredly, the chaos now confronting us would have been greatly mitigated had men and women been better prepared to meet the crisis understandingly. Except in the teachings of Theosophy, introduced by H. P. Blavatsky, there was little in the religious, scientific, or scholastic training of last century to provide adequate preparation for the new conditions to be met. Difficult and bewildering as a transition-period such as ours seems, encouragement lies in the fact that it offers greatly increased opportunity for growth in knowledge and understanding. To oppose the on-sweep of evolutionary progress is folly indeed. To best prepare for the new conditions of our changing world, we are taught to unfetter the imagination, to visualize a saner and more spiritual way of life, and above all, to put into practice in everyday affairs the old, familiar Golden Rule given by every World-Teacher without exception, as the essential panacea for the ills with which mankind has been afflicted in all ages in which it has been neglected — conspicuously in our own.

QUESTION 315. *If we are all god-sparks, what is it that engenders the differentiation of minds in the first place, the differentiation of environment; — that which caused one man to choose right and another wrong in the first steps of his earth-life?*

Irene Ponsonby. — Do you not think that the answer lies in an understanding of the tenets: "All things are composite," and "No two blades of grass are identical"? The center of being of every part of the composite man is a god-spark, but the manifested man is an individualized egoic expression of all his unified selves, and since no two composites are identical we find differentiation in their manifestation.

One can readily imagine, how, even were it possible to eliminate the physical and psychological vehicles, and to limit man to four conjoined egoic centers, there would still 'be war in heaven,' for each center is evolving, which means growing and learning on its own, while it functions as part of the composite entity it forms. Thus a man takes poison: even his mind may not endorse his action, but

in spite of the objection it and his body manifest, the poison is swallowed and they are destroyed; but, to close the circle, the man's future choice and environment will be largely affected by the resulting damage to his mental, moral and physical life-atoms.

Immediately the god-spark enters manifestation it uses the life-atoms on all planes of being which belonged to it in a past life. These have received his imprint, the molding of his will and desire, and reacting to that impress, form his being on all the planes, visible and invisible for the present incarnation — hence his present choice and environment.

Going still further back, which is possibly what the querist means — to the choice before reincarnation made by the Reincarnating Ego; that choice must likewise be the individual god-spark's response to the stimuli of the forces of attraction and repulsion of past lives, for is not each Ego an individualized expression of its Monad?

F. M. Dadd. — While it is true that we are all one in essence, that every 'mind' is a ray of the Cosmic Mind, yet differentiation is one of the laws of being. Each ray or god-spark contains within itself its own essential characteristic, its own individuality or swabhâva, that which makes it different from all other god-sparks. At no time in evolution are they all exactly alike. Indeed the purpose of the great Life-cycle known as life and death and again life and death repeatedly, in different bodies, is to unroll or express by means of the inner urge at the heart of each entity that which is latent within it, this same essential individuality.

At the close of a Mahâmanvantara, when each ray, with its added experience of self-consciousness, is indrawn again to its parent Monad, this individuality is not lost or annihilated, but merely sinks into latency in the larger consciousness of the greater being of which the ray is a part. And when the life-urge awakens again, forth will come that same ray again into manifestation, still itself, still essentially one with, yet different from, all other selves.

As regards our choice of right and wrong — this is a matter partly of karman, of the seeds of action we have sown into our character in the past, thus building step by step, act by act, a propensity to choose 'right' or 'wrong.' But it is also a matter of free-will, for no matter what trend of action we find ourselves enmeshed in, through karmic threads woven in the past, we have the free-will at any moment, not to change outward conditions, but to choose as to how we will meet them, thus setting in motion new karmic trends. So that the key to the answer to this question rests for each one within himself.

"PICTURES ON THE SCREEN OF TIME"

A Brief Outline of the History of the Theosophical Society

ELISABETH WHITNEY

1879-85 — Second Series — Helena Petrovna Blavatsky in India

THE ORIENTAL RENAISSANCE

1879
Feb. 16 **T**HE first pictures after the arrival in India (Bombay) are from the delightful descriptions in H. P. B.'s book *From the Caves and Jungles of Hindostan*, full of the beauty and mysticism of the ancient land with the story of every ruin, monument, thicket, founded on fact.

THE FIRST HEADQUARTERS

H. P. B. describes it as follows, (p. 13).

We occupied three small bungalows, lost, like nests, in the garden, their roofs literally smothered in roses blossoming on bushes twenty feet high, and their windows covered only with muslin, instead of the usual panes of glass. The bungalows were situated in the native part of the town, so that we were transported, all at once, into the real India. We were living in India, unlike English people, who are only surrounded by India at a certain distance. We were enabled to study her character and customs, her religion, superstitions and rites, to learn her legends, in fact, to live among Hindus.

H. P. B. tells the reason for coming to India. (pp. 23, 24).

After an active correspondence between the Arya-Samaj, founded by Swami Dayānand, and the Theosophical Society, an amalgamation was arranged between the two bodies. Then the Chief Council of the New York branch decided upon sending a special delegation to India, for the purpose of studying on the spot, the ancient language of the *Vedas* and the manuscripts and wonders of Yogism. On the 17th of December, 1878, the delegation, composed of two secretaries and two members of the council of the Theosophical Society, started from New York, to pause for a while in London, and then to proceed to Bombay where it landed in February, 1879.

As soon as the delegation landed, a telegram was despatched to Dayānand, as everyone was anxious to make his personal acquaintance. In reply, he said that he was obliged to go immediately to Hardwar, where hundreds of thousands of pilgrims were expected to assemble, but he insisted on our remaining

behind since cholera was certain to break out among the devotees. He appointed a certain spot, at the foot of the Himalayas, in the Punjab, where we were to meet in a month's time.

A JOURNEY TO THE NORTHWEST PROVINCES

While awaiting the meeting, the committee passed the time exploring the sacred places of prehistoric India, resulting in the publication of articles by H. P. B. for Russian papers, and later in her book entitled, *From the Caves and Jungles of Hindostan*.

In the chapter on 'Vanished Glories' (p. 105), H. P. B. gives much information about India. Of their plans to revive teachings now hid in Sanskrit manuscripts she says (p. 109):

All we hope to accomplish is to lay the foundation stone of an edifice, whose further progress must be entrusted to future generations.

"ECHOES OF INDIA"

The above is the title of an article in *The Complete Works of H. P. Blavatsky* (Vol. I, pp. 276-86). H. P. B. says (p. 284):

During our journey we had to receive our brothers of the Ārya Samājes, which sent their deputations wherever we went to welcome us, and wherever there was a Samāj established. . . . Our chances, then, of getting acquainted with Hindū views, philosophies and traditions, were greater than those of any previous European traveller; . . .

1879 The meeting with the Swāmi was held in May. A full history **May** of this 'Episode of the Ārya Samāj' is given in *The Theosophist*, July, 1882, Extra Supplement; also, *Old Diary Leaves* (Vol. I) in the chapter on 'Swāmi Dayānand.' In *The Complete Works of H. P. Blavatsky* (Volumes I, II, III) items of interest are found indexed under 'Dayānand Sarasvati, Swāmi'; and also under 'Ārya Samāj.' Further references are given in *The Mahatma Letters to A. P. Sinnett*, indexed under 'Dayānand Swāmi.'

THE THEOSOPHIST MAGAZINE

1879 In *The Complete Works of H. P. Blavatsky* (Vol. III, p. 262) **July** under the title of 'A Needed Explanation,' H. P. B. says:

. . . our coming to India, doubled, perhaps trebled, the calls upon our time. We were not relieved from our Western correspondence, while at the same time the whole volume of enquiries, naturally provoked among the people of Asia by our coming, poured in upon us besides. So our magazine was determined upon, and in the *Prospectus* issued at Bombay, in July 1879, it was stated that "the rapid growth of the Society and of the correspondence between the Executive and the Society's branches in various European countries, and with the

Aryan, Buddhist, Parsi, and Jain scholars who take a deep interest in its work . . . has made necessary the publication of the present journal."

The first issue of the magazine occurs on the first day of October. We read with interest the title-page:

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THE THEOSOPHIST

A

MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART,
LITERATURE AND OCCULTISM

Conducted by

H. P. BLAVATSKY

Under the auspices of the Theosophical Society

Volume 1, 1879-80

BOMBAY

Published by The Theosophical Society, 108, Girgaum Back Road

1879 In this first number we learn that Theosophy is

Oct. 1 the Archaic *WISDOM-RELIGION*, the esoteric doctrine once known in every ancient country having claims to civilization. (p. 3)

We learn that the Theosophical Society is also called the "Universal Brotherhood of Humanity" (p. 5). And we also learn "What are the Theosophists?" (pp. 5-7). (These opening articles are reprinted in full in *The Complete Works of H. P. Blavatsky*, Vol. I, pp. 295-308.)

The immediate success of the magazine is shown by the statement in the December issue of *The Theosophist* (p. 66)

. . . that our journal has, within sixty days after its first appearance, *two-and-a-half times as many subscribers as it began with*. . . This unexpected good fortune must be taken as proof of the wide interest felt by the Indian reading public in this attempt to recall the golden memories of ancient Aryan achievement.

THE THEOSOPHICAL JUBILEE

1879 A threefold celebration was held in honor of the Fourth
Nov. 29 Birthday of the young T. S., the founding of *The Theosophist*, and the opening of the Society's Headquarters at Bombay with its library and industrial exhibit. Several hundred of the most influential bankers, merchants, mill-owners, pandits, pleaders, etc., crowded the compound to do the new Society honor.

The Parsee and Brahman, the Jain and Mussalman, the Christian and Hea-then side by side, and Vishnavite and Sivaite observing for the time a benevolent neutrality. The scene was, in short, a picturesque and interesting one, and indicated that the busy Theosophists have already created a wide interest in their doings.

Full reports of this historic event are given in *The Theosophist* (Vol. I, pp. 93-5, 147-150). A special feature was a poem, 'Welcome Theosophy,' read by the author, 'The Gujarâthi Poet.' The poem is given in full Devanâgarî with English translation (*Op. cit.*, pp. 209-10).

A VISIT TO ALLAHABAD

1879 It was in the closing days of the memorable year, 1879, that Dec. the first visit was paid to Mr. and Mrs. A. P. Sinnett, at Allahabad, a description of which is given in Mr. Sinnett's book, *Incidents in the Life of Madame Blavatsky*, in the chapter entitled 'Established in India' (p. 222).

THE YEAR 1880

1880 Much space is given in *The Theosophist* (Vol. I) describing the important work in Ceylon, under the titles 'The Grip of a Friend' (p. 217), 'Our Delegates in Ceylon' (p. 258), 'Fruits of the Ceylon Mission' (p. 262), 'The Theosophists in Ceylon' (p. 290). H. P. B. tells us that the trip to Ceylon occupied seventy-seven days in all. She also mentions the Northern India trip of one hundred and twenty-five days, making a total of twenty-nine weeks out of the fifty-two that the Founders were away from the Headquarters of the Society at Bombay during the year. (These last incidents are given in a brief retrospect of 'A Year of Theosophy,' in Vol. II, pp. 85-6. This same article is also found in *The Complete Works of H. P. Blavatsky*, Vol. II, pp. 226-32.)

One of the important results gained during the year was the forming of alliances with the Sanskrit Samâj of Benares, and other distinguished bodies, with the promise of putting in writing the precious treasures of Aryan philosophy, and co-operating with the Theosophical Society to give the facts a world-wide circulation.

1880 In an article entitled 'What is Theosophy?' (in *The Com-
Aug. 5* *plete Works of H. P. Blavatsky*, Vol. II, pp. 214-8) H. P. B. describes the esoteric section of the Society —

... but it is only a section, a very tiny part of the society which would perhaps be best defined if I call it at the outset — not only the trunk of the Theosophical tree or its seed — because it is to that section that our whole

Society owes its origin — but the vivifying sap that makes it live and flourish. Without this section, composed solely of Oriental adepts, the Theosophical Society, whose ramifications are beginning to cover the five regions of the globe, would be nothing but a dead and sterile body, a corpse without a soul. . . . Aside from that special branch of esoteric studies, our society, as its name indicates, is nothing but the 'Universal Brotherhood'; the *Brotherhood of Humanity!*

THE FIRST VISIT TO SIMLA

1880 Our pictures of India assume a two-fold aspect: that of
 Sept. a re-awakening among the native population of the knowledge
 of their ancient Rishis; also of an insatiable demand for phenomena among many of the Anglo-Indian population, fostered by the deep interest taken in it by Mr. Sinnett. It was during the autumn of 1880, on H. P. B.'s visit to Simla, that most of the phenomena occurred on which his book *The Occult World* was based. It was on this occasion that he was given opportunity to correspond with one of the Himâlayan Brothers known to H. P. B.

Mr. Sinnett describes his correspondent as having been attracted to occult study from his earliest boyhood. He was sent to Europe while still a youth at the intervention of a relative — himself an occultist — to be educated in Western knowledge, and since then has been fully initiated in the greater knowledge of the East. His correspondent was known to him as the Mahatma K. H.

THE MAHATMA LETTERS

Vivid pictures are presented in this series of letters of the underlying motives that led the real founders of the Theosophical Society to give out some of the teachings of the Esoteric doctrine. Mr. Sinnett's correspondent makes it clear that the truths and mysteries of occultism are being given for their practical bearing on the interests of mankind. Concerning phenomena, he says:

They *have* to prove both destructive and constructive — *destructive* in the pernicious errors of the past . . . but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity. . . .

Reference: *The Mahatma Letters to A. P. Sinnett*, p. 23.

Continuing (p. 24):

New ideas have to be planted on clean places. . . . It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite . . . it is your province to decide which will you have:

the highest philosophy or simple exhibitions of occult powers. . . . The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds. . . . Will you be my co-worker and patiently wait for minor phenomena?

THE YEAR 1881

The motto adopted by the Society makes its first appearance in the January issue of *The Theosophist*:

THERE IS NO RELIGION HIGHER THAN TRUTH

"THE OCCULT WORLD"

1881 Early in the year 1881, we see Mr. Sinnett going to
Feb. 20 London to publish his book, as the result of the correspondence begun in 1880.

Reference: *The Mahatma Letters to A. P. Sinnett*, Section I (pp. 1-37)

July 8 Upon his return to India, while spending a few days with Madame Blavatsky at the Bombay Headquarters, the first letter of a new series is received. (*Op. cit.*, Section II, 38-202.)

Oct. This new series is the source drawn upon for a number of articles beginning in October, and running through Vols. III and IV of *The Theosophist* (see Index) under the title, 'Fragments of Occult Truth.' The first three articles are reprinted in *The Complete Works of H. P. Blavatsky*, Vol. III, pp. 98-142. Also see *The Mahatma Letters to A. P. Sinnett* (Index under above title).

1883 In Letter No. XXV, *Op. cit.* (p. 201), the suggestion
Feb. 2 is made by Mr. Sinnett's correspondent of putting into a new book

such matter as would be a sequel to, or amplification of what has appeared in the *Theosophist*, a systematic, thoughtful exposition of what was and will be given in the Journal in snatched out brief Fragments. . . . You have ample materials to work upon in my notes and papers. You have given but a few of the many points touched by me and amplified and re-amplified in heaps of letters, as I do now. You could work out of them any number of new articles and Fragments for the magazine and have enough and to spare — left over for the book. And these in their turn may be followed up in a third volume later on. It may be well to always keep this plan in mind.

REPLIES TO QUESTIONS SUGGESTED BY "ESOTERIC BUDDHISM"

1883 Mr. Sinnett goes to London to publish his new book
March 20 "Esoteric Buddhism." It evokes an extraordinary amount of interest. In response to questions sent by an "English

F. T. S." to *The Theosophist*, a series of articles is given in Volumes IV and V. (Consult Index, *Esoteric Buddhism*.) This series is also published in *Five Years of Theosophy*, entitled 'Mr. Sinnett's Esoteric Buddhism' (pages 230-364).

THE LONDON LODGE OF THE T. S.

Mr. Sinnett remained in London, taking an active part in the affairs of the Lodge, resulting in further correspondence that is given in *The Mahatma Letters to A. P. Sinnett*, Section V, pp. 397-409. Letter No. LXXXV, pp. 398-402, gives a remarkably clear picture of the Brotherhood principle on which the Society is based:

It is a universally admitted fact that the marvellous success of the Theosophical Society in India is due entirely to its principles of wise and respectful toleration of each other's opinions and beliefs. . . . Every Western Theosophist should learn and remember, especially those of them who would be our followers — that in our Brotherhood, all personalities sink into one idea — abstract right and absolute practical justice for all. . . . We wish the London Society should preserve its harmony in division like the Indian Branches where the representatives of all the different schools of Hinduism seek to study Esoteric Sciences and the Wisdom of old, without necessarily giving up for it their respective beliefs. Each Branch, often members of the same Branch — Christian converts included in some cases — study esoteric philosophy each in his own way, yet always knitting together brotherly hands for the furtherance of the common object of the Society.

Dec. 17 On page 382 of *The Mahatma Letters to A. P. Sinnett* we learn that a new cycle begins for the Theosophical Society on December 17th. We therefore look forward with pleasurable anticipation to the big event that is to occur in celebrating the eighth anniversary of the T. S. held in this memorable year, 1883, on Dec. 27-30.

(To be continued)

THEOSOPHICAL NEWS AND NOTES

The Complete Works of H. P. Blavatsky

WHEN the first volume of *The Complete Works of H. P. Blavatsky* appeared, the *Sunday Referee* of London wrote that it "marks an epoch in recognition. The publication is an avowal of the supremely important services rendered to nineteenth-century thought by one of the greatest souls who ever incarnated upon this planet. This noble monument is a most significant literary happening, and in this collected edition there will be found all the ideas whereupon our modern constructionism is based."

Theosophists the world over will be glad to know that this Centennial Edition

has reached its fourth volume, and in addition that *Isis Unveiled*, the first of Madame Blavatsky's immortal works on Oriental Philosophy, Magic, Occultism, and Science, has just been reproduced in one volume, with a greatly enlarged Index, corresponding in format and price to the other volumes of the Edition. In issuing it at so low a price (only \$4.50), we feel that one of the publishing events of the century has been achieved.

1936 Triennial Convention of the American Section, T. S.

A CIRCULAR letter addressed to the members of the General Convention Committee, signed by V. F. Estcourt, Chairman of the Executive Committee, and dated May 28, 1936, gives abundant evidence of admirable organization and thorough preparations for the success of the Convention. Besides presenting the tentative outline of the program, hereinafter published, Mr. Estcourt's letter lists the personnel and the addresses and telephone numbers, of all the various Committees appointed and the specific duties of each Committee. There is not space to publish all these details in *THE THEOSOPHICAL FORUM*, interesting and instructive as they would be to many. Full particulars may be obtained from Mr. V. F. Estcourt, 305 Yerba Buena Ave., San Francisco, Calif.

Tentative outline of program for 1936 Triennial Convention to be held in San Francisco on August 29th and 30th, Hotel Bellevue, 505 Geary St.:

Saturday, August 29th:

- 9:00 a. m. Registration and presentation of credentials by delegates and proxies.
- 9:45 a. m. Call to order and opening address by President J. Emory Clapp.
- 10:15 a. m. Reports of officers and committees, including Auditing Committee.
- 10:45 a. m. Report of Nominating Committee on name of President.
- 11:00 a. m. Election of President.
- 11:15 a. m. Report of Regional Vice-Presidents.
- 12:15 p. m. Adjourn for lunch.
- 1:30 p. m. Unfinished business and induction of President-Elect.
- 2:00 p. m. President's appointments.
- 2:15 p. m. Prepared talks and discussion on American Section activities and problems.
- 5:00 p. m. Adjourn.
- 8:15 p. m. Public Lecture (speaker to be announced later).

Sunday, August 30th:

- 10:00 a. m. Closed meeting for fully admitted F. T. S. Brief address by President of American Section.
- 10:15 a. m. Leader's message to Convention to be read.
- 10:30 a. m. Initiation of Associate Fellows.
- 11:30 a. m. Addresses by Headquarters delegates, such as National Directors of Lotus Circles and Theosophical Clubs, Secretary General, etc.
- 12:30 p. m. Adjourn for lunch.
- 1:30 p. m. Continuation of prepared talks and discussion on American Section activities and problems.

- 3:00 p. m. Public lecture and exemplification of Lotus Circle Activities.
 5:00 p. m. Adjourn.
 8:15 p. m. Public Lecture (speaker to be announced later).

Theosophical Fraternization at White Lotus Day Meetings

At the International Headquarters, Point Loma, on May 10th, White Lotus Day was commemorated with a special program by representatives of the Adyar and Point Loma Societies. Dr. J. H. Fussell, Secretary General, acted as Chairman, and among the speakers were Mrs. Cromwell, from the San Diego Lodge of the Adyar T. S., and Dr. Henry T. Edge, Point Loma T. S., one of the few surviving personal pupils of H. P. Blavatsky. Foster Griffiths (San Diego) and Clarence Q. Wesner (Hollywood) also spoke; and the chairman read Dr. de Purucker's White Lotus Day Message printed in *THE FORUM*, May, 1935. Readings from *The Bhagavad-Gîtâ* and *The Light of Asia*, as customary, were included in the program.

Similar joint meetings were held wherever possible throughout the National Sections. In London the Phoenix Lodge (Adyar) and the H. P. B. Lodge (Point Loma) held a fine White Lotus Day meeting, writes Miss M. Jamieson, Assistant-Secretary of the English Section. The Hengelo (O.) Lodge in Holland held another at which Mrs. Smitshoek (Adyar) presided, reading selections from H. P. B.'s works and from Katherine Tingley's *The Path of the Mystic*.

The following is from a report prepared by the Regional Vice-President of the Western District, U. S. A.:

The following program by members of Adyar and Point Loma Lodges was held in commemoration of White Lotus Day in the San Francisco Lodge Room (Adyar): Introductory Music by the Point Loma Lodge Trio; Opening Remarks by the Chairman, V. F. Estcourt, President, San Francisco Lodge (Pt. Loma); Reading from the *Bhagavad-Gîtâ* by Mrs. Harriet Somers (Pt. Loma); Address on H. P. Blavatsky by Alexander Horne (Adyar); 'What Theosophy Has Done for the World,' by Mrs. Frederick Colburn, San Francisco Lodge (Adyar); Musical Selections, Point Loma Lodge Trio; Reading from *The Light of Asia*, Miss Phyllis Haley, Golden Gate Lodge (Adyar); 'William Q. Judge and Colonel H. S. Olcott,' Mrs. E. J. Eaton, Secretary, Golden Gate Lodge (Adyar); 'The Golden Stairs,' Mrs. Veronica Miller (Adyar); Closing Remarks by the Chairman.

Writes Mrs. Vance McClymonds of Oakland Lodge (Point Loma): "We had a splendid White Lotus Day meeting. Short addresses were given by members from Adyar Lodges of Oakland and Berkeley and of the Blavatsky and Oakland Lodge No. 4 (both of Point Loma). There were H. P. B. quotations, lovely flowers, and a grand comradesly feeling all around. The speakers expressed deep gratitude to H. P. B. and the lofty teachings she brought to the world. The spirit of this White Lotus Day meeting was a united wish and determination to dedicate ourselves anew to this great Theosophical Movement of ours."

"We attended the White Lotus Day Fraternization meeting at Oakland Lodge last night," writes Mr. Nils Amneus, President Blavatsky Lodge, Oakland, "and there was a large representation of Adyar and Point Loma members present."

Mrs. Corinne Austin thus describes the White Lotus Day meeting of the amalgamated New Century-Aryan Lodges of Los Angeles-Hollywood:

"Mrs. Nihla Aldrich had decorated the house with large clusters of white flowers with a concealed light illuminating H. P. B.'s portrait. Mr. Culbreth Sudler read from the *Bhagavad-Gîtâ*. A selection from *The Light of Asia* was read by Miss Hilda Heman. Mrs. Mary Lester Connor gave the Leader's White Lotus Day Message, after which Mrs. Ethel Lambert, from the Point Loma Headquarters, was introduced by our President, Judge Frank G. Finlayson.

"Mrs. Lambert brought the Lodge a personal message from the Leader, and then gave us a splendid talk on the life of Mme. Blavatsky, her travels, her private letters, her many books and the reason for their being written, and, above all, her unswerving devotion to the Cause of the Masters and her service to humanity. . . ."

The *Recorder* of Elgin, Oregon, published an announcement of the White Lotus Day meeting to be conducted by the Blue Mountain Lodge, from which the following is quoted: "Mme. Helena Petrovna Blavatsky, the noble Russian woman who founded the Theosophical Society, gave up all that people usually hold of value and strive after—honor, riches, and pleasure. Her love of mankind was so great that she gave her whole life to helping others."

Mr. E. L. T. Schaub, Regional Vice-President, Central District, writes, on May 29th: "Had a fine Joint White Lotus Day meeting in Ann Arbor, Mich., May 10th."

ENGLAND. *European Convention.* From latest news received from Dr. Barker, President English Section, it is expected that the European Convention of the T. S. will be held this year in London, probably on August 2nd and 3rd. Dr. Barker hoped that the Leader would be able to attend this Convention, but the Leader says that it now seems virtually impossible for him to be in Europe this year, though he hopes that next year may find him for at least some weeks with our European brothers. He sends his heart's best greetings to the Convention.

Fraternization. A series of popular lectures on Theosophy has been arranged for in London by the Phoenix Lodge and the London H. P. B. Lodge, respectively of the Adyar and Point Loma Societies, at the Conway Hall, as follows: May 13, 'The Basis of Theosophy'; June 10, 'Sevenfold Man'; July 8, 'The Evolution of the Soul.' To quote from a recent circular letter from Dr. Barker: "It should be emphasized that this effort will be carried out impersonally and entirely without distinction of organization. The lectures have been announced on hand-bills, without the names of lecturers, and it will be made clear at the meetings that enquirers who wish to join any particular Theosophical organization will be welcome in either the Phoenix Lodge, or the Lodges of the Point Loma T. S. . . . In addition to these monthly public lectures the Phoenix Lodge will be very glad to see any members of the Point Loma T. S. who care to join in their weekly study class in *The Ocean of Theosophy*, which takes place at 6:30 on Monday evenings, followed by a further hour's study of *The Secret Doctrine*. They will also cooperate by sending lecturers from time to time to speak at our Sunday evening public lectures at Percy Street. . . . This plan has been received with a good deal

of enthusiasm by our members here at Headquarters, and also of the Phoenix Lodge, and we believe that an effort of this kind, based as it is upon mutual confidence and understanding, will generate a powerful current of spiritual life, which will go a long way towards realizing in a practical way the ideal of Theosophical fraternization. . . ."

It is most excellent to see the spirit of the Fraternization-Movement, inaugurated by G. de P. in 1930, spreading in many quarters; and it is particularly pleasurable to see the generous and enthusiastic support, genuinely Theosophical in character, that it is receiving in different countries from members of other Societies. Just before going to press, word is received that the first of these joint meetings went off very successfully, with a good attendance.

Headquarters Lodge. Regular public lectures which have drawn interested audiences, continue at 3 Percy Street on Sundays at 7:30, as well as study-classes in *The Mahatma Letters* which are particularly appreciated by the members, *The Key to Theosophy*, and *The Ocean of Theosophy*, and a Lotus-Circle for children on Sunday afternoons. Public lectures during April and May were on the following topics: 'Sleep and Death'; 'The Struggle between the Higher Self and the Lower Personality'; 'The Road to Truth'; 'The Real Man'; 'Teachers of Humanity'; 'The Wheel of Reincarnation.' It is likewise good to hear of the enthusiastic reception in England of *The Esoteric Tradition*.

Reports from Middleton-in-Teesdale, Liverpool, and Manchester reflect constant Theosophical activity and increasing effort to reach a wider public.

HOLLAND. "We are planning a Congress of our National Section for July next," writes President Jan H. Venema; and adds "We shall further try to go with some delegates to the London Convention in August."

A very interesting report of celebrations of White Lotus Day has been received from the Lodges of the Netherlandish Section: Amsterdam, Bussum, Deventer, Ginneken, Groningen, 's Gravenhage (The Hague), Haarlem, Hengelo (O.), Rotterdam, and Utrecht, all marked by deep devotion to the teachings that H. P. B. gave to the world and to the present effort to pass them on. To quote from one report: "This year we shall not speak so much of H. P. B.'s life and struggles, as we have all read much about her heroic efforts and sacrifices, but remind ourselves that we are here *because* she came and worked. . . . The Theosophist who knows H. P. B.'s mission, always *knows* what he has to do and how to help continue her work."

SCANDINAVIAN SECTION. From a Bulletin issued by Ing. Torsten Karling, President, outlining "The Theosophical Visingsö-Activities," which begin June 25, 1936, the following is quoted:

"The program for this summer's Visingsö-Work contains the following branches:

"1. *The Râja-Yoga Summer-School*, open for children between the ages of 6 and 15.

"2. *The Lotus-Circle Work*, partly for children whose parents wish their little ones to receive a special Theosophical education, partly for members of the

T. S. who are willing to assist in the Lotus-Circle Work in their respective towns.

"3. *A Theosophical Study-Class* (detailed program on request) open for everybody interested in Theosophy.

"4. *Training-Class in Public Speaking*, intended to give members of the T. S. and of the Theosophical Club the help of mutual training in giving out Theosophy in a convincing and proper way.

"5. *Study-Class in the English Language*, elementary for beginners, following the Theosophical Study-Class mentioned in No. 3 above, for the more advanced.

"6. *Study-Class in Sanskrit*: Those who intend to take part in this Class are advised to follow the course running in *The Lotus-Circle Messenger* (Point Loma) from the January issue 1935, as a preparation for the joint studies."

The President's propaganda trips to the various centers in Scandinavia are reported in the Swedish Theosophical Forum, *Teosofiskt Forum*, for April. These took him to cities north of Stockholm; first to Gagnef where he spoke on 'Visible and Invisible Worlds.' A large audience filled the hall, many people coming from long distances to attend. After the lecture which lasted a good hour "a number of questions were answered, and one could not be mistaken about the heartiness and sincerity of the applause with which the speaker was thanked."

The next day President Karling had a similar experience at Falun where he spoke on "Some of Life's Most Important Fundamental Principles." Here, as well as in Borlänge, meetings for members only were also held. In the latter city he also spoke to a large and attentive audience on "Theosophy's Value as a Life-Philosophy." On March 27th the President gave a public lecture in Gävle, at which meeting some members from the Adyar Society were also present "and afterwards expressed their warm sympathy for what had been said and their happiness at being able to be present."

IRELAND. Miss Nancy Graham, President, Lodge No. 2, Dublin, writes that "White Lotus Day, May 8th, was observed by our lodge in the customary manner" with addresses on H. P. B. and readings from *The Bhagavad-Gîtâ*, *The Light of Asia*, and *The Voice of the Silence*.

Lodge No. 1, Dublin, also reports holding the usual White Lotus Day meeting at their lodge-rooms.

WALES. Dr. Kenneth Morris writes on May 20th: "We had a fine White Lotus Meeting; reading of the General Letter and quotations; then I called on all who felt inclined to get up and say a few words about H. P. B. Olsen, Pitman, Richards, Terry, Mrs. O'Reilly, Mrs. Harding all spoke — excellently. . . . I'll quote you a sentence from Mrs. O'Reilly's: "'Tis through her I have the power to love my enemies and forgive them that have injured me. . . ."

AMERICAN SECTION: WESTERN DISTRICT

Los Angeles-Hollywood-Tujunga. One of the most encouraging signs of organic Theosophical growth in the Western District is that of the Aryan Lodge of Hollywood, now amalgamated with the New Century Lodge of Los Angeles and jointly presided over by Hon. Frank G. Finlayson, Ex-Justice of the Cali-

for California Appellate and Supreme Courts. From April 30th, 1934, when a temporary charter was issued to the Aryan Lodge by President Clapp of the American Section, to the end of 1935, the lodge's membership had increased (including Associate Fellows) just 900 per cent.! At the beginning of this year, the amalgamation with the New Century Lodge brought added strength, and with the steady increase in membership since that time the combined lodge on April 30, 1936, just two years from the temporary chartering of the Aryan Lodge, had reached a membership of fifteen times as many as were named on that original charter and about three times as many members as the two lodges together numbered in 1934. And now the Lodge is starting daughter-lodges and study-groups in the surrounding country. Bro. Clarence Wesner recently sent this Theosophic S. O. S. from Tujunga: "Will you send me at once application blanks, both for Associate Membership and Full Fellowship. There are a number of persons who have asked for them. I have every reason to believe that things are working out up here, so that we may soon have a strong center in Tujunga. . ."

The program for open meetings of the Aryan Lodge consists of a study of *The Esoteric Tradition* and addresses by the members on alternate Friday evenings. Wrote Mrs. Robert Austin, Rec. Sec., on April 23rd: "As far as we have gone, these talks have all been extremely interesting and have been much enjoyed by all members. Last Friday night's was a grand meeting. Both Mrs. Rose Lloyd (Vice-President) and her sister, Mrs. Lucy D. Butt, gave first-hand information about William Q. Judge, whom they had known personally."

A class for the study of *The Ocean of Theosophy* meets every Monday at 4 p. m. at the residence of Mrs. Grace Reiniger, 262 So. Arden Blvd., Los Angeles. The Theosophical Club meets at the same address every other Sunday and is reported to be "a very enthusiastic and intelligent group of young people." A Men's Study-Group is under the present chairmanship of Mr. Culbreth Sudler. The Lodge also sponsors several classes in elementary Sanskrit presided over by Mrs. Harriet A. Anderson.

San Francisco-Oakland-Berkeley-Alameda. Extensive preparations are under way in San Francisco and the East Bay District for the Triennial Convention of the American Section, T. S., scheduled to be held in San Francisco on August 29th and 30th. Under the chairmanship of V. F. Estcourt, President of the San Francisco Lodge, the Convention Committee, including President Nils Amneus of the Blavatsky Lodge and Mrs. Mary B. Waterson of Alameda, meets regularly at the home of Mrs. Margaret Sterling Ellis, President of Oakland Lodge. Reports indicate that the Committee is accomplishing effective work. See special notice issued by the Publicity Chairman, Mr. F. P. Spinks, published elsewhere in this issue.

Real enthusiasm was aroused by President V. F. Estcourt's May 5th public lecture at the Hotel Bellevue, San Francisco, on *Man, the Unknown*—being a review of Dr. Alexis Carrel's book in the light of Theosophy.

In a recent letter Mr. Amneus writes: "Last Saturday Mrs. May Goodall Darrow gave the Blavatsky Lodge an excellent talk on Orphism."

Under the heading, "Life Best at 70," so Berkeley Artist Starts New Work

at 81," the *Oakland Tribune* of May 4, 1936, published a biographical sketch of Miss Edith White, Pioneer Californian, who for many years was Art Instructor at Theosophical University and Lomaland School, Point Loma, and is now a very active member of the Oakland Lodge. The article is illustrated with a photograph of Miss White before her easel. "She is shown putting the 'finishing touches' on a portrait of Shirley Temple, child moving picture star," says the caption. The story begins:

"At 81, Miss Edith White still paints the flowers which once gave her the reputation of being one of the foremost artists in this field in the country. But, today, she took on a new vocation, that of painting a word picture of pioneer days in her mountain home of French Corral, Nevada County, for the archives of the Bancroft Library of the University of California.

"What's more, within the past few years Miss White has enlarged her scope by doing landscapes and portraits in addition to the beloved flowers and fruits which have given her a bright place in the sun of artistic endeavor.

"I'm more alive than I've ever been in my life," says the octogenarian artist as she put finishing touches on a portrait of Shirley Temple at her studio, 2801 Russell Street. "It isn't necessary to go into senility just because a person has become old. From my own experience, one should be his best at 70."

"Some of her philosophy of living Miss White has included in her memoirs at the request of the Bancroft Library, where archives are filled with the romance of early California and its pioneers. Born in Iowa in 1855, Miss White crossed the plains as a child of four with parents and grandparents."

Similar sketches of Miss White appeared later in *The San Francisco News* and the *Sunday Chronicle*.

Petaluma. The *Petaluma Record* of Tuesday, May 19th, reports the following interesting news-item:

"The Theosophical Lodge met Friday evening May 15. There were several prominent visitors present, among them being: Miss Anna M. Nisson of Point Loma, Mrs. Elmore Barnes, née Vivian Voris, of Dodge City, Kansas, and Dr. and Mrs. Anderson Peoples.

"Miss Nisson has been actively identified with the International Theosophical Headquarters of Point Loma for many years. She spoke enthusiastically of the work being done there by the Theosophical Society.

"Dr. and Mrs. Peoples were very welcome guests and gave reports on the activities of the Theosophical Lodges which they visited in Europe. They had visited lodges in London and also several in Holland. Special mention was made of the Theosophical Convention in Wales which they attended and greatly enjoyed."

Seattle, Wash. Miss Alice Peirce, Secretary of the Headquarters' Lodge at Point Loma, was scheduled to meet the members of the Blavatsky Lodge at the Washington Athletic Club on Wednesday, May 27th. Mrs. Florence Mathews, Acting President of the Lodge, has adopted the excellent plan of appointing each able-bodied member to the chairmanship of a Committee. There's nothing like personal responsibility to evoke the best efforts of each Theosophical worker.

The Blavatsky Lodge in Seattle is fortunate in having the co-operation of Mrs. Annie T. Beadle, an earnest, devoted, and capable student of Blavatsky Theosophy, who also appreciates the added light which Dr. de Purucker has thrown on the deeper doctrines of the Ancient Wisdom.

Bro. W. E. Schwede's stamp and coin establishment is a daily Theosophical rendezvous for the Seattle members.

San Diego, Calif. The Katherine Tingley Lodge reports through its President, Mrs. Maurice Braun, that its monthly luncheons followed by a course in simple Theosophy with round-table discussions are proving a great success. The Lodge continues its weekly public meetings at its beautiful headquarters, 2772 Fourth Avenue, and is using *The Esoteric Tradition* as its text-book for study. On the last Friday of each month there is a public lecture by a member of the International Headquarters' Staff. The Lodge carries on its many other regular activities, including those for children, young people, and inquirers, at its own headquarters and throughout the County. It has just added to its list of contributions to public libraries a set of *The Esoteric Tradition* to the La Jolla Public Library.

[For all regular activities in the Western District, see *Theosophical News*, published monthly, except July and August this year, by the Katherine Tingley Lodge. Price 25c. per year.]

International Headquarters. An impressive occasion was the meeting of the Point Loma Lodge, held on May 10, which was devoted to a summary of *Fundamentals of the Esoteric Philosophy* after a study of it covering some three and a half years. Three minute presentations of the most important topics in the book were given by fourteen of the members, which as one followed the other presented a fascinating panorama of the contents of the book. An interesting point in this connexion is that another set of 14 could equally as well have given the program, and then still another set, and another, as during these meetings *all* the members have taken part and shared in opportunities to present the particular topic of the evening's study as it came around. A full report of this meeting of May 10 will probably appear in one of the 'Transactions of the Point Loma Lodge.' The Lodge is now beginning the study of *The Esoteric Tradition*.

"Theosophic Day." Sunday, May 17, was thus announced in the bulletin of activities of the First Congregational Church of Norwalk, Conn., for on that day Dr. Ernest F. McGregor, pastor, was scheduled to deliver a sermon prepared by Clifton Meek of Silvermine, Theosophical student and writer. To quote from the *Norwalk Hour*, May 11, 1936:

"The sermon, 'Theosophy and Christianity' is to be on comparative religion, dealing with the theosophical aspect of Christianity and will be presented in the interests of better religious understanding. There has been a marked and definite trend during recent years among the followers of various religious beliefs away from strict sectarian lines toward a broader interpretation of religion and closer relationship with one another. Dr. McGregor has long been known for his liberal and sympathetic co-operation with various religious

groups. About a year ago he delivered a theosophical sermon prepared by Mr. Meek entitled 'Spiritual Fences' which was well received. It was widely circulated, and many months later Mr. Meek was pleasantly surprised to receive a copy of it from abroad, taken from a German publication, into which language it had been translated. . . .

"One of the greatest obstacles the theosophical movement has had to face since its inception sixty years ago," states Mr. Meek, "is the misconception that theosophy, in some way or another, is un-Christian. Nothing could be farther from the truth. Such a belief is born either of a misunderstanding of what theosophy teaches, or of what Christianity is, per se, or perhaps both. Many theosophists, in fact, the greater portion of them have been reared in the Christian faith, and have found theosophy to be an extension, not a contradiction, of the Christian teachings'"

(See elsewhere in this issue for full text of the sermon, which also appeared in full in *Bridgeport Life* (Conn.) of May 30 and in other newspapers in the eastern states. 'Theosophical Fences' was printed in *The Theosophical Path* for July, 1935.)

THE JUNIOR THEOSOPHIST and Lotus-Circle Messenger

BEGINNING with the next issue (August-September, Vol. VII, No. 1) the former *Lotus-Circle Messenger* will be merged into a magazine with the above name, as its Children's Department. The subjects taken up will be those about which our Junior Theosophists are inquiring, and upon which they want Theosophical light — the Wisdom and the Achievements of the Past, which will include a richly illustrated series on the great monuments of archaeology and ancient art; a series on the Leaders and Teachers of Humanity, great and less great; History, interpreted in a new way; Nature-study along wholly new lines; Symbols and Symbolism; the Mystery-Schools of Antiquity and what they taught; the truth about the planets, suns, and stars; the inner meaning of myths and legends; how the Universe is built and how it runs; and THEOSOPHY itself, with its principles clearly explained. Special features will be a Junior Occult Glossary, and a Course in Sanskrit-study for those who want the deeper understanding of Theosophy that a knowledge of Sanskrit gives. At Dr. de Purucker's suggestion it will contain material for Juniors up to 17 or 18 years of age; but will be of help and interest to beginners of any age.

The *Messenger* has always had distinguished names among its contributors. These will continue to write for the new magazine, and there will also be new contributors on special subjects.

Have you young friends of Junior age, whom you would like to interest in Theosophy? This is the magazine for them. Are you looking for new and original ways of presenting Theosophy to beginners? The Junior Theosophist will help you to do splendid outpost work for the Cause you love. When H. P. Blavatsky was asked what members could do to help the Society she replied, "First, by studying and comprehending the theosophical doctrines, so that they may teach others, *especially the young people.*" (*Key to Theosophy*, p. 248; italics ours). Is this not significant? And does not this new magazine con-

stitute a splendid opportunity to test what H. P. B. so clearly recommends?

The magazine will be issued monthly as before, and the price will remain unchanged — per year 50c.; in bulk orders of not less than 4 subscriptions to one address, half price. Foreign postage 10c. extra per subscription. Order from

Theosophical University Press, Point Loma, California

World Congress of Faiths

The Editors have received notice of the World Congress of Faiths to be held in London July 3rd to 18th, 1936, of which the International President is H. H. The Mahârâja Gaekwar of Baroda, and the Chairman of the British National Council, Sir Francis Younghusband. The general subject for consideration is: 'World Fellowship Through Religion.' There will be twenty sessions, at which papers will be contributed by many of the leading thinkers of the world. Four public meetings will be held in Queen's Hall, on July 3rd, 6th, 9th and 17th, which will be addressed by representative speakers on the various religions of the world.

"Lucifer" Back Numbers Desired

Theosophical University Press is anxious to secure a few copies, each, of certain numbers of *Lucifer*, and if any readers, without breaking sets of their own and without sacrifice, could contribute the following, it would be much appreciated: Vol. I, No. 1, January-February, 1930; Vol. II, No. 1, January-February, 1931; Vol. III, No. 1, January, 1932; Vol. IV, No. 12, June, 1933. Those who may feel like donating these issues, or any of them, will kindly send them to Theosophical University Press, Point Loma, California.

KENNETH MORRIS

[Synopsis of a lecture given on March 5, 1936, by ELLA YOUNG, Irish poet and littérateur, Phelan Lecturer on Celtic Literature at the University of California]

IN Kenneth Morris* the Welsh poet, philosopher, Chinese scholar, and lecturer, we find a deep student of Welsh and Irish legends and of Chinese and Oriental thought.

Born in Wales, he lived in a house which for generations had belonged to the family. As the youngest member of the family he grew up among the Welsh mountains a rather lonely figure, but he was fortunate in having a vivid imagination which peopled his world at times with the knights of King Arthur's Court, or perhaps with dragons or other romantic fantasies of ancient lore. He always preserved the memory of a beautiful garden and this comes out in some

*National President, Welsh Section of the Theosophical Society.

of his poems; this influence is seen strongly in 'The Chinese Garden.'

At eighteen he went to Dublin and entered a group of the foremost thinkers of the day, including Standish O'Grady, Æ (G. W. Russell), W. B. Yeats, Charles Weeks, etc., where the Gaelic myths, Celtic lore, and the philosophy of Oriental literature were studied. When Morris joined this group it had its headquarters in one of three Georgian houses in Upper Ely Place, fronting a little park. George Moore, the novelist, later rented the park for a garden. Mr. and Mrs. Fred J. Dick, who were very active in the establishment of the Theosophical work in Dublin, had a home nearby.

Some of the rooms in Ely Place were adorned by mystical paintings done by Æ, but the printing-room was not decorated. One day I went into that room and found Violet North — who afterwards married Æ — and Kenneth Morris in possession. They had covered the walls and even the doors of that room with Arabic inscriptions from the Koran, and both professed themselves Moslems! Kenneth Morris looked like the poet and knight-errant that he was, and he always upheld the honor and glory of Wales. Æ ultimately persuaded them to remove the texts. Many years after this Æ dissociated himself from the Theosophical Society, and started his Hermetic Society, a group of students whose activities were not very different.

Kenneth Morris was called to Point Loma, California, by Katherine Tingley, where he stayed for many years, teaching and lecturing on literature and history, writing poetry, books, and numerous magazine articles all the time. The quiet of that place of many peaceful acres was conducive to thought and originality, but he never forgot Wales. At Point Loma he wrote many of the Hero-tales in his two books, *The Fates of the Princes of Dyfed* and *The Three Dragons*. While the main theme is held and cherished, the stories are told with considerable amplification. These books were welcomed not only for the love of the stories, but because they were written in such a style as to appeal to the imagination of children. At that time the libraries in the East were making a crusade for good books for children in order to encourage their sense of good form and to encourage their sense of fine things. These books are masterpieces of style and should be read aloud, so that the beauty of the words and cadences could be heard and felt.

Morris is now lecturing to the miners in Wales, and he finds them responsive to the deeper and what are sometimes considered the strange things of life. It is the hard workers often who appreciate the deeper things of life, as the Harvey players found when giving the working people of Manchester a Maeterlinck play; they

appreciated them far more than the 'more cultured' who often left the seats empty.

Morris was little changed when I visited him at Point Loma a few years ago. It was a great satisfaction to find one who had always been an idealist living more strenuously toward a beautiful ideal with fine rules — chivalrous rules — of conduct, and a beautiful, undamped enthusiasm. Björnson's "Undine" said, "If you had loved me sufficiently you could have given me a soul," and Morris had given his visions a soul which he is now trying to impart to his countrymen.

Kenneth Morris is a poet of rare distinction. His verse has a magic of color and sound and a depth of meaning truly Celtic. The beauty of the world, and the soul beyond the beauty, the music of streams, the lilt of the blackbird, and an ancient wisdom, a passionate chivalry — all these are prisoned with subtil rhythms and imagery in his poems.

BOOK REVIEWS

A Guide to Glastonbury's Temple of the Stars: its Giant Effigies Described from Air Views, Maps, and from "The High History of the Holy Graal." Published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 2. 1935. 5s.

IT will be extremely gratifying to students of Theosophy to welcome this interesting and important evidence in support of the thesis maintained by H. P. Blavatsky in the Introduction to *The Secret Doctrine*. It will be remembered that she there declares that, during those ages of materialism and spiritual decline which constitute the period usually known as 'historical,' the traditional Wisdom of the Ages has been preserved in concealed libraries, in allegorical mythologies, and in various monumental records of an enduring and almost indestructible character; and that this embalmed knowledge, thus preserved through dark ages, will thus be found ready when the time comes for it to be resurrected. And she mentions particularly the present century as the time when such proofs would be forthcoming. The present volume is a notable vindication of that forecast.

Its main topic is the Arthurian Grail legends and their connexion with the gigantic topographical Zodiac, which has long been known to exist in Somerset, but which has so recently been brought into much clearer definition by means of aerial surveys. The writer (who remains anonymous) begins his Introduction with the following quotation from *La Queste del Saint Graal*:

"The Round Table was constructed, not without great significance, upon the advice of Merlin. By its name the Round Table is meant to signify the

round world and round canopy of the planets and the elements in the firmament, where are to be seen the stars and many other things."

This temple is ten miles in diameter, about 5000 years old, and originally corresponded with the constellations above, though 5000 years of precession has altered this. To the absurd objection that such figures might be discovered on any map, it is a sufficient answer that they are arranged radially in a circle, with their heads pointing to the center, that the figures thus represented are those of well-known symbolic animals, etc., of the zodiacal book, and that the execution is too perfect to be the result of accident. They are outlined by various topographical features: rivers, streams, roads, earthworks called Linches, hills, etc. The preservation of all this is due to the fact that they are on old church land and the monks of Glastonbury were careful to keep the landmarks and waterways intact. The author gives first a reduced plan of the whole temple, and afterwards separate large-scale plans of the various figures, duly outlined on sheets of the Ordnance Survey Maps, and with the corresponding constellations marked in. He tells us that this is the result of many years of adventure in the pursuit of localizing the Arthurian legends. But, unlike some antiquarian researchers, he does not confine himself to his immediate subject regardless of all collateral matters or as separate from the great whole of which it is but a part. For he seems to have a considerable acquaintance with the subject of monumental records in general, as found all over the world, and also with the meaning of ancient symbolism considered as a whole. The mounds in Ohio and in Argyllshire alone are enough to show that it was not the Christian Church which invented this system; and if Joseph of Arimathea really came to Somerset, he merely took over what he found already there and adapted it to Christianity as so many other Pagan things have been assimilated.

"The ancients were familiar with like earthen forms, they spoke of Dragons 'of such extent that grass grew upon their backs'; some said they were 'five acres' large, and others so great 'that riders on opposite sides could not see each other.'"

The text he uses is *The High History of the Holy Graal* as translated into English by Dr. Sebastian Evans from the French version *Perceval le Gallois ou le conte du Graal*; "nearly one-seventh of the whole of a copy in handwriting of the thirteenth century is preserved," as Dr. Evans writes. On the last page of this history we read:

"The Latin from whence this History was drawn into Romance, was taken in the Isle of Avalon, in a holy house of religion that standeth at the head of the Moors Adventurous, there where King Arthur and Queen Guenievre lie."

Arthur the Sun King will come again, says the author; he shines as Hercules in the night sky.

"Those who had been initiated into the mysteries of this 'island valley' were obliged to couch their secret knowledge in romance, after Christianity swept into the field; but neither that reformation, nor any other, was able to destroy the map of the stars that our forefathers modelled amongst the hills and river beds of Somerset, and which still testifies to the ancient religion of this land;

Dr. L. A. Waddell suggests that it was brought here by the Early Phoenician sun and star worshippers, 2800 B. C."

But the wide diffusion of the Ancient Wisdom and the immense complication of races and sub-races and minor offshoots render needless any attempt to establish particular theories of migration and derivation. The author quotes William of Malmesbury to the effect that King Arthur lies in 'A Heavenly Sanctuary on Earth,' which has a new meaning in view of these discoveries. The Christian's Grail, he says, took the place of an earlier and vaster conception; and when it was said to hold the blood of Christ, Christ means the 'Sun, the man all surrounded by stars.' The Graal was the cauldron of wisdom spoken of in Celtic lore. In speaking of the zodiacal figures, the author refers to the ancient Greeks, the ancient Javanese, the Phoenicians, the Arabians, etc.; so that he is evidently well on the track of that archaic and universal Secret Doctrine which was H. P. Blavatsky's theme. In these days, when leaders of Christian churches are deploring their inability to retain people in allegiance to their religion, it is important that there should be every opportunity for learning upon what vast foundations that religion was originally based, and how these foundations have been carefully buried and then jerry-built upon. As said in Spence's *Encyclopaedia of Occultism*, which is quoted: "This world being unworthy, the Graal was said to be removed, yet not hidden, for it is always discernible by any one worthy or qualified to see it." —H. T. EDGE

The Spirit of Zen ('The Wisdom of the East' Series). By ALAN W. WATTS. John Murray, London, 1936. 3s. 6d.

STUDENTS who are interested in the variants of religious mysticism will find this little book delightful. Zen is a practical application of the principles of Buddhism and is allied as well to the essential teachings of Taoism. It was introduced into China by Bodhidharma in A. D. 527, though it is suggested here that it has been largely shaped by Chinese genius. From China it spread to Japan and flowered in the cult of the Samurai. In both countries it had a penetrating influence upon the highest developments of painting and literature. Ju-jitsu, as well as the tea-ceremony and others of the exquisite and poetic formalisms of Japanese culture, were growths from the same root.

Zen is defined in various ways. One describes it, and justly it would seem, as a way of realizing the Buddha-nature and living it. Inspired common sense would appear to be its animating principles — to act, to be, rather than to think about acting and being. For this reason Zen brushed aside philosophy, the habit of mind which thinks about life, for its own peculiar methods of direct self-realization and apprehending the nature of things as they are. One passage will indicate this point of view:

"The whole technique of Zen was to jolt people out of their intellectual ruts and their conventional morality."

The methods by which the Zen teachers accomplished this are too foreign to Occidental ways of thinking to be adequately suggested in a review. The book must be read and pondered before the unique peculiarities of Zen methods can

be understood or appreciated. But its perusal is to be recommended as a brief though illuminating adventure in the mystical life of two great civilizations.

—L. L. W.

The Library of Pico della Mirandola. By PEARL KIBRE. Columbia University Press, New York (329 pages). \$4.00

ANOTHER witness to the fact that until one knows what were the literary sources and resources of a period one cannot pass critical judgment upon it, and that in respect to past eras, libraries, next to manuscripts brought to light by archaeology, give us the most important material for research. The library possessed by Pico della Mirandola was one of the most varied and important of all the private libraries of a period characterized by an immense enthusiasm for books, and especially those being brought to Italy from the newly discovered classic world. Pico lived between 1463 and 1494, a brief span, but filled with rare literary friendships ranging from that of Lorenzo de' Medici to Savonarola the monk. He was not only historian and essayist, but was remarkable as an educator in that the school which he founded for one of the ruling houses of the day was based on principles of cosmic philosophy—in a word, Theosophy.

After Pico's death his books were scattered—an immense number, for he was a wealthy and persistent accumulator—and the attempt now made to recover the full list of titles is the last of several earlier attempts. Upon these Miss Kibre has built in large part her own praiseworthy effort to achieve completion. Greek and Latin MSS. and books make up the larger part of the titles, Plato and the Neo-Platonic philosophers being fully represented. There are many works also by Arabic and Jewish writers on philosophy, literature, medicine, and the law. The present book is a valuable addition to our knowledge of a great humanistic period.

—G. K.

The Secret Path. By PAUL BRUNTON. E. P. Dutton & Company, New York. Rider, London.

THIS well-written book is a refreshing prophylactic or antidote against the mass of trash that is flooding the 'occult' market today. It gives no 'short cuts' to psychic powers; quite the contrary. Mr. Brunton's other works show that he is well acquainted with the reality of such powers, as he has observed the ways of many Eastern yogis, good, bad, and indifferent, but he is trying to prove to the ordinary man that it is possible to find the Truth within oneself by the simplest methods, and that "beyond the commonplace trivialities of the daily round, there is a finer and fairer existence." While his emphasis is principally laid upon introspective self-analysis—the purification of the mind by disciplinary processes—he shows that the Way can be found, and is found, by many, through the cultivation of exalted moods produced by natural beauty, by the rhythm of inspired music or pictures, or by the magic of great poetry. The company of great thinkers such as Emerson, Plato, or Vyāsa, should be cultivated. Students will remember that William Q. Judge says:

"The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience. . . . Once I found some

abstruse theological writings of Plotinus to have that effect on me—very ennobling. . . . Then there is the *Gîtâ*. All these *are instinct with a life of their own* which changes the vibrations.”

We must never forget that the highest meditation for ordinary men is forgetfulness of the small personal self and its fancies and likings and ‘progress.’ True progress comes quietly ‘like the thief in the night,’ to use the curious expression attributed to Jesus, and mostly through wise handling of the events of life. As Dr. G. de Purucker says, when we have attained a high state of impersonality it will be time to adopt more intensive processes of concentration, for then there will be no danger of falling back into the left-hand path of egotism. Till then, we may find that we have done nothing but increase our will power! Beware!

— C. J. RYAN

In Quest of Lost Worlds. By COUNT BYRON DE PROROK. E. P. Dutton & Company, New York. \$3.50

COUNT DE PROROK is a well-known archaeological explorer who has the courage of his convictions as well as the courage which cheerfully faces the dangers to health, limb, and even life, that beset the adventurers in the wilder parts of the earth who seek to enlarge our knowledge. This book contains records of five important research expeditions carried out between 1925 and 1934, and it is almost entirely devoted to the experiences of the personnel, the full scientific observations and discoveries being reserved for other treatment; but certain references are given which are of special interest to Theosophical students.

The first expedition explored part of the Sahara Desert south of Algiers as far as the almost unknown region of the veiled nomad Tuaregs of the Hoggar mountains, the descendants of the Garamantes mentioned by Herodotus. The daring archaeologists succeeded in discovering and rifling (that is the proper word, though it may sound harsh to the scientific raiders) the legendary and profoundly venerated tomb of the Queen-Ancestress, Tin Hinan, the goddess of the Tuaregs of the Desert, with its magnificent gold ornaments, etc., and “appropriating” her skeleton to be examined by learned anthropologists in Paris! Everything is fair in dealing with semi-civilized or so-called primitive ‘natives’ in the holy name of ‘Science’! The scientists “had a tough time” getting back to the coast, and narrowly escaped capture by the enraged Tuaregs.

The most remarkable discovery was not that of the tomb and treasure of Queen Tin Hinan, but that of a prehistoric statuette, a crude image of a steatopygic goddess of the immensely ancient Aurignacian period of the Old Stone Age, placed reverently at the head of the queen. Such a discovery was entirely unexpected and it has changed many conceptions of ancient Saharan history, greatly extending the possible antiquity of man in North Africa.

Count de Prorok is strongly inclined to believe in the existence of Atlantis, and in this expedition and others in the more easterly part of North Africa, he found confirming evidence of a vast prehistoric migration stretching across from the Red Sea to the Atlas Mountains and the Atlantic Ocean, along a belt roughly corresponding with the Tropic of Capricorn. Along this belt he found worked flints of “extraordinarily fine workmanship, impossible to be

copied today, the product of an unknown race of flint artists." To the north and south of that line the flints were quite different. He claims to have found evidence of that same chain of migration in his exploration of Yucatan and Central America. We shall await the full scientific record of this evidence with the greatest interest, for in *The Secret Doctrine* we learn that during Atlantean times: "a pilgrim could perform a journey from what in our days is termed the Sahara desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea." (II, 424.)

The author considers that evidence of the greatest importance in favor of a great Atlantean island west of the North African coast exists in the fact that the water-level of the desert has steadily lowered and that with each decline a new or changed civilization appeared. Traces of the disappearing waters are distinctly to be seen in Algeria, Tunisia, Tripolitana and elsewhere, and thousands of animal bones lying in places that are utterly barren today give further proof. On the highest level were found traces of the Old Stone-Age, and in succession are seen the Neolithic or New Stone-Age, the Graeco-Phoenician, the Roman, and finally the Arab whose representatives are trying to wrest a living out of the arid wilderness.

In the third expedition, to the Oasis of Jupiter Ammon in the Libyan Desert, —where definite relics of Alexander the Great's visit to the Oracle were found in the shape of coins and inscriptions, a most important discovery — an almost unbelievable relic of prehistoric man was explored near Djerma. This was a walled city on a hill, built of massive blocks of stone "which must have needed an army of men to handle" and containing finely executed rock-drawings. The extraordinary thing about this "vast, prehistoric city," is that, according to the evidence provided by the quantities of flint implements examined, it was built by prehistoric men of the Old Stone-Age! Such a claim has never been made before, for the Palaeolithic people were supposed to have thought themselves lucky if they could find a dry cave to live in. Count de Prorok says: "It was one of the greatest prehistoric centers of the world; never, so far as I knew, had there been recorded a walled city like this belonging to men of the old Stone Age. We had made a discovery of major importance, which was recognized by the Italian Government, who, following our detailed report, caused it to be fully explored and investigated." If its enormous antiquity is substantiated, the existence of this city will greatly exalt our estimate of the achievements of the supposed Primitive Men, no longer to be regarded as barbarians. Were they merely refugees or colonists from Atlantis on the down grade?

The extent to which human degradation, morally at least, can descend, is rather crudely told — too much so for 'ears polite,' we think — in the description of the horrifying festival at Siwa, "a scene redolent of hell in the world's most decadent city" near the Oasis of Ammon, once a most sacred spot. Count de Prorok would have done well to have put a bridle on his pen in a few descriptive passages and to have remembered that this book is intended for the general reader and not for technical ethnologists. The value of his informa-

tion and the thrilling adventures he describes do not excuse these bad breaks.

The remainder of this volume describes expeditions to little-known parts of Mexico and Ethiopia, in which new and valuable ethnological and archaeological information was gained at the expense of enormous labor and suffering from heat, storms, insects, savage men, snakes, poisonous plants, disease, political complications, etc., etc.! The adventurers required and possessed great courage and good humor to do their remarkable work.

In Ethiopia, the author vividly contrasts the horrors of the clandestine (more or less) slave-trade, the hideous black magic (mentioned by H. P. B.), the remaining relics of ancient religious cults now barbarized and degraded, the bigotry and ignorance of the "redoubtable clergy" of whom there are hundreds of thousands, with the sincere efforts of the more enlightened classes to improve conditions, especially those of the "tired-looking, noble figure," the Emperor Haile Selassie, by whom the expedition was courteously received at the end of the journey.

— C. J. RYAN

Spinoza. By SIR FREDERICK POLLOCK. Duckworth, London, W. C. 2.

THIS little book is an attempt to picture the environment and conditions under which Spinoza accomplished his life work, a knowledge of which the author recognises to be an important factor for the sympathetic understanding of this great man's writings. And one feels in reading it that the object has been attained in as perfect a form as the meager records make possible.

The historical period from 1632 to 1677 was marked by narrow fanaticism and religious intolerance, in which Spinoza blossomed as an apostle of spiritual freedom and toleration. His forbears were Spanish Jews, who found refuge in Holland from the persecution of the Catholic Kings, and there built themselves a synagogue, persecuting, in their turn, those who for them were dissenters. Spinoza was excommunicated and fled for safety from Amsterdam.

Sir Frederick Pollock has evidently combed the records in a most thorough and conscientious way for the personal history of Spinoza and has revealed his marked impersonality, his courage, his modesty, and the tact and wisdom by which he steered his independent course amidst the narrow prejudices of the times. Lovers of his works will find interest and profit in a perusal of this little book.

— G. v. P.

The World Almanac and Book of Facts — 1936. New York World-Telegram, New York.

THIS amazing volume of 952 pages seems to include everything worth knowing about the present state of the world, and a large amount of information about the past. The Index alone takes 24 pages. More than 30 pages are devoted to the chronological history of 1935, and the ten closely printed pages on the scientific progress of that year are of the greatest interest and value. It includes the latest discoveries in archaeology, astronomy, biology, chemistry, earthquakes, engineering, geography, geology, medicine, palaeontology, and physics. While the type is necessarily small, the book is clearly printed, and its thin paper makes the volume light and convenient to handle.

— R.

PERIODICALS REVIEWED

"THEOSOPHY," June, 1936, opens with an article 'Theosophists and Robert Crosbie.' This gives certain facts regarding Robert Crosbie but omits many, thus placing the former in a false light. A complete history of impartial statement would show that among his writings were many letters, public addresses, and articles in which he zealously declared his undying devotion to Katherine Tingley, successor as Leader of the Theosophical Society to H. P. B. and Judge. For references see the issues of *Theosophical News* (Boston, 1896-7), of which he was one of the joint editors, particularly the issues published when Katherine Tingley was absent from the U. S. A. on her first world-tour; also issues of THE THEOSOPHICAL FORUM (especially Aug. 1932, March 1934, and Aug. 1934) which reprint some of many letters written over his own signature. Surely the editors of *Theosophy* must be familiar with these.

The article queries: "Was he [Mr. Crosbie] in error in his judgment of the course he should pursue when he was faced with the fact that Madame Tingley had been saddled upon the T. S. in A., and its E. S. T. . . . as Successor?"

And gives answer: "Successor and satellites, leaders and led, he knew that time would disclose the harvest. . . . So, he worked, he watched, he waited the propitious hour. Nor did he 'have long to wait.' . . . Between 1896 and 1904 a septenary cycle had been completed, and 'an hour of destiny' come. . . ."

In 1904 he was asked to leave the Theosophical Headquarters at Point Loma for good cause.

His acceptance of Katherine Tingley as Leader was, if we accept his own words, whole-hearted and complete. He writes (Feb. 2, 1898): "I remember that the day I first saw you, I recognized you as the O. H. without hint or introduction as such, and in spite of the fact that I was not looking for a woman's form in that connection. . . ."

Also in 1901 in a public address given in the Fisher Opera House, San Diego, Calif., at a meeting held "In Honor of William Q. Judge," Robert Crosbie gave an address which was afterwards published in full in *The San Diego Union* under the title 'Facts of History.' The following statements are quoted therefrom:

"It should be noted here, that the Leaders of the Theosophical Movement did not become so by virtue of an election by vote — nor were they self-appointed. Mme. Blavatsky was the first leader, by force of her wisdom and power of leadership, and all the true students of Theosophy accepted her as such. And when she appointed William Q. Judge as her successor, his leadership was accepted for the same reason — and so, too, with Katherine Tingley, who was appointed by William Q. Judge as his successor. And when she dies she will appoint her successor who will be followed by the faithful members. —And thus is preserved the line of teachers and the continuity of the Movement.

". . . But egotism and personal ambition go hand in hand, and these qualities are pre-eminently active in the enemies of our Organization who call themselves Theosophists — blinding them to patent facts. The plotters and those who

followed them have kept up a vilification of the Leader and members of this Society — the present Leader has fallen heir to all their maliciousness.

"Detrimental statements in regard to this Society are continually being traced to this special class of enemies who have the effrontery to call themselves Theosophists in the face of such conduct.

"Their speakers talk philosophy, and decry the efforts of the Universal Brotherhood to give expression to that philosophy in daily life — to make Theosophy a living power in the life of humanity.

"It is because Theosophy is a living power in the lives of our members that the many educational and humanitarian features are coming into visible expression at Point Loma. Self-sacrifice and devotion to the needs of humanity has alone produced these results — results which, under this spirit, will continue to grow, and remain as lasting monuments to the life-work of the immortal three — H. P. Blavatsky, William Q. Judge and Katherine Tingley."

Is it just to Robert Crosbie to ignore these statements of historic fact, or to suppress them? They help to complete the true picture and must be included in an impartial — not imaginary — sketch of Crosbie's life.

Let it be remembered that Robert Crosbie after the death of W. Q. Judge, publicly and privately expressed his devotion to and supported Katherine Tingley, and this continued until 1904, when for good cause he was requested to leave Headquarters.

Suppressio veri, suggestio falsi!

THE OCCULT REVIEW (London, England) April. The Editorial consists of a thoughtful review-article on *The Esoteric Tradition* by G. de Purucker. The impersonal basis on which that book is written is highly commended. Mrs. Gray Hallock writes on Girish Chunder Ghose, Hindû mystic and dramatist, who, she believes, was a greater soul than Tagore. He was tempted to retire to the jungle but Râmakrishna dissuaded him and "Girish proved that the life of work and active service, the life in close touch with the world and its 'contamination,' is quite possible to the robust saint." S. Everard gives quotations from seventeenth century letters to show that Oliver Cromwell was in league with the dark forces, but, though extremely curious, they are not altogether convincing.

THE THEOSOPHIST (Adyar) March. Dr. J. H. Cousins, Irish poet and Theosophist, writes a valuable survey of material available in poetry for the study of Theosophy, and quotes illustrations from Pope, Wordsworth, Emerson, Shelley, Masefield, Nathalia Crane, and of course from Celtic sources such as *Æ*, James Stephens, and himself. He appears, however, to have forgotten the completely authentic voice of Kenneth Morris in Wales, whose work is steeped in Theosophy without stepping out of the legitimate periphery of Celtism. Mr. Hamerster is doing valuable work in publishing notes and quotations from the archives at Adyar. Every authentic scrap of writing from H. P. Blavatsky's pen is valuable in building up a true picture of that noble and heroic soul, and thereby counteracting the lying representations that have been concocted for the purpose of checking the progress of Theosophy by besmirching the character of its great Messenger.

THE MAHA-BODHI (Calcutta) February. An interesting lecture on the Tibetan Science of Death, given before the Mahâ-Bodhi Society, Calcutta, by Dr. W. Y. Evans-Wentz, is reported in full. The lecturer emphasized the Tibetan as well as the Buddhist and Hindû view, that both the waking, sleeping, and after-death states are *mâyâvi*, and that the whole aim of the Tibetan philosophy, as shown in the important work *Bardo Thödol*, is to cause the Dreamer of the Dream of Existence to awaken into Reality, freed from the obscurations of karmic illusions. A report from the Kashmir-Râj Bodhi Mahâ-Sabhâ, a Society to protect Buddhism in Ladakh, reveals a serious decline in the knowledge of the Dharma and the efforts that are being made to revive it. We learn that Sir S. Radhakrishnan, the eminent scholar, has been appointed Spalding Professor of Eastern Religions and Ethics at Oxford, the first to hold the newly founded Chair.

THE O. E. LIBRARY CRITIC (H. N. Stokes, Editor, Washington, D. C.) February. Dr. Stokes's little publication is full of the usual scintillations which we expect from his slashing pen. In a review of *The Theosophist* for December he discusses Mr. Ernest E. Wood's article in which he shows why he prefers the Theosophy of H. P. Blavatsky and *The Mahatma Letters* to certain recent teachings given under the name of Theosophy in the Adyar Society. Referring to quite another subject, Dr. Stokes reports in this issue that he has attended a meeting conducted by Mr. and Mrs. G. W. Ballard who claim to be in touch with certain 'Ascended Masters.' His report is worth reading as an illustration of the kind of thing that interferes with the progress of serious Theosophy by offering a travesty that appeals to the vulgar desire for sensationalism. We congratulate him for his needed strictures on the folly of believing the prophecies of astrologers, etc. He quotes some recent conspicuous failures. We could add several more! He discourses at length and doubtless to his own satisfaction on *The Esoteric Tradition*. His remarks can hardly be called a review, as they tell the reader little about the contents of the book.

BUDDHISM IN ENGLAND. March-April. We regret to learn that this excellent magazine, so Theosophical in tone, is still limping along in debt. What is the matter with the Buddhists in Asia, who are allowing the greatest opportunity for spreading the Good Law in England, to halt for want of a few subscriptions? Buddhism is not, like Hinduism and Judaism, a non-propagandizing religion, but it is certainly showing apathy in not supporting a fine magazine like *Buddhism in England*, which is worth far more than the small subscription asked. Mr. A. C. March, editor and manager of the magazine from its foundation ten years ago, retires and his place is taken by Mr. Alan Watts, author of a brilliant work on Zen Buddhism, although still a very young man. R. A. V. Morris compares the names of the human principles as used in the Theosophical Society (Point Loma), the U. L. T., etc. which are those used by H. P. Blavatsky in *The Key to Theosophy* with those adopted by Mrs. Besant and used in Adyar literature. The English Buddhist monk, Prajñânanda, describes his long tramp through Burma, terminating in a mountain cave, where he lived, "alone, silent, content with the food brought by the pious, free from care, home, or possessions." Brâhmacharin H. E. Taylor informs us that in Ceylon 75 to 80 per cent can read and write, and in 'uncivilized Tibet' 90 to 95 per cent.

THE ARYAN PATH (Theosophy Co., Bombay, India—U. L. T.) March. Three interesting articles on existing differences between the Orient and the Occident and their possible reconciliation, by French, American Negro, and Scottish writers, are most instructive. R. A. V. M. emphasizes a fact that Theosophists should never forget: "The Dublin Lodge of the original Theosophical Society, which gave us so many writers of merit, was without doubt the chief fountain and focus of all that was spiritual and mystical in the Irish Renaissance, while the value of its contributions to the intellectual output of the day may be estimated from the statement of Mr. W. B. Yeats that the Dublin Lodge 'had produced more literature than Trinity College.'"

April. J. W. N. Sullivan says in 'The Uncertainty of Science' that the new method of reducing everything to mathematical formulae, 'point-events,' etc., does not seem appropriate to the sciences of life and mind, and that "the entities of physics themselves will have to be enriched by the importation of non-mathematical elements." And surely the most important will be consciousness as well as 'mind-stuff.' L. J. Belton warns against the danger of 'mass-thinking,' and 'mass-suggestion.' The book-reviews are, as always, instructive.

THE CANADIAN THEOSOPHIST (Hamilton, T. S. Adyar) March. An interesting number opens with a warm tribute to W. Q. Judge, who died forty years ago on March 21st. We cannot understand a hint that some believe "his mind was clouded in his later months," as we have never heard such an idea from those who were near him toward the end. A. E. S. S. describes an alleged prehistoric Zodiac ten miles in diameter, laid out on the terrain at mystical Glastonbury in England, somewhat in the manner of the great serpent mounds of Ohio and Scotland, etc. If archaeologists can substantiate this claim (and air-surveys support it) it will be a marvelous proof of the scientific knowledge and engineering ability of our so-called barbarous ancestors of 2700 B. C. Mr. Jinarâjadâsa discusses the mystery of the third volume of *The Secret Doctrine*, and approvingly quotes Mr. B. Keightley's statement that the present third volume was made up after H. P. Blavatsky's death from matter left over from the first two volumes, chiefly consisting of unfinished fragments "which could find no suitable place in the selected matter, or — more frequently — were not in a condition or state for publication." This explanation is unsatisfactory, for it does not explain the stark fact that H. P. B. writes in *The Secret Doctrine*, Vol. I, in the Preface: "The third volume is entirely ready; the fourth almost so," and repeats almost the same words in Vol. II, pp. 437, 797-8. In her 1888 Message to the American Convention she says: "The MS. of the first three volumes is now ready for the press." Students are still asking: Where are the third and fourth manuscripts? A. E. S. S., in reviewing Mr. E. E. Wood's *Is this Theosophy*. . . ?, which describes his experiences as an active worker in the Theosophical Society (Adyar), says it "should be read by all students of Theosophy and of every kind of Theosophical Society."

THE THEOSOPHICAL MOVEMENT (Bombay, U. L. T.) February. In an appeal for the re-enthronement of H. P. Blavatsky's Message, an anonymous writer refers to Mr. Cecil Williams's efforts in publishing the *Fraternization News* to reunite Theosophists. Considerable mention is made of Dr. Alexis Carrel, the famous

surgeon, whose acceptance of clairvoyance and telepathy and levitation has aroused so much attention as it is so contrary to orthodox medical opinion. Quotations are given describing the remarkable work of Janos Kele, Budapest police-clairvoyant, who has given the Hungarian police department the greatest help during the last six years without charge, and entirely for the benefit of humanity. He is not a trance-medium, but is always in full possession of his faculties while using his clairvoyance.

BULLETIN THÉOSOPHIQUE (Adyar) February and March. Chiefly containing items of news, and official notices, with translations from the Adyar Theosophical magazine articles. M. Émile Marcault gives an interesting account of his observations during a recent visit to India. He says that the Hindû university professors are Westernized, and contemptuous of their native traditions. He found the Mahârâja of Baroda skeptical in regard to the great pretensions of the yogîs. "The really religious withdraw themselves in their solitary efforts to attain personal liberation . . . and leave the bulk of the people without help. Between the Râja Yogîs who hide themselves, and the Hatha Yogîs who make a display, the Râjas get no help from real religion, and skepticism captures them. . . . The Mahârâja of Baroda, however, is trying to establish a religion which everyone can accept and practice, and the Minister of Religion of Baroda who has this in charge is a Theosophist. . . . Baroda is, I think, the first State where such an attempt has been made since Akbar."

The Leader's Pence

THE LEADER'S PENCE Contributors are rendering valuable assistance to the Financial Committee. The Committee extends thanks and grateful appreciation to all who take part in this helpful activity.

— *Treasurer General, T. S.*

"The Esoteric Tradition"

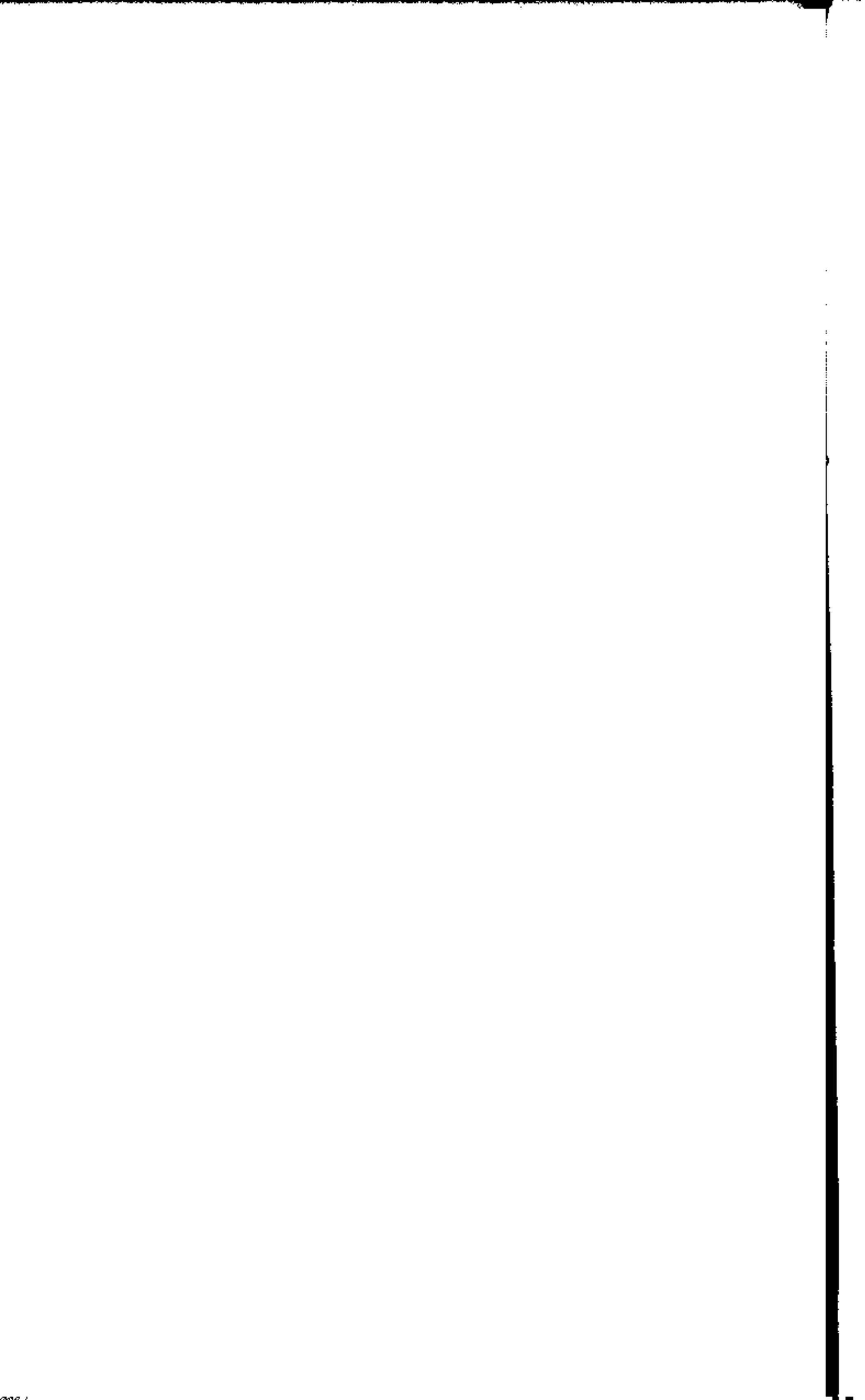
What its readers say:

" . . . a wonderful book. As I begin each day I try to find a few minutes for its study. What inspiration it gives me to face each day's difficulties!"

"How I do enjoy the plain direct method of Dr. de Purucker's teaching in *The Esoteric Tradition*, by repetition. All good instructors do that. They build from one point down to the base, or from the basic principles up to the peak."

"*The Esoteric Tradition* is wonderful and will, I believe, become the Theosophical student's text book for many years to come. It teaches us how to discover the golden threads running through *The Secret Doctrine*, and points to the analogies which were only possible to be vaguely 'hinted at' in the early days."

" . . . *The Esoteric Tradition* — what a wonder work! It makes me feel that the Leader could write a volume on each sentence contained in this book, yet it is deep enough for an ordinary human and of course too deep in places for many of us. But it is written in a way so that when you are through reading it you certainly feel that you've learned something."





THE THEOSOPHICAL FORUM

and The Theosophical Path and Lucifer

G. DE PURUCKER, EDITOR

VOL. IX, No. 2

AUGUST, 1936

SUNRISE THOUGHTS ABOUT H. P. B.

TO state our debt to H. P. Blavatsky is to enumerate the baffling questions which we were faced with fifty years ago, and then to give the adequate answers to these questions which are to be found in the teachings of the Ancient Wisdom, which were restored by her to the world towards the end of the last century.

Dreary work it was, before H. P. B. came, to try to understand the Universe. The crumbling of long-accepted religious beliefs regarding man and the world and God left many of us agnostics. Scientific evidence of the evolution of physical forms left us isolated from the inner spiritual field, seemingly unrelated to Divinity. The imperfection of the purely materialistic theory wounded our aesthetic sense. The lack of any satisfactory basis for ethics stung our moral natures to a kind of desperate activity. Scientific study whetted our desire for comprehension of the Plan of Life, and — thanks be to the Cosmic Beings who *are* the Law — the intuitions of determined seekers for Truth were at the same time quickened for response to any great idea, any teaching that could reveal the true significance of love and duty and service, any Plan of Life that could show Man's relation to Divinity and the Universe.

From the Hierarchy of Compassion, whose duty it is to keep alive man's spiritual intuitions and at cyclic intervals to impart to man the truth concerning the cosmos, then came, through H. P. B.,

the chosen Messenger of that Hierarchy, the startling announcement that it is to the prehistoric past we must look for a comprehensive Plan of Life, one covering mental and spiritual development as well as physical. Here, said H. P. B., you could find the history of the origin of man, of the evolution of the race — in fact a formula of evolution which can be applied to anything, from the tiniest atom to a Solar System, etc.

To all students who have the spirit of loyalty H. P. B.'s rehabilitation of the Ancients has been a priceless gift of Truth. The retrospective view of the life of mankind established the unity of history. The Archaic Wisdom-teaching concerning the divine ancestry of man added conviction to the natural protest against the ultra-materialistic theory of man's origin. The conception that man, like the greater entity, the Universe, is a Divine Being, who has chosen to clothe himself in bodies of gradually increasing materiality, that Man, an essentially spiritual being, has *descended* to the present encasement of his inner Self, was a thunderbolt to the materialist who claims that Man has ascended from animal ancestry, but it makes a strong appeal to those who have never denied the innermost Self.

The supplementary teaching, that Man in the future is to ascend through cycles, in which both he and the planet he inhabits are less grossly material in form, to his pristine divine state plus the self-consciousness gained from his long experience, completes a picture of the destiny of mankind that inspires courage and deep Self-respect. What a contrast to the one-life idea of man, without any knowledge of Humanity's origins or of the complete cycle of its life, speeding towards a head-on collision with eternity — or with what we must know is impossible — annihilation. It is to H. P. B. that we owe the restoration of the knowledge of the sublime spiritual consciousness that has been, and is to be for those who make the grade.

Is it conceivable that any period of life, any stage of development, passed away utterly unrecorded? H. P. B. states that Earth has many secrets and that the hidden places still hold the complete record. Archaeological findings yearly indicate that the past has many surprising revelations concerning races more spiritually awake than we are, more aware of the cosmic verities.

One channel by which the archaic history and wisdom reach even us is by way of myth and tradition. Never had there been so world-wide a survey of these as that made by her. Never had these precious old stories been glorified by having their original, unadulterated cosmic significance pointed out. Verily H. P. B. supplied a key to all mythology, showing them all to be offsprings of the World-Myth,

which is the story of the Universe and Man. Never had there been such a wholesale cracking of the anthropomorphic molds that concealed the primeval truths at the root of all the great religions of the world. In uncovering the identity of the wisdom-teaching from which all originally sprang did H. P. B. achieve mighty demolition of barriers between man and man. And in bringing forward the truth that all the Great Teachers of East and West and North and South, all the Founders of the World-Religions, come from the same source, the Hierarchy of Compassion, H. P. B. instituted a reintegration of religions which will in time result in far-reaching reconciliation between those of different faiths.

The reintegration of all religions in the primeval truth — and the reintegration in the ancient Wisdom-Science of the results of scientific analysis up to the year 1888, when H. P. B.'s *The Secret Doctrine* was published, these meet the need now openly expressed for a cosmogonical religion, a synthesis of the facts concerning the inner and outer realms of man's nature and of universal Nature, the reverent acceptance of which leads to a new level of understanding, a new order of life on Earth. With this synthesis man can learn to "live in harmony with a scientific vision of the universe."

It was H. P. B.'s signal loyalty to Those who have reached the higher levels of the Ladder of Life, who have won to the Hierarchy of Compassion, that brought back to the Western world the sense of nearness to the Elder Brothers, a revival of the sacred relation of Master and Disciple. It was the diamond fiber of her loyalty that enabled her to transmit the archaic wisdom that has helped us to see in Symbolism not an anthropomorphic sign-manual but the shorthand of metaphysics, the science of the unseen universe. It was her Diamond Heart that brought to discouraged Humanity the message that our planet is a well-guarded Home, bright unseen Intelligences and Silent Watchers in and over all; and is also one department of the great Cosmic University, where Man can learn the science of life and the key to spiritual advance on his pathway throughout the Circulations of the Cosmos.

— M. M. T.



THE mass of mankind will never have any ardent zeal for seeing things as they are; very inadequate ideas will always satisfy them. On these inadequate ideas reposes, and must repose, the general practice of the world. That is as much as saying that whoever sets himself to see things as they are will find himself one of a very small circle; but it is only by this small circle resolutely doing its own work that adequate ideas will ever get current at all.— *Matthew Arnold*

[THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY]*¹

[1886]

IN order, to leave no room for equivocation, the members of the T. S. have to be reminded of the origin of the Society in 1875. Sent to the U. S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood,
2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

*This extremely interesting and instructive article was written by H. P. Blavatsky at Ostende, Belgium, October 3, 1886. This article contains so much of historic value and is so little known in the Theosophical world that it well merits the thoughtful reading of every follower of our first great Teacher.

H. P. B. printed portions of this article in her magazine *Lucifer*, issue of January, 1888, but the article was published in full for the first time, we believe, in the magazine *The Theosophist*, issue of August, 1931, and is from that magazine reproduced here by the kind permission of the present Editor. This permission, however, stipulates that the footnotes by 'C. J.' be also included. These footnotes appear within square brackets.— Eds.

¹ [There exist at Adyar, in H. P. B.'s handwriting, twenty-four pages of this fundamental pronouncement regarding the aim of the Theosophical Society. It was an article composed in response to a harsh criticism of the Society and of its President, Colonel H. S. Olcott, by two prominent Theosophists, Mohini M. Chatterji of Calcutta and Arthur Gebhard of Elberfeld, entitled "A Few Words on the Theosophical Organization."

The first page of the manuscript is missing, but it contained only the first nine lines of the article as now printed. Page "2" of the manuscript now at Adyar begins with the tenth line: "races, creeds, or social positions," etc. The missing lines have been restored from a typed copy at Adyar of an incomplete rendering of H. P. B.'s article. As the article, owing to the loss of the first page, bears no title, I have put the above, "The Original Programme of the Theosophical Society," taken from its last paragraph on p. 588 (our issue, p. 104).

So far as I have been able to trace, H. P. B.'s article was not published at the time. The first occasion it was printed in full was in *THE THEOSOPHIST*, June 1924 and subsequent issues when, having found it among the Archives, I published it. But the instruction of the Master, from the sentence (in footnote) on p. 564 (our issue, p. 86) which begins "It is esoteric philosophy alone," and continues on p. 587 (our issue, p. 103) with the sentence, "Theosophy must not represent merely a collection of verities" was used by H. P. B. in *Lucifer*, Vol. I, No. 5, January 1888, as an article: "Some Words on Daily Life (Written by a Master of the Wisdom)." In the *Lucifer* article there are changes and considerable amplifications of the main ideas, which are not in the Adyar manuscript.

The statement by Messrs. Chatterji and Gebhard, in the former's handwriting, exists at Adyar, and presumably it too was not published. Perhaps others can supplement or correct these data.— C. J.]

3. To study the philosophies of the East — those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent* — ever surrounding us and manifesting their presence in various ways — demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organization — all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members — *President for life*. But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.* To make it clearer:—

*A liberal Christian member of the T. S. having objected to the study of Oriental religions and doubting whether there was room left for any new Society — a letter answering his objections and preference to Christianity was received and the contents copied for him; after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told. . . .¹ "You have no right to such a title. You are only a *philo*-theosophist; as one who has reached to the full comprehension of the *name and nature* of a theosophist will sit in judgment on no man or action . . . You claim that your religion is the highest and final step

¹ [Throughout the body of the article, as in the footnotes, the occurrence of several full stops . . . indicate no elision of words, but only the beginning of a new sentence or thought which is particularly emphasised.— C. J.]

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members — at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain — moral or physical — and even, in daily life.

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism* — belief in the *infallibility* of the Masters, or even in the very existence of our in-

toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilization and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion — do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal — then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life . . . Hence, before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer you . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves . . . It is *esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering . . ." (See last page for contin.¹)

¹ So in manuscript. The continuation of the letter of the Master is on p. 587 (our issue, p. 103), and begins with the words: "Theosophy must not represent," etc.— C. J.]

visible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined) — such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the members of the T. Body who representing every class in Society as every creed and belief — Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists — lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting*. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original \$5, initiation fee, was soon abolished as *inconsistent with the spirit of the Association*: members had enthusiastically promised to support the Parent Society and defray the expenses of *machines for experiments, books, the fees of the Recording Secretary,* etc., etc.* This was *Reform No. I*. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then — *he resigned as Treasurer*. It was the President Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The “fee” was re-established, before the Founders left for India with the two English delegates — now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the Pres^t Founder, who paid the enormous travelling expenses from America to India, and those of the installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either — a resolution was passed that the “initiation fee” sums should go towards supporting the Head Quarters.

Owing to the rapid increase of the Society in India, the present *Rules* and *Statutes* grew out. They are not the outcome of the deliberate thought and whim of the Pres^t Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the

*Mr. Cobb.

members of that G. C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all — *as implied* in “A Few Words”— a proof of *his love for power and authority*. Of this, however, later on.

It was never denied that the Organization of the T. S. was *very* imperfect. *Errare humanum est*. But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how — no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men — not gods. This was always claimed by its leaders. “He who feels *without sin*, let him cast the first stone.” It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintif’s* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered — and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately — sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations — which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President Founder has brought upon himself the present penalty.* It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good — hence, not his own, and, the only complaint he was heard to utter was, that *he was left no time for self-development and study*. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word “Jivan-

*For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence — has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of *no* importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President’s *Karma* — and it is just.

¹ [So in manuscript.]

mukta" to a Hindu chela, on one occasion! The crime is a terrible one, indeed . . . We know of "*chelas*," who being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as "*Mahatma*"-*Dugpas* . . . It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members inclined to lend a willing ear to those, who, like the said "Vicars of Bray" have developed a hatred for the Founders — for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organization." That they are not alone in their complaints (which, translated from their diplomatic language look a good deal in the present case like a mere "*querelle d'allemand*") and that the said complaints are in a great measure just,— is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out to their true nature. "

Demands, and a feeling of necessity for reforms have not originated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only *diagnosicate* the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific measures*" (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at) — "for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"— concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit

of their discovery would be most *unbrotherly*. So far, however, we have received only the most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow." This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth — each less practicable than the preceding — were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society — and, its *worse than useless* General Council — "make away with all these *Causes* and the results will disappear"; *i. e.*, the Society will have ceased to exist. Is this the heart-desire of the two *true and sincere Theosophists*?

The complaints — "submitted to *those interested in the progress of true Theosophy*" — which seems to mean "theosophy divorced from the Society" — may now be noticed in order and answered. They specify the following objections:—

(I). To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P. F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

(II). It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the

Society "under their special care"; a body they had joined at one time, then probably *forgotten* its existence in the meanwhile, to withdraw themselves from the Association. The argument implied is very valid. Why not point it out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or *impede* "the progress of *true* theosophy"?*

(III). "The members are appointed by the President Founder . . . it is complained; the Gen. Council only *advises* on what is submitted to it" . . . and "in the meantime that P. F. is empowered to *issue "special orders"* and "provisional rules," on behalf of that ("dummy") Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary *by the President*, decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. M. M. Chatterji and A. Gebhard, on the grounds that it leads the Society to *Cesarism*, to "tyranny" and papal infallibility, etc., etc. However right the two complainants may be *in principle* it is impossible to fail seeing, the absurd exaggerations of the epithets "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9) — on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of *Cæsarism*"—*which no one is bound to obey, unless he so wishes!* "It is well-known" remarks the principal writer — "that not only individuals but even Branches have refused to pay this (annual) subscription . . . "of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for. The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Cæsarism*, but simply because it becomes *highly ridiculous*. The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with

*Furthermore the writer of the complaints in "A Few Words, etc.," is himself a member on the General Council for over two years (see Rules 1885) why has he not spoken earlier?

regret that the world of scoffers and *non*-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty — make a crime of what is at the worst a *harmless*, even if ridiculous, bit of vanity; a desire of giving importance — not to the Founder, but to his Society *for which he is ready to die any day*. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his “special orders.” Only the latter, remaining as kindly disposed and brotherly to the “individual theosophist and even a Branch” — that snub *him* and his “order,” by refusing to pay what others do — shows himself *ten-fold more theosophical and true to the principle of Brotherhood*, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes*.

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as “untheosophical,” “unbrotherly,” and the admission fee” of £1, is declared no better than “a sale of Brotherhood.” In this our “Brotherhood” may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness*, the primitive Brotherhood of Jesus and his Apostles,* and that “Organization,” besides *asking* and being occasionally refused, helped itself *without asking*, and as a matter of fact in a *real* community of Brothers. Nevertheless, such action, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other’s

*Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *shekels* of silver!

property and expect to be honoured for it — does not seem to have been an obstacle in the way of deification and sanctification of the said early “Brotherly” group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches — as originally ordered to, by our MASTERS. And if we do not worse than the Gospel Brotherhood did, and far better than any Church, which would expell¹ any member refusing too long to pay his Church rates, it is really hard to see why our “Organization” should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less *acerb*, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

(IV). “There is no such institution in existence as the Parent Society” — we are told (pp. 2 and 3). “It has disappeared from the Rules and . . . has no *legal* existence” . . . The Society being unchartered, *it has not* — legally; but no more has any theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate — *as a theosophist*? Why then do the gentlemen “complainants” call themselves “theosophists” if the latter qualification has no better legal standing than the said “Parent Society” or the Head Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophists *Founders* is alive. This — as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T. S., as established under the direction and orders of those, whom they recognise — and will, to their last breath — as the real originators of the Movement, their *living*, Holy MASTERS AND TEACHERS.*

*The members of the T. S. know, and those who do not should be told, that the term “Mahatma,” now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the “Adept-Brothers,” the “Masters,” etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case in hand. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

¹ [So in manuscript.]

(V). The complaints then, that the T. S. "has laws without sanction," "a legislative body without legality," a "Parent Society without existence," and, worse than all — "a President *above all rules*" — are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T. S. by our eloquent Demosthenes. After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th, — that they have been so modified! — "The above" we learn (rather late) "was written under *misapprehension* that the "Rules" bearing date 1885 — were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points.*" So much the better. — Why recall, in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary* to examine the earlier rules to ascertain *the underlying principle*, which rules through the present ones as well." This reminds of the fable of "the Wolf and the Lamb." But — you see — "the chief point is, that the Convention *has no power to make any rules*, as such a power is *opposed to the spirit of theosophy,*" . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this: no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life*, "to ascertain the *underlying principle*" which rules through the nature of the present man — ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T. S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical* advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in Brotherhood — and in the power of Truth" *will fail* to perceive what is necessary." The President Founder, has *no faith* in either "Brotherhood," or "the power of Truth" — apparently. This is made evident by his having *failed* to perceive (*a*) that the Head Quarters — opened to *all* Theosophists of

any race or social position, board and lodging free of charge the whole year round — was an *unbrotherly* Organization; (b) that “the central office at Adyar for keeping records and concentrating information” with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it — ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous household and staff of officers at Adyar headed by the Prest Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to “miracle”; and that finally, and (c) all the good the Society is doing, is no good whatever but “a spiritual wrong,” because it presumes to call “a *limited* line of good work — (theosophy) Divine Wisdom.”

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but could find like the Rosetta stone its Champollion — some day. The most acute among theosophists are now invited to make out in “A Few Words” — what the writers or writer — is driving at — unless in plain and unvarnished language, it be — “Down with the Theosophical Society, President-Founder and its Head-Quarters!” This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements: —

(a) The President Founder having been shown throughout as a “tyrant,” a “*would be* Cesar,” “aiming at *papal* power” and a “Venitian¹ Council of Three,” and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the “London Lodge” of the Theosophical Society has *completely ignored* the *Rules* (of the Pope Cæsar) published at Adyar!” (p. 4). And yet, the “L. L. of the T. S.” still lives and breathes and one has heard of no *anathema* pronounced against it, so far . . . (b) Rule XIV stating that the Society has “to deal *only* with scientific and philosophical subjects,” hence, “it is quite *evident* (?) that the power and position claimed in the *Rules* for the P^t. Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects.”

It might have been as well perhaps to quote the entire paragraph in which these words appear,* once that hairs are split about the

*XIV. The Society having to deal only with scientific and philosophic subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics,

¹ [So in manuscript.]

possibly faulty reaction of the *Rules*? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within* any branch Society might bring disgrace and ruin on the whole body,— in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the World to take care of? As in the case of "Mahatmas" and "Mahatmaship"— active work of the Theosophical Society is confused — willingly or otherwise it is not for the writer to decide — with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches *self-culture* . . . and not control," we are told. Theosophy teaches *mutual-culture* before *self-culture* to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated *Hatha Yogis*, independent of any Society and having to avoid association with human beings; and this is a *triple distilled* SELFISHNESS. For real moral advancement — there "where two or three are gathered" in the name of the SPIRIT OF TRUTH — there that Spirit of Theosophy *will be in the midst of them*. To say that theosophy has no need of a Society — a vehicle and centre thereof,— is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Govt. on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom. The Directors of such Museums may or may not be very perfect men, and some of their assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it

and repudiates any attempt on the part of any one to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion.

This rather alters the complexion put on the charge, which seems conveniently to forget that "scientific and philosophical subject" are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical*.

for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the "admission fee." The latter is a "taxation," and therefore "inconsistent with the principle of Brotherhood" . . . A "forced gift is *unbrotherly*," etc., etc. It would be curious to see where the T.S., would be led to, were the P. F. to religiously follow the proffered advices. "Initiation" on admission, has been made away with already in Europe, and has led to that which will very soon become known: no use mentioning it at present. Now the "Charters" and diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and *unbrotherly* "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the "Salvation Army." The former, extort yearly *fortunes* from their Members; the latter — throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance were our members to follow the example of the Masons in their solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every member is spent in less than one week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members — now left to "*self-culture*" — is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head Quarters and Office have better be closed. A simple *Query* — however: Have the 1£.— the yearly contribution to the L.L. of the T.S., and the further sum of 2/6*d.* to the Oriental Group been abolished as "acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a *sale* of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "Is the T.S. a Brotherhood, or not?" queries the plaintiff — "If the former is it possible to *have*

*any centre of arbitrary power?** To hold that there is necessity for such a centre is only a roundabout way of saying that no Brotherhood is possible,† but in point of fact *that necessity itself is by no means proved* (1?). There have been no doubt Brotherhoods under high Masters” (there “have been” and *still are*. H. P. B.) “but in such cases the Masters were never elected for *geographical* or other considerations (?). The natural leader of men was always recognised by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the service. Let us pause before finally tying the millstone of worldliness around the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst by *force and control* but by *sunshine of brotherliness* and the *dew of self-oblivion*. If we do not believe in Brotherhood and Truth let us put ashes on our head and *weep in sack-cloth* and not rejoice in the purple of authority and in the festive garments of pride and worldliness. It is by far better that the name of Theosophy should never be heard, than that it should be used as the Motto of a *papal authority*.” . . .

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Prest Founder — would not have in his “mind’s eye” — an Alexander Borgia, a Caligula, or to say the least — General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organization, Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent *sortie* is no doubt due to “SELF-CULTURE”? The critic has outgrown the movement and turned his face from the original programme; hence his severity. But where is the *true theosophical charity*, the tolerance and the “*sunshine of brotherliness*” just spoken of, and so insisted upon? Verily — it is easy to preach the “dew of self-oblivion” when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and

*It is the *first time* since the T. S. exists that such an accusation of *arbitrary power*, is brought forward. Not many will be found of this way of thinking.

†No need taking a *roundabout* way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

were the same "sunshine of brotherliness" to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then — would there be little need for the President Founder to call upon and humble himself before our theosophists. For, if he has to *beg* for 2 annual shillings — it is, in order that those — Europeans and Hindus — who work night and day at Adyar, giving their services free and receiving little thanks or honour for it, should have at least *one meal a day*. The fresh "dew of self-oblivion" must not be permitted to chill one's heart, and turn into the lethal *mold of forgetfulness* to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on 5*d.* a day each, having reduced their meals to the *minimum*. And it is *this mite*, the proceeds of the "2 shill. contribution," conscientiously paid by some, that is now called *extortion*, a desire to live "in the purple of authority and the festive garment of pride and worldliness"!

Our "Brother" is right. Let us "weep in sack cloth and ashes on our head" if the T. S. has many more such *unbrotherly* criticisms to bear. Truly "it would be far better that the name of Theosophy should never be heard than that it should be used as a motto" — not of *papal authority* which exists nowhere at Adyar outside the critic's imagination — but as a motto of a "self-developed fanaticism." All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold heartedness. Surely he cannot desire the *annihilation* of the Society? And if he did it would be useless: the T. S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not their instruction — **MUST AND WILL LIVE**. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; "truth does not depend on show of hands"; but in the case of the much abused President-Founder it must depend on the show of *facts*. Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build — sickening and disheartening

the treachery he often encountered within the Head-Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him — the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally, perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority — not of “show of hands” but *show of hearts*, literally, — as few are more beloved than he is even by most of those, who may criticize occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy — than the President-Founder; and these are the chief requisites in a leader of such a movement — one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother’s soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society: the *right of private judgment*, which, whenever it is found to disagree with Branches or individuals are quietly set aside and *ignored* — *as shown by the complainants themselves*. This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who has never refused a service, outside what he considers his official duties — to any living being; he who has redeemed dozens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pin-

acle¹ of Saintship *through their statues in that Society*, when otherwise they would have indeed found themselves now in the meshes of "worldliness" and perhaps worse; — he, that true friend of every theosophist, and verily "the readiest to serve and as unconscious of the service" — he is now taken to task for what? — for insignificant blunders, for useless "special orders," a *childish*, rather than untheosophical love of display, out of pure devotion to his Society. Is then *human nature* to be viewed so uncharitably by us, as to call *untheosophical*, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India — have no more charity for the smallest human weakness. Yet, the similia¹ is quite correct, since the Society is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called "worldly," "ambitious of power" and *untheosophical* for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was *the most theosophical*, ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of "Fellows" have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise *activity* than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and the Head-Quarters ought to be done away with, as "the organization called Theosophical *presents many features seriously obstructive to the progress of Theosophy*. Trees, however, have to be judged by their fruits. It was just shown that no "special orders" issuing from the "Centre of Power" called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on "self culture," "self-involution" or any kind of *selfness*, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people's actions then it is he who becomes the *obstructionist* and not at all the "Organization called Theosophical." For, if theosophy is any-

¹ [So in manuscript.]

where practised on this globe, it is at Adyar, at the Head-Quarters. Let "those interested in the progress of true theosophy" appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that "Centre of Power." Admire the "progress of theosophy" at Paris, London and even America. Behold, in the great "Brotherhood, a true *Pandemonium* of which the Spirit of Strife and Hatred himself might be proud! Everywhere — quarreling,¹ fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battlefield, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and *Sophists*. In that *centre* alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first, and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organized before its Spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the *ORDERS* received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe — London and Paris? Verily it is easier *to destroy* than to build. The words "untheosophical" and "unbrotherly" are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance

¹ [So in manuscript.]

among those who use the reproof the oftener. However insignificant, and however *limited the line* of good deeds, the latter will have always more weight than empty and vain glorious talk, and will be *theosophy* whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous — in Webster's Dictionary. There is no reason why our critics should claim the right for themselves alone to *know* what is Theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediaeval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that "the question is not whether the T. S. *is doing good*, but whether it is doing *that kind of good which is entitled to the name of Theosophy*" — we turn round and ask: "And who is to be the judge in this mooted question?" We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever *gave a cup of cold water to a little one* in his (Theosophy's) name, would have a greater reward than all the learned Scribes and Pharisees. "Woe to the world because of offences!"

Belief in the Masters was never made an article of faith in the T. S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit — the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before — no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him* lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcom-

*It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

ings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but — whether he be brother or neighbour — rather help him in his arduous walk in life . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathetic individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such must leave no obstructions on the paths leading to it." . . . [The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . *"The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the student and the Master."* . . .

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T. S. are at liberty to do so. The Theosophical body is neither a Church or a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black — who can be hardly trusted in his remarks and

actions. But surely, this can never be the case of the two Theosophists who have now been answered . . .

Meanwhile, peace and fraternal good will to all.

H P Blavatsky Corres. Secty T. S.

Ostende. Oct. 3d.
1886.

H. P. BLAVATSKY AND A. D. 1872

CLARENCE Q. WESNER

IN our appreciation of Helena Petrovna Blavatsky, many of us may in our great love for the actor, pay too little attention to the stage-setting of the drama wherein she played the leading part. Let us, therefore, examine the processes of human thought as the stage was set in 1872, when H. P. B. was sent to the Western World.

Orthodoxy in religion in the Western World had received its death-blow by several hands. Voltaire, Kant, Thomas Paine, and last but not least, Colonel Bob Ingersoll, had played the role of St. George, dealing telling blows to the dragon of religious despotism. The 'pearly gates' were crumbling under the battering-ram of Reason. Where can be found a moral and spiritual fortitude in an age whose so-called 'spiritual' leaders teach thus: — "I have sinned, but through priestly mediation God has forgiven! I have sown, but I dare not reap! I am afraid, afraid! Let my sins be forgiven!"

A new and youthful Science had entered the arena. Youthful, egotistic, just as arrogant and dogmatic as the older theology it came, carrying its new toys, the telescope, the microscope, the volt-meter, the test-tubes. "Where is this God of mercy and justice, this all-loving Father? My telescope does not find Him in empty space; my microscope does not find Him in the atom; my test-tubes show an accidental arrangement of atoms which react and interact strictly by mechanical laws." Where can be found Hope and Charity in a world whose philosophy is — "Men are born, they suffer, they die — and that's that."

Now entered a new element which in a more tolerant age might have reconciled to some extent the religionist and the scientist. With proper guidance, the spiritualistic movement *might* have been able to prove the existence, if not of God, at least of an immortal soul in man. But the scientist laughed to scorn, and the religionist heaped maledictions upon that which might have been the strongest ally of

both. And spiritualism soon became a dabbling in psychic phenomena.

Into this triple maelstrom came H. P. Blavatsky. "None is entirely right, none completely wrong. Listen to Truth, Man's heritage from previous ages of spiritual and material glory!"

"Heathen! Pagan!" screamed the religionist, "I have the only Sacred Book!"

"Fool," shouted the scientist, "how could ancient barbarians know more than I know?"

"How dare you contradict the 'spirits'! They tell how, through the mere act of dying, men come into omniscience, and all goodness, and all beauty."

So H. P. Blavatsky taught the few. She taught the existence of a band of Great Seers and Sages; how through the ages these Great Ones had sent one of themselves or an accredited representative, at cyclic periods, into the world of men to teach the doctrines of Love, and Compassion, and Peace; also they divulged to the few worthy ones a knowledge of the operation of some of the laws inherent in the universe. She called attention to some of the outstanding names in human history — Krishna, Gautama the Buddha, and Śankarâchârya; to K'ung-fu Tze and Lao Tze; to Zoroaster, Atys, and Mithras; to Horus, Thoth, and Hermes; to Pythagoras and Plato; to Jesus and Apollonius of Tyana. She called attention to the One Truth taught by all these Great Ones — the Fatherhood of the One Spiritual Source, the Immortality of the Soul, and the Brotherhood of Man. In a more enlightened age the religionist and the philosopher might have joined hands on the common ground of the Ancient Wisdom brought anew to the Western World by H. P. Blavatsky.

Darwinism — transformism, *alias* evolution — was popular and fashionable in 1872. Men considered themselves as descended from, or the acme of perfection of, the animal (particularly the ape) kingdom. In monkey-heaven the apes were preparing a Bill of Complaint charging slander, to be presented to the Celestial Tribunal. The religionist still stuck to his story of a new soul created for each new-born babe — lop-sided, one-ended immortality, hemmed in and surrounded by many qualifications and conditions which no one really understood, or could explain.

H. P. Blavatsky brought the truth of a multiple evolution, an evolution of body, soul, and spirit. She denied the basic truth of transformism — Darwinism. She taught an evolution, beginningless, endless, eternal, infinite both in duration and extent, where

stones, beasts, and men, gods, worlds and universes are evolving, each expressing more and more fully the higher and still higher potentialities which lie at the heart of the Essential Being which every one of these is. She outlined in detail the steps by which man may become a god, may manifest even in the flesh the higher part of his own nature, which manifesting leads to the next step in his own evolution.

Of heaven and hell, the hope and dread of the religionist, the 'Summerland' and 'Borderland' of the spiritualist, she taught the truths of the unseen worlds, invisible to human eyes, but just as real or more real than the world of our five physical senses. The heavens and hells (mistranslated into the singular) were shown to be stages or planes or places where Nature's one law — Evolution, Growth — is proceeding step by step up the infinite Ladder of Life.

We are apt to smile, or think of 'Green Pastures' when we hear of the hell of burning fire and brimstone, and the heaven of harps and halos. But these were very real sixty-five years ago. H. P. Blavatsky brought the truth of the temporary conditions of rest or purgation following each earth-life. She explicitly proved that none of the Great Ones taught of an eternity of torture for the 'unsaved,' or a blissful *cul-de-sac* of spiritual stagnation for the 'blessed.' She brought the truth of Reincarnation — truly the Doctrine of Hope. She taught that if man fails in one life, "there are other lives in which success may come." Branding as false the theory commonly known as "Transmigration of souls," she gave to her pupils a knowledge of the internal and invisible as well as the external and visible nature of the septenary constitution of man; she showed how literalization and misunderstanding of occult teachings lead to the promulgation of grotesque, horrible, and totally incorrect theories.

H. P. Blavatsky showed that none of the Great Ones ever taught of a vicarious atonement, the shifting of the burden of sin from the man to the shoulders of a suffering savior. She brought the knowledge of the law of Karma. She placed every man 'on his own' — personally responsible, individually accountable for his every thought and action. She gave out the truth that selfishness is the one cause of all sin and suffering, and that through selfless service is the only way out.

What sort of creature is man when only two thousand years ago a *new* commandment must be given — "That ye love one another"? That after a century of bloody war in Europe, in Asia, in Africa, and our own Civil War, another *new* commandment must be given — Universal Brotherhood! Will men never learn that they suffer

only from their own selfishness — personal, national, and racial selfishness? Will men never learn that one cannot gain at the expense of another? — that one cannot rise by another's fall? — that the welfare of mankind depends on the welfare of the individual? — that the only actual evil is Ignorance? — that the only actual sin is the Heresy of Separateness?

Compare this condition with the world of thought of today. The thousand and one sects, 'isms,' and 'ologies,' and what not, are witness to the manner in which religious orthodoxy has compromised with the Ancient Wisdom. Although most of these are based on a partial understanding (or misunderstanding) of limited phases of the Ancient Wisdom, they may prove to be stepping-stones by which some will find their way Home, to the central source of the Teachings in this century.

The greatest of the scientists are perhaps the least dogmatic men in the world today. They admit that the microscope and telescope reveal only the external, the world of effects. But behind, or within, must be a Reality, which can never be reached except by Spiritual Insight. They do not, however, like the word 'God.' The scientist of today is truly an occultist, basing his researches on, and handling, the cosmic laws and powers described either directly or indirectly by H. P. Blavatsky over fifty years ago. He no longer insists that ultimates have been discovered, or that the so-called laws of science may not be subject to instant modification; in fact, he admits that the science of today is based on theories and not on Reality.

Much of the cynicism and agnosticism of 19th-century philosophy has given way to a broader vision of Universal Brotherhood. Of course the Theosophist cannot agree with all the methods proposed, but with the goal of Universal Brotherhood in view, the numberless paths and by-paths must inevitably merge, in the course of time, into one broad highway. Modern philosophy has received the leaven of the Ancient Wisdom, and religious tolerance is actually practised in many parts of the world today. Leaders of different religious sects find a common ground in the basic teachings of all religions. And that basic teaching is Theosophy, whether they like the word or not.

These few points touch only upon the revolution which has taken place in human thought since 1872. It is undeniable that Theosophy has played the largest part in this revolution. H. P. Blavatsky has not lived in vain. She has succeeded in her Great Work. The molds of mind are broken. In time to come, H. P. B. will be recognised as the great outstanding figure of the nineteenth century.

WHY SHOULD I JOIN THE THEOSOPHICAL SOCIETY?

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

THERE are people interested in Theosophy, who study Theosophical books and perhaps go so far as to join study-groups or correspondence-classes; yet who hold back from joining the Theosophical Society or may even declare their intention not to do so.

Nothing can be more commendable than the desire to understand the noble teachings of Theosophy. These teachings were given freely to all men by H. P. Blavatsky, the Founder of the Theosophical Society, and are passed on by her disciples in the same spirit; and to see others availing themselves of this priceless opportunity cannot but be matter of rejoicing to all earnest Theosophists. And it is this very spirit of helpfulness which has inspired the present remarks to those newly interested in Theosophy, but who have not yet made up their minds to identify themselves with the work of the Theosophical Society.

It is of course clear that those who shrink from affiliating themselves with an organization must have what seem to themselves good and sufficient reasons for their attitude. But it will not be difficult to show that, whatever those reasons may be, the reasons in favor of such affiliation greatly outweigh them. And first, as regards possible reasons for not joining, one naturally hesitates to suggest that anyone would harbor in his mind a desire to secure the benefits without undertaking the obligations. Yet it seems necessary to point out that the solitary student, however pure his motive may be, does actually by his conduct lay himself open to such an imputation; for he actually does enjoy the benefits of the Theosophical teachings, and yet contributes none of the services which only an affiliated member can contribute. It would seem then that such a position can be justified only on grounds which make self-interest the paramount consideration; unless indeed preponderating reasons on the other side can be adduced. It behooves the reluctant students therefore to consider their attitude carefully in the above light.

Another reason which can be alleged for not joining is that there are so many societies today, and so many of them have so little to commend them, that a self-respecting person feels justified in preferring to keep himself free. The cogency of such an argument may be conceded by anyone with any acquaintance with the state of the

world today in the matter of weird cults and societies; yet here again it seems pertinent to inquire whether the motive prompting to seclusion does not rather lean toward the question of the advantages one may reap rather than the benefits one may be enabled to confer.

But even putting the matter from the viewpoint of an enlightened self-interest, we may well ask whether it is really possible to study Theosophy in isolation. Both the Founder and William Q. Judge her successor insist strongly that real knowledge of Theosophy can come only through service, and that he who tries to make of Theosophy a study for self-advantage will be disappointed, for he will find himself revolving in an airless intellectual chamber. The mere doctrines and intellectual teachings can be acquired, but they will remain a barren and unserviceable acquisition unless accompanied by a practical realization of the Theosophical principles in conduct; for this alone can open that intuition by which our beliefs become converted into actual knowledge.

To quote from H. P. Blavatsky:

Theosophy leads to action—enforced action, instead of mere intention and talk.

To merit the honorable title of Theosophist one must be an altruist above all, one ever ready to help equally foe or friend, to act rather than to speak, and to urge others to action while never losing an opportunity to work himself.

Self-knowledge is of loving deeds the child.

No Theosophist has the right to remain idle on the excuse that he knows too little to teach.

Nature gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality.

W. Q. Judge says:

The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind.

It should be carefully noted that H. P. Blavatsky's main object was to form an organization; that she regarded this as the great agent for conveying her message to the world; that she speaks often and earnestly of the importance of this organization and of the necessity of its having active and devoted members. In the light of this fact it would seem that a student of Theosophy who declines to affiliate is not carrying out the intentions of the first Teacher of

Theosophy. And this brings us to what will seem to many the most cogent argument for joining.

If it had not been for the devotion of members of the Theosophical Society in bygone days, the message of Theosophy which H. P. Blavatsky brought would have been allowed to die out and be forgotten. That wonderful knowledge which is now brought within the reach of all, and which we may perhaps propose to profit by in our own private studies, would never have been ours if all those faithful members in the past had decided to devote themselves to private study, to hold themselves aloof from affiliation. As we have received, so let us give; or shall we be content to be receivers only, and not givers? Far be it from anyone to rest such an imputation upon a fellow-man; but it does devolve upon the student to consider carefully his own conduct if he would clear himself of the imputation. One of the things that are the matter with the world today is that we have too many theories, too much intellectual study, and not enough practical people.

If the new student has rightly conceived the spirit of Theosophy, he must realize that it sets impersonal service above self-interest, and makes its appeal to duty, to moral obligation. Yet it can be easily shown that, even from the viewpoint of self-interest, the student who seeks isolation is depriving himself thereby of the very meat of Theosophy; for, as said above, it will remain for him a barren intellectual exercise and his inner faculties will remain closed. In the Theosophical view of human nature, man can have no real interest apart from that which he shares in common. In considering the advantages to be gained by affiliation, we cannot distinguish between personal and impersonal benefits, for the truth lies in conceiving these as identical.

To a neophyte, then, who has made up his mind that Theosophy for him is to mean service, and the acquisition of self-knowledge through service, the more external advantages of affiliation with an association of his fellow-believers will in the first place be evident. But as these are well-known and of a kind common to all similar associations, it will be needless to consider them here. In the second place, however, come the advantages of a less material kind; and these the man who has really grasped Theosophy ought to be able to appreciate more fully than is usually done. To a materialist it may not seem that the mere signing of a document produces any effect; but to a Theosophist, believing in unseen forces and hidden links, the formal act of affiliation should be the 'outward and visible sign of an inward and spiritual grace'; and he ought to regard it as

marking an epoch in his life, as the actual entry through a portal into an outer court of the temple of initiation. If he does not feel the reality of such an inward communion between members of the same fraternity, if he lacks the sense of solidarity, then his understanding of Theosophy is certainly imperfect. There are many who have so strong an intuitive perception of this fact that their first and impelling instinct is to unite themselves with their fellows of the same belief, the same enthusiasm. What is the feeling that makes others hold back and choose rather to pursue their studies separately? Can it be fear in any form? There are many forms of hesitancy, reluctance, self-depreciation, which shut us off from benefits we might partake of; and sometimes we christen them by well-sounding names, such as modesty, self-respect, reluctance to push ourselves forward, humility. We may even pride ourselves on our ignorance and unworthiness; but, as we saw in the quotations from H. P. Blavatsky, no one calling himself a Theosophist can plead such things as an excuse for refraining from service.

The essential difference between Theosophy and other systems is that Theosophy entails the obligation of service as an indispensable condition of knowledge. In a quotation from the Masters, which is often made, it is stated emphatically that their purpose in sending a Messenger to proclaim their teachings was *not* to found an academy of learning, but to ameliorate the condition of mankind; and they insisted upon the formation of an organized body which should form the nucleus of a brotherhood of humanity. How then can we further the objects of the Founders by abstaining from active service and co-operation? In the above we have shown that even the desire for the acquisition of knowledge cannot be fulfilled without such service; but it may be added that there are nobler chords in the human heart than even the desire for knowledge, noble though that is; and among them is the desire to bring knowledge to others.



THERE is an infinite and a universal brotherhood among all beings; there are no radical separations, no root-divisions, anywhere; what man thinks, he thinks because the god within him thinks, and his human brain receives the divine thought, and interprets it feebly because humanly, and as we human beings evolve, we shall interpret these divine thoughts of the divine thinker within, more and more perfectly, as evolution, growth, development, bring them forth.

— G. DE PURUCKER in *The Esoteric Tradition*, p. 209

THE NATURE OF SELF-FORGETFULNESS

LEOLINE L. WRIGHT

HOW few, even among the thoughtful, ever suspect the real and intense happiness which follows upon the determined practice of self-forgetfulness! In our wrong-headed civilization the very words have come to signify an outworn if not impossible ideal. Yet self-forgetfulness actually results not only in the power to bless and bestow but in the transmutation of our ignorance, unrest, and miseries into knowledge, power, and peace. For we have the assurance that the wise practice of daily self-forgetfulness will bring to us a sacred companionship with the Inner God and set our feet upon the pathway to divine adventure in the inner worlds.

There are, however, certain states of mind which might pass for self-forgetfulness with the unthinking but which are most emphatically the opposite. One of these is a practice which has become nearly universal, in this day at least, and that is self-evasion. We are all familiar enough in our own experience and that of our associates with the itch to escape from ourselves. And the insane lavishness of this mechanical civilization pours out the means: novels, cinemas, auto-trips, 'parties,' the bridge game, and a hundred other diversions. Yet most of our amusements are legitimate enough when they are intelligently used. They are harmful only when allowed to become a demanding habit. Even philanthropic work, if undertaken as such a soporific, is but another road to self-evasion. It is motive that colors the deed and automatically brings about the result. Service of others is naturally better for anyone than slavery to amusements, but in the case of using it to evade our own problems it is a neglect of one's essential duty. It may even result in a worse tangle of our personal affairs than before.

Why not say to ourselves when some of our intimate problems torment us by our inability to solve them: "Well, after all, does it matter so much about me? Isn't it the burden of the world that really matters — the tragedy of crime, the miseries of the poor, seeking hearts everywhere that cry out for light and help? Here is Theosophy with its grand diagnosis, its power of prevention and cure. I will set aside for a time this trouble of my own heart and see what I can do for the spreading of a knowledge of this panacea, acting in the meanwhile also as a good neighbor, a sympathetic 'home-fellow and friend.'" When a Theosophist, or anyone else for that matter, carries

such a thought into action, mysteriously his personal problem is likely to begin to solve itself. This happens often. Nature objects to our constantly pulling the plant up by the roots to see how it is coming on. But if we trust her with a divine impersonal carelessness as to our own well-being, and will work unselfishly for others, she will come to make obeisance and work on our side.

Here the motive creates the apparent contradiction and gives to service that is truly self-forgetful, but never self-evasive, its often immediate reward. And the further 'rewards' which accrue more slowly, flow from the crystal fount of the Cosmic Heart — a beautiful happiness and a serenity whose harmonies pervade in blessing and help the lives of all about us. And some day, suddenly, we ourselves shall awaken to a new dawn breaking in splendor before our inner vision, and discover that our feet are set upon Amṛita-Yāna, the secret pathway to the gods.

MAN AND HIS VITAMINS

ARTHUR A. BEALE, M. D.

IN the great epic of man's evolution, from the time when the spark was thrown off from the inscrutable yet all-comprehending 'Self' or 'That,' "concerning which speculation is impossible" on the upward pilgrimage through all the kingdoms until the human, we have a concept of the building up into a single entity of the combination of all these kingdoms. Man is a composite of these kingdoms in that he retains basic fundamental structures, though not in their pristine state. They are humanized, elevated, ennobled.

In this process all the intervening kingdoms are benefited; their evolving entities are not only integral parts of man, but essential to his very existence as an entity. In the matter of health, without the proper basic salts his bodily tissues degenerate and die. Every cell holds a modicum of potash, soda, calcium, iron, magnesium, sulphur, silica, and phosphorus, and the cells themselves represent the vegetable stage of evolution. The vegetable, animal, and human cells are almost identical. Remarkable analogies exist between the unfolding of a rose and that of a human embryo, or between the growth of hair and that of moss or lichen.

The animal circulatory and lymphatic systems are only an advanced form of the vascular system of plants by which sap, the vegetable 'blood,' is carried upward to the vital units where its elements are manufactured, and then downward, charged with nutritive

elements to be stored in the roots, tubers, etc. Sir Jagadis Bose, the East Indian 'magician,' shows that the nervous systems in higher kingdoms are inaugurated in the plants, which are susceptible to poison and to drugs. For instance, a dose of digitalis will resuscitate a flagging plant.

The nearest analog to the marvelous endocrine system in man — the ductless glands — seems to be found in the vegetable world in the *Vitamins*, which might be described as the psychological factors of plants. They are the higher controlling factors, and in their further evolution in beasts and man are essential to the physiological functions, growth, and even reproduction. Vitamins are essential in the story of the psycho-mental apparatus, which is a ray from the spiritual ego, itself a knot in the golden cord of consciousness coming in interrupted sequences from the divine Self.

May not these vitamins be electro-magnetic units, intimately connected with the vital processes in man, beast, and plants? So intimate is the connexion between the vitamins and the endocrine glands that without a sufficiency of the former the glands would cease to function, and would die. This is especially true in regard to the pituitary gland, the hierarch of all the others. Is it a stretch of the imagination to trace in the vitamins the factors of the elemental kingdoms working in the higher kingdoms?

Once more we seem to have a confirmation of the ancient teaching that man contains the universe within himself. We see in man the 'end organ' of the involuted spiritual consciousness of all the realms above him, and the evolved product of those below. He is the 'end organ' of the Lokas and the Talas, the two complementary conditions of consciousness, involving spiritual involution and material evolution, the Lokas descending and the Talas ascending in their struggle upwards and towards the Monadic "Soul-Being," each absorbing each, each essential in its own nature to the other, once more demonstrating the circulations of the Cosmos.

Science recognises six vitamins so far, listed alphabetically A, B, C, D, E, F, and G. G is often described as a variety of B and called B². Each has its special realm of activity or control, but its effects are felt in the various bodily tissues. Let us relate the vitamins to the embryo. In its evolution three envelopes, three layers, are formed, each layer evolving separate systems of tissue-elements, called the *epiblast*, *mesoblast*, and *hypoblast*, the outer, middle and inner germ (Gr. *βλαστός*, germ). The outermost layer evolves the epithelial cells of the skin, brain, and nervous system, the lining of the mouth and sense organs, and the glands of the skin.

These structures are connected with vitamin A, and disturbances are produced in them by a deficiency in that vitamin. Vitamin D is sponsor for the middle layer, from which come the bony and muscular systems and the generative, urinary and circulatory systems. It controls the supply of lime and phosphates and is essential for mothers and for healthy blood. The innermost layer evolves the lining of the lungs, the alimentary tract, the bladder and urethra, and the important thyroid and thymus glands. Here vitamin B plays its part by giving vigor to alimentation and respiration, and controlling oxidation. Deficiency in vitamin B leads to diabetes, atony of the bowels, neurasthenia, faulty alimentation, loss of weight, etc. These three vitamins form the tripod of physiological life. The others, not thoroughly analysed or understood at present, can be regarded as offshoots or handmaids of these three. Vitamins C and G (B^2) are a complex of B, and seem to control the same functions in a larger field of action. Vitamins B and G (B^2) have the special difference that one is destroyed by a slight amount of heat while the other is not. Deficiency in vitamin B leads to Beri-Beri, prevalent in Brazil, India, and Japan, an infectious disease described as producing multiple neuritis. Deficiency in vitamin B^2 produces pellagra with digestive disturbance complicated with skin symptoms. A supply of the appropriate vitamin removes the symptoms. Vitamin E is apparently connected with the mesoblast or middle layer, and is always found in seeds, grains, nuts, etc. It is necessary for cell-division, the development of the embryo, and for the growth of the young of man or animal. Its deficiency contributes to sterility and sets up degenerative changes in the anterior pituitary body.

Without going into further details of their action, let us consider their place in nature. As vegetable elements they must be relegated to that kingdom, notwithstanding the fact that animal fats, especially cod liver oil, are the most fruitful sources of supply of vitamin D! But this 'oil-soluble' product can be traced to the kelp beds which are frequented by codfish on the Newfoundland coast. It is not true, as formerly stated, that vitamin D can only be found in animal products, for rats fed entirely on avocados show no vitamin degeneration, which they certainly would if vitamin D were absent. It is conceivable that whatever produces vitamin D in the vegetable kingdom, is somewhat different from its product in the higher kingdoms, but let us remember that it is in itself a product of sunlight and is nearly related to the ultra-violet radiation from the sun, without which physical life could not be sustained on this planet. Vitamin D is closely related to sun-tanning, and to the production of

Viasterol, one of the sterols mentioned by a recent explorer as leading to the discovery of the elixir of life sought by the alchemists! It would seem that we are nearing the discovery of some of "Nature's finer forces" known to our ancestors but "lost awhile."

Does it not seem that science is finding in the vitamins — though it can hardly be expected to admit it just yet — *vital units of an astral nature*, not merely material chemical elements, whose existence is best determined by their action on living processes and whose absence is estimated by unfavorable reactions on life and consciousness? In other words, are we not entering a realm where scientists will have to discard the cast-iron dictum that nothing can be recognised but that which has the sanction of the senses using the mechanistic methods of mensuration, chemical reaction, and the like? Vitamins that cannot be seen, tasted, or isolated in their purity, can be administered to patients and will produce the expected reaction. This position has been reached by logical mental processes, the deductions made from unexpected phenomena, not by the process of experimenting with known material and demonstrating a preconceived hypothesis.

There can no longer be any doubt that the endocrine system in animals is not independent of vitamins. It has been found, for instance, that the pituitary gland is not the only one that is rich in them; all those organs like the liver, spleen, pancreas, and kidneys, where all the active assimilative processes are carried out, are saturated with vitamins, and these again are dependent for their formation and activity on the appropriate mineral salts. So we could paraphrase the old Hermetic saying thus: Without the mineral there could be no vegetable, without the vegetable there could be no animal, without the animal there could be no human, and without the human there could be no gods!

What then is the signification of man? Man is the very pivot of evolution. In man we sound the very depths of 'hell,' the darkest and crudest forms of matter. Man uses as his yarn the grossest principle in nature, Kâma, desire or passion, as Dr. G. de Purucker has recently emphasized; and from Kâma man makes his warp and woof and constructs from it a divine fabric — that is to say, man as a thinking, spiritual being. However, man, beginning with a birthright of divinity as an un-self-conscious god-spark, descends into material existence in order to gain self-consciousness and the individual powers of mind. And humanity, having reached the depths of materiality, has begun now to ascend the upward arc whereon perfected man attains to godhood. In the lower kingdoms 'Desire'

or the kâmic principle acts as 'instinct'; in man, when kâma acts with the lower mind, the results are selfish, ignoble, cruel, and sometimes perverted. But when man's desire acts with his higher mind, he becomes noble, unselfish, aspiring and illuminated. As Krishna says in *The Bhagavad-Gîtâ*: "In the hearts of all men I am desire, regulated by moral fitness."

THE UNIVERSAL MYSTERY-LANGUAGE AND ITS INTERPRETATION

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

VII — THE TRIANGLE

THIS symbol is usually shown as an equilateral triangle with an apex up, or the same with an apex down. In many respects it represents the Triad or group of three, and is often used synonymously therewith; but it includes more than a mere triad. For it has three points and three lines, which, with the figure itself, make up a septenary. This in mathematics represents the number of combinations of three things, represented as $a, b, c; ab, bc, ca; abc$. This can be applied to show how a septenate is derivable from a triad, how there are two triads, either of which, by the addition of the monad, becomes a quaternary. The triad is in one sense the first number after unity; for no sooner do we conceive a duality, than we get a trinity by thinking of the unity and the duality together.

A trinity stands at the head of every cosmogony and theogony; it really represents the limits of our thought. Everything which we know of in this world is dual, a pair of opposites; yet we are compelled to think of unity as underlying every duality. Thus hot and cold are the two extremes of temperature, positive and negative are the two poles of magnetism, every straight line has two ends, etc. Thus we have a trinity consisting of a duality and its underlying unity. If we consider life and death as a duality, we may well ask ourselves what is the unity of which they are the opposite phases. And we may ask similar questions as to light and darkness, and many other dualities. We find at the head of cosmogonies the One Life, a Monad or Unity, from which springs a duality of Spirit and Matter. The duality may be expressed in many ways, as Male and Female, Energy and Substance, Force and Matter, etc., etc. The one is the basis of all active powers throughout the universe; the other is the basis of all receptive, formative, or substantial potencies. But this duality

springs from a unity which contains both — the Spirit-Matter or unitary source of all. But besides this trinity we find another, denoted by Father-Mother-Son, of which the symbol would be an inverted triangle. Here we see Spirit and Matter and their offspring, the Son, which is the Universe, or Man, as the case may be. Egypt has it as Osiris, Isis, and Horus. It is seen in the triad of Will, Thought, and Act, the last being the offspring of the two former. The Father is the Universal Spirit; then comes the Great Mother — Nature; from these are born (macrocosmically speaking) the worlds; and (microcosmically speaking) the Christos, the real Man. This is the real meaning of the saying that the Christ is the Son of God; but it is the Christ in all men, not in a particular man. The theology of today makes insufficient provision for the Mother; if the symbology has a Father and a Son, a Mother would seem to be indicated. But it has somehow vanished, and the trinity has been made up to number by the inclusion of the Holy Ghost. One church makes a great deal of the Virgin Mary, who is an adaptation of the Pagan Magna Mater; but she is not a member of the Trinity.

The triangle is often used in conjunction with the square to signify a triad and a quaternary, the former of which symbolizes the higher world, the latter the lower. Thus we have the seven principles of man so divided into two main parts. As was stated under the Cross, a group of four often implies the lower manifested world, or what is sometimes called 'matter' as opposed to spirit; for the number four is characteristic of material shapes and groupings, as are also the numbers six and eight, derived from it. We read in *The Secret Doctrine*, II, 79, that, in order to make complete septenary man, the gift of Fire had to be made; this Fire was in the possession of the Triangles, free Intelligences, Flames. *Ātmā-Buddhi-Manas* is a triad, and when it imbodyes it becomes a quaternary, and the imbodyment is itself fourfold, which makes seven.

The triangle symbol is not always used in the ordinary geometrical sense, wherein any of the points may be an apex; but it is considered as having a top and a bottom; the apex then represents a logos, from which emanate twin rays, the sides of the triangle. These rays, united at their upper extremities, are spanned at their lower ends by the base line, which thus signifies the universe created by the interaction of these rays. In a similar way, a distinction is made between a triangle with the apex up and one with the apex down; the former being Fire, the latter Water, or again Spirit and Matter. The interlacing of these two makes Solomon's Seal, the interlaced triangles, the star hexagon in geometry; and this signifies the blend-

ing of rūpa and arūpa, spirit with matter, making, with the central point, or with a circumscribed circle, the septenate. So this is a symbol of a complete man.

A pyramid with a square base, such as forms a well-known architectural symbol, shows rays proceeding from a point of union and diverging as they descend, until they compass a square at the bottom, while triangles define the sides; this is an elaboration of a symbol just mentioned. The tetrahedron is bounded by four triangles, thus combining these two numbers; and the cube has square faces and three dimensions; and many interesting things can be learnt by the study of geometrical shapes.

When a monad becomes dual it passes from latency into activity, and when the duad becomes one, activity ceases on the plane of that duality. The duad signifies vibration, and the monad is the neutral center. He who realizes this possesses the power of balance and is no longer drawn from side to side. But it is important to observe that the real point of equilibrium is not the mere center of the line, halfway between the ends; it is not on the same plane. A pair of opposites is reconciled by a unity on a higher plane. This shows the distinction between a state of mere apathy or indifference and the true state of balance. Thus pleasure and pain are two poles of sensation; and the conquest of them does not mean a state of sensation which is neutral and indifferent, but an escape from the plane of (that kind of) sensation altogether, onto a higher plane of fuller life.

LEAVES OF THEOSOPHICAL HISTORY

[The following are from one of W. Q. Judge's letterpress copy-books in the archives of the Theosophical Society, Point Loma. The first is in the handwriting of R. H. (Richard Harte), the second in the handwriting of some other secretary, whose initials do not appear. The letters are here produced *verbatim et literatim*.—Eds.]

1886

Nov 16 [188]6

A. W. Barnard

Dear Sir in reply to yours of the 14th I would advise you to write to J. W. Bouton publisher 706 Broadway N. Y. for his catalogue. I fancy there is an English translation of the Zohar in it, but have no copy of the catalogue in hand. As to the *Gates of Light* I cannot tell.

I think you are about right in not expecting to "obtain much

mystic power" from our Society. We do not profess to supply it. We are a body of earnest students, and try to the best of our power to live up to our professions, in which I fear many of us fail. Those professions are founded upon the morality which is common to every age and every religion (at least as far as lip service goes). But we make no external professions, and live as unobtrusively as we can, making our professions only in our own hearts, and wearing the "yellow robe" internally.

The fact is that many people in these times apply the commercial spirit to things spiritual. "I am ready to pay for powers, and for knowledge of the occult; you have the supply, then favor me with some of your wares." Of course I do not mean that anyone offers money, but they offer promises of a life's devotion &c.

Now, my dear sir, the old rule still remains in force in things occult: that knowledge is only given to those who deserve it, and have proved by their life that they do deserve it. Only those who do the will of the Masters are reckoned as deserving their notice; aspiration, desires, promises go for nothing. What is that will? Well, it is simply to free your mind from vain and earthly desires, and to work at the work before you always lending a helping hand to others. Get rid of anger, of vanity, pride, resentfulness, ambition and *really lose them*, and you have then made the first step towards the understanding of the occult; with these feelings latent in the heart it is not possible to make one single step in Magic.

You may acquire psychic power, and no doubt there are men in India and elsewhere who can help you in that direction, but it would be to your destruction eventually. They are the quacks of Occultism — beware of them. Their plane of work is the psychic, not the spiritual — the region of delusions, not that of truth.

As a Society The Theosophical Society is exoteric. Its work is above board and open — namely to encourage its members in studying the ancient Doctrine and in "leading the life." The esoteric work does not appear, and cannot appear, because it is between the individual member and a source which reaches him only through his own inner consciousness.

Hence our Society is disappointing to those who expect to learn how to draw magic figures and pronounce magic words which will "raise the devil" or make water turn into wine. But for him who can see below the surface of things it is the first step in a brotherhood at whose head stand the adepts of the Himalayas.

Many men approach the subject of occultism in the way you seem to have done — with a wish to produce effects. They find that the

only terms on which they will be taught (not by their fellow students) is to "lead the life," and that to have made the leading of the life habitual is the only preparation for the acquirement of occult powers, and by the time those powers come they are looking to something higher and they seem to them trivial, childish, only useful for making the ignorant stare or envy them — for "showing off" as children say.

Yours very truly

W. Q. JUDGE

by R. H.

14- Feb'y: [188]8.

Col. H. S. Olcott

Prest Theosophical Society.

With this are forwarded a list of members &c & a draft for \$60.

On behalf of the American Council I beg to draw your attention to the following.

In April last, under orders from you, a convention was duly held here at which a constitution was passed, to govern the American Branches. A full report of that meeting and a printed copy of the constitution was forwarded you and also to others of the Headquarters Staff.

At the Convention in India Dec 1886, you as President referred to a trouble then supposed to exist in affairs here, and since then there has been no mention of an affair in the Theosophist, nor any notice sent me that the Convention or the Council had passed on our action. Hence it is left to inference that our action was ignored and not approved. At your convention Dec. '87 no notice was taken of our Constitution or of the Convention at which it was passed and captious persons are again able to say that our action has not yet been approved, although nearly a year has elapsed and an India Convention has again met.

Our Convention will be held in April 1888; and the Executive Committee request me to ask that you will convene your Council in Executive Session on receipt of this and present our Constitution and proceedings to them and have action taken upon it, and then telegraph me under "Judge New York" the words from enclosed code signifying what action has been taken. The cost of the telegram will be remitted to Hdqrs on advice of the amount. If this is not done there will be trouble in our Convention; and besides the present status is undignified and unofficial. Fraternaly

WILLIAM Q. JUDGE. Gen-Sec. U. S.

THEOSOPHY AND CHRISTIANITY

H. A. FUSSELL, D. LITT.

VIII

MODERN Christianity is partly the product of non-Christian, that is, Pagan doctrines and practices, and partly of misinterpretations of the presumed teachings of Jesus as presented in the four canonical Gospels. Much in early Christianity was also taken over from the ancient Mysteries, but strangely misunderstood and perverted in meaning. Christian belief of the first two or three centuries of our era was pervaded to such an extent by Gnosticism that it was only by adopting the most effective means at its disposal: misrepresentation, persecution and the systematic destruction of all Gnostic literature it could lay its hands on: that the Church finally succeeded in freeing its own teachings, alleged to be those of Jesus the Christ, from Gnostic traces — but not entirely, as the later history of the Church shows. The Church authorities, Bishops, and the Church Fathers, with the exception of Clement of Alexandria, Origen and a few others, did succeed however in labeling all Gnostics 'heretics.' The Apostles' Creed, already spoken of, was soon followed by the Nicene and Athanasian Creeds, and all who refused to accept these three Creeds, which were authoritative, were threatened with eternal damnation. But do what the Church would in the way of persecution, the so-called heresies against which these Creeds were directed, have persisted right up to the present day.

The earliest Gnostics of whom we have any record in Church history were Christians, and their various systems are now classified under the name of Christian Gnosticism, which was an attempt to combine the teachings of Jesus with the conceptions and aspirations of the ancient philosophy in which the so-called Christian Gnostics had believed before their conversion to Christianity. It was really an attempt to combine two incompatible systems of belief, *dogmatic Christianity and free inquiry into the nature of truth.*

Eclecticism was the rule. That is to say, supporters of the various and sometimes rival systems of belief borrowed freely from one another, and incorporated what they took into their own system, making any changes they deemed necessary. And ecclesiastical Christianity, the Church authorities, priests, and bishops, who occupied themselves more and more with the policy of the Church and its worldly success, *borrowed, adopted, adapted, and perverted many*

an ancient teaching. There was, however, one difference between Church policy and the policies of all these ancient systems of religion and philosophy. The latter were always friendly to one another, recognising that the great truths they held in common were all derived from one and the same source, the Wisdom-Religion of antiquity; all of them acknowledged that they taught nothing new. "Orthodox" Christianity, or what, more accurately speaking, soon came to be regarded as such, assumed a hostile attitude from the very first. It claimed to teach something new, that was never in the world before, that was divinely revealed, and whenever it encountered its alleged new teachings (and they were to be met with everywhere), it denounced them as heathen and devilish, meant only to lead the believer in the divinely revealed religion of Christianity astray. This hostile and exclusive attitude became later a source of strength, for men no longer relied on their own reason and intuition, and became more and more submissive to an authoritative and intolerant Church. The result was the suppression of all rival systems and the destruction of all books and manuscripts relating to the ancient philosophy. The little that was left of the ancient Wisdom-Religion was soon forgotten, or perverted out of all resemblance to the original teachings.

Modern theologians maintain the opposite, namely, that the Church preserved and incorporated into its teachings all that was of value in antiquity. This claim, as Theosophy proves, is false, and modern scholars who are not bigoted Churchmen agree. The Truth is that the Church rejected and destroyed far more than it preserved, which was only a few isolated fragments which had escaped its notice, the works of authors like Homer and Virgil, and garbled quotations from Aristotle. There was only one genuine esoteric writer whom the Church followed, namely Dionysius the Areopagite, whose teachings Dr. de Purucker explains in *Fundamentals of the Esoteric Philosophy*. Dionysius was supposed by the Church to have been converted by Paul when he preached at Athens, and this may well have been the reason why his works escaped destruction. Whoever he was, for nothing definite is known about him, he lived much later, and drew much of his teaching from Neo-Platonism, especially Proclus, the great Neo-Platonic teacher. At least that is the opinion of the most eminent scholars today. A Theosophist would say that he had other and more reliable sources of information, for he is the greatest mystical writer of the Medieval Church, and his books were regarded by many as 'a second Bible.'

Dionysius taught that the soul must unite its better part "with

the Universal Essence from which it has sprung, by purifying itself of every opposing principle," and that if it does this thoroughly it finally gets beyond the distinction of being a separate self; it enters the Silence and understands all things, without however being able to express them in words when it descends to the low levels of earth-life. In his work on *Hierarchies*, which he calls *The Ecclesiastical Hierarchy*, a title which could not fail to be pleasing to the Church authorities, he says that salvation consists in becoming divine. And to enable us to participate thus in the Godhead, the divine energy is passed from one hierarch to another downwards until it reaches man, so that every existing thing participates in the Beautiful and the Good, that is, in the One. Yet, this divine radiance and energy, these beams from the Divine, cannot shine upon us unless they are tempered by mystic veils. The heavenly hierarchy of Dionysius is a ninefold series, which with the Divinity which is the source of all makes ten, a number appearing often in Theosophy. The basis for the mysticism of Dionysius is the belief that the soul is itself divine, an outflow of the Divine Essence, and therefore needs only "to come wholly to itself" in order to be wholly united with it. All this is sound Theosophy, though expressed differently. These teachings were truly a great light shining in a dark age.

In the third century A. D. there were four main streams of thought existing side by side throughout the Roman Empire, which was already beginning to break up. The period of peace within its boundaries which marked the beginnings of Christianity was over, and the northern barbarians — Huns, Goths, Visigoths, and Teutons — had begun their inroads and were preparing to lay waste many provinces. These four streams of thought were the Mystery-Religions, Philosophy, Gnosticism, and Christianity, equally popular, all of them influencing each one, and all competing for the victory which the Church, such as it was, finally won. But that victory was still far off, for it had not yet become a definitely organized religion, that is, one expressed in a *system* of clearly formulated and authoritative dogma. The Gnostics had just separated from the Church, finding it impossible to work any longer within it, for the ecclesiastical authorities, the Bishops and Church Fathers, seeing in Gnosticism its most formidable rival, denounced it as heresy. The Gnostics formed themselves into Schools, the Marcionites into Churches.

The Church was still persecuted at times and many Christians suffered martyrdom, mostly because they refused the customary outward marks of respect, which generally consisted in throwing a few grains of incense on the fire which was kept burning on the altars

before the statues of the gods. This little act did not imply worship; it was purely formal and was performed by philosophers, by skeptics even, and by the common people, with no more thought and intention than we have when we sign ourselves 'yours truly,' or 'yours respectfully,' at the end of our letters. Indeed, the Christians often went deliberately out of their way to insult the gods — they positively invited persecution, so great was their desire for martyrdom, which they regarded as a sure passport to heaven. Psychologically speaking, it was an emotional craze, which, with the exception of Buddhism, has been observed in the history of all religions, for Buddhism demands the utmost sanity of mind, complete freedom from unhealthy emotion and passion of all kinds. The Lord Buddha himself taught his disciples to respect *all* religions, because each one of them contained truth, and led to Truth. Moreover, Buddhism has always taught that to do a righteous act for one's own spiritual advancement, even in order to gain entrance into Nirvâna, vitiates that act. No Buddhist would justify the Christian belief that by courting martyrdom a man could gain admission into Heaven, no matter how great his sins were. Of course there were exceptions, and the motives of many Christian martyrs were pure from self-seeking of any kind. As a matter of fact, nearly all the persecutions of the Christians arose from political rather than from religious reasons, and the most enlightened of the Roman Emperors and governors of provinces were reluctant to persecute, and even sought to save the Christians from mob-violence.

It was not until later that the fanatical monk and the domineering ecclesiastic appeared, though, according to Thomas Whittaker, the great authority on this period and on Neo-Platonism, these types were common in the fourth century, when Christianity persecuted in its turn, and put untold numbers of those who differed from it to death, or drove them into exile.

(To be continued)

THE NEW NATURALIST

HUGH PERCY LEONARD

THE study of Animated Nature in times gone by amounted to little more than the observation of the shot specimen, and the giving it an appellation derived from an ancient language as dead as itself. We are now beginning to see that the main interest lies not so much with the outer form as with the living dweller in that form,

our younger brother on a lower rung of life's ascending ladder of degrees. A comparative study of the bewildering variety of form and color in the different species may lead us down many a fair avenue, and disclose the most suggestive links and correspondences amongst the specimens under consideration; and yet, surely, the object of the quest should be that shy, elusive dweller in the inmost place where glows the spark of life now on its way to blend itself with the clear flame from whence it sprang.

Everyone knows the outward appearance of the beaver — his strong, incisive, chisel-teeth, his damp-proof coat of fur, and his spatulate, fantastic tail, wrongly supposed to serve him as a trowel. But how immensely it adds to our understanding of the essential beaver to learn that when a party of dam-builders has succeeded in placing a more than usually refractory log they let themselves go in a perfectly human way and celebrate the occasion by a wild orgy of horseplay and riotous fun. They make the water boil with their mock battles and their mad pursuit, and to the sympathetic onlooker it suggests that their mentality must vary very little from our own, and their reactions correspond with those of humankind.

A naturalist of the school now happily obsolescent may understand the classification of 'the burnished dove,' and the secret of the lively iris on its neck; but can he follow it into those calm regions of untroubled peace from whence the brooding bird derives its soothing song? He may be well acquainted with the mechanism of the mockingbird's larynx, but can he tune his heart to harmony with the gray singer in the palm who makes night ring with his triumphant joy? We must all welcome the new ideal which has come in with the camera and the valuable information gained by its harmless shooting. The patient devotion of the naturalist-photographer is worthy of all praise, and is a pleasant contrast to the stark butchery of the ruthless gunner of former days.

A new school of field-naturalists is on its way, a school whose students will discard the rifle and the trap, the poison and the net, faring forth into the wild places of the earth as patient watchers with observing eyes. Their hearts will be sensitized by their sympathy with the shy inhabitants and thus they will read their lives like an open book.

In an East Indian book there is a passage enumerating the magical powers to be acquired by the initiated yogi, the final climax being reached in the statement that "he perceives what is passing in the mind of the ant." This may strike the casual reader as something of an anticlimax; but surely it is a magnificent tribute to the com-

pleteness of the initiate's detachment from the entanglement of the personal center, and his ability to blend his mind with that of a creature that surveys life from a point of view so far removed from ours. Milton has written of:

The parsimonious emmet
In small room large heart inclosed,

yet truly the heart of the emmet is large beyond the furthest stretch of the imagination of most of us. She is a member of a community in which the thought of private property and personal rights has no place, so that the busy, cheerful workers seem to have no other aim or object in their lives except to spend them in unstinted labor for the welfare of their native nest.

Where is the naturalist who can tell us "what is passing in the mind of an ant," and can explain in human terms that irresistible driving force that would raise a crawling insect to the rank of saint and hero but for the fact that it is carried along by an urge that is irresistible and cosmic in its sweep. For such a sublime enterprise something more than a clever intellect is needed — a sensitive and sympathetic heart.

Sweet is the lore that Nature brings;
Our meddling intellect
Misshapes the beauteous forms of things:
We murder to dissect.

Enough of science and of art;
Close up those barren leaves:
Come forth and bring with you a heart
That watches and receives.

QUESTIONS AND ANSWERS

[Readers are invited to send questions, answers to questions, opinions and notes upon Theosophical subjects. In giving direct or indirect quotation the name of the author, article, volume, and page referred to must be stated.]

QUESTION 316. *According to Theosophical doctrines, man is a septenary being, in addition to his physical body having six other principles as a part of his constitution. (a) Is it true then, that in addition to his present physical body manifesting on this our material earth, he would also simultaneously be manifesting on six other material globes or planets in an appropriate physical body or vehicle,*

all seven physical vehicles on the seven material globes each having its own six other principles functioning in their respective spheres, contributing each and all to the Monadic center? (b) If this is so, would all seven physical vehicles die and reincarnate again at the same time, or each at a different time, depending upon the karmic energies of each vehicle? — H. W. D.

G. de P. — The foregoing question does not lack profound interest; and by the changing of two words — which words because they are esoteric cannot here be stated — the question would deal with a typically esoteric matter, connected with man's septenary constitution. However, and answering with as much brevity as possible in view of the complex factors involved, and having in mind the intuitive thought behind the question, I would reply briefly to the questioner's query (a): No, if by the word 'material' is meant 'physical' bodies on other physical planets — Globes D of their respective chains — of our Solar System.

The fact is that man in his septenary constitution has one 'material' or rather 'physical' body only; and as he is now manifesting on our own Planetary Chain, and on Globe D thereof in the Fourth Round, this his physical body is the physical body that we all know — yours, mine, any other man's or woman's physical body on this Earth.

Yet there is an intuition in this question which is struggling to find utterance, or rather to find phrasing in which it may clothe itself; and I believe that future study will prove to this querent the accuracy of this observation of mine.

Now, the querent's intuition points directly to the fact of man's composite nature, which is divisible after different manners; for instance, our usual exoteric manner which H. P. B. gave to us, and there is none better for its own purposes; then there is another manner which has been more favored by the Vedânta and the Târaka-Râja-Yoga, to which H. P. B. likewise approvingly alludes in her *The Secret Doctrine*, Vol. I, page 157, and which refers more particularly to the different monads forming man's composite constitution. When we remember that these different monads are, each one of them, a growing and evolving entity, each one at some date in the distant future to be an individual of septenary character, we see not only the intuition in the querent's question, but also the profound truth of the famous old statement found in all mystical literature that man is a microcosm or small copy of the Macrocosm or Great Original; and, on exactly similar lines of analogy, every one of the monads in man is an as yet imperfectly evolved microcosm of the complete man as we recognise him.

With regard to the latter question, the querent's (b), it is seen from the foregoing part of my answer that there is not more than one physical body at any one time for man, and that this physical body is now found on our Globe D, Earth; and hence, the answer to this question (b) again is No. Yet just here I must enter a *caveat*, and point out that the same intuition before noticed is here again struggling to express itself, and it does seem to me as if this questioner had an inkling of a certain esoteric and very difficult teaching concerning the Outer Rounds. Be this as it may, my answer stands correct, that man's septenary constitution at any one time works through one physical body only, and that in the present phase of human evolution this physical body is the one in which we, as individuals, are incarnated on this Earth.

QUESTION 318. *How can we study the science of metaphysics?*

M. Ginevra Munson — A modern positivist defines metaphysics as "the science of all sciences." Therefore it includes *all* science — and more: religion and philosophy. First we must realize that mind is infinite, exists everywhere and in all things, a veritable ocean of consciousness infilling the universe, outer and inner — the worlds of the gods.

In order to know the truths of metaphysics or the worlds and conditions above physics, we have to evolve the faculties pertaining thereto, the faculties that can gain experience therein. This is done by aspiration — by a *yearning* for truth, and an expanding consciousness. It requires the consciousness of individual minds to gain experience in the metaphysical realms, the same as it does to gain knowledge of the laws and operations of the physical with the help of our senses and intellect. By probing into the metaphysical, we evolve our higher senses and *intuition*, which is the metaphysical Ego within.

The Ego-sense is the thread on which all thoughts and knowledge are strung. Even in the study of physics our modern scientists are forced to the conclusion that mind and consciousness are the fundamentals of all manifestation, and exist throughout all. They have discovered that Space is an ocean of consciously acting atoms — Theosophy says *life-atoms* — and that primal substance consists of life-atoms, the ever-living nuclei "evolved from that black, impenetrable fortress which is forever concealed from human or even Dhy-ânic sight. The nuclei are the light of eternity escaping therefrom." (*The Secret Doctrine*, Vol. II, p. 33.) All manifestation begins with the whirling evolution of these life-atoms, each with its own charac-

teristic, or svabhâva, down through their own self-built elements or planes of substance and variety of forms through which to gain experience and expanding consciousness, to individual self-consciousness in man; then on to individual godhood, and further on to ever greater heights in Divinity, as evolutionary law tells us must be true.

Of the many aspects of the metaphysical and esoteric teaching of Theosophy there is none more inspiring than that man is an integral part of the Universal Spirit and that there is no limit to his development as an individual soul. Here is where all Christian religions have failed in leading man to his highest: by affirming that human beings are the children of a personal God, who saves them from 'hell' by faith and prayer.

The Ancient Teaching asserts that man is a manifestation of Divinity, an evolving part of the One, his own Inner God. As one writer says, "It is a gospel of self-reliance and aspiration for which there is no parallel in the philosophical thought or spiritual realization in the world." To study metaphysics is to study the inner and greater part of one's own being as well as the whole of all other beings manifesting as laws, forces, and matter, physical and metaphysical, in studying which our modern physicists are becoming metaphysicists.

QUESTION 317. *Does Theosophy teach astrology?*

H. T. Edge — Theosophists know there is such a science as astrology, but they do not advocate or engage in its study, for the following reasons. Astrology is a most profound subject, and to study it properly would demand the devotion of a lifetime and the engrossment of all our energies. Thus its pursuit would divert Theosophists from their proper work, which is that of preparing the way for better human conditions by spreading the noble truths of Theosophy. Astrology is fascinating for some people, but can hardly be called profitable. It is one of many such pursuits, which demand more time and attention than can be spared. Again, what is today known as astrology is but a tattered remnant of the science as it has been and could be. It is mainly concerned with the motions of the visible planets in the Zodiac, and with their indications or influence on human and worldly affairs.

It is evident from experience that a certain amount of information about a person's character and probable experiences can be ascertained from his natal horoscope; but it is important to bear in mind that the aspects merely show tendencies. In this respect they resemble the indications of phrenology. A man goes to a phreno-

logist, who examines the shape of his head, tells him what his tendencies are, and advises him to cultivate some faculties and restrain others. Some years later the man visits the phrenologist again, and the shape of his head is found to have changed; for he has taken the advice. This proves that we have a power of resisting or enhancing or modifying the qualities indicated by phrenology, and that we are not bound by them. It is the same with the horoscope. It shows the tendencies, gives a map showing the forces operating and the probable drift, supposing these forces are not modified. But all these may be overridden by the superior power of the native's own intelligence and will; and thus he can be said to create his own horoscope, to rule his stars.

The question may be asked, whether it is of any service for anyone to know his own horoscope and study it, or whether he might not get along just as well, or even better, without such knowledge. One's experience suggests that the knowledge is of no practical benefit, and is apt to induce the habit of studying one's symptoms and of relying on external influences rather than on our own resources.

So our answer may be summed up by saying that the study of astrology is not recommended for a Theosophist, as it distracts his attention from his work and focuses it upon what is at best unprofitable and may be morbid in its tendency. Astrology is one of a number of such pursuits, including card-reading, crystal-gazing, numerology, and the like; all of which tend to lead the student into bypaths and to conduct him to divergent tracks rather than to any goal.

B. de Z. — The answer to this question depends entirely upon what the questioner means by astrology. If it is the widely spread present-day attempts at fortune-telling on the basis of very questionable methods and still more questionable interpretation of the results arrived at, then it might be said that Theosophy emphatically does not teach anything of the kind, nor does it even endorse it or recognise it as worthy of the ancient time-honored term astrology. But if by that name is meant that highly intellectual science which was an integral part of the ancient Mystery-Schools, and of which science there is still in our present world many a fragment extant, then it might be said that Theosophy, the Ancient Wisdom, does teach it, and for the simple reason that the basic spiritual foundations of this ancient science of astrology are identic with the spiritual teachings of Theosophy. But this spiritual-intellectual science is anything but fortune-telling. Instead of concentrating one's attention upon the color of

the dress which you have to wear on Thursday if you are a Sagittarian, or upon the exact latitude where you should live if you happen to be born in February, and a few other such trivial things, including perhaps the best stock that you should buy in 1936 if you would become a wealthy man next year — instead of this, the genuine astrology of the ancients had a far wider scope for its investigations and looked behind the phenomenal universe into the realm of spiritual causes which manifest as transitory effects in the world of men. It dealt not only with the influences of planets and of the sun and moon and the stars upon the mundane things of human life, but dealt further, and more particularly, with the nature of the celestial bodies, being, as they are, entities with a life of their own.

There is a genuine spiritual astrology, a science based on a knowledge which is at the same time strictly scientific, profoundly philosophic, and genuinely religious, and this knowledge is grounded upon Nature's own sublime operations — facts of universal being, which in ancient times constituted the 'science of the stars' — an important part of the very fabric of the Mystery-Schools and their teachings. This spiritual astrology represents the scientific and philosophic background of thought against which were projected, as it were, and from which sprang, the various branches of accepted astrological *art*, such as genethliacal, mundane, horary, etc., etc., astrology.

Mathematical calculations are a good thing when they are correct; but mathematics without a sound philosophical foundation is futile because the 'how' operations will never satisfy the inquirer who is asking for the 'why' of things.

Present day astrological *art* is ninety per cent. without a soul, and the philosophical background with spiritual intuitions flashing against it as it were, can be found these days only in one or two, or possibly three, genuine astrological schools of thought, and they are not likely to be among the names which will probably first arise in the mind of the reader.

There is a purpose even in a superficial study of the more outward, mathematical side of astrology, and it is this: it shows the manner in which the cyclical habits of Nature express or manifest or mold themselves in the relations and correlations of numbers, and it is not too far-fetched to assert that a correctly cast and a mathematically correct astrological figure when interpreted according to two sets of standards (a) the age-old rules of practical astrology and (b) the Theosophical or esoteric system of thought — will show a great many points of great interest regarding the character of the individual or group of individuals concerned; and from this can often be derived

valuable hints regarding the future development of new and inherent tendencies. But it should always be kept in mind that the Science of Astrology is only one aspect or presentation of the all-embracing esoteric philosophy of life.

THE SEVEN PRINCIPLES OF MAN*

FRANK C. BERRIDGE

IT seems to me that the study of this subject demands the study of all the other teachings of Theosophy. For several years past I have been studying Theosophy principally from the viewpoint of the Seven Principles of Man. Are the seven principles separate entities? Well, Dr. de Purucker says in *Fundamentals*, page 306: “. . . each of the elements, each of the principles, each of the rudiments to blossom forth later into divinity, is itself a septenary or sevenfold entity”; again, “For instance, the principle of Manas is septenary. It has its own âtman, its buddhi, its manas — the manas-manas which is its own particular essence or swabhâva.” This page 306 is a big key to understanding the seven principles. Then on page 314, G. de P. says, “Our higher principles are actual entities living on their own planes, individual beings, fully conscious and thinking entities. Fix that thought firmly in your minds if you please.” And again on page 360, “The monad lives in its own world, in its own logoc activity, with its quasi or semi-divine powers in full action, far more self-conscious on its own plane than you are or I am on this plane of consciousness. And similarly with the god within us, seated within the monad.” And yet are the Seven Principles separate entities?

Let us look at it from another point of view. There are human beings, but there is no such entity as humanity. There are mânasic entities — the human beings are lower mânasic entities — but there is no such entity as the Manas-principle. There are buddhic entities, but no such entity as the Buddhi principle. There are âtmic entities, but no such entity as the Âtman principle. The principles are planes, are spheres, are worlds. What are we? We are mânasic entities, lower mânasic entities, sevenfold mânasic entities evolving on the manas-plane or principle; and when we have become perfect as a mânasic entity we shall then become buddhic entities — seven-

*In reply to a question sent by Correspondence Class.

fold buddhic entities, and so on upwards forever. What are the seven principles? Are they the seven Kingdoms of Nature? Surely there is a very close analogy; in *Fundamentals*, page 489, G. de P. says:

These ten families — three of them we will leave without further mention at present — or rather these *seven manifest* families or stocks of the inflowing Life-Waves, these seven Life-Waves are the seven which left the corresponding globe A of the Moon at its death, and were its ten or seven principles.

These seven principles are evolved one from the other; that is, *Âtman* evolves forth *Buddhi* and *Buddhi* evolves forth *Manas*, and so on down. *Buddhi* is the child of its parent *Âtman*, *Manas* is the child of its parent *Buddhi* and the grandchild of its grandparent *Âtman*, and so on. Each principle contains everything that its parent is, either active or latent, so that we as *mânasic* entities contain everything our parent *Buddhi* or our grandparent *Âtman* has, but mostly latent at present. Now, when in the course of ages we become perfect *mânasic* entities, we shall then be ready to pass up to the *Buddhi* principle or plane and so will become a *Buddhic* entity; but we shall not become our parent *Buddhi*, for our parent *Buddhi* will have also gone up a step or plane and will then be an *Âtmic* entity and our grandparent *Âtman* will have passed on to a still higher plane.

Now to complete the picture we must think of the Self, the Universal Self permeating all, the great Boundless Ocean, the Boundless All in which everything is bathed. Let us think of man as a center manifesting in a stream of consciousness in this Boundless Ocean, this stream having no beginning and no end. And yet, as we look we see branch-streams flowing out from this stream of consciousness in all directions, permeating and intermixing with all other streams of consciousness, connecting us with worlds visible and invisible, with globes, with planets, with solar systems, and with universes; uniting us with Gods, with Monads, with Souls, with Atoms. Truly our stream of consciousness is not only beginningless and endless, but also shoreless in every direction. It is the Boundless All.

As G. de P. so beautifully expresses it:

Examine the boundless spaces; there are no frontiers. Our vision halts; but where our vision halts then thought leaps beyond our vision. Imagination in its turn overleaps thought; and at the outermost limits where imagination fails, the marvelous spiritual consciousness within us wings its flight beyond, and we instinctively recognise our intrinsic oneness with the Boundless.

“PICTURES ON THE SCREEN OF TIME”

A Brief Outline of the History of the Theosophical Society

ELISABETH WHITNEY

1883-4 — The Young Society's Brilliant Success

1883
Dec. 27-30 **A**T the close of 1883 we join the gathering of some five hundred delegates to celebrate the eighth anniversary of the birth of the T. S. As a spectator, one gets the impression of a whirlwind of activity pervading India. We see the reawakening from an age-long sleep, the stirring into activity caused by the sounding of “the Primary Watchword of our Society — Universal Brotherhood.”

Eloquent speeches tell us of the ancient Rishis and the necessity of reviving the ancient teachings of Āryāvarta. We hear much about the Sanskrit language and literature, and learn that already 27 schools are in actual operation, with several more and a college to open in 1884. Some are for girls, but most of them for boys — up to 300 and more pupils in a school. Some are night schools of elementary instruction for persons earning their living by manual labor. There are also Sunday schools. We hear of a Juvenile Association of special interest, called ‘Our Aryan Forefathers’ Society,’ composed of schoolboys and undergraduates. It is under the fostering care of the Tinnevely T. S. and the patronage of the Hindū Sabhā, as well as that of several Mahārājas. It receives a valuable set of books from the American publisher, Mr. Wagnalls.

The first object of the youthful organization is “to popularize reform by giving a stimulus to the language of the people.” We are interested in the formation of a committee under T. Subba Row as Secretary, who is to arrange a program which aims at a systematic attempt to investigate the ancient history, sciences and religion of India and other countries that were the seat of mighty civilizations in former times.

Reference: *The Theosophist, Supplement*, Vol. V, Jan., 1884, pp. 10-25, ‘Our Eighth Anniversary.’

ENTER AMERICA

In the midst of all this revival of ancient history of Āryāvarta, there suddenly appears a voice from the west — young America.

Among the delegates present, America has sent Dr. Franz Hartmann as its representative to show Theosophy is not dying out in America. He says:

No, the work has just begun. The tree planted eight years ago in New York has spread its roots all over the American continent. . . . Our Societies in New York, St. Louis, Rochester and Chicago are in a flourishing condition, counting among their members men of great talent and high social standing. New societies are in process of formation, and isolated Theosophists can be found all over the country, in cities as well as among the rural districts of the west, the plantations of the south, and in the solitary cabin of the miner. . . (*Op. cit.*, p. 16)

Let us look back for a moment to the period of obscurity that followed the departure of the 'delegation to India.'

America In brief retrospect we review the events from 1879 to 1883.
1879-83 In *Old Diary Leaves* (Vol. I, p. 142), Col. Olcott tells us:

It must be said in justice to Mr. Judge, General Doubleday and their associates in the original Theosophical Society, whom we left in charge on leaving for India, that the suspended animation was for two or three years mainly due to my own fault. . . .

He explains that he had intended to arrange a ritual to be used, but that after much delay it was given up.

1879 Meanwhile, the records show that at the meeting in India
May 16 with Swâmi Dayânand, a letter of greeting was sent by him to General Doubleday as President *pro tem*. He says:

I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry which will teach western enquirers who may join the Theosophical Society the fundamental principles of primitive Aryan Philosophy.

Reference: *The Path*, Vol. VII, p. 374, 'Biography of General Doubleday.'

By September nothing had been received and we find Gen. Doubleday writing to Col. Olcott:

With regard to the T. S. in the United States we have been *in statu quo*, waiting for the promised ritual. (*Old Diary Leaves*, p. 143)

By October 17th, Mr. Judge writes:

We have taken in but few members and decided to wait for the ritual before taking in more, as that would make a serious change. (*Op. cit.*, p. 143)

1880 Mr. Judge writes:
April 10

Everything here lags. No ritual yet. Why! (p. 143)

June 23 This is followed by a communication from General Doubleday, who writes:

Why do you not send us that ritual!

Reference: *Old Diary Leaves*, p. 143.

1881 A report appears by W. Q. Judge in *The Theosophist*, Sept.,
July 19 *Supplement*, stating:

Many applications from distant and various parts of the United States, for permission to establish Branches have been received.

1881 We next hear of Mr. Judge in South America. Then,
November at the beginning of the year 1882, we find another item from him in *Old Diary Leaves* (p. 144). He writes to Col. Olcott as follows:

The Society is dormant, doing absolutely nothing. Your explanation of the ritual is satisfactory.

1882 And now, after three years delay (the obstacle of the ritual
Jan. 7 removed), we see action at once in the application of the Rochester, N. Y., members for a charter for a Branch. They apply to the "Parent Society in New York" for a charter for the "Rochester Branch of the New York Theosophical Society." (*Supplement, The Theosophist*, April, p. 1.)

"THEOSOPHY IN AMERICA"

1882 An article by H. P. Blavatsky with the above title is written
April in refutation of the following:

A few months ago there was circulated all over Europe and Asia, a statement copied from a New York daily paper, that since the departure of the Founders from New York the Theosophical Movement had entirely subsided.

Reference: *The Theosophist*, Vol. III, p. 186.

October We now hear of increasing activity in America, and an item appears in October stating that "Mr. Wm. Q. Judge has recently returned to New York from South America where he has large interests in silver mines."

In December another news-notice, also unidentified, states:

Mr. John H. Judge, Acting Recording Secretary of the New York (Parent) Society, has written for five new charters for American branches in process of organization. His brother, Mr. William Q. Judge, one of the Founders, who recently returned from Venezuela, S. A., has gone to Mexico on silver mining business. He will avail himself of the opportunity to make certain antiquarian

researches interesting to occultists, in a part of the country which is alluded to in 'Isis Unveiled.'

Reference: *The Theosophist, Supplement*, Oct.-Dec., 1882.

A PARENT T. S. DIPLOMA

1882 In *The Path* (Vol. X, p. 92), a photographic copy of the Dec. 19 Parent T. S. Diploma is reproduced, bearing signatures of the President *pro tem.*, Gen. Doubleday and the Recording-Secretary, William Quan Judge. This shows that despite newspaper surmises the Parent T. S. was active after the departure of the 'delegation to India.'

THE YEAR 1883 IN AMERICA

In this notable year we hear from far-off California in a series of articles published in *The Sacramento Record-Union* by its editor, Mr. George Frederic Parsons, F. T. S., on the subject of 'Theosophy and Occultism in India.' The articles are reprinted in *The Theosophist* with the comment:

In those articles of several columns each, he has traversed the ground well and shown the derivation of all Western philosophical ideas from the Aryan Rishis.

Reference: *The Theosophist*, Vol. IV, Sept., 1883, p. 313.

This impetus from the Pacific Coast is followed by a renewal of activity on the Atlantic Coast, which *The New York Herald* announces in a column report, under the following heading: 'Theosophists Reorganizing — The People Who Set New York Talking Seven Years Ago.'

1883 From the interesting account of the meeting which follows, Dec. 4 we learn that General Abner A. Doubleday, author of certain well-known historical works and the originator of the grip-and-cable street-railway system, presided. He introduced a Hindû, not by name, but as the messenger of the Society, who, after announcing that the time had come for active work in the New York Branch of the Theosophists, read in Hindûsthâni a short passage from the *Bhagavad-Gîtâ* and gave a copy of the work to the acting-President (General Doubleday):

I delivered this imperishable doctrine of Yoga to Vivaswat; Vivaswat declared it to Manu; Manu told it to Ikshwaku. Thus the Rajarshis learned it, handed down from one to another. During a considerable period of time this doctrine has been lost in the world, harasser of thy foes! I have now explained

to thee this same ancient doctrine, as I considered thee both my worshipper and my friend. For this mystery is very important.

Reference: *The Theosophist*, Vol. V, *Supplement*, Feb., 1884, p. 31.

A PICTURE OF OUR ANCESTRY

1883 This verse from the *Bhagavad-Gîtâ*, chapter iv, tells of Beings
 July who were the progenitors of our present human race. In *The Theosophist*, July, 1883 (Vol. IV, pp. 253-6), an article on 'The Septenary Principle in Esotericism,' by H. P. B., gives some interesting facts about these progenitors. This illuminating article re-appeared in 1885 in the book, *Five Years of Theosophy*, and a more recent reprint is found in *The Theosophical Path* (Point Loma), 1931, Vol. XXXIX, No. 3. There is also information about our ancestors and our ancestral home in the series of 'Replies to an English F. T. S.' in *The Theosophist*, Vols. IV and V, reprinted in a more accessible form in *Five Years of Theosophy* under the title, 'Some Inquiries Suggested by Mr. Sinnett's *Esoteric Buddhism*' (pp. 230-364).

In these articles and others, from the records in *The Theosophist* that describe H. P. B.'s work in India, we become familiar with the terms, 'Esoteric doctrine,' 'Arhat Philosophy,' 'Secret doctrine,' 'Esoteric Theosophy,' 'Aryan Arhat Esoteric Tenets,' 'Esoteric philosophy,' etc. It is this outpouring of hitherto secret teaching from the Himâlayan Brotherhood that we now see forging a link between ancient India and re-awakening America in the year 1883. We are to see the Aryan Theosophists of New York carrying forward the 'Ariadne thread' of the teachings of the Rishis "handed down from one to another" (as the *Gîtâ* tells us), and of which we are to hear later on from Mr. Judge in his exposition of the *Bhagavad-Gîtâ* and other ancient teachings. Meanwhile the great stir created in the intellectual world by the publishing of *The Occult World* and *Esoteric Buddhism* calls for more expanded teachings, and we find H. P. B. writing to Mr. Sinnett that she is

to sit up nights again and re-write the whole of *Isis Unveiled*, calling it *The Secret Doctrine* and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations.

Reference: *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 64.

A VISIT TO EUROPE

At the end of 1883, it was decided that Col. Olcott should make a trip to London in behalf of justice for the Buddhists of Ceylon.

Also, that Madame Blavatsky would go to Europe to remain several months for her health. From the following source, a most interesting series of pictures is revealed of this eventful period, Feb. 20th to Dec., 1884:

The Path, X, 34-7, 'Letters of H. P. Blavatsky.'

H. P. B., en route to Paris, pays a visit to the Countess of Caithness at Nice. Here she writes the famous letter to the London members declining the invitation to come to London. We next find her settled at Paris, 46 Rue Notre Dame, where her sister and aunt visit her, and Mr. Judge spends much time assisting her in going through *Isis Unveiled* carefully, and making notes at the foot of each page for use in preparing *The Secret Doctrine*. On April 7th, H. P. B. suddenly appears at a meeting of the London Lodge during a crisis in its affairs. She returns in a week to Paris.

Reference: *The Path*, X, pp. 74-8, Letter VII.

We find H. P. B. going again to London at the end of June to remain during July and August; then on to Germany. She describes 'High Life in London.' A Russian friend, Mme. Olga Novikoff, daily brings celebrated people to see her. At a big reception at Prince's Hall (July 21st), her friend personally brings the Ambassadors of France, Holland, Germany, Turkey, Prince H. of Roumania, and nearly the whole staff of her friend Gladstone. Professor Crookes and his wife sit behind H. P. B., pointing out celebrated researchers in physics, astronomy, and various 'dark sciences.' She shakes hands with several hundred people who wish to make her personal acquaintance. She writes:

Besides all sorts of European notabilities, they introduced to me a heap of black and yellow Princes, Maori, Javanese, Malay — I don't know who.

Mr. Sinnett makes a speech in which he states that

Madame Blavatsky has planned to unite into one intellectual whole a universal brotherhood of all nations and of all races.

In the same letter (*The Path*, X, pp. 77-8), we hear of H. P. B. in Germany where she stayed nearly two months.

In September, in India, came the Coulomb disturbance, and H. P. B. returns to London in October. Here she receives a letter of introduction to Nubar Pasha of Cairo requesting him to help her in finding information about the Coulombs.

On November 30th, we find H. P. B. in Egypt, en route to India again. She describes how

very warmly she was received by the Viceroy and the cream of society.
Reference: *The Path*, X, 105-7.

An entertaining account of 'High Life' follows.

A full record of H. P. B.'s visit to Europe from the time of leaving India to the return is given in Mr. Sinnett's book *Incidents in the Life of Madame Blavatsky*, pp. 261-293.

The events during H. P. B.'s visit to Nice and Paris are related in *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 77-93.

There is an interesting record of the events of the summer and fall, in *The Mahatma Letters to A. P. Sinnett*, pp. 351-370, also of matters concerning the London Lodge (pp. 397-419).

Under the title 'The Founders in Europe,' interesting press accounts are given in *The Theosophist*, Vol. VI, pp. 11, 12, 13, 43. There are also references to the 'Theosophical Mission in Europe' in Vol. V, July, 1884, pp. 101, 258, and 293.

In *The Theosophist*, Sept. and Oct., 1884, we find references to the visit of Mr. Judge to India and the invitation given to him to remain as Treasurer of the T. S. and Manager of *The Secret Doctrine*. (Vol. V, p. 303, *Supplement*, Sept., pp. 128-9) (Vol. VI, *Supplement*, Oct., pp. 141-2)

An epochal event of the year 1884 is the return of H. P. B. to India, amid demonstrations of great enthusiasm and loyalty by hundreds of Hindû students. Their elaborate celebrations continued from the arrival of the boat to the reception at Adyar.

A few months later (April, 1885), H. P. B. is again in Europe. Thither we follow to watch with absorbing interest her work on the new book she is writing — *The Secret Doctrine*.

(End of the second series, H. P. B. in India.)

(To be continued)

THEOSOPHICAL NEWS AND NOTES

International European Convention of the T. S.

WORD has just been received from Dr. A. Trevor Barker, President of the English Section of the T. S., that the date for the International European Convention, which will be held in London, has been definitely set for Sunday and Monday, August 2nd and 3rd. An admirable and most suitable hall has been secured in the Great Central Hotel, Marylebone (close to Baker Street Station). The Manager of the hotel has kindly placed the Oak Room at the disposal of the delegates to the Convention, for the entirety of the two days; and thus there will be ample opportunity and pleasing quarters for those attending to make

friendly personal contacts. They can also be assured of an interesting and varied program. The Leader is sending a special Message; and it is hoped that there will be as large an attendance of F. T. S. as possible from the different European countries, as well as from the English Section itself. Our particular good wishes go to our Brothers in Europe during this International European Convention of the T. S.

Sunday, August 2nd:

- 10.30 Reception of Delegates; Opening of Convention by Chairman.
 11.00-12.00 The Leader's Message.
 The Basis of Theosophical Effort:
 (1) Harmony of Individual Relationships
 (2) The Power of Group Co-operation
 Mr. Torsten Karling (Sweden) Dr. Kenneth Morris (Wales)
 *12.30-2.00 Luncheon interval.
 2.30-3.30 Questions and Answers on Theosophical Work, Methods, and Teachings.
 The National Presidents
 *3.30-4.30 Tea Interval
 4.30-5.30 The Guardians of the Temple
 Mr. J. H. Venema (Holland)
 Questions and Discussion

Monday, August 3rd:

- 10.30-12.30 Lotus-Circle Work The National Superintendents
 Questions Invited
 *12.30-2.00 Luncheon Interval
 2.30-3.30 Questions and Answers on *The Secret Doctrine, The Mahatma Letters; Fundamentals; The Esoteric Tradition*
 The National Presidents
 *3.30-4.30 Tea Interval
 4.30-5.30 The Place of Devotion in the Life of Discipleship
 Mr. H. Oosterink
 Questions and Discussion
 Closing of Convention by the Chairman

*It is hoped that longer intervals will give delegates greater opportunity for personal contact.

Triennial Convention of the American Section, T. S.

AUGUST 29th, and 30th — mark these dates down as important ones in your Theosophical calendar! for they are the ones on which will be held the Triennial Convention of the American Section of the Theosophical Society of Point Loma. Plan to attend these important Theosophical conferences. They will be of real value to you personally, and your presence at the Convention will help your Society and the Work which interests all of us so keenly.

In this connexion we wish to point out that San Francisco, where the con-

vention will be held, is an interesting city and a vacation spent here will be especially enjoyable, particularly if it includes some side trips such as Lake Tahoe, Yosemite Valley, or the Giant Redwood Trees — all within a few hours' drive from here.

The time of the Convention will be divided between lectures for the general public, including a demonstration of Lotus-Circle activities by children from the Lotus-Circles, and closed meetings for members only, during which will be discussed the problems which face every lodge and individual in the Theosophical Society. Particular attention will be given to the best methods of gaining public interest in Theosophy, with special emphasis on such topics as membership.

One of the most valuable features of attending this Convention will be the giving and receiving of valuable ideas for the group or the Lodge in the particular section in which the delegate is located. There is also the added advantage of personal contact with other delegates who are likewise engaged in similar efforts in other parts of the country. The added stimulus which can be gained through these contacts is in itself an inspiration and an additional reason why all who can are urged to attend this Convention.

Remember the DATES — August 29th and 30th.

the PLACE — Hotel Bellevue, 505 Geary St., San Francisco, Cal.

For further details address: F. P. Spinks, Chairman, Publicity Committee, 1936 Theosophical Convention, 2400 Webster St., San Francisco, California.

Lecture-Tour of President American Section

MR. J. Emory Clapp, President of the American Section, T. S., writes as follows: "I am now planning a tentative itinerary for my trip, leaving Boston the first of August. I shall go to New York City, York, Pa., Washington, D. C., Cincinnati, and St. Louis, and from there to San Diego, and hope to arrive at Point Loma on or about Sunday, August 9th. I should like to spend about a week in the San Diego District, arriving in Los Angeles on the 16th, and spending the rest of the week there, taking in during that time Corona, Redlands, Pasadena, perhaps Tujunga, as well as Los Angeles. I should like to be in San Francisco on the 23rd, staying through until the night of the 30th when the Triennial Convention ends, and leaving immediately for Minneapolis. I wish to be back in Boston by the 15th of September, if possible, and desire to stop at Chicago, Toledo, perhaps Detroit and Adrian, Mich., and Rochester, N. Y. . ."

The following tentative schedule of public meetings has been arranged for President Clapp's week in San Diego County:

Sunday, August 9th: Public lecture in the Temple of Peace, Point Loma.

Monday, August 10th: Address in American Legion Hall, Ocean Beach, under the auspices of the G. de Purucker Lodge.

Wednesday, August 12th: Meeting with the newly chartered Lodge at La Mesa.

Thursday, August 13th: Meeting with the newly chartered Lodge at La Jolla.

Friday, August 14th: Dinner with the Katherine Tingley Lodge, followed by public lecture at its headquarters, 2772 Fourth Ave., San Diego.

**Fourth International Theosophical Inter-organizational Convention
Buffalo, N. Y., June 27 and 28, 1936.**

THE Convention evidently was a great success, marking another epoch in the work for inter-organizational Theosophical fraternization among members of different Theosophical Societies. From a report sent to Point Loma by President Clapp of the American Section, T. S., the following items are extracted:

On Saturday morning the Convention opened. Mr. E. L. T. Schaub was appointed temporary chairman. Mr. Cecil Williams was nominated as permanent chairman by Mr. J. E. Clapp and was unanimously elected. The following appointments were then made: Mr. McCandless of Buffalo, Vice-Chairman; Mr. O. J. Schoonmaker, Hon. Secretary; Mr. Robert Marks, Hon. Treasurer. A Committee on Resolutions was appointed with Mr. Schoonmaker as Chairman and Mr. E. B. Dusten of Toronto as Secretary; seven others were added. The Chairman then delivered his address, which it is hoped will be received for inclusion in a later issue of the *FORUM*. Addresses or papers for the Convention were as follows, a double program being carried on simultaneously in different rooms, an arrangement which one must feel not to have been of the best, because splitting attendances. *Saturday*: 'The T. S. Movement' by Miss Mary Stuart (Toronto); 'Practical Theosophy' by J. Emory Clapp (Boston); 'Man, Know Thyself' by E. L. T. Schaub (Toledo); 'Anthropology' by Walter Hick (Hamilton, Ont.); 'Astrology-Astronomy' by Robert A. Hughes (Hamilton); 'Lotus-Circle Work' by Miss Mayme-Lee Ogden. *Sunday*: 'How Did God Make Man in His Own Image?' by Henry C. Flacke (Buffalo); 'The Secret Doctrine' by A. E. S. Smythe (Hamilton); 'The Presentation of Theosophy' by Dudley W. Barr (Toronto); 'Science—Past, Present, Future' by W. F. Sutherland (Toronto). Each of these sessions, presided over by different chairmen, included general discussion after the address.

Sunday afternoon following the papers an open Forum was held, and an interesting discussion ensued on policies and methods of future Conventions and Theosophical propaganda generally. Among those taking part in the discussion were I. H. Lewis of New York, Mr. McCandless of Buffalo, J. Emory Clapp of Boston, A. B. Kuhn of New York, O. J. Schoonmaker of Boston, Miss Emilie Arnold of Toledo, Mrs. Kathleen Marks of Toronto, L. E. Waters of Tonawanda, Ebenezer Thomas of Buffalo, and Alexander Watts.

It was decided that another International Inter-Organizational Convention be held next year at the end of June, and that Mr. Robert A. Hughes of Hamilton, Ontario, be chosen as Chairman for the Committee ad interim and to be elected Permanent Chairman at the Convention next year.

Among the Resolutions drawn up in the Report of the Resolutions Committee, were the following.

"That the International Theosophical Students General committee have general charge of fraternization throughout the year, such committee to be composed of three members, one of whom shall be chairman of the convention sub-

committee, and be a member of the lodge most convenient to the center chosen for that year's convention.

"That the 1936-7 I. T. S. General committee be composed of Mr. Cecil Williams, chairman, and in charge of publicity and *Fraternization News*, Mr. Robert A. Hughes; convention organizer, Mr. O. J. Schoonmaker.

"That Mrs. Kathleen Marks and Mr. E. B. Dunstan be two of the members of the 1937 convention sub-committee.

"That the general committee shall have power to add to its members.

"That the 1937 convention shall be held in Hamilton, Ontario.

"That all members here present be urged to subscribe to the *Fraternization News* at the nominal charge of fifty cents per year, and also be alert to gather suitable material for publication in the *News* and send it to Mr. Williams."

A Peace resolution was also presented by Mr. E. B. Dunstan, urging all members and lodges to work for peace and the spirit of good-will.

News of the success of this Convention, which was better attended than any of the previous ones, is a most encouraging sign in the Theosophical Movement, where a constantly growing sympathy and breadth of view are needed by those laboring to pass on to all who are ready the light of the Ancient Wisdom through the teachings of Theosophy. Congratulations are sincerely extended to the Convenor of the Convention, his able helpers, and to all members of whatever Theosophical Society or body, who helped make it a memorable success.

HOLLAND. From H. Oosterink, Bussum, May 22, 1936, in a letter to the Leader:

"We had a beautiful year of Lodge-activities all together. The Lodge-meetings show the great interest of all the members who, with a few exceptions, are always present. Every year we see the members coming nearer and nearer to the deeper study of the teachings and all the members have a special study-group that they join. We had two *Fundamentals*-study-groups, one conducted by Bro. Bonset and one by me, a *Speakers' Club*, conducted by Bro. de Vries, a club for younger members conducted by Mrs. Kromwijk, two clubs for children conducted by me, and the *Lotus-circle* conducted by Mrs. Bonset and Mrs. Utermark. Within a short time we will have a club for the study of and the translation of *The Esoteric Tradition*. . . . We have seven men in Bussum who are able to direct a closed study-club for inquirers, and I gave especial attention to this part of our work because this means an expanding of our work in the future. . . . Our Lodge really has become a hierarchy with all kinds of opportunities for growth and building up together our Lodge. We followed the ways that Nature follows when building up a Planetary chain or a Universe. Our laya-center in the beginning and every year meant to us a new Round. . . . We all hope nothing will prevent you from coming to Europe next year. The fact that we may look forward to this opportunity makes us very happy!"

SWEDEN. President Karling ended his extended propaganda-tours for the working year 1935-6 with a visit to Trollhättan where, besides a meeting for Lodge and Club-members, a public meeting was held, at which he spoke on 'Karman and Reincarnation.' Announcement of appreciation of the visit of Miss

Judith Tyberg of Point Loma to the Swedish lodges is given in the May issue of the Swedish 'Theosophical Forum.' She spent a week respectively in Malmö, Hälsingborg, and Göteborg, arriving in Stockholm at the end of April, where she stayed until the commencement of the Visingsö activities, in which she will participate for a time, until her return trip to Point Loma.

Miss Anna Persson, Secretary of the Hälsingborg Lodge, writes of the thorough study the members give to THE THEOSOPHICAL FORUM and also G. de P.'s *Fundamentals of the Esoteric Philosophy*. "We have had good results," she also says, speaking of the public work, "at Bjuv, Landskrona, Hässleholm and Ängelholm. Theosophy has gained a firm footing, and when activities begin again in the autumn measures will be taken for a further extension of these into the surrounding country."

AMERICAN SECTION: WESTERN DISTRICT

Los Angeles-Hollywood. In the minutes prepared by Mrs. Robert H. Austin, Recording Secretary of the Theosophical Society (Point Loma), Lodge No. 5, she reports that at the meeting of June 5th, "We were greatly honored in having with us a woman widely known in Theosophical and philanthropic activities, Mrs. Hector Geiger, who consented to give us one of her splendid talks. Mrs. Geiger selected for her subject, 'Memories of Past Lives,' and gave a brilliant discourse, interspersed with witticisms that caused everyone present to chuckle with merriment. In thanking Mrs. Geiger on behalf of the Lodge, our President, Judge Frank G. Finlayson, pronounced her talk profoundly thoughtful and scholarly, saying that it obviously came from one rich in the experience that comes to the soul of a truth-seeking Theosophical student."

San Francisco-Oakland-Petaluma. The Oakland Lodge shows steady growth in membership. At the annual meeting the following officers were elected: President, Mrs. Margaret Sterling Ellis; First Vice-President, Mrs. J. C. Morrison; Second Vice-President, Mrs. Vance McClymonds; Third Vice-President, Mr. Louis Posnet; Fourth Vice-President, Mrs. R. D. McCarty; Recording Secretary, Mr. Edward G. Darrow; Corresponding Secretary, Miss Edith White; Treasurer, Mr. Walden J. Thompson. Some time ago, Miss White reported: "The Oakland Lodge No. 4 is holding regular weekly public meetings in the Madison St. Masonic Temple, which are being well attended by members and visitors. Our new members are supplementing the efforts of our splendid old members, and are taking important part in the programs, thus showing much promise for the future of our work. A study-class for members only has been organized. *The Esoteric Tradition* is our text-book. Great interest and enthusiasm are shown in this study."

The July syllabus of the San Francisco Lodge announces the subjects of its two public lectures at the Bellevue Hotel, 505 Geary St. (where the Triennial Convention of the American Section will be held on August 29th and 30th) as, 'A Doctor's Views on Practical Psychology' and 'The Turning of the Wheel,' on July 7th and 21st respectively.

The *Petaluma Record*, issue of June 12, 1936, contained the following report:

"'Magnificent Obsession' was the subject of a Theosophical lecture at the Petaluma Lodge of the Theosophical Society of Point Loma last Friday evening. Mr. F. P. Spinks, the speaker, is Vice-President of the San Francisco section of the Theosophical Society. He reviewed the very popular book of Lloyd C. Douglas, pointing out along the way many similarities between the teachings of Theosophy and the philosophy of Dr. Hudson, one of the principal characters in the book.

"Practical altruism,' he said, 'and its actual practice in our daily lives, is the keynote of this remarkable book. This is the theosophical teaching that in order for us to attain spiritual development and gain those spiritual powers which are rightfully ours and are innate in all men, we must actually practise in our daily lives the Higher Altruism which the book so beautifully depicts."

Other examples of magnificent obsessions were dwelt upon, such as Joan of Arc, Van Gogh, the celebrated painter, Father Damien, the obscure Catholic priest who immortalized himself by sacrificing his whole life to help the poor wretched lepers of Molokai, and who eventually contracted the loathsome disease. Then there was H. P. Blavatsky, who sacrificed a life of ease and luxury in order to devote herself to the dissemination of Theosophy. A great occultist herself, she was once approached by a stranger in London, who stated he wanted to study occultism under her. 'My friend,' she replied, 'go down to a certain family living in the slums of Whitechapel and see if there is anything you can do to help them.' 'But,' said the stranger, 'I came to study occultism.' 'That,' said Mme. Blavatsky, 'is your first lesson in occultism.'

San Diego County: As we go to press, word is received of a picnic scheduled for July 4th in one of the Headquarters' groves, sponsored by the Katherine Tingley Lodge of San Diego, largely in celebration of the chartering of two new daughter lodges, which have been brought into being through the efforts of members of the parent lodge. These two lodges are at La Jolla, where Mr. and Mrs. Maurice Braun have been conducting a study-class for several years now, and the other at La Mesa, where Mr. and Mrs. T. T. Clemesha and Mrs. Ethel Bailey have been sponsoring regular Theosophical studies for about an equal period. Members of all San Diego County groups of the Point Loma Society were to meet at this picnic.

On Saturday evening, June 27th, some sixty boys and girls, members of the Theosophical Clubs in Los Angeles and San Diego Counties and their friends, met at a garden party at the home of Mr. and Mrs. Maurice Braun overlooking San Diego Bay for the closing exercises of their Club activities for the summer. The Directors of the participating Clubs were guests of honor. They included Mrs. Rose Lloyd of the Los Angeles Club, Mr. Lafayette Plummer and Miss Helen Savage of the Headquarters' Boys' and Girls' Clubs respectively, Mr. and Mrs. Earl Hostler of the San Diego Clubs, and Mrs. Violet Drake of the Ocean Beach Club. Commander and Mrs. Frank F. Webster, in costumes as Lao-Tse and Confucius, discoursed on the philosophy of these Sages as well as on Chinese Art. Prof. C. J. Ryan of the Headquarters' Staff had been requested by the young people to talk to them on the stars and on Atlantis, Mr.

Plummer to give one of his expositions of the symbology of numbers. Three of the girls of the Los Angeles Club, the Misses Eloise and Mary Jane Reiniger and Miss Robin Wilbur, offered an interpretative symposium on the *Bhagavad-Gitâ*. The closing of the program was a spontaneous and informal discussion by all the young people of what they had learned in the Theosophical Club.

CENTRAL DISTRICT. Mr. E. L. T. Schaub, Regional Vice-President, reports special meetings held in Detroit, and Erie, Michigan, in the homes respectively of Mr. and Mrs. M. Hansen and Mr. and Mrs. Kemritz, attended also by members of the Toledo Lodge. The meetings were very enthusiastic.

The Toledo Lodge continues regular meetings for and for the public, and the work goes steadily forward, under the energetic direction of Bro. Schaub. The Lodge has been studying from *The Voice of the Silence*, *Questions We All Ask*, articles from H. P. B.'s old *Lucifer*, *The Esoteric Tradition* and *Fundamentals*.

Closing Exercises of Lomaland School

THREE events marked the culmination of the Spring Term at Lomaland School this year: the General Assembly on the afternoon of June 24th, a Concert in the evening of the same date, and on the following evening a presentation of a classic play, 'The Gift of the Gods.'

As this group of healthy, happy young people, from tots of five and six to High School graduates of sixteen and seventeen, went through their various activities — demonstrations in arithmetic by the Seventh Graders, a Glimpse of Hindû Mythology by a group of little girls in costume, singing games in Spanish from the children's chorus, a freehand drawing exhibition of a map of the United States in colors done on the blackboard by a group of young boys, a spirited French dialog by the girls of the High School — all these told a story of poise, of mental and physical well-being, of an eagerness and enthusiasm for learning, of an inner serenity, that called forth expressions of satisfaction and appreciation from the large audience of parents and friends present.

That the scholastic standing of the school is of a high order was proven by the average grades of the students, more than half of which ranged from 87 to 93 per cent. The climax of the afternoon's exercises was the distribution of prizes, not only for good scholarship and for meritorious work in music, but likewise for helpfulness and co-operation in the home-life, these latter prizes being awarded by vote of the pupils themselves. The work of the manual arts classes, including spun silk and hand-woven materials, block-printing, pine-needle and palm-leaf baskets, charcoal and pastel work and wood-carving, were on exhibition in the Reception Hall of the Academy.

The concert in the evening again gave evidence of careful training, and of steady, painstaking work on the part of both teachers and pupils. In the comprehensive program of orchestral, piano, wind and vocal numbers, perhaps the *outstanding items were the work of the boys' brass quartet*, the youngest member of whom is hardly twelve, and the rendering of the difficult 'Danse Macabre,' of Saint-Saëns as a Duo for two pianos, played *without music*. Both in their

solo and ensemble work these young people are learning the secret of forgetting themselves in an effort to express the inspiration of the composer, thus producing true harmony.

The symbolic Greek drama, based on the legends of Prometheus the Titan, who brought to men the divine fire of mind, and of Epimetheus and Pandora, 'the gift of the gods,' climaxed the year's work. The grace and symmetry of old Greece spoke through dances and games of youths and maidens, cadence of music harmonized in ancient modes, dignity of gods and goddesses, and the loveliness of Pandora herself. In sharp contrast came the moment when, through curiosity, the lid of the magic chest was lifted, and out tumbled weird imps of every description, whose harsh cries and grotesque caperings were enough to strike terror into a stouter heart than Pandora's. But Hope, the beneficent, still remained, and with her shining wand drove away the evil spirits, imbuing these two erring human children with the confidence that they could win back for mankind the blessings that were their rightful heritage. — The play left the audience with a warm glow of satisfaction, for one was impressed throughout with a consciousness on the part of the young players of actual daily conquests of self, giving the power to portray with living conviction the truths hidden beneath this garb of symbolism. — D. F.

The Junior Theosophist and Lotus-Circle Messenger, Aug.-Sept. With the cover-page commandeered for 'story-use,' there is adequate space for material interesting to Junior Theosophists as well as, in its special section, for Lotus-Circle children. The contents include, among other things, "The Finding of the Vache-Hathor," the story and Theosophical interpretation of one of the most beautiful though least known statues of antiquity, with a finely printed full-page picture; "Stories and Science from Starland," by Professor C. J. Ryan, an article of intriguing interest; "The Four Sacred Seasons" by Hazel Boyer Braun; "Myth, Legend, and Analogy," by George Simpson, and Lesson XVII of the *Simplified Sanskrit Course*, which includes as part of the study-material a śloka in Devanāgarī from the *Bhagavad-Gītā*. The children have stories, poetry, and a Symposium by Aileen Shurlock. This is a magazine of new ideas, a pioneer in the teaching field. Published for Juniors interested in Theosophy, and for beginners of any age.

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Often valuable time is lost in mere cursory reading which is apt to become too diffuse.

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"With love, and with gratitude for that which I have received, and which can never be repaid in terms of money, . . . H. G. K."

BOOK REVIEWS

A World of Chance: or Whence, Whither, and Why? By EDWARD GLEASON SPAULDING, McCosh Professor of Philosophy, Princeton University. Macmillan, 1936.

THIS book, as its author tells us, is a defense of a thorough-going indeterministic position as regards the structure of reality. Reality includes Nature and also that realm of fact which is not a part of Nature but which includes Nature. Indeterminism is the science of necessity, whether causal or logical; and conversely it is the presence of chance or contingency. Among possible meanings of the word Chance he selects that in which it means the presence of 'an objective indeterminism.' His position he describes as realistic,

holding that in the last analysis there can be no other logical position; he maintains a 'spectator theory of knowledge.' Realism is defined as the theory by which that which is known is independent of being known. His main thesis is that this is a world of chance; that chance or contingency runs through the entire universe — the entire realm of fact.

It is natural for a Theosophist to look first for something like purpose or aim in a book, to get some definite idea of what the author is trying to establish, so as to have a key in mind by which to interpret what is written. But we have found this book singularly inconclusive. If reality is to be found, it does not seem that the realm of abstract ideas is the place to look for it; and there are so many of such ideas here that an impenetrable mist is created which leaves in the mind anything but a sense of reality. The writer has a wonderfully penetrating and accurate mind, and a corresponding lucidity of expression; but they seem to get him nowhere. We find views for which we ourselves have often contended, and with which of course we heartily agree; but the gleam of light is instantly swallowed up in a fog of metaphysics. Like Hemans's poetry, there are too many flowers for the fruit. We instance the following. In the chapter on Freedom, Determinism, and Causality, we read this:

"Logical Determinacy characterizes a situation or whole in which the parts *necessitate* one another in the sense that 'given' one or more parts, *any other* part or parts than those which are actually found, are impossible, *i. e.*, given certain parts, the other parts *must be*. Such wholes are circumscribed or limited systems, *internally deterministic*."

He instances biological processes and molecular wholes. Such organisms, while internally deterministic, are autonomous as wholes; the whole organism has 'freedom' in the sense that it is not conditioned as are the parts. Thus we get the idea of an organism compact of component elements. To quote again:

"Teleology (Purposiveness). This property is present 'when' and 'where' there is Freedom. There is Purpose (of some specific kind) present, then, if there is both Freedom and Internal Determinism. But Internal Determinism is of different types. One such type may be found, *e. g.*, in the case of an individual organism that regenerates a new part, a new organ, or that heals a wound. The whole so controls this process, that that part is produced which 'fits into' and serves the whole. Another type is found in the case of well-recognised purposeful actions on the part of human beings. These actions are not indeterminate; they are instances of very specific Determinisms, so that there is an autonomous situation. For example, the ability to select or accept a specific desired future end and to adopt a means to that end is at once (1) a freedom from habit, (2) a determination by an end, and (3) a teleological process."

But what is the conclusion from this? That "there is in Nature some Determinism, and some Indeterminism, some Freedom, and some absence of this, some Purpose and some Purposelessness."

In short we have a universe of abstractions, and it does not seem to matter much if we select Chance as the chief of these. The author has doubtless proved that such a conclusion will result logically from his premisses and his method. The book contains much interesting exposition of such topics as Space-Time

(which, as shown, is neither Space nor Time), evolution, dimensionality, quality and quantity, with formulas from the calculus; but the language is obscure for a reader not versed in metaphysical terminology. — H. T. EDGE

The Dhammapada. Translated from the Pâli, with an Essay on *Buddha and the Occident*, by Irving Babbitt. Oxford University Press, New York, 1936. \$2.00

THIS rendering of the *Dhammapada* by the late Professor of French Literature at Harvard University, is a revision of Max Müller's version published in 1870. In the Editor's Note Dora D. Babbitt tells us that the translation and its accompanying essay are "the fruit of Irving Babbitt's whole life's devotion to the study of Buddhism." This is abundantly evident in the translation. Each word has been carefully weighed in order to find its nearest English equivalent; and the result is a general refurbishing of the English text — the diamond is polished to a more lucid brilliance.

The Editor's words are equally true of the remarkable essay — one of the most striking appreciations of the contrasts in the psychology of the East and West that we have seen. To find a representative Western mind admitting that it is "difficult" for even the Occidental versed in Oriental lore and language to "catch life from the Buddhist angle" is in itself significant. The essay succeeds notably in showing why this is so. There is the typical Western attitude that takes for granted the superiority of the Occident over the Orient, in matters racial, economic, political, scientific, religious. There is the difficulty of gaining a true understanding of Buddhist doctrines through translations of scriptures whose translators themselves have but the vaguest idea of the real meaning of what Professor Babbitt calls "general terms," appertaining to a "subtle and unfamiliar psychology" — terms which he avers "have no exact Occidental equivalents." There are the characteristic Western types: the romanticist with his emotional viewpoint, the rationalist with his purely scientific outlook — both of which are out of touch with "what is specifically Oriental in the Orient." There is the inability of the Western mind to think in paradoxes — a faculty so necessary to the understanding of the various apparently conflicting philosophies of the East.

The quality of thought throughout the essay shows a mind splendidly open, intuitive to a degree, and only falling short at the point where in the nature of things a knowledge of certain teachings traditional in the esoteric schools was not present to supply the key. As it is, the author cites principles that belong to that tradition, as being in his view notable and excellent factors in the teaching of the Buddha: for example, the Buddha's insistence on the "moral autonomy of the individual" in his Order; the doctrine that the virtues of the Noble Eightfold Path must be lived in order to be known; the teaching of the Middle Way, leading not to asceticism, nor to emotional exaltation, but to "an immeasurable depth of calm," an "exalted peace," a state of consciousness "beyond good and evil." He notices too that the Buddha allowed no discussion of politics in his Order, but enjoined "concentration on the goal," "spiritual seriousness" in the sense of being ever active in well-doing.

We have no more than touched a few highlights in this extraordinary modern

pronouncement on East and West. Space forbids more. It remains only to remark in conclusion that the essay itself is written in a spirit of unemotional philosophic calm that is truly Oriental in quality. — M. SAVAGE.

Forty Years of Psychic Research. By HAMLIN GARLAND. The Macmillan Co., New York.

THIS "plain narrative of fact" by the well-known author of *A Son of the Middle Border* and other successful works, is very different from the mass of books on psychic phenomena which flood the market. It is not written in a credulous spirit, nor is it unduly skeptical, but the facts described are carefully analyzed by an unprejudiced mind. Mr. Garland has encountered almost the entire gamut of mediumistic phenomena, and has even taken a small part himself in producing or directing some of them. His book is confined to the problem of survival, and he longs for "some evidence, some assurance of a life beyond the black deep whose waters we must soon cross." He is not satisfied with the spiritualistic evidence, although he finds the major part of the phenomena to be honest and true. He gives no sign of any study of Eastern Haṭha or other Yoga, or of research into the important problems of haunted houses, poltergeists, and other fields of psychic research where evidence of the existence of nature-spirits (elementals) can be ascertained. He seems to know nothing of Theosophy except the name. His conclusion, which is dependent upon the evidence of the séance-room, is that "All these movements, voices, forms, are biodynamic in character. They are born of certain unknown powers in the human organism." That is to say, they originate in the medium and not in any kind of 'spirits.'

Now this is of great interest and importance to students of Theosophy, for, *as far as it goes*, it is fully in harmony with the Oriental teachings on the subject which aroused such tremendous opposition when H. P. Blavatsky brought them to America in 1875. Here is a careful, unprejudiced observer who, after forty years' intensive research, finds that the so-called spirits have not proved their identity beyond doubt, and so remains an agnostic. He goes further in his denials than H. P. Blavatsky, because she admits the *very rare* appearance of a real human being after bodily death, and, of course, the 'personification' of the departed by elementals, as well as the frequent manifestation of the elementaries or fading *reliquiae* of those whose true spiritual selves have passed to higher planes. All this is familiar to Theosophists. The last chapter of *Isis Unveiled* would give Mr. Garland many clues to the phenomena he has observed; it is an excellent summing-up of the situation and it shows how nearly he has arrived at the broad outline of the phenomena of the séance-room.

This book contains an extraordinary collection of facts in support of the reality of the phenomena, but a curious ambiguity or lack of absolute conviction as to the identity of the communicators is noteworthy. All the communications just fall short of the final and necessary proof of identity, according to Mr. Garland; but we feel that in a few cases he has exhibited undue skepticism and that the information given could not have been gained by the medium either from her inner consciousness or from the subconscious minds of the sitters.

The problem is far more complex than he imagines, as he would find if he studied Theosophy with as much care as he has given to phenomenal psychism. Mr. Garland describes the famous and thoroughly well-authenticated case of Dr. Whyment, the eminent Oriental scholar who was called in to translate an incomprehensible language spoken by a voice during a séance. He found that it was archaic Chinese, known to only a few of the best scholars in the West, and he took part in a discussion with 'Confucius' in ancient Chinese regarding a disputed rendering of a poem. 'Confucius' cleared up the difficulty. The medium is quite uneducated and cannot speak his own language too well! Mr. Garland admits the phenomenon, but suggests that the psychic had power to draw upon Dr. Whyment's store of Chinese scholarship and construct a pseudo-Confucius! This may seem far-fetched, but let us quote H. P. Blavatsky on a similar case:

"The mysteries of after-death are many, and modern 'materializations' only make them cheap and ridiculous in the eyes of the indifferent. . . . We have, in company with many other spectators, heard them pronounce words in languages unfamiliar not only to the medium and to every one else in the room, except ourselves, but, in some cases, to almost if not quite every medium in America and Europe, for they were the tongues of Eastern tribes and peoples. . . . But, nevertheless, the figures were *not* the forms of the persons they appeared to be. They were simply their portrait statues constructed, animated and operated by the elementaries. . . ."—*Isis Unveiled*, I, 69-70

In regard to the moral standing of mediums, the author has found very little fraud, saying that most of the mediums he met impressed him with their simple sincerity, and that they were deeply religious, holding their 'gift' as a trust. He found that many suffered physically by their trance work and were seriously depleted in vitality. It is interesting to learn that he held private, test séances with the famous 'Margery,' Mrs. M. Condon, and, under the most rigid scientific control, he found her absolutely free from suspicion. Those who have followed this remarkable case will understand the value of this testimony.

We hope the spiritualists will "read, mark, and inwardly digest" this straightforward account of spiritualistic research, and then study what H. P. Blavatsky and her Masters have written. To Theosophists it will be specially valuable because it can be used to show how easily the unprepared may be deceived by the marvelous illusions of the astral plane, especially if one is emotionally upset by bereavement and is willing to grasp at any plausible evidence for personal survival. And some of Mr. Garland's phenomena are sufficiently evidential to convince the majority of intelligent persons *who have not studied the Ancient Wisdom*.

— C. J. RYAN

An Introduction to Cultural Anthropology. By R. H. LOWIE, PH. D., Professor of Anthropology, University of California. George C. Harrap & Co., Ltd., London. 365 pages. 10s. 6d.

AN interesting and authentic reference-book, cataloguing in narrative form the cultural habits and occupations of widely separated peoples in the five

continents of the world and their islands. There are chapters on Houses and Settlements, Handicrafts, Trade and Transportation, Amusements, Art, Literature where such exists, War, Marriage and the Family, Dress and Ornament, The Clan, Government and Law, Rank and Etiquette, Property, Religion and Magic, primitive science, and primitive occupations including hunting, fishing, gathering, and farming.

The author defines culture as the anthropologist seems to be forced to define it, i. e., "the whole of social tradition," as shown in habits and capacities apart from qualities attributable to biological heredity, and he attacks the problem of classification with considerable courage and breadth. Behind the book obviously lies a thoughtful teaching-experience, leading the author to the conclusion "that most students of cultural anthropology and other social sciences are very slow in acquiring an elementary knowledge of culture-history," and that "the result is prolonged and needless floundering." To this we fully agree, and the present book is to be praised in its effort to remove this obstacle to anthropological study. The book is well printed, well illustrated, and has the additional help of useful maps.

— G. K.

Mode in Ancient Greek Music. By R. P. WINNINGTON-INGRAM, Reader in Classics in the University of London, formerly Fellow of Trinity College, Cambridge. Cambridge: at the University Press; New York: The Macmillan Company. 89 pages.

AN able treatment of an admittedly difficult subject, for a critical study of Greek music is not the simple adventure it might appear to be. The basis of research must be adequate information and examples in sufficient numbers to warrant the general conclusion, and in respect to Greek music neither is to be had. The fragments thus discovered include the mutilated Orestes papyrus, a tragic fragment from the Zenon papyrus, the Delphic Hymns as transcribed late second century B. C., the Epitaph of Seikilos, the Berlin papyrus, the Hymns of Mesomedes, a musician of Hadrian's time, a few anonymous fragments, and two Hymns to the Muse, both of uncertain date.

Upon source-material thus meager in extent the author bases his thoughtful and highly technical study of the internal relationships of the notes within the varying scales, i. e., their hierarchical structure, a trying task in cases where, like the present, some of the scales themselves cannot be determined. His summing-up is to the effect that the best we can do about the modality of the Greek scales is "to make more or less plausible conjectures," and trust to the future to bring to light the further examples which must be in hand before the long-mooted question of Mode in Greek music can be settled.

— G. K.

After-Life. By DR. WILLIAM WILSON. Rider & Company, London. 5s.

THE author of this really delightful book of 192 pages says that his object "is ambitious and difficult; it is to reconcile the kernel of religious experience (but not the husk of dogma) with all we know of science, and to correlate both with mysticism (fact or delusion?) without mention of the higher

mathematics." We think he has succeeded remarkably well. We can give only a brief outline here, but enough to show how closely in harmony the author is with the deeper principles of Theosophy. It is refreshing to observe the rapid increase in the number of advanced thinkers who are finding themselves compelled to resort to Theosophical interpretations of world-phenomena.

The author's first claim is that the comfortless philosophy of modern intellectual pessimism is caused by too deep absorption in brain-mind logic and a paralysis of the intuition, and he strives to show in clear language that the Ideal is the Real, that in the Inner Life immortal happiness is found, but *only disillusion* in concentration on the superficial 'everyday.' Beginning with 'Matter,' he gives a simple but sufficient explanation of the most modern atomic theories, pointing out that science "can only tell us of structure; before the essence of reality it is dumb," and quoting Jeans, Eddington, Jung, and others in support of the concept that: "The material world must be constructed out of something which can best be described as primordial mind. . . . Solid matter is a series of events and not an enduring entity apart from mind." The conclusion is reached that "the duality of mind and matter disappears; matter appears as a creation of mind to be controlled by mind."

Taking up the subject of 'Mind,' the fact that the *primitive one-celled animalcule* has a power of choice, that it can and does *try experiments* and takes a definite course which cannot be predicted by the observer, is fully considered with all its implications. (Many of his arguments are anticipated by H. P. Blavatsky in "Kosmic Mind.") He gives illustrative examples of instinct in animals, etc., and intuition or 'sub-conscious' intelligence in man, to support his point that there is a great Cosmic and Terrestrial 'Undermind,' and arising out of this "an evolutionary exrescence equipped with power to deal with the everyday world of space and time." This is the 'Overmind,' *rising up in man* as a specialized instrument for certain ends out of the great ocean of consciousness beyond, or below if you prefer. The intuitive faculty, nearer the fundamental 'Undermind' (perhaps the 'mind-stuff' of Eddington, etc.), must be aroused and blended with the inferior reasoning mind if we are to gain any knowledge of Reality and to pass beyond appearances. The great mystics and other inspired souls move in worlds of consciousness unsuspected by ordinary brain-mind thinking.

Dealing with 'The Approach through Psychic Research,' Dr. Wilson frankly admits the existence of the whole gamut of psychic phenomena — *another striking sign of the times*, for he is a 'regular' scientist, well acquainted with all the usual objections — but decides that: "The spiritualist line of approach is, on the whole, disappointing, after one has satisfied oneself that some contact between the two worlds is possible." He concludes that "some sort of personal survival" occurs after death, but probably "only a portion of the personality lives beyond the grave."

In 'The Approach through Mysticism' he uses many striking illustrations from the poets and mystics, and from those who have some memory of experiences *under anaesthetics*, to show that *the inner self is connected with the deeper strata of being* and that "we are all part of one world-soul which is either God or receives

its impress from Him." He remarks dryly that hysterical patients, with whom materialists always try to associate the great mystics, are their very opposite: they are the very last people in the world to set the world ablaze or to sacrifice themselves for spiritual values! He mentions St. Paul, Joan of Arc, and others whose characteristic was positive action controlled by strong will-power.

He is convinced that universal brotherhood is the law of nature, and sums up his argument for it thus:

"Only by understanding that we are all members of one body — that our apparent isolation from our fellows is a delusion consequent upon reason's blindness to the bonds-of-union existent in the primitive ocean of mind — can we solve the problem of 'purpose' in life. The purpose of our seeming individuality is that each must realize, for himself, the 'God within,' and learn that the self must be conquered before the door of the chamber will open. . . ."

Self-sacrifice, he says, is Self-Realization in the highest sense of the word.

Dr. Wilson discusses many problems in which Theosophists take a vital interest, such as the non-existence of 'dead matter,' the absurdity of explaining thought by the action of brain-cells, the meaning of prayer, Freudism (whose sex-obsession he condemns), reincarnation, and above all, the serious importance of true, practical mysticism, "a sphere to which the sleek and contented 'man of the world' is denied admission. A world of consciousness never missed since its existence is never even suspected by the citizen keen to 'get on.'" — C. J. RYAN

The Meghadûta of Kâlidâsa, translated from the Sanskrit by G. H. Rooke, Oriel College, Oxford, with transliterated text, extracts from Mallinâtha's *Commentary*, explanatory notes, and map. Oxford University Press; London: Humphrey Milford. 79 pages. \$3.00

A FAIRY-TALE in verse, by the greatest of Hindû poets, its hero an other-world creature who has been banished from fairyland to distant Râmagiri, and mourns the loss of his little wife, left behind. So he sends her a message by a friendly cloud which, as *Meghadûta* the 'Cloud-Messenger,' gives its title to the fantasy. The entire atmosphere is faery; not a character in the entire story is even named.

The translator, however, refers the imagery connected with the love-theme of the poem to experiences possible only to those living in bodies of gross flesh. It is as true of Sanskrit as of English that some words have two meanings, one suited to refined intercourse, the other to the grossest imagery, and one should not be captious therefore in dealing with a conscientious translator. But in this poem we are dealing with an invisible world, a world of bodiless creatures, and as the test for construing a statute is just as good for construing a poem, we ask simply: What was the author's intention? What did he mean to convey? We believe that Kâlidâsa meant *what he said*, and we find no warrant in the original Sanskrit for dragging in from wholly foreign sources a few 'elucidations' before whose utter grossness the pen falls down in bewilderment.

The book is handsomely printed, the letterpress flawless, the notes are interesting, and the accuracy and care shown in the transliteration, with its liberal use of the friendly hyphen, commend it. We hope, however, in future editions the

objectionable passages will be eliminated from the notes, as they are in no wise needed; that the book will be oriented to the otherworld atmosphere as in the original, and that grammatical notes making it useful to students of Sanskrit may be added.

— G. K.

PERIODICALS REVIEWED

NEWSPAPERS AND NOTES (Adyar) May. The new General Secretary of the T. S. in England (Adyar), Mrs. A. Gardner, gives some advice which is applicable to members throughout the Theosophical Movement, whatever their particular affiliation: "Only by a more lively appreciation of the needs of our members, and by developing their insight, can we hope to present theosophical teachings to the public acceptably. We need larger people, with courteous open minds and generous sympathy, to do this work. And in order to attract them we need first to develop these qualities in ourselves." The annual report for 1934-5 shows a small loss in membership but less than for any year since 1928. The total membership is 3,470.

THE PATH (Independent T. S., Sydney) Jan.-March. J. T. Davis discusses cycles and believes that "a future science will study the tides of the spirit." A clear outline of Kuda Bux's firewalking and clairvoyance exhibited recently in England gives an opportunity to quote H. P. Blavatsky's remarks on Magic. 'Fleur-de-lis' considers connexions between names, numbers, signs, omens, etc., as "key signatures" of actual events. Remarkable 'coincidences' are quoted, evidencing the presence of unknown laws and resembling some printed in Charles Fort's extraordinary book *Wild Talents*, reviewed in *The Theosophical Path* for October, 1933. That author was driven to a more or less 'occult' explanation by the compelling nature of the facts.

THE THEOSOPHIST (Adyar) May. Dr. Arundale suggests that the new interpretation of Theosophy is likely to concern itself with the Arts, and he illustrates this by an account of a Classical Recital of Indian dancing and music symbolizing the Soul's Awakening, recently given at Adyar before a distinguished audience. Mrs. Rukmini Arundale, a Hindû lady, an accomplished but not a professional dancer, took the leading part. Claude Bragdon describes his experiments in color-music, and the remarkable results he obtained. Unfortunately, the moving-picture industry with its commercial rather than cultural outlook did not give him the help he needed to carry out his experiments. He was told that he was ten years ahead of the times! Details are given of the strange case of the little Hindû girl, Shanti Devî, who claims to remember her past life and to recognise her former surroundings, friends, etc. The evidence for the honesty of all concerned is strong.

THEOSOPHY (U. L. T.) May. In the editorial we read: "Differences of opinion there will always be, but these need not and should not be occasions for dissension among Theosophists," and a quotation from W. Q. Judge is given in which he declares that real unity does not consist in having a single organization but in similarity of aim, of aspiration, etc. Thoughtful articles on Great Theosophists, Jesus the Christ, Moon-Magic, etc., make up a very interesting

issue. Dr. Alexis Carrel's *Man, the Unknown* is strongly recommended as "an explosion of dynamite in the camp of materialism . . . a book no Theosophist can afford to neglect."

THE CANADIAN THEOSOPHIST (Adyar) April. Members and friends of the Editor have collected a Fund to show their appreciation of his many years of service, but Mr. Smythe suggests that it should be devoted to Theosophical work in Canada as "it is and always has been impossible for me to use any Funds of the Society for my personal needs." Captain P. G. Bowen writes on the difficult subject of 'Unmerited Suffering and Karma' and suggests that there is really little or no difference in the opinions of those who have recently discussed it, and that any apparent difference is due chiefly to the approach from different angles. On page 60 A. E. S. S. objects to the spelling of Karman and deletes the 'n' from a contribution, calling it a solecism. But a solecism, according to the dictionary, is "violation of grammatical rules or of the approved idiomatic use of language." The use of the 'n' in Karman is strictly grammatical, as has been carefully explained by Sanskrit scholars. A. E. S. S. concludes his interesting article on the Zodiac of Glastonbury. We certainly hope this alleged discovery will be fully confirmed by the archaeologists as it would open an important field of research confirming Theosophical teachings.

THE THEOSOPHIST (Adyar) April. Mr. Ernest E. Wood continues his interesting discussion with Mr. Hamerster on the comparative merits of the teachings given by H. P. Blavatsky and those presented by certain members of the Adyar Society in more recent years. It seems that Mr. Hamerster acknowledges that there are great differences between them, and Mr. Wood prefers the original teachings. A report is given of the Adyar Library established by Colonel Olcott in 1885 as part of the cultural work that was started to demonstrate that the Theosophical Movement is many-sided in its methods of promoting Universal Brotherhood. The Library has now 56,000 volumes, of which 10,000 are Oriental manuscripts. Dr. Arundale announces the formation of the Adyar Library Association "to develop the Adyar Library as the International Center for Eastern and Western cultural studies and researches in the light of Theosophy," etc. A Quarterly Bulletin will be published. We wish the new Association every success.

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THE THEOSOPHICAL FORUM

and *The Theosophical Path and Lucifer*

G. DE PURUCKER, EDITOR

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THE TURN OF THE YEAR

THE perpetual miracle of Nature! How blind to it are often the children of this outer world — eyes that see not and hearts that will not understand. Yet every year the shining indicators of the celestial clock mark the inevitable cosmic hours. Shedding bounty, the Sun journeys through space. The tides of solar vitality wax and wane, unfolding the rich pageant of the seasons. Winged creatures obey his secret call and follow his sweep with beautiful unerring trust.

But man at last is awakening to the forgotten knowledge of his own past in ancient and happier civilizations. He begins to feel once more the rhythms of the spirit. The Mystery-Teachings have touched his soul, and Nature is no longer a painted veil but dissolves before his quickened sight, and he perceives the depths upon depths of the inner worlds. The Autumnal Equinox is a period of balance when Father Sun crosses the line of our equator. Day and night are then of equal length. There comes as it were a sacred pause when Nature holds her breath that the listening heart may hear the music of the spheres.

Life was so ordered in ancient times that its outer forms expressed these divine inner rhythms. In Egypt there were solemn religious festivals at the times when the sun's annual cycle brought the seasonal changes. Similarly, Greece celebrated these sacred

periods, and Scandinavia too. In fact, the whole antique world felt and vibrated to the grand pulsations of the Solar Heart. And even we, at our blindest, often unconsciously register these secret promptings. That is why we have the illuminating phrase, 'the turn of the year.' Farmers and poets, children and animals, seem to know with a sure instinct — can sense, indeed, almost the very moment when Nature, enjoying her drowsy autumnal dream, turns over and drops into winter sleep. Even on the pavements of city streets a hurrying worker, when he emerges into the morning air, may sometimes think, "Why, it smells like spring!" or, "It feels like winter today."

Theosophists everywhere know an especial quickening of the heart at the four Sacred Seasons — the Winter Solstice, the Spring Equinox, the Summer Solstice, and the Autumnal Equinox which we are approaching now. For we are assured that it is at these mystical turning-points of the sun's annual cycle that a great hope and a sublime promise whisper their secret across the cosmic spaces. All over the world are those who are weary of the common round; for whom the unending, monotonous changes rung upon the limited personal emotions have begun to pall; those who suspect that within this labyrinth of dissatisfactions and fevers and frustrations which we call life there lurks a secret clue. Finding and following it, they are sure they may enter upon the Great Adventure for which man feels that life was originally designed. That we have somehow missed it only the more convinces us that it can and must be attained. And into these groping hands Theosophy puts the long lost clue — Initiation.

Initiation has been described, from the technical standpoint, as a short cut to knowledge. It is reached through intensive spiritual training under a spiritual Teacher, one who is himself an Initiate, a Master of life. This intensive training can teach a man how to become strong enough so that he can run through rapidly what to average men are the enormously long courses of evolution. And we are told that the periods where initiation follows upon these stretches of intense self-development occur at the four Sacred Seasons of the Year. Dr. de Purucker thus refers to them in *The Esoteric Tradition* (p. 1081):

. . . it was the attempt in all the Mystery-Schools of all the ancient nations to bring the seasons on earth into harmony with . . . man's inner life and future destiny.

So for Theosophists the Sacred Seasons are events, very happy,

very solemn, very inspiring, when we pause for a time to reflect how different are the real meanings and purposes of Nature from those which humanity is pursuing today. Ignorance, blindness, "just not knowing" — these are the bane of the human soul. So we rejoice at these seasons because we understand that our recognition of them and their significance heralds the first swelling buds upon a tender shoot transplanted in our modern desert from the Gardens of the Hesperides. And grateful hearts are lifted then to our Elder Brothers and their spiritual Helpers to whom we owe our restoration to a place in the spiritual sun.

— L. L. W.

TRANSACTIONS OF THE POINT LOMA LODGE

VII

Good and Evil

[The above subject came up for discussion at several meetings of the Lodge, and as the question of 'Good and Evil' is a very important one, and the teachings concerning it such as should be clear in the minds of all students, it was thought that our readers would like to have included in one issue the contributions made by Dr. de Purucker on these several occasions. — Eps.]

I

G. de P. — In a recent meeting of this Lodge, one of the speakers made the statement that all the forces and substances, energies and attributes, of universal being are in their essence divine. Now this statement, abstractly speaking, or absolutely speaking, if we carry our thought inwards into the very heart of Parabrahman, is true. But the statement as made is not enough. If it were sufficient in statement, then there would be no evil anywhere in infinity. In other words, there could be no division of high and low, good and bad, right and left — in other words, no 'pairs of opposites' — for all would be divine. It would be a corroboration of the unphilosophic chatter of some modern absolute-idealist theorists: "All is good" — which certainly is no truly philosophical statement.

Let me tell you that while it is true enough that in the absolute sense of the statement, no particular objection probably can be taken to it — for there is the Divine, utter divinity, Parabrahman, the

heart of it, and beyond and more inward still, which is the Rootless Root of all things and beings — but here we are speaking of Parabrahman, infinitude in its inaccessibly highest reaches, unattainable by any human intellect; the reference here is to infinitude, and show me a time when infinity changes itself into 'pairs of opposites' and in consequence undergoes manvantara on the one hand or pralaya on the other hand. Infinity means absolute, frontierless, beginningless and endless immutability in the sense that infinitude, as infinitude, never becomes finitude or limitation; but within infinity there are multitudes of worlds and of systems of worlds endlessly, for ever and for ever throughout eternity moving in evolutionary changes, and characterized by 'pairs of opposites.' So that there never is a time, ever and unto the utmost for ever, when everything, i. e., all infinity, vanishes into the heart of Parabrahman; because that would mean that infinity changes, and sometimes is in manvantara and sometimes is in pralaya. But these changes are predicable only of manifested things, and infinitude, as infinitude, never is subject to manifestation, for only finite things change. As long as infinity is, as long as eternity endures, which means endlessly for ever, 'good' and 'evil,' signifying 'opposites,' shall be the Universe's eternal ways; and right and left, high and low, and the endlessly differing contrasts of manifestation, and hence good and bad, shall equally endlessly offer their contrasts.

There is a warning of importance that we must draw from this. Do not be deceived in refusing to accept it. There is good, endless good, but in the manifested states of universal being; and there is likewise evil, endless evil, but in the manifested states of universal being; and these in their complex and intricate combinations are the world's eternally dual ways. What are the Mâmo-Chohans, those dread beings who preside at the pralayas, who preside in the material realms now, playing their parts in the Cosmic Drama, just as the divine gods play their opposite parts in the same Cosmic Drama? In this thought you have the truth, the two sides: darkness and light, right and left, good and bad, high and low, for ever and for ever and for ever endlessly in infinitude. Here is a secret that the Christians got partial hold of, a fragment of the occult teachings of the Sanctuary, and twisting it and distorting it, indeed caricaturing it, called one end of the contrast 'God,' and the other end of the contrast the 'Devil.' Such distortion is correct in neither of its aspects! This contrast is simply the eternal and ever-changing structure of the manifesting Universes in utter infinitude, this infinitude being the playground, the scene, the frontierless theater, of Universes appearing

and disappearing, because playing their parts as the Kosmic Sons of Light; including the Mâmo-Chohans and their legions playing their own parts in constructing the material universe, and holding it together, guided nevertheless by the Sons of Light, and ascending from darkness into light throughout eternity, continually renewed by fresh influxes into the Kosmic Scenery as the gods pass onwards and upwards, and the Mâmo-Chohans trail along behind them in the rear. Do you get the picture?

The warning is: don't let your brains ever be twisted with the idea that it is at any time safe to play with evil, in any connexion, on any occasion, in any way. Such play means going backwards, degenerating, joining forces with the Mâmo-Chohans, the forces of darkness, of evil, of spiritual death. Light is light, and dark is dark — opposites. Good is good and bad is bad — opposites. Right is right and left is left, unto eternity. No wonder the Masters cry, the gods cry: Who is on my side? Make your choice. You are all free agents. You cannot play with the forces of Nature. Occultism is the weighing of your own soul in the balance of destiny. You will either go up, or you will go down. There is no other choice; and I think it is high time that these facts became better known. They are not a bit esoteric in the sense of being secret and told only to a select and chosen few. They are openly stated in all our standard books. These facts of Nature were the basis of the universal duality which formed the substance of the Zoroastrian system of thought, and of others.

There is immense comfort and happiness and peace in understanding these great facts properly, because they bring intellectual harmony and spiritual illumination into the mind; and will someone explain to me, if only good is and there is no natural evil, how can evil exist at all? If you say that evil is but illusory, which is true enough when we understand what illusory means, this is not denying that evil exists, albeit it exists as an illusion. We human beings live in a world of mahâ-mâyâ or cosmic illusion; and merely to call it 'illusion' does not annihilate that form of mâyâ which we men call evil. Do you catch the picture? If infinity is 'good,' it is obviously infinitely 'good,' and then there is therein no room for evil and imperfection, and the cosmos-wide series of pairs of opposites and contrasts; and heaven knows that they exist!

Be therefore on the side of the gods, the Sons of Light, of the Spirit. Go onwards and upwards: Excelsior, ever higher! There is our Path. But do not play tricks with your thoughts in this connexion, for think what you will and say what you may, you are either on one side, or on the other.

II

G. de P. — After speaking a fortnight ago upon the topic of Good and Evil, I heard misconstructions of what I then said, and I thought it good to seize the first opportunity offered to me in order to say a few words to disabuse the minds of those who misapprehended what it was my intention to say. When I spoke of one side of the Universe as being evil, and of the other side being good, and of the interconnection of these twain, which contrast each other and thus set each other off, as being the world's eternal ways, these were general statements, abstract statements, and had only an indirect although real enough application to human problems — human good and evil, and so forth. I had no intention whatsoever to give utterance to the old Christian theological idea that there is an infinite personal God who is 'good'; and an infinite something or somebody which or who is evil, and which or who, if not the Devil, is nevertheless the Devil under another coat! No, that was not my meaning at all.

Now, try to follow me in thought, not only in time but into abstract space, which means no particular portion of space like our Earth, or the planets Venus or Mars, or again the Sun, or the Polar Star; but space generally, anywhere, abstract space; and the same with regard to Time: no particular point of time like now, or tomorrow, or yesterday, or a thousand or ten billion years ago, or the same period in the future. But abstract time, any time, anywhere. If change, division, opposites, opposition, contrasts, light and dark, matter and spirit, good and bad, short and long, these and all other eternal contrasts, were to vanish from the infinite Boundless, then every thing, high and low, from spirit to utmost matter, would vanish likewise, because all the Universe in all its infinite manifestations — and I use the word 'Universe' here in the utterly boundless sense — is builded of these contrasts. We call that path or aspect leading upwards, the right hand, often also the side or path of light, of good, of compassion, of harmony; we speak of the other side or contrasting side, the side of imperfection, of constriction, of lack, of not yet unfolded attributes — in fact of every thing that is the opposite of the right hand, as the evil side of Nature, the dark side or the left hand.

Now then, are these things which are evil on the one hand and which exist by force of contrast with the things which are good on the other hand — are these same identical things, I ask, eternally evil, eternally unchanged, for ever fixed in essence as evil? Obviously not. There is as it were a constant turning of the Wheel of Kosmic Life, of the minor Wheels of Cosmic Lives; so that the evil rising on the Wheel becomes less evil, less imperfect, for imperfection slow-

ly passes into relative perfection. It is the imperfection that we call 'evil'; the relative perfection we call 'good.' This process has been going on from utter eternity, and it is endless. There never was a beginning; there never will be an end of it, throughout timeless Time, throughout spaceless Space. These two poles of manifested being — of *manifested* being, please understand — whether spiritually manifested or materially manifested, these twain compose the eternally Kosmic Dual. Wipe them out, and all manifestation would vanish, because then there would be no contrasts. Is, then, imperfection infinite? Where can you show me a place where manifestation — imperfection — ends? I know no such place. It is, therefore, endless. Contrariwise, show me a place where light is not, where the other side, the other pole called the good, is not. Where does it end? I know of no such place. Thus the 'good' and the 'bad,' the perfect and imperfect, and all intermediate and relative degrees of both — but never an ending to the perfect and never an ending to the imperfect — all exist within and through and because of that utter, ineffable, unthinkable Mystery which we men with our imperfect minds can refer to only in the words of the Vedic sage — THAT.

Imperfection and perfection are relative terms, because there are degrees of both; and both are comprised in the encircling, comprehending, bosom of the endless fields of the Boundless. They are all children of the Boundless. Even the imperfect is manifested by the Boundless. This does not mean that the imperfect is eternally good, for it is not. But turn in the other direction, to the right hand. Look at what we call the 'perfect.' The mere fact that there is perfect, and the more perfect, and the still more perfect, throughout infinity, shows us that even what we speak of as the right-hand — if we make distances between abstract points great enough — is a rising series of grades or stages or steps enlarging ever more to the right, and that these relative stages of increasing perfection we call 'good,' so that even that which is less to the right side we likewise call good. The same rule of thought applies to the left hand. What we call the highest imperfect, or the most perfect of the imperfect, is really divine to beings and entities so far more to the left, to the imperfect side, that by right of contrast, by right of evolutionary unfolding, of growth, of change towards the right, towards betterment, this less imperfect can be called relatively spiritual or divine. Thus there is no absolute dividing line between the right and the left.

Now comes a point which is exceedingly important. Matter is not evil *per se*. What we call concreted matter is simply incomputable armies and hosts of monads aggregated together in compact order;

and, as it were, when compared with us relatively wakened human beings these armies and hosts are asleep. Each such monad in its heart is divine, yet it is manifesting as matter. These are elementary thoughts, and yet they are a sublime teaching. One cannot therefore say that matter is essentially evil. It is merely less perfectly evolved or unfolded than is what we call spirit and the spiritual ranges which the gods occupy.

The whole truth is really simple enough, but people become perplexed about it because of its simplicity. The ideas of Western minds have been distorted by the teaching that there is an infinite Mind, an Individual, infinite, without body, parts, or passions, without any qualifications whatsoever, and that it is essentially distinct, nevertheless, and separate from the things which this Mind creates — a perfect nightmare of theories illogical and unsustainable throughout.

Now then, while it is perfectly true to state that evil, even cosmic evil, as we men speak of it, is imperfection, imperfection in growth — imperfect beings living in an imperfect state because of their imperfect evolutionary unfolding, of their imperfect development — while this is so, giving constant hope to imperfect beings to grow better, nevertheless hearken: this does not mean that imperfect things or beings are essentially good. I cannot commit an evil deed, and cheat my brain into saying that the essence of the deed is divine and therefore I have done no wrong because there is no evil in the Universe. What I am trying to point out is that manifestation is the interblending of opposites; otherwise there could be no manifestation, which means limitations of all kinds of unfolding growth. But hearken also carefully to this: It is sheer folly for a man to accept and to believe that one side of the Universe is composed of innumerable hierarchies of bright and shining gods, who are our ancestors, the spiritual roots from which we draw our higher portions; and that all the other side of Nature, because of the law of contrast, does not balance or support the good side. In other words, I mean that there are evil powers in the Universe, evil forces: not absolutely evil, not essentially evil, not outside the womb of the Utterly Divine, but because of their relatively great imperfection they are distinctly evil to the race of men and to other beings more or less occupying our state on the Ladder of Life. Furthermore, for the same reason, there are localities in the Universe which to us are evil; they are true hells, not however in the Christian sense of the word, but globes so densely material that life or living there to us humans would be hell; and hence their influences on men are evil, and urge men to evil, for these influences are in large part the gross and heavy effluvia flowing forth

from the dark side of Nature, and they are largely responsible for the temptations to which men too often succumb.

Just precisely as it is our duty to ally ourselves with our 'Father in Heaven,' with the divinities, our guardians and protectors whose strong hands hold us safe if we but follow them: in other words, just as it is our supreme duty to follow the right-hand Path; so on the other hand if we do not, and become negative and subject to the gross effluvia from the densely material spheres, then we shall as surely take the downward path — as otherwise we shall surely follow the path to the gods.

It is these thoughts, originally of the Sanctuary of the Mysteries, which were taken over into some of the exoteric religions, such as Christianity, and often grossly distorted, twisted. But there is one point on which the Occult Teaching and Christian theology agree, for a wonder! Christian theology denies that matter is essentially evil. So do we. Even in the most hellish parts of the Galaxy, in its grossest and darkest spheres, and there are some that — well, if you knew about them you would not sleep tonight — even in those places, every mathematical point of the spheres and globes of which these places are builded, is as divine *in essence* as are the spheres of light in which the gods live in their realms. Hence, do not think that matter is evil *per se*. That would mean that from eternity evil is evil and cannot ever pass from imperfection into a growing perfection, in other words that beings cannot ever from evil become good. Evil abstractly consists of transitory states or conditions — however long it may last — in which monads pass during certain phases of their endless peregrinations upwards and onwards.

Nowhere, therefore, is evil eternal because essentially unchanging; and nowhere is what we men with our imperfect intelligence call 'good,' crystallized in immobility and remaining there in such state eternally. Half of manifested infinity is imperfection, in its innumerable relative degrees; and the other half is perfection in its innumerable relative degrees; and there is no absolute dividing line between the twain. It is obvious, of course, that I speak from the standpoint of a man, and because of my humanity make my own dividing lines between good and evil. A god would make different dividing lines. A Mâmo-Chohan again would likewise make different dividing lines; but the rule as stated would be identic for all.

III

G. de P.— I should like once more to say a few words about something which I had occasion to speak of some weeks ago — twice, or

it may be thrice. It was with regard to the esoteric teachings concerning the two Ways, the eternal Ways, of the Universe — good and evil. Now I have at different times said a good many things on this matter; but when I ceased speaking on the last occasion, I realized that I did not emphasize sufficiently one point, and this point was that when we look upon the Universe as Boundless Space, without frontiers or limits, then we always find that while in some parts of Boundless Space Universes are appearing and manifestation is going on, in other parts manifestation is disappearing — Universes are passing out of their manvantaric existence.

As long as there is manifestation, there is imperfection, which is what we men call evil. Consequently, as we are now dealing with boundless infinity and eternity, it is perfectly correct to say that evil and good are the world's eternal ways; otherwise expressed, perfection and imperfection are in Boundless Space from beginningless duration, and will last unto endless duration, endless eternity. But this does not mean that there are two infinities, to wit, an infinite of perfection and an infinite of imperfection. Obviously not. If there were an infinite of perfection, there could be no imperfection, no manifestation which is imperfection.

Next, and now passing from the boundless spaces, let us take an individual. Outside of and beyond and within the Kosmic infinite duality, our minds oblige us to recognise cosmic unity, and it is out of this unity that the duality springs; the duality has its heyday of manifestation; and then into the unity it vanishes again. This unity does not mean 'one,' because that would be the beginning of numeration which is the beginning of manifestation, and it would likewise be the same mistake that the Christians made, in imagining their infinite personal God. The 'one' I here use in the sense of the mystical zero, as H. P. B. employs it, signifying all-encompassing infinitude, from which the one, any one of the multitudes of ones, is born.

To illustrate: Take any one of us, a human being. We are beings in manifestation, therefore are we imperfect, and throughout beginningless and endless time we shall in various hierarchies and in different degrees of perfection, or of imperfection, on lower or on higher planes, be running the eternal cyclical round of developing and of unfolding ever more and more. But that ineffable Rootless Root within each one of us, is the utterly Boundless. This is a very important point of thought. It is upon this thought of non-duality that was based all the teaching of the great Hindû Avatâra Śankarâchârya; and his form of the Vedânta — a word which means 'the real

meaning of the Vedas,' i. e., of the books of Wisdom — was called *Adwaita*, which means non-dualistic, because his thought dwelt mainly on this endlessly Divine, the Rootless Root, which is the core of the core of the core of every unit in boundless infinitude.

Thus, then, strange paradox, so easily understandable and yet so difficult to explain: while the fields of boundless infinitude, or boundless space, are never empty of manifested, manifesting, and disappearing worlds, all of them are born from and return to that ineffable, unthinkable Mystery which we call *THAT*. *THAT* is not dual, and this is about all we can say concerning it. Hence it is not imperfect; it cannot even be said to be perfect; because perfection and imperfection are terms of human understanding, which means terms of an imperfectly developed intelligence — the human. It is beyond both perfection and imperfection. It is the *ALL*, the source and fountain-head of all the hierarchies of the gods, as high as you will; and of the lowest elements of the material worlds, put them as low as you like. It is the *ALL* — we have no words with which to describe it. The Vedic Sages simply called it *THAT*. It is not a God; from it all the gods spring. It is not a World; from it all the worlds come; and like the gods, they ultimately return to it. It is not personal, it is not impersonal, for these again are human words signifying attributes of human perfection or imperfection. It is beyond all of them. It does not ever manifest, because infinity does not manifest. Only things and beings manifest. Yet from It all beings and things come. It includes within its all-comprehensive bosom all that ever was in boundless time everlasting, all that now is, and all that ever will be in endless time, or what we men call the limitless future. It neither thinks nor does it not think, because thinking and not-thinking are human terms or expressions, and emphatically it is not human. It is neither intelligent nor non-intelligent, because these again are human attributes — godlike attributes on the one hand, and limited attributes on the other hand.

As Lao-Tse said, embodying the same thought: As long as ye have good men in the State ye will have evil in the State. Why? Not because of the presence of good men; but there can be good men only when we have bad men and their bad actions showing off the good men by contrast. Do you catch this profound thought? As long as there is light, obviously you will have darkness. These things; light and darkness, are limited, however vast they may be, however small; and they again are not *THAT*, but are all included within *THAT*. *THAT* is beginningless. The gods begin in any one *manvantara*, and keep cyclically repeating their beginnings. The

Universes begin, they end, and they repeat the cycles of manifestation throughout eternity, albeit ever rising on loftier scales. But THAT is without because beyond cycles. It is not an Individual; it contains all individuals. Any individual is limited, otherwise it would not be an individual. An individual is a being or an entity which we know by contrast with other beings and entities against which the entity is set. You could not tell one flower from another flower unless you saw the contrast of flowers. Individuality is a sign of imperfection, of limitation; personality *a fortiori* even more so.

That is why the ancient Books of Wisdom state that THAT is neither good nor bad, neither intelligent nor non-intelligent; neither alive nor dead; neither long nor short nor high nor low. All these are attributes of limited things which we cannot predicate of the Unlimited Boundless. If it were long, however vast the length might be, it would have an ending and a beginning. Similarly with intelligence, kindness, goodness, compassion, harmony — all these things are attributes of limitation, albeit of spirit. IT is beyond them all, encompasses them all, enwombs them all. From it they all spring; to it they all will return.

I would not weigh so frequently and so heavily on these thoughts, were I not keenly sensible of the fact that they comprise questions of high metaphysics, questions of high philosophy, questions of high religious import which some day our Theosophical exponents will have to deal with. They will have to give an account of our sublime Wisdom to the keenest minds of the world. We shall be asked to explain our convictions, no longer to kindly audiences such as we gather in our halls and auditoriums; and we shall then need trained and polished minds, capable and capacious intellects, men and women fully acquainted with our sublime Thought-Wisdom, so that they can make statements in exposition which will have clarity, succinctness, and persuasive power to those who come to us and ask for light.



EVIL has no existence *per se* and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes, and no more than good is it an independent cause in nature. Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering. . . . It is the blind law of necessity and the eternal fitness of things, and hence cannot be called Evil in Nature.— *The Mahatma Letters to A. P. Sinnett*, pp. 56-7

LEAVES OF THEOSOPHICAL HISTORY

(The following is throughout in the handwriting of Annie Besant, and is herewith reprinted *verbatim et literatim*. It is written on official paper on which is the seal of the T. S. The letter was found among William Q. Judge's papers and is in the archives of the Theosophical Society at Point Loma, California.—Eds.)

Seal

E. S. T. Private & Confidential

THEOSOPHICAL SOCIETY

19 Avenue Road. Regents Park. N. W.

June 9. 91.

My dear Sister.

I must write you a few words to say that all is well here, that we are hard at work, & that it is just as though H. P. B. had not left us at all. Her departure seems to have given fresh impulse rather than depression, & everyone is doing his very best to carry on all as she would have wished.

Mr. Judge went to Dublin this morning, & is to return on Thursday, so he has not yet seen your telegram, received here this evening. The arrangements made were on the lines indicated by H. P. B. & were approved by . . . in written & sealed message, received while the Council was sitting. Mr. Judge will doubtless give you all the reasons when he returns, but the above is, of course, quite enough for us all. The Esotericists here are all of one mind in readily accepting the necessary changes, & from the Continent, so far, has come only one objection. We had a very full meeting of the Gupta Vidya Lodge on Sunday, & there seems only the one spirit of ready obedience to Their directions & desire to carry on the work.

I hope you will like the Memorial number of *Lucifer*. Would you do a short article for the July number on the effect she produced on you, though you never saw her in the body? We want to have some articles from abroad in the next issue.

All cordial love & greeting, dear Mrs. Ver Planck, from one who remembers with much gratitude all your kindness to her.

ANNIE BESANT

June 10.

What would you like me to do with the things you sent H. P. B. by me? Please say to Mr Fullerton that I send him proofs of *Lucifer*, in case he likes to say something in *Path*. W. Q. J. is sending over some copies for sale.

THE RISING TIDE OF THEOSOPHY

CONDUCTED BY C. J. RYAN, M. A.

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

Yehudi Menuhin and his view of Reincarnation

YEHUDI MENUHIN, the California "wonder boy violinist," who is now almost of age, has recently given an interview which contains some remarkable evidence that he is not only a great musician, a supreme interpreter of the message of the great musical composers, but that although so young, he has a profound sympathy with the suffering of mankind and a burning desire to find the solution of our problems — perchance by turning the key of Reincarnation! The following quotations from the *Sun News-Pictorial*, Melbourne, Australia, will give an idea of the quality of his thought:

Now that I am on the verge of my manhood, the need for answers to life's problems is becoming more insistent. Sometimes I think I have found a philosophy that satisfies all my needs, but then I discover an incompleteness, and the whole building of my mind falls down. Not that the mere 'I' matters much in this mutable world, nor in the deathless world of music. . . . I see everywhere about me vibration, vibration, vibration. . . . Sometimes I come near a person whose face I cannot see, but whose personality I can feel intensely vibrating in tune with me. Others who are often pleasant to look at and in manner are charming, make me feel that I want to run from them. . . . I speak of beauty, but the thought of beauty has lately made me more sad than happy. Wherever we travel about the world we see so much misery and utter despair. . . . Why, I ask again. I cannot find the true answer to this question. I have discussed it with men who make sociology their life work. They sometimes have wonderful and sincere theories, but which of them has worked out in practice? There seems no true sense of ethical conduct in the leaders of the community. . . . The common denominator of humanity seems to be gain rather than giving. There is no pleasure in the world like giving, nor can anybody do his best work unless he gives. . . .

You ask me if I believe in reincarnation. Many have put that question to

me. . . . I was sitting with my father looking over the blue water. I felt I knew it all long ago. I said to him: "Father, I sometimes dream of things that have happened long ago in some past age. I know so many things I have never heard of, or seen, or experienced. Knowledge of them seems to have been born in me. . . ." When I was eight my teacher Enesco told me there was so much more that I could teach him that I must not call him master. How could I know more than he, who was a man and a great master? There seems no other conclusion than that this may be what you call the reincarnation of other lives, other vibrations before me that have been growing more and more complete until I have become the medium through which they all sing their song of life. Could I be other than humble? . . . And there is always tomorrow coming over the hill, and a better song to sing than yesterday's.

Surely that is good Theosophy and the clue to the problems of this great musical genius.

The Keystone of the Arch in Ancient America: Important Discovery

THE news has just been widely reported that a keystone of an arch has just been found at Monte Alban, Oaxaca, Mexico, and that this has aroused great interest among archeologists. This discovery is of interest to students of Theosophy also, and no doubt to Masons. There are two kinds of arches, quite different in principle. The most primitive in construction is called the corbeled, or cantilever, or 'false' arch. When side walls reach the proper height the mason begins to build inwards, each course of horizontal stones slightly overlapping the one below until they meet. The arched space looks like a hole cut into a wall, which it practically is. The 'false' arch cannot stand alone; it is not self-supporting, but requires the weight of the side and upper layers of stone to prevent it falling inward. The 'true' arch is composed of wedge-shaped voussoirs, with the keystone at the top locking the whole structure so that it can stand alone. The true arch has many advantages. Although the false arch is found in the Old World in a few places, it seems to be preceded by the far superior, scientific one, for true pointed arches like those of the medieval Gothic are found in Mesopotamia, dating back several thousand years before our era!

Until now, no trace of a true arch with keystone has been found in America, North or South, and this has been held by archaeologists as a sign of lack of intelligence on the part of the ancient Americans. The Mayans may not have had it, but this discovery of a keystone at Monte Alban in Southern Mexico, not far from Maya regions, shows that the pre-Columbians, in some parts of America at least, were not ignorant, rule-of-thumb builders.

Monte Alban, unexplored till recently, is the acropolis of the ancient city of the Zapotec-Mixtecs, and was once one of the most magnificent and imposing sights in the world. It was there that Professor Alfonso Caso, the famous Mexican archaeologist, found the magnificent tombs of the Caciques in 1932. One tomb alone contained gold worth more than a million dollars!

But the special interest to us is contained in H. P. Blavatsky's reference to the absence of the true arch in America, which she gives in *Isis Unveiled* I, 571-2, where she tells us that it was used "only in certain portions of the temples devoted to special purposes," and that the avoidance of the scientific keystone arch in other places was not from ignorance *but from intention*. Evidently, then, explorers have failed to find the true arch because of its rarity, and not because it did not exist. The student should read the pages mentioned above with care, and maybe something significant will suggest itself, at least to the intuitive.

Some archaeologists believe that the use of the flat lintel (made of wood) was confined to secular buildings among the Mayas, and that all buildings with the corbeled or 'false' arch are religious. This is in harmony with Madame Blavatsky's information, and adds to its value. We may yet hear of the finding of the true arch in some hidden Maya temple.

News from Easter Island: Cemetery Discovered

APPARENTLY the trans-Pacific bridge of islands across which pilgrims could travel comparatively recently — geologically speaking, of course — is not out of fashion, in spite of its alleged 'impossibility,' according to a few geologists. The Chilean naval tanker 'Maipo' called at Los Angeles in March and brought some important information about Easter Island. We quote a few points of special interest from the *Los Angeles Times*, March 11, 1936:

The Maipo made a six-day stop at Easter Island . . . and by a rare stroke of fortune a group of her officers found, they believe, what archaeologists have been searching for for the past century — graves and remains of the ancient race that dwelt there long before the dawn of the present civilization. . . . Both Lieut. E. Rodríguez, an expert on Easter Island lore, and the ship's surgeon, Dr. Hugo Vicuna, declare the skulls found in the graves are those of a race entirely removed from the 382 Polynesians now living on the island.

The recent French expedition found inscriptions with ideographs almost identical with certain writings lately discovered in Asia.

The French scientists failed to locate the long-sought burial grounds, explained Rodriguez, who believes the two finds will serve to link definitely the civilization of the ancient Incas of the Andes with a contemporary Indo-Iranian culture, via a trans-Pacific bridge of islands — or possibly the fabled continent of which Easter is the sole remaining speck.

Not quite “the sole remaining speck” — there are many other relics, including parts of Southern California.

The Rising Tide of Theosophy in India?

WE quote this for what it is worth, and should be glad to hear more detailed information if any reader can supply it. It has appeared in many newspapers. We clip this from the *Pasadena Star-News*, California, of June 2nd.

BOMBAY, India, June 2. (U.P.) — Ten thousand of India's millions of “untouchables” — inaugurated the first big scale effort today to break away from the religious bonds which for centuries have caused them to be regarded as pariahs.

At an intensely emotional meeting, they resolved in the future not to worship at the Hindu temples, not to observe Hindu festivals and not to visit holy places.

Their leaders announced they had chosen another religion than Hinduism. They did not disclose what it was but invited their followers to adopt a religion of their own, whether Mohammedanism, theosophy or Christianity — provided only that it granted them the equality of status which is denied them under the ancient Hindu caste system from birth to death.

Theosophy is not “a religion” nor is the Theosophical Society a religious sect, but H. P. Blavatsky plainly says that Theosophy is at the root of all the great world faiths, and that future religions will rise from it.

More Fire-walking Reports

THE *Wide World Magazine* (London) for May publishes an interesting account of Fire-walking in Raiatea, a small island in the Leeward Group of the Society Islands. The author, Mr. Wilmon Menard, took part in the fire-walk and was not injured in the least, though the heat was so great as to blister the face of anyone who approached the thirty-foot-long pit of incandescent stones before the ceremony. The natives walked three times across the fire without haste, and the chief “crawled across the oven on all fours”! to the astonishment of even the native onlookers.

Mr. Menard says that the only sensation he experienced was that of minute electric shocks passing through the soles of his feet. This is specially interesting because others have described the same effect. Professor E. S. Stephenson of the Imperial Naval College, Tokio, later of Theosophical University, Point Loma, walked ninety feet

over burning charcoal in Japan, and reported the same feeling of slight electric shocks, but no trace of heat. Mr. Menard mentions a daring French spectator who stepped on the hot stones without permission, and was instantly so badly burned that it took two months' hospital treatment to save his roasted extremities! Mr. Menard's feet were not prepared in any way, nor did he undergo any ceremonial forms. The chief and his *tahuas* (priests) conducted public and private chanting and other ceremonies before the fire-walk began. The chief remarked that many learned white people talked loudly about the "scientific explanations" before they saw the fire-walk, but afterwards they were silent! Mr. Menard says he followed their example. He claims that he was in no way "suggested" into insensibility to the pain of burning, but that he greatly dreaded the ordeal. Even if no pain had been felt, why was there "no mark of fire" on the feet? A handkerchief dropped on the heated stones was reduced to ashes in an instant.

The Observer (London) for June 7th reports a Christian fire-walking ceremony in Bulgaria, conducted by old women! This takes place on June 4th on St. Konstantine's Day, at Vulgari, a village near Maiko Tirnovo, in the Stranja Mountains, and in several other neighboring villages. The old women proceed through the streets, dancing to a strange rhythmic melody played on bagpipes, and ultimately fall into a trance with trembling limbs. A great bonfire is lighted in the village square and finally the women dance for several minutes on the burning embers, keeping the 7-16 rhythmic beat. The report concludes: "Although the embers are red-hot and the *nestinarki* [the devout Christian women] fall down exhausted from the heat, their feet show not the slightest trace of burning."

For how many thousand years before Christianity may this extraordinary survival of ancient Atlantean magic have been celebrated? If control over the physical effects of ordinary fire may be obtained by unknown means, may not this fact be a clue to the possibility that intense heat-effects may be produced without ordinary heated conditions existing in the producer? It seems possible that the demonstration of fire-walking effects may lead scientists to realize what the Masters and H. P. Blavatsky mean in saying that the sun has no heat in it, *as we understand it*, though the appearance of heat is there.



THE root of being is celestial peace and unspeakable bliss, for it is the fundamental harmony of the Universe which keeps things in order. Reflect! If that fundamental harmony existed not, there could be no law, no laws; there would be naught but chaos and cosmic anarchy.—*Questions We All Ask*, Ser. I, p. 155

THE UNIVERSAL MYSTERY-LANGUAGE AND ITS INTERPRETATION

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

VIII — THE SQUARE

THIS often denotes a quaternary or group of four, and in this sense it has to some extent been considered in connexion with the Cross and the Triangle. A septenate or group of seven can be divided into a three and a four, a triad and a quaternary, which may be said roughly to represent Spirit and Matter. This is familiar to students of Theosophy in the sevenfold constitution of man, in which we distinguish the higher triad and the lower quaternary, the former denoting the spiritual and immortal part of man, the latter his earthly and mortal part. This is of course not a hard and fast division, but merely a rough one for convenience. Man is not composed of a number of different principles put together, but he is a divine individuality manifesting itself through a series of vehicles. The same twofold division can be made as regards Nature in general; for we can speak of external Nature, represented by the square, and internal Nature or the spirit which animates external Nature, represented by the triangle.

That the number four is characteristic of physical nature may be seen from a number of instances, especially if we bear in mind that the cube, although having six sides, is a derivative of the square. We have four points of the compass, and cubical shapes are the most frequent in mineral forms. We naturally lay out our buildings and furniture on a rectangular plan. It has always been customary to speak of four elements as constituting the physical world — fire, air, water, and earth. These in modern physics are represented by heat, gas, liquid, solid, though there is some hesitancy about including heat in the list. In the lower quaternary of man these are represented by Kâma, Prâna, Linga-śarîra, and Sthûla-śarîra.

But there are other ways in which the quaternary can be made. It has already been said that the higher triad becomes a quaternary when we add to it a unit which represents the lower world. Two meanings of the quaternary are shown in the well-known Pythagorean symbol of the Tetraktys. This represents four cosmic planes, and the fourth of these planes is itself a quaternary. In assigning names to these four planes, there might be some difference of choice, but the important thing to get is the idea. We might call them the monadic, the spiritual-mental, the psycho-mental, and the physical.

The first is a unit, a self; the next is a duad, representing action and bipolar force; the third is a synthesis of one and two; and the fourth is a kind of repetition of the second. The two and the four are vehicles; the one and the three are what acts through those vehicles. The four suits in the playing cards denote these four planes in the Tetraktys; for the cards derive from the Tarots, which are mystic symbolism and used in divination. The suits were batons, which have become clubs; cups, which are now hearts; swords, Italian *spade*, now spades; and coins or pentacles, now represented by diamonds. The symbolic meaning of the upright stroke or rod, of the cup, and of the sword (a form of cross, uniting a perpendicular and a horizontal line), are evident.

Under the Triangle we spoke of the Triad of Father, Mother, Son; and we read in *The Secret Doctrine* that

the "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve, and becomes Humanity as a total — past, present, and future. . . . Above, the Son is the whole KOSMOS: below, he is MANKIND. The triad or triangle becomes Tetraktys, the Sacred Pythagorean number, the perfect square, and a 6-faced cube on Earth. — I, 60

The figure of a square within a circle (or a cross within a circle) is one of the most sacred in Occultism; it signifies completeness or perfection in the manifestation of the Universe or of Man from out the Boundless.

The problem of squaring the circle means for the student of practical Occultism the adapting of finite life to the infinite, of Spirit to Matter, and Matter to Spirit. As geometry and mathematics, number and magnitude, are keys to cosmic architecture, it follows that the problem of squaring the circle is a most important key to unlock many mysteries.

THEOSOPHY AND CHRISTIANITY

H. A. FUSSELL, D. LITT.

IX

A FEW facts to illustrate the economic chaos of the Roman Empire at the time when Christianity triumphed, and became the only civilizing force in Europe: everywhere people were impoverished, taxes could be extorted only with difficulty, and want and famine were such that whole provinces became depopulated. In the time of Trajan (98-117 A. D.) when the Empire was still expanding, Rome

had a million and a half of inhabitants; in the fifth century under half a million; and after the Gothic wars, when it was sacked by Alaric, scarcely a century later, only 5,000 inhabitants. In the following centuries the inroads of the Saracens destroyed what had hardly begun to recover in Southern Europe; the cities of Sicily fell into their power, and they built up an empire of their own, rich in culture and learning. Norman pirates sailed up the Seine as far as Paris. This devastation went on almost unceasingly from the third to the middle of the tenth century, and numbers of cities, monasteries, and libraries were destroyed. Of the one hundred dramas of Sophocles, only seven have come down to our time; and we have but seven of the seventy tragedies of Aeschylus. Works of ancient science and philosophy fared little better. What light there was shone only fitfully.

I should like to point out some interesting agreements between widely sundered religions in the remotest antiquity, known to us historically. The Indo-Aryans worshiped the Dyaus Pitar, the Sky-Father. Among the Egyptians, Nu, "the expanse of the Heavens, is over all and the primordial principle." The Egyptian word *nutra*, a god, is derived from *Nut*, the sky, or Heaven. And among the Chinese, *tien*, Heaven, occupies the highest rank, higher than any deity, for it may be taken to mean the *Divine* in the widest sense, the governing principle of the universe, and not itself a deity. These are remarkable agreements of doctrine, pointing to a common source, the once universally diffused Wisdom-Religion, which is older than humanity, and was brought to us by Divine Teachers who were men like us in worlds that have disappeared long ago. Ancient India, Chaldea, and China, though in less degree, had about the same time a detailed knowledge of cycles, of astronomy, and of astrology, then a true science, or only beginning to deteriorate. The sixth century B. C. was a period of great spiritual awakening everywhere: in Greece it gave birth to Pythagoras and Epimenides; in Israel to Jeremiah and Ezekiel; in China to Confucius and Lao-Tse; in India to Gautama the Buddha.

All that I have said so far, though unknown a few generations ago, is now matter of history, and does not concern the true esoteric teachings, which were always kept secret, and were preserved even during a decline of civilization, when they were accessible to the few who showed themselves worthy of attaining to a knowledge of them.

Civilization is a relative term. No race and no nation can justly claim superiority over other races and nations, even though ours does. All have their periods of birth, of growth, of flowering, or brilliancy,

followed by decay and final disappearance, for a time, from the scene of history.

In the middle of the last century Marie Corelli wrote:

Civilization is a great word. . . . It is a big mouthful of arrogance and self-sufficiency. It flatters our vanity and the good opinion we have of ourselves. We boast of "civilization" as if we were really civilized, just as we talk of "Christianity" as if we were really Christians.

And Huxley said:

The boast of modern civilization appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even (merits) stability.

The earliest school of Greek philosophy known to us was the Ionian, so called because it sprang up in the Greek colony of Ionia in Asia Minor. The question that occupied these philosophers was "What is the original and permanent element which lies beneath the changing form of things?" Thales, 625 B. C., held that water was the first principle. Anaximenes, 520-430 B. C., considered it to be air. He also taught that "infinite worlds exist in the infinite of every cycle," and that "the world swings suspended in space, one of the many bubbles in the boundless aether." Diogenes of Crete, one of his pupils, developed the doctrine of his master, and held that "air, as the origin of all things is an eternal, imperishable substance, but as soul it is also endowed with consciousness." For Heraclitus of Ephesus, 530-470 B. C., fire is the base of all that is. The soul of man, he taught, is a portion of fire which migrated from heaven. Anaxagoras, 500-427 B. C., held that it was mind that brought order out of chaos. Nothing begins or ceases to be, but all is an aggregation or emanation or secretion of pre-existent things; coming into being is becoming mixed, ceasing to be is becoming separate. Anaxagoras further taught that everything that exists "contains all things, mixed in different proportions." And he was commended by Democritus for having said that "what appears is a vision of the unseen."

It is evident from their use of the words water, air, and fire that these early Greek philosophers meant something more subtil than the material elements which go under these names. They were, all of them, Initiates, and so they used these terms in the same way that the ancient Hindûs did, to designate principles, not material elements. Dr. de Purucker mentions this in several places in *Fundamentals of the Esoteric Philosophy*. Anaxagoras by his use of the terms "becoming mixed" and "becoming separate," describes in a very graphic way the process of integration which takes place at the beginning of every period of manifestation, including the great periods, or Man-

vantaras; and the opposite process of dissolution, or the breaking up of the different component parts, each part going to its own sphere, which occurs at the various kinds of Pralaya.

Pythagoras antedates these philosophers, and very little is known of him historically, though it is certain that he went to India, where he sojourned a while among the learned Brâhmans. He flourished about the close of the sixth century B. C., and what is known of his teachings is derived from reference to them by later philosophers. He taught that "number is the principle or basis of all that exists." According to Aristotle, the Pythagorean held "the whole heaven to be harmony and number," a truly Theosophical doctrine. Pythagoras was the first philosopher who gave the name of Cosmos to the Universe, declaring that at the heart of all things was a quickening soul, an ordering and constraining power, itself eternal and unchanging. Not only the universe, but the soul of man also, his true inner being, was a harmony. Democritus, who lived in the fifth century B. C., taught that atoms and the void are the cause of all things. As Dr. de Purucker shows in *Fundamentals of the Esoteric Philosophy*, the atoms of Democritus were not the purely materialistic things, devoid of all intelligence, which the scientists who originated the corpuscular theory of mechanics, supposed they were. According to Democritus the combinations of the atoms were due to motion, for they were in perpetual motion. They were uncaused, and exist from eternity. Motion was likewise eternal.

The Stoics continued this teaching and developed it in a very remarkable way, showing that a very lofty system of ethics was based upon it. Professor Lossky truly says that "the metaphysical doctrine of the Stoics is a remarkable instance of a theory that appears to be materialism, but is in truth a form of . . . ideal-realism." The founder of Stoicism, Zeno, maintained that "two principles, an active and a passive one, lie at the root of all things. The passive principle is the unqualified substance or matter," that is, matter in its highest, undifferentiated state, and the active principle in it is the Logos (Reason) — the Logos forms all individual things out of matter. According to Zeno, "the Reason, Intelligence" (Greek *nous*), which penetrates all things is the necessary connexion of things, the law of nature. It is Fire, in the words of Chrysippus, that penetrates the universe. To distinguish it from ordinary earthly fire the Stoics call it creative fire, or ether, the breath of fire.

"All the world," says Cleanthes, "is divine, but it may also be said that God is the Soul of the world," designating by the word God the rational and active principle in the world. Whenever the Stoics

use the word God, they mean the highest Reason, or Intelligence, something quite different from the personal God of Christianity and of Theism. The undifferentiated matter becomes differentiated, that is, has qualities peculiar to each individual differentiation, through the action of the seed-logos or group of seed-logoi. An individual entity may perish, but its seed-logos is indestructible, and goes on forming new individuals of the same kind, and of a higher kind. The Stoics conceived the world as a rational, animated, and thinking entity. All parts of the world are therefore united with one another through sympathy and correlation. The earth and the heavenly bodies are living beings, intelligent consciousness-centers, in Theosophical language. Thus the processes that take place in the world and in the universe are not soulless or irrational, but rational and purposive; everything acts and reacts upon everything; and we see in the universe and in man "*the actualization of spirit.*" It is, as Marcus Aurelius says: "Either an ordered universe, or a welter of confusion. Assuredly then a world-order, or, think you, that order subsisting within yourself is compatible with disorder in the All?" Belief in a Cosmos, not in a Chaos, is an intellectual, and still more, a moral necessity; a man can no more deny it than he can deny his own nature; for he is the child of the universe; all things that are in it are in him and *vice versa*. If we would understand the universe, we must understand ourselves, for we are a picture of the world-order.

The moral implication of these teachings is obvious. Morality is rooted in the universe, and our perfection lies in co-operating actively with the purposes of the world-order. It is this commingling of all things with one another, perceived by the Stoics, and insisted on in Theosophy, that is the key to all the problems of Karma. And the world-order is produced and maintained by the bringing forth, or the unfolding and manifesting in ever higher forms, of that which is within. This is the true meaning of evolution. Man's freedom consists in inner determination, in a recognition and actualization of what in esoteric philosophy is called his *swabhâva*, if rightly followed and allowed its proper course in harmony with the purpose or *swabhâva* of the universe. And so Marcus Aurelius, apostrophizing the universal world-order, says, "What is pleasing to thee is pleasing to me." Dr. de Purucker has much to say about the agreement between the Stoic doctrines, rightly interpreted, and the teachings of Theosophy in *Fundamentals of the Esoteric Philosophy*.

We find Theosophical teachings in all the great religions and philosophies of the world, not indeed so completely as it has been given us to know them, but fragments of them; and often large

portions of them, as we have seen in the ancient Greek philosophies we have been studying; and if we combine them, comparing one philosopher with another, we can see that the truths of the Esoteric Philosophy have always been known to mankind, but always in a more or less veiled form.

Theosophy is all-inclusive. H. P. Blavatsky says:

Men cannot be all 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 godlike qualities and aspirations, with their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also — he who preaches the gospel of good-will, teaches Theosophy.

PREPARATION FOR THEOSOPHIC STUDY*

H. N. STOKES

May 15, 1923

Dear Mr. G——

I was glad to get your letter and apologize for delay in replying. The chief result so far of my enthusiasm for the study of *The Secret Doctrine* — an indirect one, of course — is a broken leg, which has brought confusion to all my undertakings. Let me advise you to shut off your meditations on pralayas when you are crossing a street; else some automobile may teach you a practical lesson on the subject, as it did me. . . .

But to come down to brass tacks, what is the use of all this study and is one really a theosophist in proportion to his familiarity with *The Secret Doctrine*?

Your name is a German one; perhaps you can read the following from Goethe's *Faust*, which presents the matter in a nutshell. It is part of a dialogue between Faust, the philosopher and dreamer, and Wagner, his pupil, a semi-desiccated bookworm, Faust speaking. Lest I be mistaken I append what is perhaps the best, although an inferior, English rendering:

Das Pergament, ist das der heil'ge Bronnen,
Woraus ein Trunk den Durst auf ewig stillt?
Erquickung hast du nicht gewonnen,
Wenn sie dir nicht aus eigner Seele quillt.

*Reprinted from *The O. E. Library Critic*, June, 1923.

(Is parchment, then, the holy fount before thee,
 A draught wherefrom thy thirst forever slakes?
 No true refreshment can restore thee,
 Save what from thine own soul spontaneous breaks.)

I once knew a man who thought he was studying botany — as an avocation, for by vocation he was a chemist, and a noted one — while in reality all he was doing was filling his head with Latin names and pressing and drying and labeling specimens of whose life history, whose evolution, and whose role in the great factory of nature he did know one thing and cared less. This modern Wagner once took me on a fifty mile excursion in Switzerland to find what he claimed was a most interesting plant, a specimen of which he wanted for his herbarium. Arrived at our destination I happened to pluck what was to me one of the most beautiful wild flowers I had ever seen and asked him about it, why it was built as it was, and why it grew in such a lonely spot, seemingly wasting its beauty. "Oh, pooh," he replied, "that's nothing but a common ——— ———," a Latin name which I am glad to have forgotten. Whereupon he espied the plant he was after, plunged into the water without thinking to remove his clothing, and brought out something which looked to me like a decayed spatterdock, but to which he gave a huge Latin name and assured me it was very rare — all he could tell me about it. But he was perfectly happy in having a new specimen for his collection.

Now, I have not the least antipathy to Latin names and herbaria. I admit the value of systematic botany and wish I knew more about it. But I do not desire that knowledge at the expense of other matters. You may have a head large enough to harbor a Latin dictionary, and at the same time to understand and love the things you work with, not as mere "specimens," but as living beings related to all other lives. If you cannot accommodate both, you will do well to trouble yourself less with these details and think more of the greater. The letter killeth; it is the spirit which giveth life. To my mind the despised dandelion is one of the most beautiful of all wild flowers. The very sight of it starts me to thinking on the big problems. What is beauty, for example? why is it that the bright flower appeals to me? We know that the object — one object — of the bright color is to attract insects for the purpose of cross-fertilization. But why are they attracted, otherwise than by the desire to find honey? Why would white do as well, as it often does? Why is it that these insects are themselves not only brilliant, but adorned with the most elaborate and beautiful patterns which cannot be ascribed to protective mimicry? Is it that they have the same power of seeing beauty in each

other, as we have when a beautiful face or voice attracts us? Is this sensing of beauty, either in the insect or ourselves, of sexual origin only, or connected in other ways with race-preservation? Or is it the beginning, in the insect and the flower, of what is more highly developed in us, of a really esthetic trend in nature, which goes far more deeply down to the root of things? Is it not possible that there are more highly developed beings who not only discern beauty where we do, but who even find it where we see only ugliness? May there not be a Power to whom the crocodile, the rhinoceros and the warthog are truly beautiful, and which regards them with something akin to love? Is it not possible that we may best emulate this Power by trying to see the beautiful in all the so-called ugly things in nature, even in those of our fellow men whom we are prompted to despise?

These are some of the thoughts which come to me when I give way to them, and the more I have considered it the more I have become convinced that beneficence, beauty, and most of all, Love, are the ends towards which the universe strives. It may be all wrong, a mere dream, but to my mind it is the only sane solution of the world riddle. I am not giving you anything original; many a writer has hinted at it or stated it fully. But I did not get it out of books; most of all I did not get it out of *The Secret Doctrine* or any other work with a theosophical title. I found it in the poets, in Swinburne (for all his sensuousness), in Browning, in Walt Whitman, in Keats and many another. But, and this is the moral of my citation from Goethe, I could have read these poets *ad infinitum*, and would have been held only by the trivialities, by the narratives, or by the music of the verse, had it not been in myself to do more. To the truth that Love is the end — the end, not a means — of creation, I should have been stone blind and deaf had it not been already in me to perceive it. Let me quote you a few lines from Browning's "Reverie," in *Asolando*, which, by the way, you will not find in any volume of selections, so little is he understood:

Then life is — to wake not sleep,
 Rise and not rest, but press
 From earth's level where blindly creep
 Things perfected, more or less,
 To the heaven's height, far and steep,

Where, amid what strifes and storms
 May wait the adventurous quest,
 Power is Love — transports, transforms
 Who aspired from worst to best,
 Sought the soul's world, spurned the worms'.

When I read those lines, years and years ago, I saw the whole thing at once; because conscious of all that is truly worth while in Theosophy; gained a standpoint which I sorely needed and without which life would not have been worth the going through. But it was hidden in my own soul; it had but to respond; the poet simply evoked what was already there. Deep calls to deep; I knew that I had known it already.

If you cannot get this attitude the study of *The Secret Doctrine* will be the mere study of a "parchment." You must strive for the lofty altitudes where "Power is Love." The study of *The Secret Doctrine* will help you to keep out of the many byways and left-hand paths which a pseudo-occultism would have you follow; it will give you a noble philosophy; it will strengthen and confirm your convictions; it will discipline your mind so that you will not become unduly mushy or sentimental in your ideas, it will help you to be plodding and patient. *But*, you must do other reading if you would not hunt for a needle in a haystack. Get next to the great poets, for they most of all have the inner light, have seen the vision and have been able to express it. Prepare for each reading of *The Secret Doctrine* by a few minutes with one of them. Try to infuse into your studies the spirit I have mentioned. Do not be over-critical of your fellow-students if they appear to be one of the Wagner type; who knows? Don't hide your light — if you have one — under a bushel, but help them to see as you do, as I am sure they expect of you.

And don't forget, . . . that no amount of realization of this, no amount of worshiping at the shrine of celestial beauty, no amount of recognition of the law that "Power is Love," will profit you in the least unless you make them part of your own nature, unless you build them into your daily thoughts and acts. If God loves the ugliest and most venomous beast, and nurtures it, if He loves what we call the sinner, how can you expect to become godlike unless you do the same to all beings, especially to those fellow mortals on whom you look with indifference if not disdain? The light is within you; you must find it there; and equally you must learn to see it in others. That Inner, or Higher, Self is something wonderfully beautiful, and it exists in everyone you meet, however veiled. For wise purposes nature has provided that perhaps once or twice in a lifetime and for a brief period, alas, most of us get such glimpses more or less distinctly; we see through the veil of another soul. This must not be misunderstood. It is commonly ridiculed as an illusion, as self-deception. It is nothing of the kind; it alone is the truth, the permanent; it is our common vision which deceives us. All of goodness and

beauty which you see in another actually exists, and more, you see it because it exists in yourself likewise; else you would be blind to it. I admit that powers which pertain to the buddhic plane must be carefully controlled here. But if you can get and keep this vision, can see the beauty in everyone, free from the fumes which arise from your lower nature and which tend to distort it, free from the selfish idea that you must at the same time possess or control or dominate, seeing that selflessness only gives you the right to it, without being blinded or led into the unreasonable, then you will have gained the most priceless jewel that Theosophy has for you; then, you may safely proceed *ad libitum* with the study of *The Secret Doctrine*; you will never become a Wagner.

Cordially yours,

EDITOR OF THE CRITIC

A SCENE IN KĀMA-LOKA

EDITH L. WYNN

A GRUESOME and realistic scene is given by Charles Dickens in one of his short sketches. He called it 'The Ghost of James Barber,' and whether he thought it true or not, it vividly portrays the after-death state which Theosophists call 'Kāma-loka.'

We are introduced to a group of young naval cadets, lieutenants, and middies, drinking and telling their yarns. One, Jovial Jemmy, was mentioned; and his wretched end — he had been dismissed for intemperance and incompetence — called forth many reminiscences of him, their old boon companion, as one who always went to the best dinners and the best balls, knew the latest dances, and all the popular songs. Upon being asked when he had last seen Jemmy, one of the group, Lieutenant Fid, declared that he had seen his ghost.

"It was this way," he said, "I, like yourself, was nearly ruined by love of amusement and intemperance — when he — or whatever else it might have been — came to my aid."

"Let us hear more," they all cried, begging for the ghost story.

"Well, after a round of excitement and dissipation James Barber died, as you know, of a frightful attack of delirium tremens! I was very ill too, and determined after this to work more and play less, but the day I was passed as lieutenant I went the old rounds and accepted all the invitations I could get. My brain was in a whirl. I reconnoitered the ship, thinking I heard my name called, yet could

see nobody; but leaning over the side I felt something touch me, and looking around quickly I saw — what seemed to be James Barber. 'Don't be frightened,' he said, 'I won't hurt you. I am only an occasional visitor up here.'

"Where shall we land you?' I asked nervously.

"Oh, anywhere. It don't matter. I have got to be out every night and all night, and the nights are plaguey long just now.

"Ferd Fid,' continued the voice, 'you recollect how I used to kill time, singing, drinking, and dancing. Fools like yourself thought I was happy, but I wasn't. And now I am punished fearfully for my sins. What do you think I have got to do every night of my —'

"Well, walk the earth, I suppose,' said I.

"No, no, I am condemned to rush about from one evening party and public house to another. At the former I am bound to dance all the quadrilles with clumsy partners and then eat stale pastry and tough poultry; no sooner let off there than I am bound to go to some cellar and listen to them singing their songs. Then I must smoke a dozen cigars, knowing what they are made of now — the whole to end each night with unlimited brandy, and eternal intoxication.

"Oh F. F., be warned! Take my advice; keep up your good resolutions and don't do it again. Don't exchange wholesome amusements for debauchery, health for disease and — promise me — nay you must swear.'

"And thus the ghost, picturing his own agony, filled me with such horror for the old life of indulgence that I vowed to him that I would change my ways. And the ghost disappeared."

Truly thus teaches Theosophy the ancient truth, that *man will be still himself* after he has discarded the body, and will suffer all the lower desires that he has encouraged while in it.

This story gives only one aspect of the states after death; but there are many. The lowest is hell indeed: for who can imagine worse horrors than those endured by the vicious criminal and the suicide, revolving continually in their own minds the thoughts and deeds of their lives on earth.

But Kâma-loka is also a purgatory, for as these lower passions are exhausted the soul is freed to pass on to higher states. All that has been good and beautiful and true in man finds its fruition in the state of Devachan or the Heaven-world. There we are healed of all our sufferings, and in perfect bliss and peace we rest until the hour strikes for our return to the scenes of earth-life.

A LETTER FROM DR. DE PURUCKER

[The subjoined letter is one written by Dr. de Purucker to a correspondent who is also an F. T. S., concerning the doctrine of Karman, and explains itself. The name of the correspondent is intentionally omitted for the reason that it is just possible this correspondent might not like to have his name appear, and also because the correspondent's letter on the subject, written to the Leader, contains private matter to a certain extent which would seem to call for its omission here.—Eps.]

24th July, 1936.

Dear Brother:

Your undated letter — but postmarked “Jul 20,” 1936,— reached me this morning; and naturally I gave to it the attention and thoughtful consideration which it struck me its contents well merited. You are dead right in calling me “a busy man,” for, as a matter of fact, my official duties and other routine-work have been increasing since I assumed office so greatly that at the present time I am literally driven to find time to take care of the many things that come under my hand. Therefore, please forgive me for this present letter which may seem to you rather inadequate. I simply cannot find time for a longer chat with you.

I turn immediately and without preliminaries to what seems to be the gist of your very brotherly and kind communication to me; but first let me say straight from my heart to yours, that there is not the slightest need of asking my pardon for your “bluntness,” nor for your straightforward speech. There is nothing in the world that I respect so highly in a man as intellectual honesty; and if this be coupled with spiritual discernment, I do my best to make such a man my brother, attempting to establish between us bonds that will withstand foolish human folly. How could I, as a Theosophist, and a Theosophical Leader to boot, object to a man's writing to me the convictions of his heart, and on any subject whatsoever, as you do in this letter to me, on the matter of that perhaps most difficult of all our Theosophical tenets, Karman? We might call this wondrous doctrine a hundred-faceted truth, and a hundred men will see, each one, a facet; and in the dazzling brilliance emanating from the source of illumination, be blind to the existence of the other ninety-nine facets, and hear nevertheless of the existence of the other ninety-nine opinions about karman, and perhaps look upon these other ninety-nine opinions as fallacious or “pernicious,” as you qualify my understanding of karman, and my teachings on it.

Now, I fully agree with you that outside of the difficulty of a fully rounded understanding of the doctrine of karman, it has a most especial application to the human life of us men, and therefore has not merely a metaphysical significance, but a very important, a highly important, moral and ethical one.

First, let me disabuse your good and brotherly mind of the fallacy which it is evident you cherish regarding my teaching about karman, which, if I understand you, you seem to think "inculcates unconscious fatalism." In this you are utterly wrong. My understanding of this wondrous doctrine runs diametrically counter to such a conception; for to me karman is the only doctrine which will logically destroy the theory which the West calls Fatalism — whether unconscious, or conscious and explicitly taught. However, here is no place to labor this point, for if you are interested in my conception or teaching of karman, you have but to consult my many books, lectures, and various statements on the subject, and — not making the mistake of taking one statement as the key to all other statements, but taking them all together, you will be able to get a synthetic view of what I mean to say about it when I write about it.

That people should misunderstand the doctrine of karman, and that many should have many differing views about it, is not only to be expected, but in my judgment is one of the very best possible things that could happen in the T. S., for it does away with the dogmatic attitude; it leads us to have charity for the opinions or convictions of others; it introduces freshness and variety of thought in our intercommunications of ideas; and above everything else perhaps it brings about that healthy respect for the convictions of others which can never be obtained by shallow, superficial, and often unconsciously hypocritical adherence to others' opinions merely in order to attain surface unanimity.

I do hope you understand what I have in mind, for what I have in mind is exactly, and word for word, and sentence for sentence, what H. P. B. so nobly wrote in her first message to the American Theosophists in 1888, and which, although I doubt not you know it well, I venture to quote here: "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.”

Now these words grandly say what I myself feel and believe; and I repeat once more, as I have said a thousand times if once, that one of my first duties is to keep the platform of the T. S. free and open, exactly as H. P. B., our grand first Teacher, gave it to us as one of our most sacred heritages. This does not mean that the platform of the T. S. should be thrown open to every lunatic or crank or self-seeking place-hunter who wants to air his views, usually for selfish and often for obliquely ethical reasons, for this would be sheer folly, and would at the best make of the platform of the T. S. a mere debating ground of amiable and superficially-minded people, and at the worst cause the T. S. to degenerate into a mere forum so to speak devoted to the airing of opinions of often aggressive and possibly selfish individuals, and a losing of the inner Light and of our first purpose in the T. S., which is the giving of the blessed God-Wisdom of the archaic ages to the hungering hearts of men and women.

In my judgment, the T. S. platform should be devoted to Theosophy, and Theosophy alone, first, last, in between, and all the time; but just because of this reason, I believe in healthy divergencies of opinion, and the right of every true Theosophist, or indeed of any F. T. S., whatever his private convictions or opinions on Theosophical doctrines may be, to have at least his ‘day in court,’ as the lawyers say — which does not mean that liberty should degenerate into license, and that the free and full expression of one’s inner convictions should degenerate into argumentative and fruitless controversy. This last I am irrevocably opposed to; and I try to set the example myself in never answering attacks made upon me, in invariably refusing to enter into controversial discussions or argumentative exchanges of opinion, or wordy quarrels; for these are not only ‘pernicious,’ but waste time, misuse energy which is so badly needed for our Theosophical work among men, and indeed in their worst aspects often make Theosophists ridiculous in the sight of normal men and women who are looking for truth, but who know enough of the world and its follies to sheer away in disgust from stormy or argumentative and therefore always fruitless controversial proposition and answer followed by reply and rejoinder succeeded by surrejoinder, etc., etc.

The world is not interested in the differences of opinions as among Theosophists, and it is our duty to give them the Theosophical teachings; but it is equally as right for us Theosophists to preserve a free and open platform as among ourselves, so that we shall have a

free and honorable exchange of opinions. Thus X is convinced that his understanding of a doctrine Y is correct; I say, let X freely and fearlessly but always courteously state his convictions, verbally or in writing; if they differ from the convictions of Z, then give Z the same right; but once that Z and X have each had his chance to point out each one's understanding of the doctrine Y, and when each has thus had his say, let him be modest and decent and drop the matter; for if carried into a controversy, it would simply result in both X and Z being firmly convinced that the other is a fool or nearly so, or teaches a pernicious doctrine or an evil one, and neither will convince the other, and the world will laugh at us as a lot of squabbling, quarreling cranks. "See how these Christians love one another!"

It is the foregoing general reasons, which I do not think I have ever written before to any single individual, or, indeed, to any group of individuals, which will show to you why I adjudge it both unwise and untimely, as well as contrary to my own convictions, to enter into a controversy on any point of Theosophical teaching, or on any point of fact whatsoever, with anybody whatsoever. My teachings are before the world; let them stand as stated; from time to time I may enlarge them or clarify them; let others accept them or reject them, as these others think well. If some one else likes to write or say his opinion about a Theosophical doctrine such as Karman, let him state it, and then, yield the platform to some other F. T. S., who may be much more interested in some other aspect of Theosophy than he is in the one that might interest me or you or X or Z.

I have absolutely no faith whatsoever in controversial argumentations; I think they are mischievous in the last degree. What we want and need, and should cultivate, is independence of thought, independence of judgment, healthy divergencies of conviction and of opinion, and retain a free platform for their expression; but should never allow a platform to be the field of wordy argumentation or the bandying of arguments about this, that, or some other facet of teaching which X or Z or A or B may foolishly flatter himself he knows better than some other man. Let each man state his conviction, and then leave the field open to some other man who will then have his chance to give his opinion about some other doctrine which may interest him more greatly.

I do hope you understand this. As long as I live, I think I can safely say I shall never be drawn into any controversy, although always willing, as I am at the present moment in writing to you, to state my opinion about things; if you don't like it, drop it, for that is your undoubted right; and I believe that it is by thus learning

respect for each other's healthy divergencies of feeling and opinion that the T. S. as H. P. B. gave it to us will be best preserved into the future, and do its finest and highest work among men.

Never think for a moment that you would ever be ostracized in our T. S., or judged unkindly or wrongly or meanly, because you at any time may express an honest conviction in the courtesy which I know to be an innate attribute of your character. This is your undoubted right in the T. S., and anyone who would call your opinions 'heretical' or a 'heresy' would be looked upon by me as acting or speaking in an untheosophical manner.

By the way, wouldn't you like to write an article on karman, giving your opinions about it, which we could print in our THEOSOPHICAL FORUM? I think it might be interesting, and, in fact, I am sure it would be. It is quite possible that it might evoke some other F. T. S.'s opinion about karman, which we would also print, and possibly a third; but if there were ever the first sign of such a healthy exchange of fine divergencies of conviction verging into a controversy, then I should feel it my duty to suggest to our editors to devote the space given to karman to something else of equal importance in a way. This is following H. P. B.'s tradition.

Now, for heaven's sake, get any foolish little bee that may be buzzing around in your bonnet that we of Point Loma dislike healthy divergencies of opinion — get such a bee out of your bonnet and kick it over the North Pole. What I do like is healthy divergencies of opinion, courteously, candidly, expressed, orally or written. But I will not tolerate any more of the abominable, often insulting, usually bigoted, windy controversies that have so often disgraced the different Theosophical Societies since H. P. B.'s days. I believe in freedom of conscience, in freedom of speech, and in H. P. B.'s principles — "healthy divergencies of opinion," for this saves us from orthodoxy, "its other ugly features notwithstanding."

Bless you for the good work you have been striving so hard to do for fraternization. It has my deepest sympathy as long as it remains work for fraternization; but should it ever degenerate into mawkish sentimentalism or superficial friendliness covering a mass of festering and ignominious hatreds, I will wash my hands of it. The fraternization-movement was started in a very sincere attempt to bring Theosophists of different Theosophical Societies together, in order that they might know each other somewhat better, and learn to respect the good points that each group of individuals holds *as individuals*, and also so that we might openly and publicly and honorably and sincerely profess our common alliance on those points of

the teaching of the Masters and of H. P. B. which we all accept. Is not this but another instance of putting into action H. P. B.'s clarion call for the retention of healthy divergencies of opinion so as to prevent orthodoxy?

The best of good wishes to you.

I am, as always, my dear Brother,

Fraternally and faithfully yours,

G. DE PURUCKER.

PS. I have just got word from Clapp that he has been corresponding with you about the matter of Karman. As I think it would interest him to hear what I have written to you, I am sending to him a copy of this my letter to you, as it does not seem to be private. I hope you will agree with me that I have not done wrong, as there seems to be no violation of any confidence whatsoever.—G. DE P.

LATER. After writing all the above, I felt I must add just a few lines, expressing my emphatic agreement with your good self in the matter of the common need of all Theosophical Societies, our own dear T. S. included, of a fuller and more adequate preparation of and presentation of *elementary* Theosophy to the public—to the world. This is one thing upon which I have been hammering ever since I took office, and it is extraordinary how difficult it is to find capable presenters of elementary Theosophical teaching. Scholars in Theosophy abound, profound students are everywhere; but those who are capable of stating Theosophy to the public simply and attractively seem very few, and yet it is our greatest common need, I do believe. I am constantly talking of this. —G. DE P.

“THE ESOTERIC TRADITION”: by G. de Purucker*

KENNETH MORRIS, D. LITT.

“It will inspire with high moral ideals. . . . A superb work. . . .”

—Dr. H. N. Stokes in *The O. E. Library Critic*, Feb., 1936

THIS, from the Jupiter Tonans of Theosophical Criticism, is far from honestly quoted; but one incurs the karma of one's cheating gladly for the sake of holding a mirror up to Nature. It is what anyone can do with the writings of anyone; and what is very commonly done with the writings of G. de Purucker; and, in order to belabor him, with the writings of H. P. Blavatsky. Only not in the kindly spirit used here. You just choose what context to leave

*Reprinted from *Y Fforwm Theosoffaid*, Cardiff, Wales, May, 1936.

out. The results are often amazing. Praise comes gracefully only from a superior; and it is not Y Ff. Th's business to praise *The Esoteric Tradition* or its author. Books live by their merits; not by what is said about them. Indeed, it is a good omen for a great book to be heralded with abuse; one reads Dr. Stokes's review not without satisfaction. What Dr. de Purucker hates is a glib "acceptance" of his teachings which shows that his teachings have not done their work of stirring, deepening and illuminating minds. H. P. B., too, spent laborious days trying to make her writings fool-proof against the shallow manufacturers of dogma. Quite early in the Path towards Discipleship the feeling has taken possession of a man's soul, *Perish my name, my reputation, me — Let Truth stand!* — without having attained to that, none could give help to any man. So mud may be thrown at Dr. de Purucker, as it was at his predecessors; bless you, he expects that, and has no time to notice it anyway. But Y Ff. Th., spiritually speaking, hails from the Great State of Missouri: a voice crying in the wilderness, *You gotta show me!* Fain would it get between some of that mud and its target; intercept it, secure it, and subject it to chemical analysis! One has really to thank Dr. Stokes, whose review is in a way impersonal and voices mainly what good old "they" are supposed to say, for arranging the mud conveniently for the analyst.

Did G. de P. Imagine the Teachings?

There is not a scrap of evidence, we are told, that what is new in *The Esoteric Tradition* was not made out of whole cloth by Dr. de Purucker. The same charge was made against H. P. B. in her time; *her* answer was, that to have imagined the teachings in *The Secret Doctrine* she would have needed to be about ten Mahâtmas rolled into one; one really does not know that Dr. de Purucker could think of a better one. But what is the meaning of this very human cry for evidence of authority? Let us get to the root of that. . . What we fear to be or to become is Men. There is a thing called *Manas*, mind, supposed to exist in men but not in the brutes. It is the faculty wherewith we ought to *think*. But do we? Any old umbrella is good enough to put between our heads and manas, lest disturbing influences from it should descend and drench us. But these jiggetty little personal brainminds of ours, children of the manas, have in the course of their evolution to become manases themselves: able to think, reason, grapple with the meanings of the universe and life. We have to become Men, using mind grandly. All the churches, creeds and dogmas in the world are defences raised

against the onslaughts of manas; and it doesn't matter whether the creeds are religious or scientific. The lower reaches of science are just as dogmatic and thought-stopping as the lower reaches of religion; and the higher reaches used to be. But Theosophy comes like the Mānasaputras of old to light the fires of mind in men. That was why H. P. B., Judge, and Katherine Tingley wrote and taught; and that is why G. de P. writes and teaches.

Manas — or Authority?

If the ideas and teachings called Theosophy are to have the effect on men they were designed to have, it is clear that not an item among them could be enforced by or gain weight from authority. A man, to have his manas awakened, must examine these teachings and judge them on their own merits. What concerns him is to ask, not Who said so?, but Do they inspire me with high moral ideals, perceived by me to be such? Do they answer the demands of the highest reasoning I can exercise? Can I so exert my thinking faculty that it will expand into the shape of these teachings? — If the answer is yes, then they are doing their work on him, awakening his manas, aiding his evolution. The only possible "evidence" for the authority of any teachings would be, the teacher's say-so, which should carry no weight, or you would be accepting the notions of — a lot of people Dr. Stokes objects to; and, the nature of the teachings themselves.

It is complained that there is no clear statement as to the source of the teachings in *The Esoteric Tradition*. Is it expected that Dr. de Purucker will preface all his books with the statement, "I am the chela of such and such a Master, and this is what I have been taught and am now commissioned to give out to the world"? But what if his choice is between backing his teachings with authority and having them do their work, thought out and understood in themselves and for their own sake? The introductory phrase he uses is, *The Esoteric Tradition is* —. Look into that and you see that it means, 'Thus was it handed on to me,' 'Thus have I been taught': *Iti mayâ srutam* in the Sanskrit — the phrase used in the Esoteric Schools of the East. Dr. de Purucker's phrase introduces the teachings impersonally, yet tells the whole tale to one who looks beneath the surface. If there is a form that could serve his purpose better, one cannot guess what it might be. — Then the sweet charge is made that Point Loma members "have to" accept G. de P.'s teachings without thought or question — bolt the lot unmasticated. Marry come up! The teachings themselves would show who a Theosophist's Teacher really and ultimately is: his own Inner Self. You may hear

or read the highest revelation from highest heaven, but unless that one within you assents, you don't believe. And this is true of every variety of teaching on earth, from the U. L. T.'s to the Pentecostal League's: those who believe do so because what they believe in answers the demands of what they can get of the teacher within, what they have evolved forth of that one.

No doubt Point Loma Theosophists have received *The Esoteric Tradition* with enthusiasm; but why? You will answer according to the principles of your own nature. If you are one that must have his beliefs from a pope, or based on mere outside, material evidence, you will talk about 'blind faith' and suchlike tommyrotics. But that is not the only possible answer; and it is the least noble answer possible. Nobler, and actually the true ones, would be such answers as, Because it inspires with high moral ideals, and Because those points of teaching which G. de P. gives and which H. P. B. did not are so highly reasonable in themselves that we should find it extremely difficult not to believe them true.

Where to Begin

Why on earth should it be supposed that H. P. B. gave out all she knew? Time and again she contradicts the idea. Good lord, when you are painting a picture, don't you begin by making sketches; don't you rough in the outlines then, and gradually work on towards the stage when you can paint the details? When you are building a temple, don't you begin with the architects' plans and drawings? Do you really place the weathercock and lay the foundations all at once? Do you teach kindergarten children the differential calculus? At least the Masters of Wisdom, in giving out this Infinite Philosophy of Theirs, are guilty of no such folly; but begin at the beginning, and the broad outlines and rudiments; then giving time for these to be digested; and enouncing more as the need and possibility arose. Does anyone think the whole of Theosophy has been given out? Or that even the highest of the Masters regards himself as other than a beginner on the endless Road of Learning? Are we not to grow?

The Teachings Themselves

Our fool brainminds are things that crave the comfort of a roof over them, and walls as close around as may be. They are ego-centric, nation-centric, creed- and sect-centric; and funk the contemplation of boundless space and eternal duration. We want things to have begun as recently as possible, and to have an end of worries

and responsibilities when we die. Personality hugs itself and dreads the impersonal; a little limited thing, it wants a universe that is little and limited. H. P. B., in view of this general phobia, took things only as far as to the end of a solar or a galactic manvantara and Nirvâna gained by the now human hosts of souls; and no further. It was something to set mind and imagination working; vast compared with anything we had thought of before; and it never is any use to try to waken people with a blow that would stun them. Manvantara and pralaya, period of universal activity and period of universal rest, were, she intimated, of equal duration: as many billions of aeons to the one, so many billions of aeons to the other. But now watch this: in the pralaya "time was not." But how could a pralaya in which time was not be equal in time of duration to the cosmic life-cycle that preceded it, in which time was: nonexistence with existence? Who, outside the Boundless, kept the clock wound up and tore off the sheets of the calendar, that he might know when to waken the Boundless at manvantara dawn? In the Boundless time was not; but in this fellow's office outside the Boundless the clocks were kept going, believe me! — Smart Alecks here and there had excuse to rise and cry, Shows all that's the bunk!

The truth is we had not carried our thought to the horizon beyond H. P. B.'s teachings; considering not only what she wrote, but what it implied. Then came Dr. de Purucker and took us right up to what was the horizon when H. P. B. left us, and showed us a new horizon beyond. Some of us accepted his teaching, as we had accepted hers long since, because the moment it was enounced, its truth seemed obvious; we asked ourselves, Why haven't I thought of that before? That, then, was how it could be said that pralayas lasted as long as the manvantaras they followed. Time was not for the hosts of entities in Nirvâna while their home universe was in pralaya; but a couple of hundred lightyears or so away in space was another universe in full swing of its manvantara, in which there was plenty of time by which the pralaya of the other might be measured. There is always somewhere the time we measure with our clocks. So, H. P. B., your teachings did not after all lead to a dead end and absurdity! But to think you did not know! . . .

Contemplation of the Infinite has a depersonalizing effect on the mind; so that G. de P.'s teachings, which are reasonable in themselves and illumine H. P. B.'s, also aid a man's evolution towards Impersonality. But bless your heart, you don't have to believe in them if you don't want to! It's entirely up to you. If any brother wishes to think that duration began one fine day in March, B. C.

10,000, and will end on a wet October evening in A. D. 10,000, he may; but he won't get much growth of faculty out of it. So too, if anyone wants to, he may believe that at the end of space there is a ten-foot wall topped with broken bottles, and beyond that nothing at all — not even more space. There are things no one can imagine unless he has no imagination at all; and these are among the number. Their opposites seem to be things which should be obvious, but which no one did imagine till Dr. de Purucker gave them out.

There has been a deal of loose thinking on this Infinity business. Ten miles this side of the end of space is a point you could never reach, because there is no end of space. "Infinite," "almost Infinite," "half a dozen less than Infinite," and "a billion quintillions less than Infinite" are synonymous terms; because the point of infinity you are measuring from, however swiftly you may approach it, is always as far away as it was before. When H. P. B. says "an almost infinite number of monads," and G. de P., "an infinite number of monads," they have said exactly the same thing. Put 'infinity' at a thousand miles away, and 'almost infinity' at 990; well, when you have traveled the thousand, 'infinity' is still a thousand miles ahead of you, and 'almost infinity' is still 990; and they will be forever and ever. You could no more come up with the one than with the other. How infinite space could be made up of less than an infinite number of monads, Y Ff. Th. is to learn. But what a fuss has been made, odd times, over G. de P.'s 'infinite' and its supposed contradiction of H. P. B.'s 'almost infinite'! When all H. P. B. put in the 'almost' for was to soften things for phobia-ridden minds. It did not sound so appalling. . . .

That Final 'N'

What dovescotes Dr. de Purucker fluttered when he took to spelling old familiar *karma* with a final 'n'! How many went to work earnestly with the hope that they might "shatter him to bits and then Re-mould him nearer to their hearts' desire"! — It would appear to be a case of the rights of Sanskrit *versus* the rights of English. Y Ff. Th., being only concerned with the rights of Welsh, sees the thing from a different angle altogether. Here is a straw to show the wind's direction; a little "n" to test your discrimination between essentials and non-essentials — and how far you have learnt toleration. What matters is not how it is spelt, but that it should be a living fact to you, and not a dead dogma: a source of love, hope and courage, and not a phrase you repeat and repeat and never think upon at all. Any harmless thing that makes a rut less easy

to get into and tends to keep the moulds of one's mind unfossilized is to the good. Oh, one sees a value in that final "n," quite apart from the compliment to Sanskrit!

"Unmerited Suffering"

To jolt you into thinking, too, H. P. B., having spoken of Karma as an "infallible Law" of "absolute justice"—words which surely mean something—goes on to refer to "unmerited suffering." It sounds like a contradiction, but *is* a paradox; the explanation is simple and easy, but you must think it out for yourself, and not fall into creeds and parrot-talk. G. de P., in saying that every effect has its precedent cause, has *not* contradicted H. P. B. with her infallible law of absolute justice. Who will may see in Karma a hit-or-miss affair, law and chance playing catch-as-catch-can through a bewildered universe; but H. P. B. and G. de P. and common sense are for a majestic order of things, justice absolute and infallible; and so would we be if we would think. The other view may be a stage on the road towards Thought, and is certainly highly gymnastic; but manas had little part in the fathering of it, it would seem.

The Style is the Man

A little word on Dr. de Purucker's literary style, which comes in for much fustigation. Every sentence in the two big volumes, every clause, is constructed with infinite care and patience to make it fool-proof against rendering false impressions. It is a style suitable for a source-book, a permanent record of important ideas; and that, and not a detective yarn, Lamb's essay, or lyric poem, is what the book is. Yes, the style is the man: infinite care, infinite patience, in rendering the message exactly. A *Hawdd ddweyd un-ar-bymtheg* to his critics!

WE ARE SEVEN

How Complicated! Or — is it?

MARION BUSTIN

B — When a person dies, do you think that all parts, body and mind and soul and all, die?

W — I think that my soul does not die.

B — What part of us *is* the soul? Have you any good reason to feel that you have a soul? Would it be the mind?

W — Not the mind. Very heartless, cruel men have often keen minds. I do not know what the soul is, but I am sure that I have one.

B — A soul would be a very spiritual thing, so perhaps we cannot expect to understand just what it is. But do you suppose that when we have beautiful, inspiring thoughts, it is the soul that gives them to us?

W — I believe that. And I think when intuition helps us, that that may be a message from the soul. And the voice of my conscience might be the voice of my soul.

B — We agree that we have a body that dies, and another very fine part of us that, we are both convinced, lives *after* the body dies. Let us consider the body, that is so fearfully and wonderfully made. Here is something that puzzles the scientists. Why is it that if the finger, say, is burned, as it heals it takes again the very same form that it had at first? Henry Ford, they say, experimented, deliberately burning his finger badly, and proved for himself that the same finger-prints formed again.

W — Yes, I have read about criminals trying to destroy their finger-prints by burning, and after all the suffering the same prints grew again.

B — But why? How could that be?

W — I don't see why it *should* be. It is a very wonderful thing.

B — The Ancient Records, the Wisdom that the ancients possessed, have an explanation for it, and modern scientists are slowly beginning to arrive at the same conclusion, for there must be some *reason*. I always like to know reasons. That is one of the fascinating things about Theosophy — it tells you *why*. Would you like to know what the Ancient Records say?

W — Yes, very much indeed.

B — They remind us of the fact that besides matter, besides the things that we can see and feel, there is a whole world that is all around us and of which we are only dimly aware. Electricity, for instance, belongs to that world. And scientists acknowledge such a world when they say that Space is filled with the mysterious ether, and that it is not only in Space, but in our bodies, in and through everything.

W — Would magnetism and the force of gravity lie in that unseen world, too?

B — Yes, ever so many things closely interwoven with our everyday lives. Even we have a body of this so-called ether.

W — A body!

B — So the Ancient Wisdom says. This unseen body is just the same shape as our physical body, finger-prints and all. Fire does

not destroy this etheric body, so Ford's finger-prints grew in again 'around,' and exactly matching, the unseen ones.

W — An unseen body that fire cannot destroy! Is that why a person who has lost an arm sometimes feels as though he still has it, even seems to be able to move it?

B — Yes, the Ancient Wisdom tells a great deal that is interesting about this unseen body, the body on which the physical body is modeled. So we have a model-body, a physical body, a soul, a mind; we seem to be complicated, because we have emotions or desires, too; that makes five parts, doesn't it? Then there is electricity. Are you convinced that there is electricity in the body?

W — Of course, I often find it when combing my hair.

B — Electricity, or call it vitality, or energy, or life — that makes how many parts for each of us complicated beings?

W — Wait until I get a pencil. I am going to write that down, it is so interesting: physical body, model-body, soul, mind, emotions or desires, electricity or life. Why, that makes six! Who would think that there are so many parts of us! And yet there is practically no new thought here, and it really does not sound so very complicated! But it certainly is a new way of thinking about it!

B — And one more. 'God' or the great being in whom we live and move and have our being, made us out of himself; our 'soul,' a little bit or ray of the Great Being himself, is always in direct contact with this Great Being, which is itself our seventh part. Now you see a reason why the ancient world said that seven is a sacred number.

W — How very beautiful — although what you just said does not mean much to me.

B — No. Let it rest in your mind awhile. We are all, in our highest part, in direct contact with Divinity Itself, and thus are all capable of developing great spiritual power.

W — Tell me how.

B — Since this is true of all normal persons, think with what respect we should look upon everyone we meet; for all have a wonderful power locked up in themselves, which would begin to be revealed as soon as they found and began to use the key.

W — And is Brotherhood the key?

B — Yes, unselfish service for mankind.

W — But the seven: tell me the right order. One — physical body; two — model-body; then what?

B — Three — vitality or life; four — the emotions and desires.

W — Three — life or electricity; I shall call it electricity, it seems to mean more to me; four — the emotions; five — the mind?

B — You know the Sanskrit word for 'mind' — *manas*.

W — Oh yes. *Manas*, meaning 'mind,' from the Sanskrit verb of which I am so fond: the verb, *man*, meaning 'to think.'

B — Six — the soul; seven — the Great Being that made us. You have had the Sanskrit word for that too, *Ātman*.

W — Seven — *Ātman*. I am going to learn these, and then you shall tell me more about each one, and the Sanskrit names for them.

B — If you gain some understanding of those seven, you will have taken a great leap right into the heart of Real Knowledge.

THEOSOPHICAL NOTEBOOK

WHAT ATTRACTED ME TO THEOSOPHY?

(From the Sydney, Australia, Theosophical Study Class)

LOOKING back many years, I find it hard to say exactly what attracted me to Theosophy, but I can very easily tell what has kept me attracted. The teaching of Reincarnation was one of the first things. I remember as a child of eight or thereabouts, thinking what a lovely thing it would be if we could come back and start from where we left off. I had probably been naughty and felt it was a hopeless task to be as good as I wanted to be, and it flashed across my mind that we could, if given more chances, *learn* to be good!

In my early childhood I was a regular attendant at the Methodist Sunday School. In the country we had mostly uneducated Sunday School Superintendents, and the heaven and hell of angels and eternal fires respectively were dinned into our young minds. Even so young I realized how hard it was to do all the good things and not to do the naughty things, and the idea of Reincarnation to my childish mind was *reasonable!* How much more does it seem so now, with the knowledge of the teaching of Karman. How different every apparent trouble appears when we consider it as an adjustment: within it an opportunity and a lesson, if we will see it! *We are our own karman.*

It is the sweet reasonableness of the teachings of Theosophy that has kept me wanting to follow them still further. These teachings alter the whole aspect of our lives. It is as if we looked at things from a brighter viewpoint; we see them as a whole, connected and illuminated with a brighter light. We understand more, and so much

is clearer that we have faith that those things which we do not see so well will also become clear as we climb a little higher.

— ADA BARDSLEY

WHAT attracts me about Theosophy? Simply the fact that it is a straightforward ancient Religion or Philosophy that has been known throughout the ages in many countries. It is no new-fangled teaching or belief that sprang up in a night, that attracts for a time and soon leaves one floundering again. No! It is changeless, and gives one a clear and fuller insight into life and its problems, giving satisfactory answers to many questions.

Through Theosophy one learns the simple truths of life; it helps one to understand himself and the 'other man.' It is free from dogmas. It is not a matter of 'burning fire' when one passes on, but "Whatever a man soweth, that shall he also reap"; and we must all do our own reaping. This is what I find so attractive about Theosophy — its fairness: each man has to account to himself for his own actions, and to no other person, whether seen or unseen. — ETHNE HINCHEY

IF we were to write one word embracing all that drew us to Theosophy, that word would be Justice. There is a wonderfully clarifying element in absolute Justice that commands attention. It holds the truth; it deals impersonally, compassionately, with every man. We find it in all the teachings of Theosophy: Reincarnation, Karman, the Doctrine of Cycles, the Brotherhood of Man — all these drew us to Theosophy. Likewise the object drew us: To make Theosophy a living power in our lives; to spread it, and that is to live it; to go about our daily work in such a manner as will prove the inner working of a spiritual power; and to know that we can become channels through which love and peace can flow out to help and heal the sore and sad hearts who have not yet found their way to the source of true living.

The life of a Theosophist is a very busy one: no idle moments; no time to 'kill'; hardly enough time for doing all there is to be done. From the standpoint of Theosophy, life itself becomes attractive, and those duties which at times have been dull and uninteresting take on a new and lovely aspect when laid upon the Altar of the Supreme, without thought of result or return.

— KATE NIXON

THIS is rather a difficult question to answer as there is so much to be considered, but I would name the teachings of Reincarnation and Karman, because believing in them has meant so much to me.

Theosophy teaches that nothing happens by chance; that all is part of a well-ordered whole; and that each and every one of us has played his part, is playing it now, and will go on playing it in future incarnations. We are our own masters, and we make or mar our own lives. If we fail now and then, there is always another chance. This, I think, is a very comforting truth. To those who truly believe and practise the teachings of Theosophy there can be no injustice, bringing in its train that terrible destroyer, self-pity. If we believe that perfect justice rules the world, we gain strength to fight the troubles which we know *we have made ourselves*, and to rise above them.

— ENID I. HINCHEY

WHEN I was young I often wondered 'Why?' Why was the world made? Why was I here? What was the purpose of it all? But I could never find an answer. No one seemed to know. And yet I thought there *must* be a reason for it all, and an explanation, if one could but find it. Then, in my early twenties, a friend put one of the first Theosophical books, written in the 'eighties,' into my hands, and as a lightning flash, the realization came: 'Here is the *truth*.' From that time on I have never wavered from the firm conviction that in Theosophy alone can one find the explanation of life, and solve the many problems that beset us.

Since those years, now far ago, much wider and deeper explanations have been given. Year after year the veil has been lifted a little more, for those who earnestly wish to know the Truth. All our Teachers have shown us different aspects of the truth. As we know, we must learn the alphabet before we can spell, and so on, step by step, ever rising in the scale of knowledge. Katherine Tingley gave us a great key: to think of Theosophy as *a life to be lived rather than a body of teachings*. Teachings about Nature, the formation of worlds, the why and wherefore of the glorious sun and beautiful stars — we are apt to look upon these as something apart from ourselves and our daily lives. This is quite a mistake. We need to live a Theosophic life to understand Theosophy, and the more one studies Theosophy the more this truth becomes a reality.

— EMILY I. WILLANS



A TRUE seer is always a poet, and a poet can never be a true one — unless he is in perfect unity with occult nature, — "a creator by right of his spiritual revelation" as the great Danish poet expresses it. . . .

— K. H., *Letters from the Masters of the Wisdom*, p. 161

"PICTURES ON THE SCREEN OF TIME"

A Brief Outline of the History of the Theosophical Society

ELISABETH WHITNEY

1885-91 — Third Series: Helena Petrovna Blavatsky in Europe

THE REVIVAL OF THE ESOTERIC PHILOSOPHY —

"THE SECRET DOCTRINE"

THE pictures of H. P. B. in Europe center around *The Secret Doctrine*. We see her first in Naples and Switzerland, then in Würzburg. Later she goes to Ostend, then to London where at the close of 1888 *The Secret Doctrine* is published five years after the first plans were outlined in 1883 in India.

OUR FIRST PICTURE

1885 We see H. P. B. leaving India desperately ill. She goes to **April** Naples for several months, living in entire seclusion. While there she put in preliminary order her materials for *The Secret Doctrine*.

Reference: *The Path*, Vol. X, pp. 107-8, 'Letters of H. P. Blavatsky.'

July 23 In a letter to Mrs. Sinnett from Torre Del Greco, Naples, H. P. B. describes "An Hour of Revelation" during the crisis of an illness just before leaving India:

. . . when Master, before exacting from me a certain promise, revealed to me things that He thought I ought to know, before pledging my word to Him for the work He *asked me* (not *ordered* as He had a right to) to do. . . . Human nature I saw in all its hideousness in that short hour, when I felt one of Master's hands upon *my heart*, *forbidding it cease beating*, and saw the other calling out *sweet future* before me. With all that, when He had shown me *all, all*, and asked "Are you willing?" — I said "Yes," and thus signed my wretched doom, for *the sake of the few who were entitled to His thanks*. . . . Death was so welcome at that hour, rest so needed, so desired; life like the one that stared me in the face, and that is realised now — so miserable; yet how could I say *No* to Him who wanted me to live! But all this is perhaps incomprehensible to you, though I do hope it is not quite so.

In this same letter H. P. B. speaks of going to Würzburg:

. . . I like Würzburg. It is near Heidelberg, and Nürnberg, and all the centres one of the Masters lived in, and it is He who advised my Master to send me

there. . . . From Elberfeld it is not very far, less than a day's journey, I believe. Then I shall live, at my Master's bidding and pleasure, or rather vegetate during day and live *only* during night, and write for the rest of my (un)natural life.

Reference: *Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 105-6.

PICTURES AT WÜRZBURG — JULY 1885 TO MAY 1886

We next see H. P. B. writing to her sister:

. . . I am sitting quietly in Würzburg, waiting for Nadya's [Madame Fadeëf's] promised visit, and wont stir from here. I am writing a new book which will be worth two such as *Isis*.

Reference: *The Path*, Vol. X, p. 142.

1885 To Mr. Sinnett in August we find H. P. B. writing from the
 Aug. 19 address "6, Ludwig Strasse, Würzburg." And she signs her letter:

Do not forget the old — "Exile of Würzburg."

(This is the first letter of a series written during her stay in Würzburg, covering pages 106-209, in *The Letters of H. P. Blavatsky to A. P. Sinnett*. In these letters items concerning *The Secret Doctrine* are scattered throughout. Also, while in Würzburg, she writes long letters about the teachings she is giving out in *The Secret Doctrine*, correcting erroneous ideas of some students. pp. 241-261.)

In a letter on page 241 H. P. B. writes about the explanation given in *The Secret Doctrine* concerning the legend of Buddha and the boar's flesh, and says:

I explain it as far as I am allowed in one of the Chap. of *Secret Doctrine* which grows, grows and grows.

In a letter on page 244 she writes:

I am very busy on *Secret D*. The thing at N. Y. is repeated — only far clearer and better. I begin to think it *shall vindicate* us. Such pictures, panoramas, scenes *antediluvian* dramas with all that! Never saw or heard better.

In a letter on the "Seven Worlds, Races, Globes" (pp. 244-8), H. P. B. says:

What I give you now — please do not use it before it comes out in *SECRET Doctrine* — for it is from there as Master gave me.

In a letter on "Planets, Rings, Rounds" (pp. 248-53), she says at the close:

I am not myself very steady upon these things and liable to mix up things and produce mistakes. But Master said to me that if "nothing happened out

of the way" (?) He would help and the Mahatma also, as They are often here now for the Secret Doctrine. And now good-bye.

1855 H. P. B. writes to her sister:

Sept. My faithful Theosophists wont let me alone. They invite me to London. They want me to put myself at the head of the European Theosophical Society; and to edit my *Theosophist* from there. And the Hindûs are also piling letters on me, telling me I must come back to India, threatening poor Olcott with a mutiny without me.

Reference: *The Path*, Vol. X, p. 139.

October The Countess Wachtmeister goes to visit H. P. B., and from this time on, gives us many vivid pictures in her book, *Reminiscences of H. P. Blavatsky and "The Secret Doctrine,"* showing some of the methods by which *The Secret Doctrine* was written.

While at Würzburg, H. P. B. is seen from six in the morning to six at night ceaselessly writing. One day the floor was strewn with sheets of discarded manuscript. When asked the meaning of this scene of confusion, H. P. B. replied:

"Yes, I have tried twelve times to write this one page correctly, and each time the Master says it is wrong. I think I shall go mad, writing it so often; but leave me alone; I will not pause until I have conquered it, even if I have to go on all night." (p. 32)

Later, asked why she could make mistakes in setting down what was given to her, H. P. B. said:

Well, you see, what I do is this. I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions . . . the more easily I can do this; but today, after all the vexations I have undergone in consequence of the letter from X., I could not concentrate properly, and each time I tried I got the quotations all wrong. Master says it is right now, so let us go in and have some tea. (p. 33)

Often in the early morning there would be on her writing table a piece of paper with unfamiliar characters traced upon it with red ink. When asked the meaning of these mysterious notes she replied that they indicated her work for the day. (p. 38)

A psychic telegraph which placed her in communication with her

Teachers is described as a regularly intermittent series of raps on the table by her bedside. They would begin at ten o'clock each evening, and would continue at intervals of ten minutes until six o'clock in the morning — whether H. P. B. was awake or asleep mattered nothing to the occurrence of the phenomenon, nor to its uniformity. (p. 43)

In front of her writing table, attached to the wall, was a cuckoo clock and this used to behave in a very extraordinary manner. Sometimes it would strike like a loud gong then sigh and groan as if possessed, cuckooing in the most unexpected way. One evening it seemed as if streams of electric light were coming out of the clock in all directions. H. P. B. explained it:

Oh it is only the spiritual telegraph, they are laying it on stronger to-night on account of to-morrow's work. (p. 56)

Another incident: H. P. B.'s aunt sent some things from Russia, among which was an old scrap book in which H. P. B. had recorded in a few lines in French, the meeting with her Teacher (in London), 1851

the 12th of August — July 31, Russian style — the day of my birth — 20 years. (pp. 57-8)

A LETTER TO DR. FRANZ HARTMANN

1885 H. P. B. writes:

Dec. Now as you know, I also am occupied with my book. . . . I have written in a fortnight more than 200 pages (of the *Isis* shape and size). I write day and night, and now feel sure that my *Secret Doctrine* shall be finished this — no, not this year, but the next. I have refused your help, I have refused Sinnett's help and that of everyone else. I did not feel like writing — now I do. I am permitted to give out for each chapter a page out of the Book of Dzyan — the oldest document in the world, of that I am sure — and to comment upon and explain its symbology. I think really it shall be worth something, and hardly here and there a few lines of dry facts from *Isis*. It is a completely new work.

Reference: *The Path*, Vol. X, p. 300.

A KARMIC NEW YEAR'S PRESENT

1886 At the close of the above letter, H. P. B. signs herself, "Yours
Jan. 1 in the great fear of the year 1886 — nasty number." We see this 'fear' justified on January first, in a letter to Mr. Sin-

nett, telling of the receipt of "the long expected Report of the S. P. R." She says:

I read it, accepting the whole as my Karmic New Year's present — or perhaps as the *coup de grace* of 1885 — the most delightful year of the short Theosophical Society's life.

Reference: *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 134.

(For further references see Index under 'Society for Psychical Research'; also p. 136 for an analysis of the Report by H. P. B.)

THE EPISODE OF THE SOCIETY FOR PSYCHICAL RESEARCH

Full details concerning this Episode are given in Mr. Sinnett's book *Incidents in the Life of Madame Blavatsky* (pp. 304-322) written and published in 1886, as

an indirect refutation . . . of the monstrous and unprincipled assertion put forward by the Psychic Research Committee that she is an "impostor." (pp. 321-2)

A more recent full analysis in refutation is contained in the Supplement to *The Real H. P. Blavatsky* by William Kingsland. (Also published as a separate volume.)

A VISIT FROM DR. HÜBBE-SCHLEIDEN

1886 Early in the year the doctor spent a night in Würzburg,
January sleeping on the couch in H. P. B.'s study, after she had
withdrawn for the night. In the morning, he tells us, he
was astonished

to find a great many pages of foolscap covered with that blue pencil handwriting lying on her own manuscript, at her place on her desk. (p. 113)

The doctor relates further that on the night of his last parting from H. P. B., two certificates were found in his copy of the S. P. R. Report as follows. The first one says:

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the doctor that "the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that *The Secret Doctrine*, when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and — most humble servant, [signed by the other].

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to —, though I doubt it, I, the humble undersigned Faquir, certify that *The Secret Doctrine* is dictated to [name of H. P. B.] partly by myself and partly by my brother. (pp. 114-15)

A sequel to the above is recorded in *The Path*, Vol. VIII, p. 2 under the title:

"AUTHORSHIP OF SECRET DOCTRINE"

We learn that at the time the above certificates were given to Dr. Hübbe-Schleiden, copies were given to others.

A year after this [in 1887], certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and read as follows: "The certificate given last year, saying that *The Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], —, and myself, was and is correct, although some have doubted not only the facts given in it but also the authenticity of the messages in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in *The Secret Doctrine* have been copied by the pen of [H. P. B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from —, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait."

In the same article we note that in 1893:

As the prophecy in it [the above quotation] has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

Referring again to Dr. Hübbe-Schleiden's article in *Reminiscences* (p. 113) he says:

I am the person who showed them [the original certificates] to Mr. Judge in London last August [1892]. From the advice given me in the one signed K. H. I was not to publish them, but Mr. Judge was authorized to do so by the instructions which he received.

1886 Further light is thrown on the above in a letter from H. P. B. Jan. 6 written to Mr. Sinnett from Würzburg, Jan. 6, 1886.

Reference: *The Mahatma Letters to A. P. Sinnett*, Appendix, pp. 478-80

This valuable letter is a complete refutation of the accusation of 'forgery' of the Masters' handwriting brought against H. P. B. She

describes a scene in Tibet in which the Master K. H. is teaching her the English he learned when in Europe.

I am going away with Master who is sending me off, back to Europe. I am bidding good-bye to his sister and her child and all the chelas. I listen to what the Masters tell me. And then come the parting words of Mah. K. H. [referring to her English] ". . . You speak it now *only a little worse* than I do!" and he laughed.

Again the scene changes I am [in] 47th St. New York writing *Isis* and his voice dictating to me. In that dream or *retrospective* vision I once more *rewrote* all *Isis* and could now point out all the pages and sentences Mah. K. H. dictated — as those that Master did — in my bad English. . . Then, as I was awakening from that vision (in Würzburg now) I heard Mah. K. H.'s voice. ". . . The bad English and the construction of sentences you *do* know, even that you have learned *from me* . . . take off the slur thrown upon you by that misguided, conceited man (Hodgson): explain the truth to the few friends who will believe you — for the public never will to that day that the Secret Doctrine comes out." . . . But an hour after, there comes Hübbe Schneiden's letter . . . that unless I explain how it is that such a similarity is found and proven by Hodgson between my faulty English and Mah. K. H.'s certain expressions, the construction of sentences and peculiar Gallicisms — I stand accused for ever of deceit forgery (!!) and what not. Of course I have learned my English from Him! . . . I was taught dreadful Yorkshire by my nurse called *Governess*. From the time my father brought me to England, when fourteen, thinking I spoke beautiful English — and people asked him if he had me educated in Yorkshire or Ireland — and laughed at my accent and way of speaking — I gave up English altogether . . . All I knew when I came to America in 1873 was to speak a little. . . I learned to write it through *Isis*, that's sure . . . What wonder then that *my* English and the Mahatma's show similarity!

1886 Another interesting scene now presents itself. In a letter
March 3 to Mr. Sinnett, H. P. B. writes:

There's a new development and scenery, every morning. I *live two lives again*. Master finds that it is too difficult for me to be looking consciously into the astral light for my S. D. and so, it is now about a fortnight, I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given me to see — parallel with the Rishis; and in the middle between them, the meaning of their symbols — or personifications. . . . I have finished an enormous Introductory Chapter, or *Preamble*, Prologue, call it what you will; . . . I was ordered . . . to make a rapid sketch of what *was* known historically and in literature, in classics and in profane and sacred histories — during the 500 years that preceded the Christian period and the 500 y. that followed it; . . . the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country. . . Mr. Sin-

nett, dear, I have *facts* for 20 Vol. like *Isis*; it is the language, the cleverness for compiling them, that I lack."

Reference: *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 194-5.

In another letter to him (p. 196) H. P. B. says:

I make my will and will have it translated in German and legalised. I want you to take care of my papers and of a box on which I will write your name. It contains all the Mahatma papers and many letters I have received from Mahatma K. H., Orders from Master. . . .

1886 A change of scene from Würzburg to Ostend now pre-
March 24 sents itself in plans for H. P. B. to spend the summer with her sister and niece. She writes to Mr. Judge:

I wish only you could spare two or three months and come to me at Ostende where I am emigrating again, to be nearer to — and friends. I have some money now and could easily pay your fare out and back. There's a dear, good fellow, *do* consent to it. You will be working for the Society, for I want you badly for the arrangement of *Secret Doctrine*. Such facts, *such facts*, Judge, as Masters are giving out will rejoice your old heart. Oh, how I *do* want you. The thing is becoming enormous, a wealth of facts. I need you for calculations and to write with me. I can assure you, you will not lose time by coming. . . . Do think of it, dear old boy. Yours sincerely and affectionately, H. P. B.

Reference: *Reminiscences of H. P. Blavatsky and "The Secret Doctrine,"* p. 101.

Mr. Judge expressed regret that he could not accept this pressing invitation and says:

I can but blame myself that I was not present at a time when, as I know now, greater opportunity was offered than at any other period for inner knowledge of the writers, seen and unseen, of *The Secret Doctrine*. (p. 104)

PICTURES AT OSTEND — JUNE 1886 TO APRIL 1887

1886 H. P. B. with her sister and niece arrive at Ostend, they hav-
June ing joined her at Elberfeld where she was staying with the Gebhards. She unfortunately sprained her ankle and hurt her leg while there which caused much delay in her work with *The Secret Doctrine*. In a letter to the Countess she pictures her difficulties:

Yes, I will try and settle once more at my *Secret Doctrine*. But it is hard. I am very weak, dear, I feel so poorly and legless. . . .

Later she writes this news:

Either I have to return to India to die this autumn, or I have to form between this and November next a nucleus of true Theosophists a school of my

own, with no secretary, only myself alone, with as many mystics as I can get to teach them. I can stop here, or go to England, or whatever I like. . . . I hear the people who subscribed to *The Secret Doctrine* are getting impatient — cannot be helped. I, *you know*, work fourteen hours a day. The last MSS. sent to Adyar will not be back for three months, but then we can begin publishing. Subba Row is making valuable notes, so Olcott tells me. I am not going to move from the neighborhood of, or from, England itself. *Here is my place* in Europe and that's settled. Within easy reach of London is the programme given and I shall stick to it.

Reference: *Reminiscences, etc.*, pp. 63 and 67.

1886 From this time, we see H. P. B. as a heroic figure struggling to finish *The Secret Doctrine* and to save the Theosophical Society amid obstacles of agonized physical suffering, with financial stress, and the harassment of difficulties among London Lodge members.

"THE ORIGINAL MASTERS' SOCIETY"

In a letter to Mr. Sinnett, H. P. B., on behalf of the REAL founders of the Society, makes the following statements that show the status on which the original Masters' Society should be conducted:

Theosophy was founded as a *nucleus* for Univ. Brotherhood. . . . Our Society was established to bring together people as searchers after truth, independent thinkers, one having no right to force his opinion on the other: or meddle in his religious views. . . . A group or branch, however small, cannot be a *theosophical Society* — unless all the members in it are magnetically bound to each other by the same way of thinking at least *in some one direction*; therefore, as you will never agree with Mohini or he with you, propose two distinct Branches; I will be with yours and, if you succeed, the Master will begin writing again which *He will not do* even through me, so long as the Society is instead of a Brotherhood a political Bulgaria. I have sent Vol. I of the S. D. to Adyar and am now on Vol. II — the *Archaic*. This alone with the new information in it will be more than you will be able to digest in 25 years with the *explanations promised* — if you succeed in forming a Society of your own, faithful to the original programme and doctrine and the Masters, or their teaching.

These are the only hints I am permitted to give. Action can save the Society; . . .

Reference: *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 221-3.

1887 With the close of 1886 plans were being formed for H. P. B. to go to London, and early in 1887 she was visited by Mr. Bertram Keightley and his nephew Dr. Archibald Keightley, at Ostend. They came with urgent invitation for her to settle in London for the purpose of forming a center for active work in the Cause

of Theosophy as they felt her presence was necessary to restore the suspended animation of the movement in England.

March 17 In the midst of preparations to go to London, H. P. B. became seriously ill. At the moment when death seemed imminent a sudden change occurred, which was explained by H. P. B. saying:

Yes, Master has been here; He gave me my choice, that I might die and be free if I would, or I might live and finish *The Secret Doctrine*. He told me how great would be my sufferings and what a terrible time I would have before me in England . . . but when I thought of those students to whom I shall be permitted to teach a few things, and of the Theosophical Society in general, to which I have already given my heart's blood, I accepted the sacrifice, and now to make it complete, fetch me some coffee and something to eat, and give me my tobacco box.

Reference: *Reminiscences, etc.*, p. 75.

The scene of tragedy that had threatened, now gave way to one of comedy. It had been considered necessary for H. P. B. to make a will in case she died in a foreign country. A lawyer, two doctors and the American consul had been summoned. Entering with solemn faces expecting to see a dying woman, they were aghast with astonishment to find H. P. B. up and dressed and talking merrily. The Belgian doctor who had said it was impossible for her to live, was beside himself, exclaiming in French, "But, it is incredible, Madame, you ought to be dead!" He could not make it out. H. P. B. seated on her chair, smoking her cigarette, quietly offered him one and began chaffing him. The lawyer was puzzled and turned to the doctor for an explanation. He began excusing himself, saying several times: "But, she should have died!" The American consul then stepped forward and shook hands with H. P. B. He said he was delighted that she had cheated death, and an animated and amusing conversation ensued. The making of the will — a most amusing and original scene — followed, then coffee was served and after three hours, the consul said: "Well, I think this is enough fatigue for a dying woman," and with a few flying compliments the party left. (p. 76)

PICTURES AT LONDON — APRIL 1887 TO OCTOBER 1888

Interesting accounts of the concluding work on *The Secret Doctrine* are given by the two Keightleys in *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* (pp. 89 to 100).

1887 The move from Ostend to England presented much difficulty—

a truly terrible undertaking, for she went on writing till the very last moment, and as sure as any book, paper, or portion of MSS. had been carefully packed away at the bottom of some box, so surely would she urgently need it, and insist upon its being disinterred at all costs . . . before we had been two hours in the house [after arriving at Norwood, a suburb of London] H. P. B. had her writing materials out and was hard at work again. (p. 90)

All through the summer of 1887 every day found her at work from six to six, with intervals for meals only, visitors being with very rare exceptions denied or told to come in the evening. The evenings were given up to talk and discussion, and only on rare occasion was any writing done then. (p. 98)

Much of the MSS. was type-written at this period. This was H. P. B.'s opportunity. The spaces were large and much could be inserted. Needless to say, it was. The thick type-MSS. were cut, pasted, recut and pasted several times over, until several of them were twice the size of the original MSS. But in it all was apparent that no work and no trouble, no suffering or pain could daunt her from her task. Crippled with rheumatism, suffering from a disease which had several times nearly proved fatal, she still worked on unflinchingly, writing at her desk the moment her eyes and fingers could guide the pen.

Then came the time of the founding of *Lucifer*. This work had to be added to that of writing *The Secret Doctrine*. As for the articles for Russian papers there were constant and imploring demands. None were to be had, for the pressure of other work was too great.

In September came the move to London, to Lansdowne Road. This was not so bad, for the books and papers could be arranged, packed and unpacked and re-arranged the same day. The same method of work was followed and day succeeded day until the time came for going to press. (p. 99)

1888 Then came the writing of the preface, and finally the book was out.
Nov. The period of work and excitement was over and all was quiet till the first copy was delivered. (p. 100)

As spectators of the great labor accomplished, we can now appreciate the meaning of the quotation from Montaigne which H. P. B. applies to her work on *The Secret Doctrine*: "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."

And in her last article, 'My Books' (*Lucifer*, May, 1891), the Great Theosophist challenges the world: "Is anyone of my helpers prepared to say that I have not paid the full price for the string?"

(To be continued)



FORCE may subdue, but love gain. — WILLIAM PENN

QUESTIONS AND ANSWERS

[Readers are invited to send questions, answers to questions, opinions and notes upon Theosophical subjects. In giving direct or indirect quotation the name of the author, article, volume, and page referred to must be stated.]

The following question and answer are taken from correspondence that Dr. de Purucker has recently had with a prominent F. T. S., and are herein printed without change, which will explain the easy epistolary style of the Leader's answer to the question.—Eds.

QUESTION 319. May we ask you to give us your opinion about the following matter: In several periodicals and papers people read about a so-called 'definite proof' of reincarnation. It concerns the case of a young Hindû girl whose extraordinary statements about her 'previous incarnation' are described and investigated; and we get questions about it. You will, no doubt, also have read about it. According to the teachings of Theosophy such a quick return to the next rebirth of a human being and such strange 'recollections' would be impossible. Can this be a case of self-delusion, or something of the kind? We shall be grateful for your opinion.

G. de P. — With regard to your question imbodyed in the brief note, dated July 7, 1936, about the Hindû girl who is alleged to have remembered her last life, and to have recognised a man as having been her husband in her last life, this man being still alive, etc., etc., I do not particularly care to have this matter answered in the FORUM, because I think it would lead too much into psychic ideas, and distract the attention of our readers from the more philosophical and religious and scientific questions. Therefore, I am answering it briefly myself, dear Jan, although of course you can show it to anyone you please.

As far as I have been able to gather from the reports in the papers about this Hindû girl, who is little more than a child, it would seem to me that her case is to be explained on either one of two possibilities; and as I myself do not know all the facts in the case, and also as I have not been really particularly interested, I put the two possibilities before you, and if *you* are interested, you can make your own selection from the two.

(a) It is probably one of those very rare cases of almost immediate reincarnation of a human ego, which, despite their great rarity when compared with the hundreds of millions of normal human beings, nevertheless, taking these rare exceptions as a body, are not so awfully

uncommon. In this matter is involved the whole teaching regarding reincarnation, and the stay in the Kâma-loka and the Devachan, the details of which teaching every studious Theosophist knows; and these teachings can be briefly summarized by saying that the more spiritual a man or woman is, in life, the longer the Devachan and hence the interval between two successive incarnations. Contrariwise, the more material or the greater the love for the physical world that exists in a man or in a woman, the shorter the Devachan, and therefore the shorter the interval between two incarnations.

There are also the cases of congenital idiots, of children dying young, and of lost souls — three very different kinds of human beings, it is true — who, because of having had no chance to evolve spiritually, that is in a fairly long life, reincarnate almost immediately. (See H. P. B. on the matter of immediate reincarnation in *Isis Unveiled*, Vol. I, p. 351, and her article 'Theories about Reincarnation and Spirits,' where she throws added light on the matter. This article can be found included at the beginning of *Isis Unveiled* in *The Complete Works of H. P. Blavatsky*, edition recently issued, or in the Point Loma edition.)

Now, it is quite possible that this Hindû girl belongs to this last *general* class, which does *not* mean that she is a lost soul, or that she died as an infant in her last life, or that she is an imbecile; but merely that she is not one of the more spiritual types of human beings, but is probably one who loves, or did love, in her last life the physical spheres, and consequently built up a very slight devachanic potentiality; and also probably being quite a good young woman in her last life — for she says she died very young — there was no long stay in the Kâma-loka for purification purposes. She probably was just a young woman or girl in her last life, strongly attached to the physical world and her physical experiences, but not at all bad, simply one in whom the higher intellectual and spiritual powers were not yet awakened; and it is these powers which make the Devachan long or short, in proportion to the strength of these powers in a man's or a woman's life. Thus in her case, her last life might have been some fifteen years or eighteen years, or twenty or twenty-four years long; but having no particular or special spiritual and intellectual yearnings which were ungratified, the Devachan was very short, and the strong attractions to the physical sphere brought her back quickly. But it also would seem that she is not at all a bad woman or an evil character, but just a negative kind of character, spiritually and intellectually speaking. Such a character would hardly be noticed if you or I met her in ordinary life. She would be just a non-

entity, so to speak, with no outstanding qualities or attributes that would mark her, spiritually or intellectually. This is one possibility as an explanation.

(b) The other possibility is one which I myself would not select as the true explanation, and I mention it here only because it is a possibility — and it may be true. There are some people who are born at times with unusual clairvoyant power, and with a very strong and vivid imagination; so that this combination of clairvoyance and immensely vivid imagination, makes these individuals actually 'see' things that exist in other places on earth while they are alive; and when they 'see' these things, their vivid imagination and faculty of constructing mental and imaginary pictures, makes them imagine all kinds of possibilities. Thus, then, if this girl is such a natural clairvoyant, at least at times and along a certain line of clairvoyance, she might have had actual visions of this other town where this man and his present wife live in India, and her imaginative mind, with her romantic feelings, may have woven about this picture, or these clairvoyant pictures coming to her, all kinds of feminine imaginary emotional visions about how the man was her husband in a former life, etc., etc., etc.

Do you get my meaning? Now, this last class of people is quite common, especially among boys and girls, and particularly, again, among girls. This class is so well known that doctors in their practice frequently come across such cases, and very many of these doctors call them cases of peculiar hysteria. Such individuals are always abnormal; they are excessively imaginative; they are always building 'dreams' and 'visions,' and if they happen to possess a clairvoyant power, whether strong or weak, at the same time, this combination of clairvoyant faculty and power of imagination work together and make these subjects think that they are the heroes or the heroines in all kinds of romantic dreams.

Thus you see, dear Jan, you can take your choice between either one of these two possibilities. I repeat that I have not studied the case nor examined it sufficiently to know which possibility would seem to be the truer one, for the facts about this Hindû girl's case are not very voluminous.

I do not care to put this matter in our FORUM, as a question and answer, because I think it would distract our members' attention too much away from the greater and more beautiful things of life, into these psychic matters, against which we struggle all the time; because it is just these psychic matters, on account of their apparent mystery and the difficulty of explaining them, which fascinate men

and women 'in the street' as the slang expression goes in this country. I hope the above will enable you to answer the question put to you about this Hindû girl's case by your public study-class.

Finally, Jan, I think you are wrong when you say that according to the teachings of Theosophy, "such a quick return to the next rebirth of a human being . . . would be impossible." You are almost right, but not quite. As I have explained above, such quick reincarnations are very, very rare when compared with the hundreds of millions of normal human beings; but they do take place; and in the aggregate these very, very rare exceptions, if one could collect them together in a group, would *seem* to be fairly numerous. But really, when compared with the immense bulk of normal human beings, they are exceedingly rare cases.

After reading this over, I have decided to follow your suggestion, and print both the question and answer in our THEOSOPHICAL FORUM, as the subject is of undoubted interest to many who seek the proper explanation.

G. DE PURUCKER

WEBS OF DESTINY

HAZEL MINOT

THERE is an aspect of human nature — not its best — that loves above everything to shift the responsibility of its actions to someone else. But this aspect is only one of the many that go to make up human nature — some good, some bad, and some indifferent — and human nature *in toto* is only one small portion of that compound entity called 'man.' Even as the seven-fold man ranges from the divine, in which he is rooted, to the physical vehicle through which he expresses himself on this earth, so too that particular aspect of him, his human nature, has its ranges of expression, sometimes appearing to be little more than a self-conscious animal, at other times giving glimpses of those finer qualities which prove its strait relation with the spiritual elements in man's makeup and which link him to godlike beings. Because of this strait relationship, whatever the temptation to put the blame on others, there has always been a something within — call it the 'still, small voice' if you like — that repudiates such an attitude as cowardly, and prefers to take its medicine without whimpering. It is this same 'something within' that makes us self-respecting, when we are such, and which sends us

questing for some philosophy of life that will stimulate this self-respect through its stressing of individual responsibility.

Responsibility in thought, in act — indeed responsibility, *our own responsibility*, as the very source of our existence — is the essence of the Theosophical doctrine of Karman. This teaching has a wide field of expression, ranging from the simple "Whatsoever a man soweth, that shall he also reap" to the recondite truths regarding the origin of good and evil. Within this range are vast possibilities of study, food for deep and sincere thought — thought that cannot stop at mere thinking but must realize itself in applied action. But whichever of its many aspects is chosen for study, this fundamental principle must be reckoned with: the beginning and the end are individual responsibility. It is this that makes of Karman so pre-eminently a doctrine of self-respect.

In *The Esoteric Tradition* (footnote 20, p. 56) Dr. de Purucker describes Karman as

all that *total* of a soul, which is itself, brought into present being by its own willing and thinking and feeling, working upon the fabric and the substance of itself, and thus preparing its future destiny, as its present existence was the destiny prepared for itself by its own past lives. The basis, or root, or essence, or, may we not say the law of itself — KARMAN — rises in the 'heart' of the Universe which is immortal, impersonal, infinite, LIFE itself, Divine Harmony, whence spring into active operation all the so-called 'Laws' of Nature that make the Mighty Mother what she is in all her septenary or denary constitution.

In the teaching as thus presented we see the relation and inter-relation of Karman with its twin doctrine, Reimbodiment. This dual line of activity, coupled with the idea that the soul is "working upon the fabric . . . of itself," brings to the imagination the picture of a mighty web — Life: its warp, a long succession of reimbodiments; its woof, the series of actions and reactions that color, brightly or darkly, the web we weave from the *substance of ourselves*. Accepting the doctrine of Reimbodiment, the threads of our warp, at least, take on a suggestion of form, whatever their varying quality, and following the analogy of the web there appears to be no great obstacle to understanding that the weaving of the pattern is in our hands, for good or ill. Sometime, somewhere, we have chosen our pattern, and down through the ages we have developed it, strand by strand. As weavers of destiny we are creative in our work, for the design, however imperfect, is of our own making: here and there hardly perceptible shifts of color take place; occasionally there is an irregularity of line, a change in form, so that the pattern, if viewed in its entirety, gives evidence of a definite departure from the plan as first conceived.

At times there is a monotonous sameness, for we have lost interest in the work; then of a sudden comes a new richness of color and design — we see the possibility of real accomplishment, and we go forward with enthusiasm.

'Webs of Destiny,' the title Dr. de Purucker has given to those chapters of *The Esoteric Tradition* which deal more particularly with the subject of Karman, is in itself an incentive to thought, and stirs the imagination strangely. Webs of beauty, sunlight, gladness; webs of ugliness, darkness, and sorrow; webs in which these opposites are alternated or inextricably mingled! And then, a web so far-flung that all these smaller webs are just so many separate strands weaving and interweaving — knotted here, weakened and perhaps broken elsewhere, widely separated, then drawn more closely together again. Such is life: each one of us a strand therein, and yet each in his own little sphere a web complete of his own weaving.

It is the old, old story of the macrocosm and the microcosm: the great mirrored in the small, and the small an inseparable part of the great. Each must look well to the making of his own web; coincidentally he must remember his place as a strand in that larger web, for he can never weave unto himself alone. Each must put into the weaving of his web the very best that is in himself, seeking to make of it a thing of real beauty. What pattern will he picture forth? What colors and what shadings of those colors will he employ? As he chooses, so will the web grow; and it is when and as he realizes his own responsibility in this work that the web develops intelligently. Recognising his entire responsibility, the weaver desires more earnestly to do his best. He learns from inharmonious combinations of colors to make his selection more wisely; from an agglomeration of seemingly disconnected designs he evolves a pattern whose simple grace in form and line tells the dignity of the purpose that has given it birth. As his consciousness expands he senses that his own color and design are enhanced or detracted from by the color and design of those other web-strands that, with his own, form some vaster fabric. What then is the effect of his web upon those many others? Is the harmony or disharmony that he observes at this particular point in his neighbor's web, and which affects him pleasantly or unpleasantly, the result of some choice of his own, wise or unwise, and long since forgotten?

Expansion of consciousness has brought an added sense of responsibility: he studies now the webs of those surrounding him, considerate of their weaving, interested in observing the many points of contact and the resultant combinations of form and color, desir-

ous of making his own selections wisely that others may be benefited thereby. Instead of seeking merely to make his own web beautiful he labors consciously to do his part in beautifying the fabric of the Universe. Thus he identifies himself with the purpose of those spiritual beings to whom he is so straitly related: the web he weaves merges into and loses itself as part of the far-flung web they weave, that mystical 'web of destiny' whose strands entwine the circling stars and guide the planets in their courses.

THEOSOPHICAL NEWS AND NOTES

Lecture-Tour of the President, American Section, T. S.

AS the September FORUM goes to press, the following schedule of President J. Emory Clapp's lecture-tour, in continuation of that published in the August issue, has been received:

Sunday, August 16th: Attend Study-Group of the Katherine Tingley Lodge in San Diego.

Monday, August 17th: Public lecture under the auspices of the Redlands Lodge.

Tuesday, August 18th: Public lecture under the auspices of the G. de Purucker Lodge, Palm Room, Hotel Green, Pasadena.

Wednesday, August 19th: Meeting with members of the Tujung study-group.

Thursday, August 20th: Public lecture under the auspices of the Los Angeles-Hollywood Lodge.

Friday, August 21st: Attend regular meeting of the same.

Saturday, August 22nd: Public lecture at Modesto, under the auspices of the Patterson Lodge.

The following series of lectures by President Clapp, all for the public except the meeting on Wednesday, August 26th, which is for members only, has been arranged by the Executive Committee in charge of preparations for the Triennial Convention of the American Section, for the week preceding it:

Sunday, August 23rd, 8.00 p.m., Berkeley Women's City Club, 2315 Durant Ave., Berkeley: 'The Destiny of a Soul.' Auspices, Blavatsky Lodge.

Monday, August 24th, 8.00 p.m., San Jose: 'The Radiant Pathway.' Auspices, San Jose Lodge.

Tuesday, August 25th, 8.15 p.m., Hotel Bellevue, 505 Geary St., San Francisco: 'Life's Greatest Adventure.' Auspices, San Francisco Lodge.

Wednesday, August 26th, 8.00 p.m., Madison St. Masonic Temple, 1433 Madison St., Oakland: Informal reception for President Clapp by all members in the Bay District.

Thursday, August 27th, 8.00 p.m., Petaluma: 'The Destiny of a Soul.' Auspices, Petaluma Lodge.

Friday, August 28th, 8.00 p.m., Oakland, Madison St. Masonic Temple, 1433 Madison St.: 'Brotherhood, a Law of Nature.' Auspices, Oakland Lodge.

The Executive Committee has prepared a very attractive folder announcing President Clapp's lectures, as well as all the public activities of the Triennial Convention for distribution in large numbers throughout the Bay district. For further particulars, address the Chairman, V. F. Estcourt, 305 Yerba Buena Ave., San Francisco, Calif.

Triennial Convention of the American Section, T. S.

Hotel Bellevue (Ball Room) 505 Geary St., San Francisco

Saturday and Sunday, August 29th and 30th, 1936

SUPPLEMENTING the outline of the Convention agenda published in the July issue of THE THEOSOPHICAL FORUM, a detailed program has been received from the Chairman of the Executive Committee, which shows unusual care in the selection of subjects of discussion of lasting value to all F. T. S., as well as topics of general interest for the public meetings. These latter include:

Saturday, August 29th, 8.15 p. m., 'Occultism, Fact or Fiction,' by La Fayette Plummer, Instructor in Mathematical Symbology at Theosophical University, Point Loma.

Sunday, August 30th, 8.15 p. m., 'What Death Really Is,' by W. Emmett Small, Assistant Secretary General, the Theosophical Society, Point Loma.

The Committee also announces: "A unique demonstration of what Theosophy is doing for children will be given in public on Sunday afternoon, August 30th, at 3 p. m. Children from the Theosophical Lotus-Circles of the Bay Area will exemplify the beautiful work that is being done in this department of Theosophical education. If you have children, you should make a special effort to come to this meeting."

Under the heading, *A Word about the Purpose of the Convention*, the Committee states: "Commencing at 9 a. m. on Saturday, August 29th, delegates from all over the United States will assemble for the purpose of discussing the mutual problems of their respective lodges — how to be of greater public service and how to spread the light of the Ancient Wisdom more effectively."

The following are some of the problems of vital interest to all F. T. S. to be discussed:

1. *Public Lodge Activities* (Saturday, August 29th, 2.15 to 5.15 p. m.) (a) The duties of a chairman, how to conduct lodge meetings, public speaking, etc. (b) How can we present Theosophy so as to make it attractive to the public? Answering the questions of people with firm religious convictions of their own. What type of public meetings will most interest strangers in further study? (c) How to conduct public study-classes. (d) How can the T. S. be co-ordinated with community activities? (e) To what extent should such aids as music, decorations, flowers, ritual, etc., be used to create the proper atmosphere at lodge-meetings? (f) How to organize study-groups of non-members as a method of spreading Theosophy. Use of correspondence courses for this purpose.

2. *Closed Lodge Activities* (Sunday, August 30th, 11.00 a. m. to 12.30 p. m.,

and 1.30 p.m. to 2.40 p.m.) (a) Importance of familiarity with Lodge and Section by-laws, the distribution of lodge-duties among the membership, how to make individuals feel responsible for lodge-work, importance of members familiarizing themselves with Theosophical doctrines so that they can accurately inform inquirers, Sanskrit pronunciation. (b) How to conduct closed study-classes, how to make round-table discussions of value to the lodge. (c) The problem of the new member. (d) Publicity methods.

3. *Round Table Discussion* (To be held during lunch and dinner periods on both Saturday and Sunday.) (a) Getting Theosophical books into the public libraries. (b) Lomaland School. (c) Listing a member's telephone number in the directory under the name of the Theosophical Society. (d) Proposal that a central clearing house be established for receiving and editing the best answers to common questions of inquirers with a view to developing a manual for distribution among the lodges. (e) Proposal that a central clearing house be established for receiving and writing up details of successful lodge programs, and distributing them among the lodges.

Writes Mr. F. P. Spinks, Chairman of the Publicity Committee for the Convention: "Thus a period of intense Theosophical activity is certain, and from the keen enthusiasm shown by all the Bay Lodges in preparation for the event, the Convention is assured of a great success."

In conclusion, President Clapp, in a circular addressed to the presidents of all the lodges in the American Section, writes as follows:

"Regarding the Convention and its value to the Lodges and members in the American Section, I wish to quote a paragraph from a letter from the President of one of our largest and most successful Lodges, Mrs. Maurice Braun, President of Lodge No. 1 — the Katherine Tingley Lodge of San Diego. I quote: 'My own real feeling is this — that the value of the meetings is to share all that we have in the way of constructive work in organization and propaganda; to initiate new ideas, and *above all* — by the meeting — to kindle inspiration in the hearts of all present, and to deepen the conviction of all present.'

"... It is my personal conviction that those who attend this Convention will leave San Francisco after the Convention with the feeling that it was an experience which it would be hard to evaluate in words — an experience filled with inspiration and a resultant high enthusiasm which will hold great promise for the future of the Work. . . .

"This Convention affords the greatest opportunity for advancing our Cause that has been offered since the 1933 gathering at Boston. The results of its work will radiate out so that it will be felt by the members everywhere throughout the Section and let us hope to some extent in other Sections, so that all will become participants in the results. As the time for holding the Convention approaches shall we not ever bear in mind that all who help in this great work — all who step inside their sacred circle, are co-workers with the Great Teachers, — linked to them by the Karman resulting from such work? Writing to an early co-worker one of them said: "Your nature is — yours, your essence is — ours. . . . Your *Karma* is ours, for you imprinted it daily and hourly upon the

pages of that book where the minutest particulars of the individuals stepping inside our circle — are preserved.”— *The Mahatma Letters to A. P. Sinnett*, p. 267

HOLLAND. President J. H. Venema outlines the program for the National Netherlandish Congress, held at Zeist, near Utrecht, on July 19th, as follows:

1. Opening, 10.30.
2. The Message of the Leader.
3. Brief reports and communications.
4. Our Task as Members of the T. S. and the World's Needs:
 - (a) The World's Waiting
 - (b) The T. S. as a Vehicle
 - (c) Our Opportunities and Duties
 - (d) Our Driving-Power
 (Lunch interval)
5. Mastering the Theosophical Philosophy:
 - (a) Wisdom or Knowledge?
 - (b) The Value of an Effective Lodge-Life
6. The Background of the T. S.:
 - (a) The Guardians of the Temple
 - (b) The Hierarchies and the Path
 Open Forum (all members to take part).
7. Closing (Invocation, etc.)

Word has just been received of the fine success of this Congress, but further report of it will have to be held over till our next issue.

In an interesting letter to the Leader, dated July 6, Mr. C. E. J. van Dishoeck of Bussum, Holland, tells of the growing Theosophical activity there. Speaking of the work in Hilversum, a neighboring town, he writes: "Next year I intend to give a series of lectures, semi-public; we shall send invitations; I shall speak and my wife will read from our literature. If such a series of six lectures is successful, I can give another series in the spring. In these six lectures I shall try to give a general outline of the Theosophical teachings."

Mr. van Dishoeck, who is a well-known publisher, also reports that the Leader's two books translated into Dutch, *Golden Precepts of Esotericism* and *Theosophy and Modern Science*, are attracting more and more attention, and that during 1935-6 he had been able to sell more than twice as many copies as in the previous year.

The Amsterdam Lodge, through Mr. J. Kooistra, reports that their attendance has increased so that it is necessary to occupy a room in the Odd Fellows House. "There is a steady increase in membership in our lodge. In the last three weeks seven new applications for membership have been received. This growth is very inspiring, because all who join us realize that our strength lies in unity and devotion and loyal support of our President, who is constantly showing us how we have to work in a spirit of enthusiasm.

"The Lotus-Circle is not taking a vacation. Also, weekly meetings are held at the Odd Fellows House during July and August. . . ."

The European Convention

London, England, 3rd August, 1936.

NLT Purucker, Sandiegocalif.

European Theosophists assembled London Convention send Leader and Teacher grateful and devoted greetings.

Venema, Karling, Morris, Barker.

The Theosophical Club

ON February 23rd of this year, at a business meeting of the Parent Club at Point Loma, a new plan for the reorganization of the Theosophical Clubs throughout the world was submitted, discussed from all angles, and finally voted on, the members being almost unanimously in favor of trying out the new plan for a year or so, before suggesting any amendments to the Club Constitution which would cover the proposed changes:

The outline of the new plan is as follows:

(1) The Theosophical Club to be restricted now to young people between the ages of 13 or 14 to 18 or 21, or between Lotus-Circle age and the age at which they may become full F. T. S.; the age-limits at both ends to be flexible according to individual circumstances and at the discretion of the respective National Directors.

(2) Adults now belonging to the Theosophical Club and who are not F. T. S. may join study-groups conducted by Theosophical Lodges, or form themselves into study-groups.

(3) Necessary minor changes in the Club Constitution (as regards age-limit, etc.) can be easily made after the National Directors have been apprised of the plan, and have had a chance to signify their approval or to suggest modifications of the plan.

(4) The International Director hopes that all present National Club Directors will retain office, although some adjustments may be necessary as regards local club directors, who should in all cases be those who are suited to working with young people.

(5) Other officials of the Theosophical Club to be elected by the Club members themselves from their own number, and approved by the National Director. The Head of each Club should be appointed by the National Director. The National Director is appointed by the Leader of the Theosophical Society.

(6) Wherever possible, the Club will function in two Sections, as heretofore.

(7) In harmony with the idea of the hierarchical structure of the Theosophical work, it is suggested that the word 'Director' be used always in connexion with the Club: e. g. International Director, National Director, and Director for each local Club.

(8) The two Presidents of the Parent Club at Point Loma (now no longer

in existence as such), and the two Secretaries, will retain their positions as general representatives at Headquarters of the Clubs throughout the world, forming the link between the International Director on the one hand, and the National Club Directors on the other.

This plan had the hearty approval of Dr. de Purucker, who, at the close of the evening's discussion, addressed the members as follows:

"I am not very well skilled at present in the ways of boys and girls; but as soon as I in my own boyhood began to think things out for myself, I wanted to be treated by grownups as an equal in the sense of being an evolving human being like them. I mean just that. I think that children are immensely interesting and interested if you treat them as equals in this sense. They never fail to respond to courtesy. They never fail to respond to the gentle demeanor which all well-bred people instinctively follow. It is amazing that the only difference between a child and me or you is that I and you have more brain-mind experience! But the child is as quick to see, to feel, to respond, as ready to learn if the child's interest is aroused, as you or I. I have found it so. And I really believe that the new plan, in connexion with the Theosophical Club, and that we are thinking of following, will make the Theosophic work among the young people move forward at a great pace.

"I think the mistake we all have made up to the present time has been to hold a patronizing attitude toward the young people, and it is offensive. I don't like to be patronized. But oh! how quickly I respond to a kindly thought, a gentle look, a kind word. The only difference between me and a child is that I, perhaps to my sorrow, have more brain-mind experience; and all the great sages have said that man must recover the unspoiled, receptive mind of the little child. I cannot add anything to that. So I have great hopes, Madam Chairman, for the new idea and plan if we can put it through.

"And I want to say that I am simply delighted at the way you all have accepted this change so kindly. I was afraid we would get all tangled up in arguments about difficulties, real and imaginary; but somehow the spirit of enthusiastic understanding is abroad tonight, and I think it augurs wonderful things for the work among the young people."

A few days after the proposed change had been accepted by the Parent-Club, letters were sent to all of the National Directors, setting forth the new plan, and suggesting that it be tried out for a time before any constitutional changes were made in the Club organization. Since that time word has been received that most of the Clubs in the U. S. have accepted this new régime, and wherever possible clubs for young people are already working successfully. Australia has also followed the suggested change, and so have Holland, Wales, and Egypt. England still has the plan under advisement; likewise Sweden, as it was thought best not to make any change there too precipitately. Germany has not yet been heard from. However, it is the hope of the Leader and all the Club officials at Headquarters that within about a year's time all the Clubs will find it both possible and beneficial to work under the new plan.

Lotus-Circle News and Notes

LOTUS-CIRCLES, usually thought of as merely local, are of late stepping out of the local category. This summer alone they have been prominently represented in no less than three large National T. S. Conventions and one International: in Visingsö, Sweden; London, England; San Francisco, California, and at Buffalo, New York.

Visingsö, Sweden: 'Lotusdagen' was opened by the National Superintendent of Lotus-Circles, Miss Anna Månsson, and President Torsten Karling was chosen Chairman. Addresses on subjects vital to Lotus-Circle work were given by Miss Månsson, President Karling, Miss Judith Tyberg (who spoke in Swedish, though but a 'bird of passage' now on her way back to Lomaland), by Mrs. Gerda Nyström, Mrs. Klara Kirsebom, Dr. Osvald Sirén, and one from the International Superintendent of Lotus-Circles, Point Loma, which was read in translation by the Asst. Nat'l Supt., Miss Naema Roth. Round Table discussions brought out helpful and constructive ideas. Noteworthy was the address of President Karling, who pointed out the ancient teaching of the Guruparamparâ, and showed how Lotus-Circle and Junior teachers were links in the age-old Spiritual Chain, and that while Lotus-children must be led to aspire to the ideals and work of the Junior Club, they must at the same time learn to become compassionate helpers of the younger Lotus-Circle children, and founders of Lotus-Circles themselves in time. "Only when this principle is put in practice," said the speaker, "is the fundamental Law of Nature followed, 'Compassion the Law of Laws.'"

Following the teachers' sessions the Lotus-children of Visingsö, who have done such splendid work this summer under Miss Edith Persson, marched in with banners, flags, and song. Their Symposium was an exquisite comment on the theme of President Karling's discourse: the compassionate giving of light and help to all. Miss Judith Tyberg writes:

"In addition to Lotusdagen a splendid Teachers' Course is going on, and good fruits will come of it. . . . Miss Roth is a great help in the Lotus-work and is like a fairy godmother to all the children, old and young. It is so beautiful with all the members gathered here. Many things of spiritual beauty are going on."

Reports of the Lotus-Circle sessions at the London and San Francisco Conventions have not reached us at this writing, and a suitable account of the splendid and electric Lotus-Circle session held at Buffalo, N. Y., during the Fourth North American International Theosophical Fraternization Convention must be deferred far want of space. Suffice it to say here that Miss Mayme-Lee Ogden was in charge and that leading Lotus-Circle teachers and superintendents from both Canada and the United States took part.

The burgeoning of the former *Lotus-Circle Messenger* into *The Junior Theosophist and Lotus-Circle Messenger*, is another event of international purport. It will provide the older Lotus-Circle pupils with the more advanced material which they now demand.

Lodge-Force or Politics. "Forceful assertion of personal opinions, argu-

ment, and any approach to heckling, are quite out of place at Theosophical meetings, whether lodge or club. Political discussion, or what might lead to it if you had a political extremist in the room, is extremely out of place. Members should be on guard against this and always ready to draw the conversation back to Theosophy. Politics once brought into our lodge-rooms, Theosophy goes out. 'One of the twain must disappear; there is no room for both.'

"Casuistry — that is, discussion of what one should do in this or that hypothetical case — is the favorite method of a school of thought exceedingly different from Theosophy. Get the Higher Nature on to the throne of your being, and you will always know how to fill the only moment that exists — the Eternal Now.

"Lodge or Club meetings, to benefit those attending them, must invite and attract what is called the Lodge-Force: an influence from the Masters of Wisdom which, when it comes, comes as a benediction to all, its purifying current operating far beyond the lodge-room's confines and the time of the meeting; and which is in fact the power that changes the life of the world for the better. It can only come when the minds of all the members present are utterly in harmony, intent only on accomplishing the Masters' purposes by bringing saving Theosophy to the world. But alas, how powerful we are! We have only to urge a personal opinion, to argue a bit or heckle the lecturer or chairman a little, or to switch the conversation off on to political or near-political lines: and the Lodge-Force is shut out, vanishes, ceases to be present."

— KENNETH MORRIS: *Theosophical Forum*, March, 1936

Simplification of the Teachings. "At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded — if you have grasped the ideas and made them part of your thought — from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe."—WILLIAM Q. JUDGE: *The Path*, February, 1896

The Leader's Pence

In a letter from Australia: "In conclusion, may I say again how helpful I find it, to be in touch with Headquarters. It means being actually *IN* the current."

— F. H. W.

Theosophical Correspondence Class

THIS class offers an outline of Theosophical reading and study to those who are inquiring what Theosophy is. For others who need further help in co-ordinating their knowledge there is the intermediate course of study. The advanced work is for all who are making a deeper and more serious study of the teachings.

Often valuable time is lost in mere cursory reading which is apt to become too diffuse.

The only qualifications for enrolment are an open mind and a desire for further knowledge of the Theosophical teachings. There is no charge for the Correspondence Course but postage is requested for mailing the lessons.

Address all communications to: Secretary Correspondence Class, Theosophical Society, Point Loma, California.

BOOK REVIEWS

The World Breath. By L. C. BECKETT. London: Rider and Co., 1935. 12s. 6d.

THE thesis of this book is the Great Breath, so familiar to students of *The Secret Doctrine*; and much that we find here might have been taken from that work, though it is nowhere mentioned. The writer seems, however, to have some knowledge of Indian literature, and quotes from G. R. S. Mead. After the title-page he has the following quotation: "From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in THAT called the unmanifested."—*Bhagavad-Gītā*, VIII, 18. In seeking for something permanent in the universe, he fixes upon periodic motion, which he regards as not merely characteristic of the One Being, but the very essence and nature of that Being. So here we have the teaching of the ancient Wisdom, that Eternal Motion is one of the fundamental hypostases (the others being absolute space and duration); and that the most recondite manifestation of this motion is in the alternation between unmanifestation and manifestation, or Pralaya and Manvantara—the Great Breath. This alternating motion or vibration, being a fundamental law, is found throughout the entire universe. It therefore becomes possible to formulate an interpretation of the universe in these terms; which is accordingly done in this book. In the last chapter we read:

"In all this motion we have been tracing, there has been but one thing which has remained unaltered in its manifestations, that by the universality of its nature has regulated and systematized all things, and that is the Periodic Law. In the beginning of this work I proposed, if possible, to discover a law that should dominate all the phenomena of the universe, and unite both science and religion in one vast Whole, and if I have succeeded in portraying the Law of Periodicity as I conceive it, I think no one would deny that it does fulfil this role in the world."

Religion and science, the author points out, have their common factor in that both obtain their inspiration from intuitive perception, whatever claims they

may make to rely upon revelation in the one case and inductive reasoning from observation in the other; and some eminent men of science are quoted as supporting this view by confession of their own experience. The author's knowledge of Hindû philosophy is imperfect, as the following shows. Speaking of psycho-analysis, he says: "We call this science new, but I am here bound to admit that the Hindu science of Yoga has forestalled us by some 1400 years in an attempt to reach what we now call the subconscious mind — what they call **Buddhi** — but very few, even among Indians, have ever succeeded in mastering that system, and certainly no European that I have ever heard of, although many have attempted it!"

Yet he quotes from the *Katha Upanishad*, "Higher than the senses are the objects of sense; higher than the objects of sense is the mind; and higher than the mind is the intellect (*buddhi*); higher than the intellect is the Great Self." A knowledge of Sanskrit, or at least an adequate translation, would seem to be needed.

The Author, having settled on his key to interpretation, seeks illustration and confirmation throughout his own particular range of information and erudition. He discusses waves in the physical world, quantum theory, space-time, and other recent findings of science; biology, psychology, etc., with a modest venture into comparative religion. His book represents ideas which many minds today entertain; and the facility of modern publication induces many of them to give their thoughts to the world. All this shows how the great vibration set in motion by H. P. Blavatsky has been working. But H. P. Blavatsky's motive was regeneration; not only is knowledge without results useless, but there can be no real knowledge except that which is ripened by practice. Otherwise any interpretation of the world remains a mere crystal, and one of many such, equally beautiful and symmetrical. Mr. Beckett himself uses similar language in speaking of Jesus, and of the necessity for following in his footsteps, without which no one can claim the right to understand Jesus' teachings. Theosophists and all alike must ever seek that union of Heart and Head, without which we may waste our life in barren intellectualism or in wayward emotionalism.

—H. T. EDGE

A Treatise on the Sublime. By LONGINUS. Translated from Greek into English by Frank Granger, Professor in University College, Nottingham. Stanley Nott, London. 5s.

THE author of this famous work of ancient criticism was so learned a man that the phrase 'a living library' was coined to describe him. His *Treatise on the Sublime* gives all the rules for the production of noble discourse in speech and writing that have been recommended since A. D. 240 by critics, even when these exponents have themselves failed to abide by them. But Longinus was much more than a scholar and critic. He was the adviser of Queen Zenobia of Palmyra and died as a brave philosopher for having encouraged her desire to be independent of Rome. He was the instructor of the great Neo-Platonist, Porphyry, and was himself a Platonist — one of the last great writers of antiquity whose thought moved in the ancient freedom, uncon-

stricted by military dictators or ecclesiastical tradition. He gave not only rules, but the ultimate principles underlying them. The reader who avails himself of Professor Granger's most timely translation of this delightful classic, with the instructive Preface and Notes, will find that Longinus anticipated the most modern psychology and, as Professor Granger points out, enunciates a philosophy most applicable to the present problems. —B. S.

Everest: The Challenge. By SIR FRANCIS YOUNGHUSBAND. Nelson & Sons, New York. \$4.00.

THIS fascinating book will attract all who love nature, as well as students of Theosophy and the higher mystical consciousness. The first part, 'Adventure,' describes the various attempts to climb the great Himâlayan heights, a glorious record of human courage, endurance and skill. The Range includes 86 peaks of over 24,000 feet, higher than any other mountains on earth. Though some of them have been climbed, Everest is still unconquered. England and Germany have provided the principal Himâlayan expeditions, and the author tells of the splendid comradeship that has sprung up between the climbers; there is emulation but no jealousy. A similar comradeship exists between the Europeans and the Himâlayan porters; and still more striking is "the touch which is just beginning to be made between the European lover of the mountains and those sensitively spiritual Hindûs from the plains of India who come to visit the sacred shrines of the Himâlayas, and who, having come there, are as impressed as their far remote predecessors had been by the solemn grandeur of the mountains and by the exquisite beauty of the Himâlayan scenes."

After a scientific description of the geological history of the region and the interest and charm of its human, animal, and plant life, the author discusses the spiritual aspect in the second part of the book, 'Reflections.' Here is presented a series of observations of great value and profundity, permeated with a high and ennobling mysticism which penetrates beyond the aesthetic consciousness that is aroused by the external loveliness. He says:

"The beauty on the face of the mountains is but the outward expression of the Motive Power at work in the heart of the world. And to put himself in ever-increasing intimacy of communion with this Fountain Source of Things will, from that time forth, be his constant endeavor."

In Chapter ix we are given a sympathetic sketch of Bhagwan Shri Hamsa's pilgrimage to Mount Kailas, the sacred mountain at the back of the Himâlayas, in Tibet, which has recently been described in *The Holy Mountain*. After an account of the pilgrim's rapture at the beauty of the glorious scenery which passed into the "adorative mood" in which all was love and bliss, and which cannot be known except to those who have experienced it, Sir Francis says:

"So he affirmed. And they who have had experiences similar to those . . . whether Indian or European, Christian or Hindû, are convinced of the ultimate goodness of things. They are convinced that a world which can bring such entrancing ecstasy of delight must in its fundamental nature be good. They are aware of the evil in the world. . . But in the great summing-up of things, even these evils may appear as only transient in the long run, and to sink into

utter insignificance in comparison with the immensity of the good. . . There may be a truer kind of conviction than can ever be reached by reason alone . . . but of the personality as a whole—of intellect, feeling, will, all combined. . . It really may be founded on a great deal more than mere emotionalism. And they may be perfectly justified in staking their lives on its truth and validity, as these Hindû pilgrims do."

Reaching Mount Kailas, the pilgrim was told of a "great Mahatma," and after much difficulty he reached an almost inaccessible cave on the mountain-side where he found the Teacher. He is described as "a serene and noble figure. . . His face seemed to be the abode of serenity, joy, and peace and to be a veritable fountain of love. His complexion was white." The Swâmi believed him to be one of those "who work for the welfare of the world in the solitude of the recesses of Nature, and often bring about astounding results, though they come into the world unknown and pass out of it unknown."

The Swâmi had a still more rare experience in meeting an even more sublime Teacher, but before that he had to pass through terrible hardships from bitter cold, furious winds, snow, hunger, and solitude. He returned home in safety with joy in his heart.

His story reminds us of the records in Theosophical history of the Hindû chelas Damodar and Ramaswami, who sought their Master through danger and suffering with equal courage. Damodar had worked for years with extraordinary self-sacrifice for humanity, helping H. P. Blavatsky in India, and was accepted by the Himâlayan Mahâtms for further training, while the other was told to return to his duty in the world. The Mahâtms did not establish the Theosophical Society for the gratification of individuals but to show the world the way to spiritual knowledge and brotherly harmony. The training of a chela brings him the joy of being, in the metaphorical language of a mystic, the "link between the stir of the market-place and the stillness of the snow-capped Himâlayas."

The last chapter, 'Starry Nights,' provides much of interest to a Theosophist, for it outlines the author's philosophy of the cosmos, which comes close to that of Theosophy, as we know from his former books. He shows that life is inherent in what are ignorantly called "inorganic phenomena" and that mind is the determining factor at the very foundation of things. He ridicules the notion that no other planet but ours can be inhabited, and suggests that perhaps our planet may not be the best for the development of life, but that some of the others in the galaxy may be far superior localities for imbodiment, though the kind of manifestation may be so different from the terrene that we cannot conceive it. He discusses the personality of man, and the "super-personality" working within him, most Theosophically, and puts forward the rhythmical theory of the universe—that while life may be disappearing in one part of the cosmos as systems wane and die, it is reappearing in other parts as systems are reborn and wax great. "The Spirit will never die." This, of course, is a statement of the Second Fundamental Principle of *The Secret Doctrine*, I, 16:

"The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappear-

ing' . . . 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.'"

Sir Francis has no use for any 'chance' hypotheses, but feels that behind all stands the Intelligence of a great Mathematician, the sense of method of a great Governor, the loving kindness of a great Lover, and the solicitude of a great Mother, forming a unifying Whole, yet transcending any conceivable personality. Born in the 'Holy Himālayas,' steeped in the mystic consciousness which is surely intensified there, a contemplator of the starry skies, it is no wonder that he has been aroused to truer conceptions of the universe and our relation to it than those reached by philosophers who are all too commonly confined to their libraries in crowded cities.

— C. J. RYAN

PERIODICALS REVIEWED

THE ARYAN PATH (U. L. T.) May. Keeps up its high standard of essays by well-known writers with a Theosophical bent. Mrs. Beatrice L. Suzuki, writes on the Shingon School of Mahāyāna Buddhism in Japan, started by Nāgarjuna (third century B. C.) and still very active. The Shingon teaching is fully in accord with Theosophy, but is, of course, a definite form of religion with rituals and ceremonies. To quote: "In Nirvāna, true individuality is not lost. This is *anatta*, which is very different from the Hinayāna conception. Shingon says we must not cling to the small self but enlarge it to contain all others. . . The whole trouble with us unenlightened beings is that we regard ourselves as separate when in reality we are united in the Dharmakāya. This is the true meaning of non-ego."

BUDDHISM IN ENGLAND. May-June. An excellent synopsis of Mme. David-Neel's *Modernisme Bouddhiste et le Bouddhisme du Bouddha*, not yet translated into English, is begun in this issue. The author regrets that the education of youth in the West is so often restricted to Greek thought "so remote from modern life, so colorless beside Hindū thought," which is capable of guiding the individual and shedding light on social problems. This may be well-founded, but at least Plato is not colorless or remote, but he owed an immense debt to Hindū thought, as Mr. Urwick has pointed out. Mrs. Rhys Davids again challenges certain Buddhist readers to accept her view that Buddhism was not originally concerned with a rationalistic outlook as so constantly reiterated by materialists, but was avowedly concerned with an 'other-worldly' object, *samparāyika*.

THE CANADIAN THEOSOPHIST (Adyar) May. A "probationary chela" tells us that the Theosophical Movement is moribund! He is too pessimistic, but he commends the Fraternalization effort and protests against those who "croak against leadership." (Thanks for that expression!) Miss M. A. Thomas presents facts about the mystery of the disappearance of the genuine Third Volume of *The Secret Doctrine*, useful for future reference. No one seems to know what happened to it, yet Dr. Keightley in 1889 publicly announced in *The New York Times* that it was complete and "ready to be given to the printers." H. P. Blavatsky refers to it many times as finished; but, as Mr. Judge says,

she sometimes "accepted a thing proposed as a thing done." Perhaps this is the solution of the puzzle.

THE THEOSOPHIST (Adyar) June. Contains a very artistic photograph of Shrimatī Rukmini Devi (Mrs. Arundale), in Indian classical dress, and an address by her on 'The Sense of Beauty.' She says, "I believe that the truest inspiration of our lives comes from the ordinary everyday life." Dr. Arundale considers the cosmic significance of Easter, and explains the mystical aspect of the Gospel story. It is not clear whether he also accepts it as a *literal* account, but it would almost seem so from certain passages. Articles on the fundamental principles of Islam by G. N. Hakim, 'Relics of Atlantean Occultism' among the New Mexico Indians, by G. Hodson, etc., make up an interesting number. A. J. Harmester gives much of interest in regard to the modifications of the first presentation of the Seven Principles in 1879 in India. It should be remembered, however, that the 'six principles' and one other, 'the Soul of the World,' are spoken of in *Isis Unveiled* (II, 367-8) which was published in 1877 in New York, before H. P. B. went to India. H. P. Blavatsky says that this complex was found in Egypt and in "all other faiths founded on philosophy."

Kalyāna Kalpataru. Literary Editor, C. L. Goswami, M. A., Shastri; Controlling Editor, Hanumanprasad Poddar; Ghanshyamdas Jalan, Publisher, at the Gita Press, Gorakhpur, India. Monthly, with a special yearly issue of book-size. Subscription Rs. 4/8 or 10s.—Scholarly and dignified, as befits the name, *Kalyāna Kalpataru*, literally, "Blessed Tree of Ages" or "Blessed World-Tree," the tree being the universal symbol both of Wisdom and of the Initiate in Wisdom. The contents show that the magazine, published in Hindi but with an English edition, is edited with this in mind. It is handsomely printed and lavishly illustrated in color by Hindū artists. Two, worthy of any exhibition, are the 'Matsyavatâr,' a symbolic portrayal of Vishnu as the Matsya or Fish-Avatâra, in the March, 1936 issue, and 'Meditation' in the large yearly Vedânta number (January). The aim is clearly to bring the priceless treasures of the Vedânta philosophy to the attention of Occidental readers, a praiseworthy effort that every student of the Archaic Wisdom will approve. We point out, however, that the constant use of the word 'God' as a translation for TAT, Para-brahma, Brahma, Ísvara, etc, is a cardinal mistake, only emphasized by various allusions to it as a *personal* 'God,' a concept which the thinking minds of the Occident have definitely discarded as outgrown. This cannot but repel readers of philosophical or metaphysical leanings, who would be the first to accept the Vedânta *as it is*, though not when tortured into fathering a personal God with his finite attributes and the personal He, His, Him. 'Divinity,' 'the Boundless,' 'The Absolute,' 'The Supreme' and other suitable English words are waiting to be used; or better still, why not use the Sanskrit word, or words? Western minds, schooled to expect technical terms in whatever branch of science or philosophy, will adopt them as quickly as in the case of Theosophy, and as gratefully. We mention this in the interest of, and with reverence for, the sublime philosophy by which the West would profit and which it so greatly needs.

The magazine is well edited, with many scholarly contributors. — G. K.

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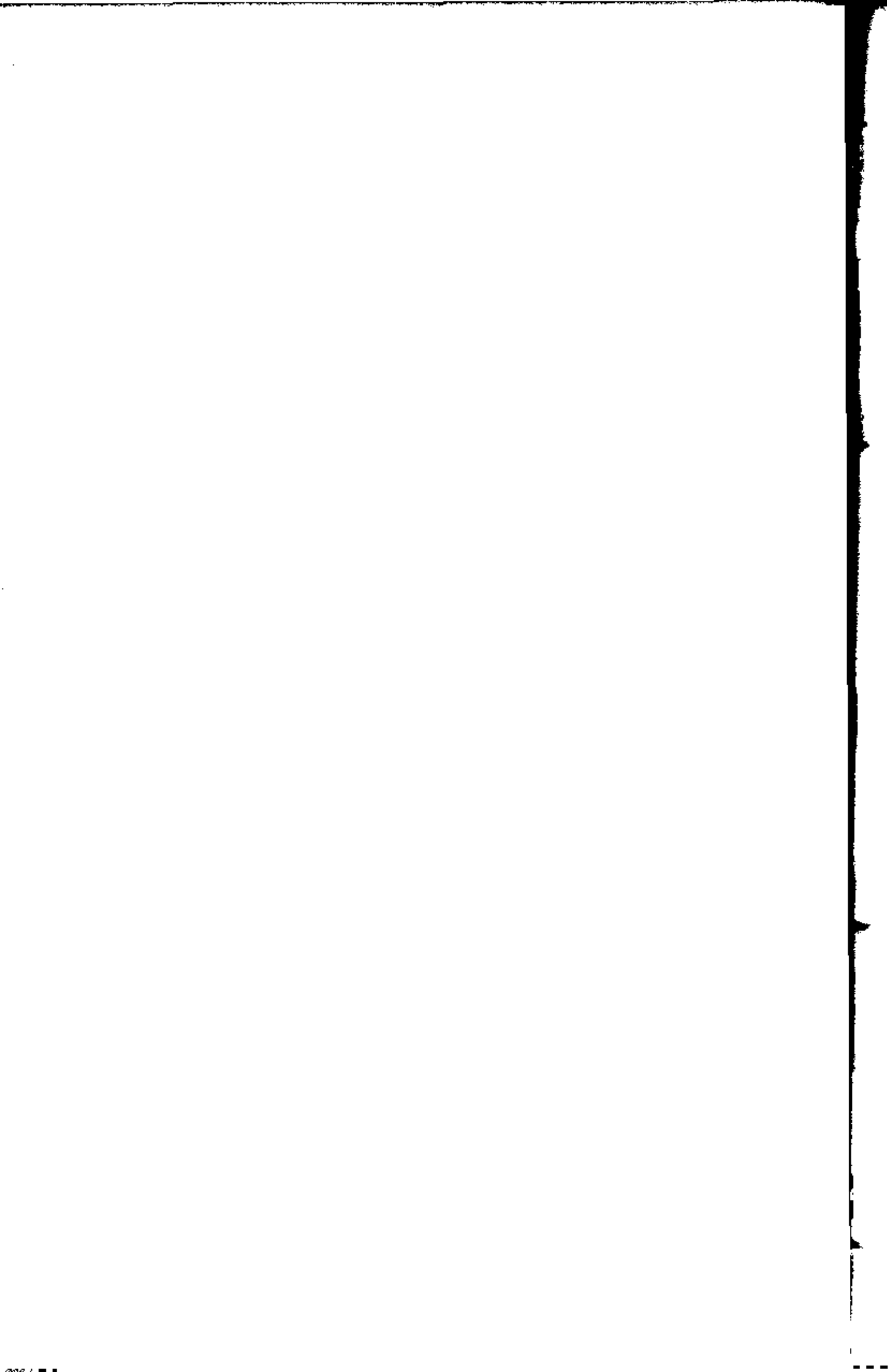
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THE THEOSOPHICAL FORUM

and *The Theosophical Path* and *Lucifer*

G. DE PURUCKER, EDITOR

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WHO ARE THE FREE-IN-LIFE?

The way to final freedom is within thy SELF.

— H. P. BLAVATSKY in *The Voice of the Silence*

AGE after age heroes have labored, battled, and perished in behalf of the cause of freedom. And now, today, from philosophers, economists, historians, even from fiction-writers, we begin to hear of "the new slavery." What, then, and where is freedom? Who are the free-in-life?

We are obliged to face the fact that there still linger in the world relics of every form of slavery that ever existed. Chattel slavery is largely a thing of the past, but statistics are available as to the number of slaves there still are. Liberty of conscience has been often proclaimed, but there are occasional rumors of differences in religion being used as a means of inciting men to bloody conflict, and is not the cold shoulder of prejudice against the unexamined beliefs of others a husky relic of religious persecution? Women enjoy a tremendous increase in personal liberty, but there is an international organization for the abolition of the white slave traffic. Children may no longer be sold away from their parents, but a newspaper in Shanghai recently reported the horrors of the boy-slavery that industrial enterprises have introduced there.

The 'new slavery' is defined by some as the subjection of man to his own labor-saving inventions. Some of these, on account of

their ubiquitous vocal suggestion have the power to form molds of mass-thought to imprison men's minds, while others actually threaten to render men superfluous as manual laborers.

Professor Nicolas Berdyaev, author of *Freedom and the Spirit* and *The Meaning of History*, predicts a fight to the death between man and the machine.* He states that through the triumphs of technical invention man has become a "cosmiurge," with the power to bring on cataclysms that can destroy large numbers of the human race at will; and that only the human spirit, united with God, can safeguard mankind in the present crisis. He declares that conditions cannot return to the way they were before all this mechanization developed, nor can man return to his former state: the time demands a "new man," one taking note of the eternal in himself.

General Smuts, the world-citizen, philosopher, and great statesman of South Africa, in a Rectorial Address in 1935, spoke of the menace to freedom in the world today and called on the youth to awaken to this danger and avert it. General Smuts declared his belief in freedom of thought, speech, and action for the kind of individual who is essential to world-progress, who has "inner freedom," who works for supra-individual purposes and values.

Mr. Gerald Heard, in his *Source of Civilization*, which has been called "a tract for the times of highest significance," writes that *pari passu* with man's conquest of objective nature there should be a mastery of man's own inner powers and faculties, an inner technique by which his self-consciousness can grow to include a larger whole than the human individual and deepen the feeling of unity with his fellow-men. In his *Science in the Making* Mr. Heard declares that granted the superhuman power that man has made his own, the only way he can make the world safe for himself is to find a superhuman purpose.

Theosophy has a direct bearing upon the conclusions reached by these thinkers. It presents a world-order, a hierarchical cosmic system, with which man in his inmost Self is co-eternal. A partaker of the consciousness, will, and compassion that brought forth and guided the manifested universe, man is destined consciously to harmonize his human life here on Earth with the purpose of the superior entity, the larger unit, of which he is an inseparable part. Upon the greater organism and its cosmic purpose is man dependent, as are the lesser lives of any organism. The inner, creative freedom,

**The Hibbert Journal*, October, 1934: 'Man, the Machine, and the New Heroism.'

which is the conscious function of his higher intellectual, spiritual, and divine faculties, man wins by his obedience to the behests of the superhuman, supra-individual, inclusive Being in whom he moves and lives.

The "new man" called for at present is the human being more fully aware of who and what he is. It is the inner world of his own spiritual and divine nature that man must now bring to active function. This greatest of human discoveries will restore the lost balance, will enable man to control and direct for the benefit of all the tremendous forces his inventiveness has liberated, and prevent his becoming a victim of his own creations. "Humanity-minded," and Humanity-hearted must he be, to be safe. The resources of the inner Self of union and will have become a necessity in the face of the dangers we now recognise.

How long, how very long it is that this ancient wisdom of the Great Awakening, the Awakening to the Self, as we find it in *The Crest Jewel of Wisdom* of Śankarâchârya, has been known, at least in the Orient! The loveliest secret that it unfolds is that all selves are rooted in the One Self. The realization of this fundamental unity is the basis for the conscious union of individuals. Only individuals aware of themselves as human, spiritual, and divine entities *can* unite consciously. The less awakened merge more or less partially in masses easily controlled by outside influences. Only enduring individualities, with a sense of the deeper unity of all, can differ without dividing, can permit or encourage others to develop their own creative faculties, in other words, to be free. To *differ without dividing* — is not this the key to all our present problems?

Theosophy, in removing the stigma of ape-ancestry from the human being, in showing man's intellectual, spiritual, and divine lineage, clears the channel from the inner source of all that is noblest and strongest in human nature. Too long have men's theories of life, and, perhaps unguessed by them, their relations with their fellows, been colored by this false materialistic teaching. It is unity with the Divinity *within* that will enable men to exert the cosmically-rooted power and love that shall disarm any merely selfish, however apparently powerful, users of man's conquest of objective nature. Is any one so lost in discouragement as not to have confidence that this can be done?

Theosophy reveals to us all the magic that gives to us the unshakable freedom of the heart. The path destined for awakened individuals, who accept the responsibility of the divinely-descended, leads to inner conquests — to no denial or ignoring of present con-

ditions with all their implications — but to high resolve to bring to bear upon them the luminous forces of the Greater Self, in whom we become the Free-in-Life. — M. M. T.

WHY STUDY THEOSOPHY?*

J. H. VENEMA

- a. *In order to understand and follow the sublime rhythm of the Universe;*
- b. *in order to understand the working of consciousness;*
- c. *and in this way to be able to drink of the spiritual elixir of life and to comprehend the ineluctable law of Nature: Brotherhood.*

Sooner or later we have to face facts; why not sooner! Theosophy will help you. Procrastination here is the thief of the ever-flowing spiritual elixir of life offered to you, of a power to quicken your spiritual evolution and to help establish the Brotherhood of Humanity. In answering the question: Why study Theosophy? let us first of all keep the above three statements firmly in our minds. They are key-notes.

At present we hear people talk much about 'problems' of various kinds. How Theosophy would help to solve them! The trouble is that we see in many cases the causes of them but *do not go far enough*, i. e. to accept the consequence of seeing the causes, namely that somehow, somewhere, Nature's rhythm has been disturbed and that equilibrium can be obtained only if both as individuals and as nations we begin to follow again that mighty rhythm. No use trying to battle against the cosmic laws!

Problems? Unrest, anxiety, loneliness, being fed up with the humdrum of life? Wondering if this world is mad? No thoughts about the question or the truth of immortality, because *this* life requires so much attention? Wondering if human beings can ever find truth? Try the study of Theosophy! Ah, but listen, don't throw it aside after a superficial look at it or after concluding that it 'requires a bit of study.' Don't begin by saying: It doesn't give me sufficient facts to go by, before you have honestly tried. Don't indeed throw the blame on Theosophy, the ancient divine Wisdom, which has lived throughout the ages and will live in the future, because it is based on the very structure of the Universe.

*Sixth of a series of articles on this subject by National Presidents of the Point Loma Theosophical Society.

My invariable reply to people who say that Theosophy didn't give them what they had expected is: Theosophy has not yet done anything for you? What have *you* done *for* Theosophy? Studied it, penetrated into it, and above all, made it a *living* power in your life? If you have not done the latter, how can you judge? Have you ever passed on the greater vision that this ancient Wisdom gives to a distressed soul? Have you ever told somebody about it who knows less than yourself? That's the way to realize the truth of Theosophy and to see that it is *highly practical*. If Theosophy does not lead you straight to practical life, you cannot have studied it. No use for me to study those 'Rounds and Races,' I heard somebody say. Ah, my good fellow, if you just knew what intensely *practical* life lies in those very teachings about the Rounds, the Races, and the Hierarchies, how they would solve human and world problems, what a discovery you would have made! For Theosophy will make you understand — and prove it! — the sublime eternal rhythm of the Universe and make you follow it, yes, even in your daily work; it will make you conscious, so to speak, of your consciousness; it offers you the sparkling elixir of life. But the requisite is that you work a little for it and try to make it a *living* power in your life.

Why study Theosophy! In reality the answer lies in the three above-mentioned statements; but in order to elucidate them, I am going to defend two theses. And in defending them I challenge the world! I challenge contradiction. For has not experience taught me that contradiction of them in the end inevitably leads to confirmation, light, vision — *if* you contradict in order to find, to seek? Again I say: no use fighting against the cosmic laws. The other day a thinking young man came to one of our Theosophical meetings to be able to prove that "Theosophy was a hopelessly wrong doctrine and against the teachings of Christ." But to do so, he said, "I must first know *exactly* what it is." Right-O! He regularly attended our study-class for a time, contradicting here and there, questioning . . . , then coming to conclusions. He is a hard-working Theosophist now, i. e. he studies and passes on what he learns in the right way.

Now then, our two theses:

- a. It militates against all philosophic, spiritual, and logical thinking to postulate separateness between man and man (living or so-called dead), or between man and the Universe around him, with everything there is in it.

- b. It militates against all philosophic, spiritual, and logical thinking to relegate immortality of the human spirit or soul to a nebulous 'hereafter.'

Defending these theses we first of all point to the majestic, eternal rhythm of Nature. The knowledge and recognition of this fact — and who would deny it with the facts before him? — hands us a real master-key. Look at the planets, the stars and their courses, the cosmic atoms — solar systems, and we see order, harmony, intelligence and law. Then penetrating as far as we can into the infinitesimal, the atoms, we see the same order, intelligence, and harmony. Who would maintain that the Universe is chaos when looking into the depths of space, gazing at the marvelous beauty of a starlit night. Coming — going, endless rhythm, smaller rhythm — greater rhythm; greater rhythm — cosmic rhythm; the majestic ebb and flow of the Boundless. Read the masterly way in which H. P. Blavatsky pictures this rhythmic movement of the universe in her *The Secret Doctrine*, and who is to be blamed if this fascinates him to his dying day? A sublime truth, and yet, good heavens, how *intensely practical!* For let us come to conclusions: we realize that we can by our actions, thoughts, and emotions, for a shorter or longer time disturb this rhythmic movement, especially in its smaller cycles, and then we wonder that 'circumstances turn against us,' be they circumstances of the individual or of nations or whole parts of the world, continents. Then in these circumstances we have to find a 'way out.' Yes, study Theosophy! For we shan't find a 'way out' unless we know well how we 'got in'!

There is that rhythmic movement in the Universe which I might well call the constant urge to restore equilibrium, to bring harmony where it has been disturbed. It is Karman, a mighty propelling rhythm, a propelling force upwards if we work along with it, a dreadful counter-current if we work against it, that is, against Nature's heart. And here comes the greater vision: this Karmic rhythmic movement with us or against us, according to our actions and thoughts, works in and through that other rhythmic cycle, the coming and going of man — rebirth. Everything in this mighty rhythm is interdependent, interconnected, so that if I try to disturb my fellow-being's rhythm, or that of my younger brothers, the beasts, yes even of the plants, I can only disturb along with it my *own* rhythmic movement upwards. And I shall have to restore the equilibrium somewhere, somehow, *myself*, or I shall for ever find myself

working in a hopeless way against the great rhythmic currents, i. e., never find harmony and peace again. For the great purpose of this same mighty rhythm is EVOLUTION, from the smaller to the grander, more majestic rhythm, and in the far future to cosmic rhythm. The divine cosmic entities are such because they have reached this cosmic movement.

Brotherhood a vague empty formula? Would you preach separateness between man and man, between man and the universe, if the rhythmic movement of the cosmos manifests itself in the very breathing of your lungs, in the beating of your heart, in the circulations in your body, reflecting the circulations of the Cosmos? Yes, indeed, why study Theosophy! In order to be able to use and apply this wonderful key, and in *daily life*. Don't tell me that Theosophy is not intensely practical.

And these same thoughts lead our minds to consciousness and immortality. The rhythmic coming back of man — reincarnation — must show us, if we study the Theosophical teachings about it properly, that we are immortal *here and now*. What a change does this bring into our lives! The theological doctrine of Creation and Doomsday naturally led to the dreadful one-life-theory and a nebulous 'hereafter'; and what a dreadful immortality in that hereafter! In her own masterful way H. P. Blavatsky in *The Key to Theosophy* showed the illusion and illogic of such a conception. On the basis of the grand rhythm, Theosophy tells you that there is continuity of consciousness in that compound entity called man. But as he passes through many spheres, worlds, or planes, there is change of consciousness or rather consciousnesses. But, heavens above, this change does *not only* take place when man "shuffles off the mortal coil"; it takes place every moment *right here* on this earth during our life in the body; and when we study these changes we get downright proofs that we are immortal here and now and that there are not only many 'hereafters,' but also, as we say in Dutch, many 'herebefores.'

Why study Theosophy! In order to get the power of discrimination between the purely human consciousness-center and the spiritual and the divine consciousness-centers. To see them working in the smaller rhythmic movements of our lives here, in sleep and death — the twin-brothers — hence to try to lead a spiritual life here, to master the self by the Self, and so to *know*, to prove to yourself, the truth about immortality. We have a word in Dutch for 'becoming conscious' (*beewustwording*), and Theosophy teaches us to become conscious of our consciousnesses, i. e., to experience the fact

that consciousness is fundamental in everything; it means to experience *how* this consciousness works, *how* it evolves, and *how* it is connected with universal consciousness. And a great mystery, I assure you, lies behind this teaching that will fascinate you more and more and — teach you who and what are those other yous, your fellow-beings. It will make you drink of the spiritual elixir of life. It is to be found!

Last century a movement was coming back — a rhythmic movement, based on the rhythm of the Universe, established at the right time by those who knew by first-hand knowledge and experience of this rhythm, of the mysteries of consciousness, and who had drunk of the spiritual elixir of life. We call them the Masters of Wisdom, Compassion, and Peace. H. P. Blavatsky, their servant, tells us about them. That movement is the Theosophical Society and as it existed in ancient times, in ages long ago, it came back at the proper time. You may study Theosophy outside that movement and be satisfied. But far greater work is the study of it inside the movement, for unity makes strength, and by that greater strength you will feel more of the above described sublime rhythm, and you will be able to study Theosophy in a more profound way. Why study Theosophy indeed? — TO LEARN TO LIVE, TO LIVE REALLY!

IMMORTALITY

GERTRUDE W. VAN PELT, M. D., M. A.

THE ideas aroused by this word in the minds of typical members of our Western civilization and in the minds of those who have come under the influence of Theosophy, are quite different. To the former it suggests eternal existence of human personality with the implication that something else is mortal and has no future life after the certain event which none can escape. It does not touch upon the fact as to whether or not there is development or change in this soul, but implies simply that it persists, in other words, that it has unending life; while to the Theosophist, on the contrary, it is a matter of *acquired* self-consciousness. For the Christian, the soul is immortal and the body mortal. For the Theosophist, the human soul is mortal, but not eternally so. It is mortal until through the numerous earth-lives through which it is destined to pass, it has *acquired* immortality — that is, the ability to understand itself, its place in the Universe, and how to use and hold that

place through a knowledge of the forces which maintain cosmic harmony.

In one sense, every atom in the universe is immortal, since all are parts of the Whole and since whatever exists can never cease to exist. It is *form* which changes and therefore is mortal. Most of us in and beyond middle age were taught in our youth the strange theory that in this living Universe there exists *dead matter*. The fact that this was accepted shows how little we used our power of thought, for even our living bodies are made up largely of that so-called lifeless matter.

No real understanding of man as to how he came to be, as to his composition, as to his purpose and destiny, existed in the West until H. P. Blavatsky restated the Ancient Wisdom-Religion in the last century. Thought was turned outward, and the masses accepted what in future retrospect will be regarded as fairy-tales (or night-mares!).

This restatement of the old philosophy awakened thousands of minds, started the clarification of others who were already questioning, and saved many others from cold and blunting materialism. It outlined the laws of the Universe, explained the phenomena of Nature. It placed the instinct for ethics, insecurely resting on sentiment or dogmatic authority, and in danger of falling often even from these supports, on a sane, firm, deeply-rooted and permanent basis of *fact* — a fact so incontrovertible, so thoroughly supported by universal experience, that it is impossible for honest and searching minds to dodge it.

Man, the hopeless enigma, was thus shown not only his composite nature, but his place in, and relation to, the composite nature of the Universe, of which he is and always must be an integral part, and out of which he can never go. In short, he was in possession once more, as in the ancient past, of his divine heritage — the knowledge of his origin and destiny necessary to guide wisely his life.

We cannot arrive at the significance of 'immortality' without some understanding of the elements or principles which make up man's complex nature. The division given to the Christian nations of Body, Soul, and Spirit, while correct enough, is not sufficiently complete for practical purposes, that is, for pointing out the evolutionary processes which must take place to bring about immortality for the human soul.

The Archaic Wisdom-Religion, as stated for this age, divides man into seven principles, with three others belonging to the higher and unmanifested planes of Nature, making in all ten, and these divisions

a little analytical reflexion and self-study will reveal to be almost evident and half-consciously recognised by a majority of thinking people.

To begin with, we have a body of flesh, which is the lowest principle, the elements of which are derived from Mother Earth, and which is evidently mortal as we use this term. It has a limited existence in its present *form*, though the particles composing it change from moment to moment, as we all know. However, thus states Theosophy: these elements or life-atoms belong to the ego who uses this body and who is therefore responsible for the impression or color it gives to them as they pass and repass through the body. When the ego comes back over and over again for a new incarnation, it inevitably attracts its old physical atoms which, on their part, have been gaining their experience in physical nature's realms, guided by the quality stamped upon them by their over-lord, the ego. For atoms are in different stages of evolution as are higher beings, and the atoms of a holy man, for instance, would never be attracted to the body of a degenerate.

Inasmuch as the components of the physical body are constantly fluctuating, as we all recognise, there must evidently be another or stable body which lasts through a whole incarnation to preserve the form. This is man's second principle, is of astral matter, is known as the astral body, and is built from atoms from the next cosmic plane, the astral plane. When man returns to earth-life from the higher and spiritual realms, these old atoms must likewise be re-collected from the astral plane of Nature.

Above these two lower principles we have the currents of vitality known as Prâna, the third principle counting from below up, supplied, as is all else, from the cosmic reservoir, and fourth, the principle of desire, or Kâma, which directs the Will. The less a man is evolved, the more does this principle of desire hold him in his narrow personality with limited understanding, sympathies, and power.

The next principle, or mind, is the pivot around which the real evolution of man in his present stage is turning, and is the principle which must be understood in order to grasp the idea of immortality for man. Theosophical students are familiar with the history of the awakening of the sleeping minds of men in the Third Root-Race on this Globe Earth by the Mânasaputras, those beings who on earlier worlds had evolved beyond the human stage, and had the ability and the divine compassion to awaken these sleeping fires for the on-coming races of man for this planet. It is a wonderful and thrilling story.

Every nation, in its own way, has told of this, the Greeks in the story of Prometheus.

This history is but one example of two universal facts — one, that in every entity down to the very atoms are locked up all the potentialities of the Universe, and two, that this unfolding is always brought about by beings a grade above the principle or part to be unfolded. Beginning with the awakening of mind, this unfolding must, on the part of the lower entity, be voluntary. The Mānasa-putras evoke the power, but man must himself use this power, something in the way that a teacher can stimulate the mind of the pupil which he must himself exercise in order to progress.

Now this mind in man is not yet fully awakened. The process will continue for average mankind for ages, as long as the life of this planet. That part which has been awakened we call the Higher Manas and it is immortal. The other, the Lower Manas is, as yet, mortal, and it is in these two conflicting currents that we find the human soul and also where we can discover the meaning of 'immortality.' Herein lies the secret of duality, which we cannot but recognise in ourselves and all men, the potentialities of the god or the demon. It is in this area of mystery that is enacted the divine tragedy of human existence.

Evolution for man consists in the transference of his lower mind to the plane of the higher. The lower mind is unstable, at the mercy of the play of impulses from the undeveloped animal-nature and the unchained forces from uninformed and short-sighted desires. Man's real teacher is his own Higher Ego, but the pupil, the Lower Ego, must, through the power of the uncovered divinity buried in it, evoke its will and voluntarily yield itself to the higher guidance. Every incarnation should see progress made in this direction, but not until this voluntary transference of the Lower Ego is complete, will the human have the power to hold itself together and become *immortal*; only then is it working *with* instead of *against* the universal life currents, which are an expression of the universal law of compassion. Until then it must follow the way of the lower principles and be dissipated after each period of activity, or earth-life, and during each period of rest and assimilation for the Higher Ego, to be reassembled for the next Day of Work, the succeeding earth-life.

Thus, immortality for the lower human soul is yet to be won, and the stage upon which this immortal drama must be played is earth-life. It is folly to count upon something strange happening to make of us saints after so-called death. We take to that blissful land only what we have gained through self-directed evolution, and we come

back with the riches we carried to it, but refreshed, strengthened, reinforced after the merciful rest provided by Nature.

Katherine Tingley in *Theosophy: The Path of the Mystic* writes with eloquent warning as well as encouragement on this vital subject of the duality in human nature. She warns that at each moment as we consciously incline toward good or evil, one or the other feeds into and fills the mind, and that any *conscious* volitional backing given to any fault or failing may end in involving all the rest on that lower side of the nature and consequently is an "*immensely pregnant move downward*": on the other hand, no failures should discourage, and if they are followed by as many undaunted struggles upward, the help of the 'Warrior' within is certain. "For This is an unconquerable power, *eternal and sure*," she quotes elsewhere. To reconstruct mankind, we must arouse more faith in the *Self*. Loss of such faith is the initial step in all spiritual failures. Then follows loss of faith in others, until finally the unfortunate victim finds himself "living in a strange house: the house of the lower nature."

It should be fully realized, however, that this 'lower' is the weaker part. All the forces of the Universe work with one who allies himself with his own Higher Ego. Through this he is firmly anchored to a world in which reign peace, joy, and unbounded opportunities.

Every careful observer will probably find that these five elements in human nature are clearly recognisable, and see that they are not an arbitrary and fantastic division. This is likewise true of the two higher. Interest centers around man as a thinker because evolution at present is more active in this principle. But it is obvious that there is in man something yet higher, for he can direct his mind, force it to work on this or another subject. This higher and sixth principle is known in Theosophy as the Spiritual Ego, the real man. The seventh, the Divine Ego, links him finally to the very root of Being, the reality of which and necessity for which become evident to one who recognises that the Universe is one organism of which all entities, high and low, are integral parts, and upon which unity rests the eternal *fact* of Universal Brotherhood.

3

BE a thinker, not so much of thoughts, but of thought. . . . Silence your thoughts and enter into consciousness.

— G. DE PURUCKER, in *Questions We All Ask*, Series I, pp. 339-40

WHO WROTE THE MAHATMA LETTERS?*

C. J. RYAN, M. A.

TO the question on the title-page of this book, *Who Wrote the Mahatma Letters?*, the answer is simply — the Mahatmas. As H. P. Blavatsky said, unless she were three adepts rolled into one she could never have produced the teachings of Theosophy; and *The Mahatma Letters to A. P. Sinnett* are no small part of that teaching. The problem of how those letters were produced or to what amanuenses, chelas or otherwise, they were dictated or handed is entirely secondary to the main fact — the teachings themselves, which, according to H. P. Blavatsky herself, gain no assurance of certitude by claims of authority, but stand on their own feet. The Messrs. Hare make an attempt to destroy Theosophy by vilifying the character of its great Exponent. This has been tried several times already but has always failed; and their rather pitiful and decidedly pedantic effort to “solve a long-standing and important literary problem” by proving H. P. Blavatsky a fraud must also fail, because it is impossible to prove that which does not exist.

The Hare brothers assert that she invented and popularized Theosophy chiefly for the purpose of satisfying her greed for power and admiration, and that the Mahatma Letters were fabricated by her to obtain and preserve a commanding influence among her followers. They grudgingly but frankly admit that the charge made by Richard Hodgson and the Society for Psychical Research that she was a Russian spy and that her Theosophy was nothing but a camouflage to hide political activities, is false and must be abandoned. Having thrown this over, the Hares have tried an even more absurd one, and no doubt when their book is forgotten some fresh calumniator, seeking notoriety, will have some other sophistical device to explain away the simple facts.

Singularly enough, however, the astonishing Hares cannot hide a suspicion that H. P. Blavatsky was inspired by something far nobler than the unscrupulous ambition for power, for they write:

She threw her extraordinary abilities with a consuming zeal into the construction of a synthesis of human knowledge in the departments of religion, science and philosophy, and it is probable that she hoped as a consequence of producing an intellectual accord among thinking people, to bring about some approach to a universal social order. — p. 313

**Who Wrote the Mahatma Letters?* By H. E. and W. L. Hare. London, Williams and Norgate Ltd. 10s. 6d.

This candid admission, however, does not excuse the large number of errors, misconceptions, and perversions in this book, and the authors err, moreover, in referring only to the intellectual aspect. *Spiritual accord*, based on the transmutation of desire, on impersonal love, and unselfish conduct, must be the controlling factor in a real universal brotherhood. This path may be obscure to the mere intellectualist, but it was the ideal to which H. P. Blavatsky sacrificed everything; it was the teaching of her Masters.

As to the 'personal power' notion; it is so inadequate an explanation of her career as to be almost ludicrous. Here was a woman of "extraordinary abilities," as the authors admit, an original genius, a brilliant conversationalist and musician, and a still more talented writer, already favorably known in literary circles and constantly beset with advantageous pecuniary offers by publishers, throwing away the opportunity of assured power and prominence in Russia apparently to follow a mere will-o'-the-wisp which brought nothing but trouble and undesirable notoriety. She slaved in poverty, obscurity, exile, and endured cruel slander, so that the message of Theosophy could be given to "the few." And all this in the name of "imaginary Mahatmas"! Furthermore, not only did she reject the splendid offers which would have honorably satisfied any personal desire to shine before the world, but *she refused to take the credit for her Theosophical writings!* From the publication of *Isis Unveiled* in 1877 to the greater works of her last years, she constantly and consistently insisted that all the credit for her teachings was due to the Mahatmas whom she upheld before the world as her Masters and inspirers, saying, "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." (*The Secret Doctrine*, I, xlvi) Was there ever such a strange 'charlatan' known to history?

The writers of this book, in their long and elaborate dissection of the spelling, the punctuation, the grammar, the foreign words and quotations, etc., of *The Mahatma Letters* are beating a dead dog when they try to establish their 'discovery' that H. P. Blavatsky's French mannerisms of thought, etc., etc., are reflected in the *Letters*, for that has been known and understood by Theosophists for years. The simple faith that trusts in such analysis reminds us of the celebrated Shakespeare-Bacon-etc. controversy, or of the quarrel among scholars over the existence of Christ and the authorship of the Gospels, and "Q." Is it not true that in both cases *conclusive* 'internal' evidence is offered in support of all the conflicting views? Yet Shakespeare is not dethroned, nor the great Syrian Avatar proved a myth!

Perhaps the next critic will try to prove that H. P. Blavatsky was a Solar Myth or something; that would indeed be a real blow! Joking apart, 'internal' evidence is often nearly as unreliable a weapon as the evidence of handwriting 'experts' or alienists in lawsuits. In regard to the handwriting 'expert' who once tried to convict H. P. Blavatsky, Mr. Jinarâjadâsa completely exposes him in *Did H. P. Blavatsky Forge the Mahatma Letters?*

Internal evidence, to be of any value, should be handled in such a way that there can be no suspicion of bias. Even a brief examination of the analysis published by the Messrs. Hare shows that in spite of their claim to impartiality they have not disdained to follow the example of the smart prosecuting attorneys who are determined to get a verdict of guilty at almost any cost. When we began to analyse the numerous errors of fact, misquotations, omissions of vital words or parts of sentences, appeals to prejudice, and other surprising disfigurements in this book, which happen most conveniently to support the arguments against the authenticity of *The Mahatma Letters*, we were tempted to throw the volume aside as unworthy of notice. An entire number of THE THEOSOPHICAL FORUM would not be large enough to contain an adequate analysis and exposure of those misdemeanors, which often require the application of the 'deadly double-column.' For lack of space we can give only a few illustrations now. A significant case of inaccuracy occurs on page 268, where seven lines from a Blavatsky letter are quoted. The letter is found in *The Mahatma Letters*, p. 465, and is dated "March 17," no year or address being given. Messrs. Hare use it in connexion with two other letters of H. P. Blavatsky to support their position, saying that the three letters were unofficial answers to the unfavorable Report written by Hodgson and published by the Society for Psychical Research in December, 1885. They say the letter containing the seven lines mentioned above is "dated London," which would support their point *if it were true*. It is, however, *not* dated London and it was *not* written in 1885 or 1886 *after* Hodgson's report was issued, as falsely alleged, but in 1882, three years *before*, and the quoted lines referred to entirely different anxieties! It was written in India, and its date is fixed by the mention of a certain event — the *coming* end of the first septenary cycle of the Theosophical Society in November, 1882. What excuse can be offered for such methods? Can they be merely oversights and carelessness on the part of critics who claim to be close analysts of every comma and capital letter, every 'but' and 'if' in *The Mahatma Letters*, and who ask the reader to trust their accuracy (p. 246)?

On page 47, the authors, suggesting that H. P. Blavatsky or the Mahatma K. H., or both, greatly exaggerated her accomplishments, say in regard to the mysterious Book of *Khiu-tee* (which consists of 36 volumes) "K. H. says that Madame Blavatsky 'knows it by rote,' and would translate if requested." The correct statement as given in *The Mahatma Letters*, page 285, is, "Read the book of *Khiu-tee* and you will find in it these laws. She might translate for you some *paras.* as she knows them by rote." Some paragraphs are not 36 volumes!

The treatment of H. P. B.'s knowledge of English before 1870 is equally disingenuous. By omitting the words "I could read," after "forgot it entirely" (*Mahatma Letters*, 479), and without quoting the next sentence, a wrong conception is given to the reader, upon which a large superstructure is built. We must pass on to our last illustration, leaving the reader to compare the remarks on pp. 270-1 of the Hares' book with the original letter by H. P. B., and to observe how ingeniously her hastily written sentence at the bottom of the page has been 'misunderstood.'

Page 123 of the Hares' book presents an interesting example of the —*carelessness*, shall we say? — induced by an overwhelming desire to prejudice the uninformed reader against H. P. B. There are many others, for the rule seems to be to pile up as many charges as possible, however weak, dish them up with sarcasm, and trust to luck that they are not exposed! In this case the literary knowledge of the Mahatma K. H. is questioned, and the authors tell us that he had libeled Tennyson by falsely quoting six lines of "very poor verse" as if they were the Laureate's. Messrs. Hare looked into Tennyson's Works and could not find the lines. As it happens the Master's scholarship was wider than theirs, for the lines are correctly quoted from an early poem of Tennyson's, "The Mystic." The Theosophical University Library contains two different editions of the poet's works in which it occurs. The sneering criticism of the Master's supposed ignorance proves to be a boomerang!

An indefinitely long list of such misstatements could be drawn up. In criticizing the Mahatmas for using the phrase *in adversum flumen* the authors lay themselves open to four criticisms: (1) They are unacquainted with its good usage in Latin literature (see Lucretius IV, 423, also Virgil and Caesar): (2) they call it 'Dog-Latin': (3) their attempted correction misses the point that in Latin when expressing motion *in* governs the accusative: (4) that *flumene* as given by the authors should be *flumine*, a common error. We have also noticed various mistakes in French grammar and spelling,

in the use of Sanskrit and the Devanâgarî script, and in English, which cannot be attributed to the proof-reader.

Lack of space compels us to disregard, at least for the present, a large number of other misstatements of fact, erroneous deductions, and blunders arising from different causes, all of which are calculated to prejudice the mind of the reader against H. P. Blavatsky. To trace these out and expose them demands considerable knowledge of the immense Theosophical literature, much of which is not available to the ordinary reader. As another example of the misdirected zeal of the authors, the case of the "Disinherited" (*not* Damodar), when all the references are collected from various sources, is made perfectly clear, and fully supports what H. P. B. said; yet the uninformed reader might easily be convinced to the contrary by the dogmatic assertions in this unreliable volume. It is deplorable that reviewers in reputable journals have so naively accepted the mass of *ex parte* statements without making the slightest attempt to verify them. But, of course, "any stick will do to beat a dog with," and the difficulty of catching up with a lie and exposing it is proverbial. Fortunately, H. P. Blavatsky's great work is increasing and developing rapidly and all the forces of darkness cannot hinder it.

While the authors make much of alleged resemblances in phraseology, etc., between H. P. Blavatsky's writings and the Mahatma Letters, and draw deductions from *minutiae*, they have disregarded the more significant and vital factors which nullify those arguments. Compare *The Letters of H. P. Blavatsky to A. P. Sinnett* with *The Mahatma Letters* as a whole, and only the most prejudiced critic can fail to recognise the vast difference in the mentalities of the writers, in their ways of looking at things, and in the flavor of the writings. All this stands out boldly in spite of insignificant resemblances in phrasing, choice of certain words, etc.

But there is something still more significant. The psychology of the two Masters, K. H. and M., as shown by the general style, turn of thought, handling of similar subjects, and individual point of view of their writings shows a striking contrast, as observant critics have noticed. The idiosyncracies of the amanuensis into whose mind the ideas from a Master are impinging may appear in the final product without destroying the larger distinctions mentioned above, in fact it is undeniable that they have not done so in this connexion.

In the Third Volume of *The Theosophist* we find an excellent example of the difference in mentality between the two Masters. A long scientific article by Master K. H., beginning on page 319, throw-

ing light on the nature of electricity, the constituents of the atmosphere, and other subjects, is written in his well-known fluent and persuasive manner. In the *Supplement* for March, 1882, in the same volume, on pages 6 and 7, a series of "Answers to Correspondents" is contributed by the Master M., and the contrast between his brusque, incisive mentality and that of K. H. is striking. Neither article is signed, and the author of the first would never be known to us but for a casual remark by H. P. B. in her Letters to Sinnett (p. 8); nor that of the other if the writer himself had not referred to it in a letter sent through Damodar to Sinnett. (*Mahatma Letters*, p. 275). As the readers of the *Theosophist* were not informed that these articles were written by the two Masters respectively, why should H. P. B. have taken the trouble to fabricate many pages in the two characteristic styles? It would be a useless waste of energy. Again, in regard to the extremely technical article on science, if H. P. B. had published it under her own name it would have redounded immensely to her credit. Instead of which she simply publishes the nom-de-plume "Another Theosophist," keeping dark her knowledge that it was written by the Master K. H., presumably at his request. According to her own admission, she was entirely unable to write such an article, for in regard to similar articles by the Masters she says "I must be deuced clever to have written the 'Replies' in the *Theosophist*. I do not understand ten lines in that occult and scientific jibberish." (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 63.)*

This brings up another point which has not even been mentioned by the Hare brothers, probably from ignorance of science, but possibly because it cannot be explained away by the hypothesis that H. P. B. wrote *The Mahatma Letters* or the other writings attributed to the Mahatmas. They pretend that her limitations are identical with those of the alleged Mahatmas, who, it seems, never went beyond the boundaries of her knowledge. If true, that would be a useful argument for the authors, but it happens to be the reverse, and *they ought to know it*.

It would go too far afield to speak of the immense reach of the philosophy she brought to the West, and the impossibility that her ill-educated brain could have originated such a magnificent scheme of cosmic and human evolution, but we must confine ourselves to the fact that *The Mahatma Letters* and other productions attributed by her to the inspiration of the Masters supply information that no

*The article by K. H. is reprinted in *The Theosophical Path*, April, 1930.

ordinary person could have acquired at the time of writing. How did she obtain information regarding the *fundamental* changes in physical and other sciences that would take place years after her death? Many were not even suspected in her day, yet they are mentioned in *The Mahatma Letters* or other teachings attributed to the Masters. Most of these statements seemed so improbable that they reacted very unfavorably upon her reputation, but time has its revenges, and many are already commonplaces of science.

In regard to the profound knowledge displayed in her works, we feel that it is important to quote the opinion of the distinguished Tibetan Lâma, Kazi Dawa-Samdup, Lecturer on Tibetan in the University of Calcutta, etc., and an initiate of the learned Kargyutpa Order. Dr. W. Y. Evans-Wentz, in his *The Tibetan Book of the Dead*, writes:

The late Lâma Kazi Dawa-Samdup was of the opinion that, despite the adverse criticisms directed against H. P. Blavatsky's works, there is adequate internal evidence in them of their author's intimate acquaintance with the higher *lamaistic* teachings, into which she claimed to have been initiated.

We recommend the Hare brothers to compare the Lâma's writings with those of H. P. Blavatsky before making another onslaught on her reputation!

Endless silly disputes may be carried on as to whether H. P. B.'s use of 'but' for 'only,' or her occasional omission of the auxiliary verb, etc., has any relation to the similar peculiarities in *The Mahatma Letters*, but it is of real importance to realize that an 'ignoramus' like H. P. B., as she called herself, could tell that "between this time [1888] and 1897 there will be a large rent made in the Veil of Nature and materialistic science will receive a death-blow." (*The Secret Doctrine*, I, 612.) In Dampier-Whetham's authoritative *History of Science*, he says that as the new physics which has destroyed the old material concepts dawned with the discovery of the Röntgen or X-rays in 1895, so the year, 1897, was marked by the great discovery of ultra-atomic corpuscles, the constituents of the atoms, and the new era had definitely begun (chapter ix). It has been the pleasant task of the present writer for many years to report to the readers of Theosophical literature the advances of science and discovery on the exact lines indicated by the 'imaginary' Mahatmas fifty years ago, including such problems as the condition of the sun, the ductless glands, the heated shell surrounding the earth high above the intense cold of the stratosphere, the electrical constitution of matter, etc., and many archaeological and biological

discoveries. How did the 'ignoramus' H. P. Blavatsky, who did not even know what 'pi' was, know what would be discovered in these technical matters after her death? Yet, there they are, in cold print. No hypothesis except that of the inspiration of Superior Intelligences writing through an amanuensis closely in touch both internally as well as externally, meets the case.

Another, and perhaps the strongest epistolary evidence against the notion that the Mahatmas were invented by H. P. B. is the matter-of-fact and natural appearance of the entire correspondence as revealed in the Blavatsky and the Mahatma Letters. Not only are philosophical and scientific questions asked and answered, but business matters and troublesome affairs in the Society are freely discussed between H. P. B., Olcott, Sinnett, Hume, various chelas, and the Masters. Can any one with common sense, unless incorrigibly prejudiced, read the correspondence about the *Phoenix* project and doubt that it was genuine? especially when we observe that H. P. B. furiously protested against the policy of the Adept and finally had to be prohibited from any further communication with him on the matter, the letters being sent through Damodar or Olcott, because, in K. H.'s words: "Madam B's discretion is not improving in ratio with her physiological enfeeblement."

She also violently protested against other policies of the Masters, and it was quite against her will that they were carried out. Compare her almost insulting remarks about the Mahâ Chohan and other Masters, on the question of Dr. Anna Kingsford's presidency of the London Lodge, which she resisted bitterly, but which she was forced by positive orders to accede to, as we see written in *The Mahatma Letters*. To imagine all that to be a bluff, artfully designed to deceive Sinnett and Olcott, is to strain credulity to the breaking-point. Read it and see.

Is it not significant that the shrewd and adroit authors of this wrong-headed book *never mention* either the *Phoenix* affair or the furious controversy about Dr. Kingsford? Either of these is sufficient to demolish their house of cards, and there are other almost equally significant cases, such as the Billings and 'Ski' discussion, or the triangular complications between H. P. B., Hume, and Sinnett, and, at times, Olcott, and the Masters. It is amusing to note that though the Hares mention the curious fact that while H. P. Blavatsky considered the title of Sinnett's *Esoteric Buddhism* "very unfortunate" (*S. D.*, I, xvii) and the Master K. H. called it "excellent" (*M. Letters*, 201), they fail to observe that this striking difference of opinion

makes it absurd that she could have written the praise given by the Master!

In regard to Olcott, a strong witness for the actual, physical existence of the Mahatmas, slanderers have pretended that he must have been easily hoodwinked, but in reality he had a remarkable record for his distinguished service to the U. S. government as a Special Commissioner of the War Department for investigating and convicting suspected fraudulent contractors. His honesty and ability were proverbial.

The authors assert (p. 230) that H. P. Blavatsky had been assisted in her alleged nefarious transactions by a small crowd of accomplices; a "fairly large 'scriptorium' existed in conducting the Mahatmic mission"; and that "It is now possible to say, from an examination of the Letters, that those which purport to come from the Masters or to be written for them are in *ten different hands*. . ." These writers include Damodar, Subba Row, Mohini, and others, well known as being of honorable reputation in the opinion of their associates, some being distinguished in their own walk of life. Col. Olcott knew them well, and had the greatest confidence in their integrity. He had every opportunity of discovering fraud if it existed, and not even the bitterest enemy of Theosophy has claimed that he was a man who would connive at any imposture. Olcott had been for years in close association with H. P. Blavatsky, and many times she had tried his patience so severely, as he feelingly describes, that one in his position who had any suspicion of her *bona fides* would have broken loose and repudiated her and her Movement. But in spite of her volcanic temperament and other peculiarities, he knew her too well to doubt her fundamental integrity.

In regard to several of the others named by the Hares as writers of *The Mahatma Letters*: if they had been accomplices in a tremendous hoax they would have been conspiring *against themselves*, playing an idiotic game to cheat themselves for no visible object. They had sacrificed heavily in reputation, position in society, and the regard of friends and relatives, all this and more in order to support H. P. Blavatsky's unpopular and calumniated activities. When the learned scholar T. Subba Row finally broke away, *it was not because he thought she was inventing her teachings and Teachers*, but, on the contrary, because in his opinion, as a chela of the Master M. she was giving out secrets of occultism which should have been kept within an inner circle. No, indeed, it would be far easier to believe that she alone invented *The Mahatma Letters*, and the philosophy which has made her so famous, and wrote it with her own pen, than

that the "ten different hands" were deliberate conspirators. If the *ten hands* (and, presumably, ten minds) fabricated the Mahatma letters on page 230, how is it that they were, as the Hares say, fabricated by *H. P. B.* on page 165, and, above all, why should they betray her grammatical and other peculiarities? Why do they not bear the Hindû characteristics of Mohini or Damodar, or the English ones of Miss Travers, etc.? This particular point deserves much fuller treatment, but we must pass to a special letter on which the authors lay great stress. It was written to Mrs. Gebhard in 1886, but only portions of it are quoted.

In this letter H. P. Blavatsky is passionately protesting against what she calls the desecration of the ideal of Masters by the appeals of selfish Theosophists to the Masters to interfere in such mundane affairs as business troubles, marriages, and the like. Most of these appear to have come from Hindûs, and H. P. B. made many enemies by resisting their shameless importunities. In some cases, instead of flatly turning down the appeals, the Masters, in their kindly consideration, would order a chela to take up the matter and "satisfy the addressees to the best of his or her (the Chela's) ability," as she says. She makes it plain in the Gebhard letter that she had what we might call an occult 'power of attorney' from the Master to "satisfy" those people by giving the best advice she could in his name, as she knew what he would be likely to say if asked. We may believe, if we wish, that she committed a real error in judgment, and went too far in her anxiety to oblige, in not telling the "addressees" that the letters were not precipitated or dictated by the Master, though, as she writes, "written by His order and in His handwriting," and in the belief that she was acting agreeably with his intentions. When the three pages of the Gebhard letter are carefully studied it becomes clear that nothing was further from her mind than misrepresentation or wilful deception, as the Hares try to make out. It is important to observe that this method of giving advice was only used for the specific purpose mentioned, and had no connexion with Theosophical teachings or the correspondence in *The Mahatma Letters*. In a footnote to the Gebhard letter, not mentioned by the Hare brothers, H. P. Blavatsky writes, in regard to occasions when, in spite of her best intentions, she realized that she had not understood the Master's meaning: "Pick up stones, Theosophists, pick them up brothers and kind sisters, and stone me *to death* with them for trying to make you happy with one word of the Masters!"

It is regrettable that we cannot reprint the three pages here. To employ the word 'fabrication' in its ugliest sense without the

uninformed reader's having the complete case to study as presented in the Gebhard letter is simply "playing to the gallery." To imagine that the extracts from the letter are conclusive evidence that H. P. Blavatsky concocted *The Mahatma Letters* is a proof of the utter incapacity of the Hares to understand the situation, or the complex nature of the great Messenger of the Masters.

A few words from two well-known writers, independent observers who have no axe to grind, may be added in conclusion. They are quoted from that high-class journal, *The Aryan Path*, for May 24, 1934: Mr. Geoffrey West writes of H. P. Blavatsky:

Her character was compounded of contradiction. In some directions profoundly perceptive, in others she seemed almost wilfully blind. . . . She totally lacked ordinary discretion! Faced by either superior scepticism or open-mouthed gullibility she would "pull the legs" of her audience mercilessly, quite careless of the charges of fraud she might sometimes thereby invite. She defied convention, and laughed at it if she did not ignore the gossip she provoked. Thus she laid herself open at times to the gravest suspicions, and yet, with them all, *one turns from a study of her life with the final impression of a fundamentally honest, a deeply serious and sincere personality, possessed of, at once, courage, will, and purpose.* . . . The Mahatma letters become the more, not the less, impressive when we can forget the phenomenal methods of their delivery, and concentrate attention upon their contents. *Teaching not phenomena, understanding not worship — these are the essence and the requirements of Theosophy.*

Mr. Victor B. Neuberg, a writer also unconnected with the Theosophical Society, writes:

The obscurantist children of the Dark did their damndest to "dowse" the Lucifer of their age. By reason of a long and complicated miracle they failed. The long and complicated miracle was H. P. B.'s charmed life. Today the highest and clearest thought-atmosphere is enshrouded by the incalculably potent tinge brought to the western mind by H. P. B. and her circle. . . . we may find scores of societies, groups, cults, periodicals; all influenced, consciously, by the heritage of idea — the age-long wisdom — that H. P. B. restored to the West. The White Group that is said to hold the destinies of Europe in its "gift" chose the most improbable instrument conceivable because it was to prove the most efficient . . . and the Intelligences that despatched H. P. B. as Messenger to her Age did not err. Her mission has been accomplished. She changed the current of European thought, directing it toward the sun. . . . But the very existence of the Path was forgotten in Europe until H. P. B. re-discovered it for herself, and announced her re-discovery to the West.



To erect a trophy in the soul against anger is that which none but a great and victorious puissance is able to achieve.—PLUTARCH

SOME PERSONAL OBSERVATIONS ON IMPERSONALITY

JALIE NEVILLE SHORE

Be impersonal. Be self-forgetful.

CONSIDER the Sun and you will know what the Teacher means. Or if you cannot yet consider the Sun, then study yourself and you will gradually come to realize the great wisdom of impersonality and self-forgetfulness.

Perhaps you are one of those who believe that self-preservation is the first law of nature. There is sense in such belief of course, but you must spell Self with a capital 'S'; for as soon as all the centers of consciousness are focused on the preservation of the personal self this entity oddly enough becomes destructive to its own nature. It is only through living a self-less life that even the little self is preserved for unless its energies are eventually disrupted. It is only through living for things *outside* itself that it survives. Like a child it needs coaching and training, for it is ever growing and expanding, never the same yet with an unchanged identity. It is only the indefinable Self in it that is immortal.

You may be ambitious. Perhaps you desire above all things to be *successful*. You should know first then that true success is not measured by the accomplishment of a day, a month, a year, or even one lifetime. True success constitutes ages of endeavor to understand natural laws and to work unceasingly with them. It is said that success is attained by 'quenching the personality'—a most difficult thing to do when the fires of ambition sizzle ceaselessly in one's soul. It is this fire threatening to consume the life and endeavor of untaught souls that must be quenched, for personal ambition if left to the devices of its own nature will destroy even the prize it set its heart on attaining. It is the steady white flame of impersonal living and giving that one should cultivate to be truly successful. This gives warmth to the heart and light to the eyes. It is a torch that illumines 'even the farthest corners of the earth.' The winning, the attaining does not necessarily mean that the success one thinks he has won will stay on for ever. Men who have risen to high success in their chosen fields through the relentless discipline of their sometimes bothersome personalities have fallen to devastating failure and degradation through no more tangible a cause than a personal desire. Napoleon, who through his clear vision and great force of

character might have grown into a greater 'success,' robbed himself and the world he lived in of happiness and peace through personal ambition. Washington, across whose path were flung the temptations of greater position and power, remained steadfastly impersonal in the execution of his duties, and today, instead of being anathematized by the nation he opposed, is revered as a noble example of great leadership and lofty ideals.

Those who covet the emoluments of personal glory most assiduously are usually those who are bereft of them. The very nature of their covetous desires plunges them into a disgusting state of misery that militates constantly against the attainment of the things they most desire. It is only those who have freed themselves of *personal* ambitions, whose actions are without thought of the personal advantage of the results, who never feel the pangs of personal disappointments, yet appear to be so *personally* happy. These are personalities that have outgrown their *personal* attributes and have become impersonal channels through which flow the life-giving currents of love and devotion and self-sacrifice.

This idea of personality and impersonality is builded of many paradoxes. Here is one: the most impersonal people most often have the most delightful personalities. Take the 'most delightful' individual you know. He will likely have what is called a 'charming personality.' Although he has never actively sought them he has many friends who actively seek *him*. He is fun-loving, yet temperate in his play. He is industrious though he does not slave. He is fearless, yet tactful; dignified yet gracious; firm yet kindly; frugal, but not miserly. He thinks of others but he also recognises himself as an entity in the scheme of things and knows well that he can be of no service to anyone if he does not respect himself first and treat others as though they were himself. He is a success personally because he is so effectively *impersonal*. He is not disturbed — either angry or jealous — when other men are given places of high honor, for the greatness in him makes him recognise the greatness in others. He knows that his own job however humble is as necessary as that of the highest potentate. And when he reaches a high position — as he will by the very power of his developing capabilities — except for the appreciation of his responsibility, he will never feel that this new duty is more important than the others he has had.

Before you can be truly successful you must raise the personality to a position of impersonal strength and honor. It is not only pride and bigotry, covetousness and anger that must be weeded out; fear, and timidity its offspring, are likewise vitiating influences in the

education of the growing personality. They stultify the inner expansion so that even the will does not operate and nothing is left to direct the outward efforts but a feeling of inferiority which, when analysed, most often means a grudging recognition of the superiority in other people and a covetous desire for a similar position. (Usually a generous circle of enthusiastic admirers is in the mental picture.) Impersonal courage is action for its own sake. Impersonal action of any kind is in reality a giving with wisdom. Fear and timidity have no place in the impersonal life because they are always concerned with self. Life demands — and it is especially so in this age — strong courage and selfless thought and action.

There are those who believe in impersonality so much that they don't do anything about it. Theosophists do not believe in a philosophy of this kind of inaction. Impersonality, on the other hand, must be distinguished from a lack of vitality. The development of the impersonal attitude actually means a vigorous exercise of will and a constant application of all lessons one has learned on the subject. There is nothing spineless about realizing that "silence must be cultivated on all subjects which tend toward personality"; or about trying to allow "those immediately around you to win their own victories in self-control" even though you feel their decisions are leading them into situations fraught with danger. Conscientious Theosophists try to do all this and more.

A distinction must likewise be made between impersonality and heartlessness, for the truth is, that horrors have sometimes been committed in the name of impersonality. The most truly impersonal hearts are the most understanding, the most compassionate, but they have also developed in themselves a splendid sense of discrimination which separates the impulsive hand of emotionalism from the sure, steady hand of helpfulness. The more *personal* one is, the more danger there is in his becoming bankrupt as to judgment.

The ideal of every Theosophist is to become one of the Helpers of Humanity. These wonderful individuals have developed within themselves a deep and wondrous leadership based on impersonal living. This does not mean that they have made their natures impervious to the sorrows of men. On the contrary, their compassion is the mark of their greatness. Their pure, compassionate hearts cannot be consumed by the thirsty fires of emotional reactions. They serve humanity because they love humanity and understand that each member of that orphan family must 'quench' its own thirst. They lead because of their great judgment. Their courage insures for them the steady, inner flame of wisdom which sheds its encouraging

radiance impartially and impersonally on all! Once they were atomic entities who suffered through the restrictions of the personality, until through unflagging effort toward impersonality they became valiant assistants to Nature with vast reservoirs of privilege and power at their command.

Now consider the Sun and the glorious radiance it sheds on the universe in its keeping. Is it any wonder the teacher never tires of enjoining us to be impersonal and self-forgetful?

LEAVES OF THEOSOPHICAL HISTORY

[The following two letters are copies made by General Abner Doubleday, in his handwriting throughout, and are reprinted here *verbatim et literatim* from one of his scrapbooks held in the archives of the Theosophical Society, Point Loma. — Eds.]

March 18 1882

To The New York Theosophical Society

Brethren

After fully deciding that I could meet you on the 22d, I find that I must go to South America for a month or two. I had counted much upon meeting with you for several reasons. One is that I have been identified with the Theosophical movement from its beginning, and had a close acquaintance with its two greatest apostles, H. P. Blavatsky and H. S. Olcott. They are now in India, but look with anxiety with us, wondering why we do not do more active work, and waiting for our onward movement.

A great deal has been said, and more thought about the two higher sections of our society, and about those mysterious persons who have been called "The Brothers" and "The Adepts." Some have doubted the existence of either of those sections or of the Adepts, and others have denied any extraordinary power of the Brothers above other men.

My dear friends I most earnestly and on my honor assure you that these men exist, have powers most wonderful altho' natural, and that they have much to do with the progress of mankind, and are continually working and waiting for the outburst of the sun of truth. They are not hampered either by distance or time, and could, if they would drop in your midst — while your meeting progresses — letters or objects. That is, they can produce all of the phenomena produced at spiritualistic seances.

The power which accomplishes these things is the power of the

perfected human will, even while in this mortal body. It is possible of exercise by every one of us.

Now we will not have the evidence we desire so long as we remain inactive. As one of the Adepts only a few months ago said, "They will prove honest debtors, if we make them our debtors."

I could repeat incident after incident occurring in my own experience which would fully prove all I say, but just now have no time as I am much hurried, but I will do so at some future meeting.

This hasty letter grows out of my intense desire to see our New York Society established on a sure and active basis, and out of the absolute knowledge which I have of the great possibilities there are in the movement and the most intensely interesting and vital questions which stand awaiting solution by us.

I will however go so far as to say that one of these *Adepts* has written me, saying we can expect nothing while we fail to do anything ourselves.

Fraternally Yours

WILLIAM Q. JUDGE

Bombay 9'7'82

My dear General

Thanks very much for your friendly note of 1/6 *apropos* of the Dyanand imbroglia. Except upon the theory of insanity I cant account for his most unprovoked and unexpected attacks. It seems that his ambition — latent in him when a Yogi, but greatly excited by working in the world — has killed out his spirituality, not to say conscience. However, as I was pushed into a corner by him, I fought, and have gently sat upon him in this month's *Theosophist*. I hope you will see that as much publicity as possible is given to the truth to counteract the impression caused by the lying and garbled statements set afloat. And you might avail of the chance to say that the T. S. is flourishing as never before, and has never altered by one jot or tittle its programme, as originally announced at N. Y. when it was founded. A thousand and one lies have been concocted about us, first and last; but we have beaten down all opposition (as we always shall do — depend upon it) and have won over some of the ablest men in India. Chief among these is Mr. Allan Hume, C. B. late sec'y to the government of India, and conceded to be as clever a man as there was ever in this country. He owns and occupies the best villa at Simla, and is giving his whole time and thoughts to the introduction to the world of the Tibetan Arhat Philosophy which he and Sinnett are getting piecemeal from the

Himalayan Brothers. Rest assured my dear General that at least in Asia our Society has become a moral power. One need only read the replies from our Branches to my Circular (see July *Theos.*) to be satisfied of that. I only wish that a *Sun* or *Herald* reporter might travel with me one season and see for himself what an impression our Theosophy has made on the native mind. The first and most recent game of the missionaries was to try to garble our public utterances so as to give us a political coloring; the last trick being played for by the *Calcutta News*. But the motive is so transparent and the garbling of my language so clumsy and audacious that the Govt. of India is not to be taken in. No! we are doing only our legitimate work; the Missionaries do not like it — but they cannot stop me. The Army & Navy Contractors during the war tried that to no purpose and they were far more clever than those silly fellows. We have truth and common sense on our side and they but break their feet in kicking against *that* adamant.

Gratefully & ffly Yours

H. S. Olcott

(for self & H. P. B.)

THE UNIVERSAL MYSTERY-LANGUAGE AND ITS INTERPRETATION

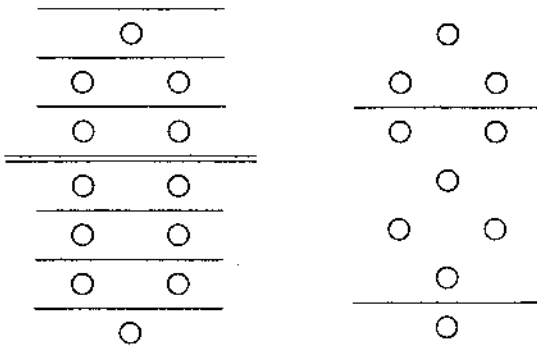
H. T. EDGE, M. A., D. LITT.

IX — THE SEPTENATE

THE number seven, spoken of also as the septenate or septenary or heptad, is the most important number in symbology. It is universal in cosmogonies and theogonies and is familiar to us in innumerable familiar instances. Its use is both traditional and founded on experience: on the one hand we find septenary divisions and classifications which we should not have thought of making ourselves; and these are traditional. On the other hand we find that many things fall naturally into septenary divisions. It seems to be the key number of the present great cycle of evolution. To begin with, the Logos or One Deity, emanates seven rays, which are the world-builders; and there are countless representations of this in the different theogonies: the seven sons of Aditi, the seven Amshaspendas, Angels of the Presence, Builders, Wheels, Sephiroth, Gods, etc., etc. And this is repeated on all planes till we get to

the seven primary elements of the physical plane, the seven colors, seven notes of the scale, etc.

Seven, as before pointed out, is the number of combinations of three things, as algebraically represented by $a, b, c; ab, bc, ca; abc$. It is also the sum of three and four, triad and quaternary; it is two triads and a unit; it is six and one, as seen in the hexagon or the double triangle, each with central point, and in the six directions of space with their central point of origin. In occult symbology we hear of seven mystic vowels and seven sounds, and of the heptachord of Apollo which has reference to a good deal more than merely a musical instrument. When light is being spoken of, the septenate becomes seven colors, and these seven colors have their physical manifestation in the seven colors of our visual perception. It is said that from 'Darkness' comes light, and from white light come the seven colors; and this means that from the unmanifest logos comes the manifest logos, and from that the seven rays. In physics



white light is decomposable into seven colors; and the etheric vibrations to which the phenomenon of light is referred do not yield a visible effect until such effect is evoked by contact with physical matter; and thus we have darkness yielding light.

The positive side of creation is represented by seven Forces or Sons of Fohat, etc., and the negative side by seven planes of materiality or seven cosmic planes; and correspondingly in the microcosm we have the sevenfold constitution of man. The chemists Mendeléeff and Newlands arranged the chemical elements in a table according to the relation between their atomic weights and their properties, and found that they fall into a septenary scale; which is one among many proofs that physical nature follows the laws impressed upon it by primary nature. Seven sacred planets are enumerated, and con-

nected with seven Gods and other septenates; the visible planets are their 'chariots.'

The number seven is related to the number twelve; as there are seven planets, so there are twelve zodiacal signs in which they move. Astrology gives one sign each to sun and moon and two signs each to the other five planets. Twelve is also the sum of seven and five. According to one interpretation, which is likened to 'Ezekiel's Wheel,' the signs from Aries to Libra inclusive are the seven, and the signs from Scorpio to the end are the five. In the *Esoteric Tradition* twelve globes are placed on seven planes, and seven globes on four planes, as in the diagram. Sometimes the number ten is used in the enumeration of cosmic powers, and can be made by putting above the septenate a triad belonging to the archetypal world, as in the Sephirothal Tree, represented in the diagram; or again we may have a quaternary with a triad above it and an inverted triad below.

THE RISING TIDE OF THEOSOPHY

CONDUCTED BY C. J. RYAN, M. A.

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

Prehistoric China: Unexpected and Surprising Discovery

HOW many times H. P. Blavatsky said that new manuscripts, inscriptions, and other witnesses to the truth of the 'Secret Doctrine' would unexpectedly turn up in future, as a few had already done in the nineteenth century! A fresh instance is now reported which may prove of greater importance than the archaeologists suspect, although they are profoundly interested in its contents. It may help to explain the mysterious resemblance between the Easter Island inscriptions and those on the seals recently discovered in India at Mohenjo-Daro, almost at the opposite ends of the earth, and separated by the width of the Pacific Ocean. It may also prove a far greater antiquity for highly civilized man than the few thousand years allowed at the present moment.

If we can rely on press reports, a Chinese manuscript has recently been found in a metal canister which had been buried in the ground

on a spot which was afterwards covered by a portion of the great Chinese Wall. This accident preserved it safely until a Japanese bomb blew up a section of the wall and revealed the canister! Such are the ways of the Law! According to Professor Anthony Graeme and other scholars, it is almost another Rosetta Stone, and is proving to be the key to strange revelations. Our information is derived from the *Sunday Referee* (London), April 12th, which we quote in part. Professor Graeme is reported as saying:

When I showed the first translations to the late Sir Wallis Budge, of the British Museum, he said that the manuscript was of even greater importance than the Codex Sinaiticus. In the manuscript I find direct reference to the Laws of Manu, which were first written in the Vedic language 10,000 years ago. . . . In this book it says: "From the plants life passed into fantastic creatures which were born of the slime of waters; then, through a series of different shapes and animals, it came to man." . . . We have also found—and proved—that in those days there was a distinct relationship between the people of India, America and China. We actually find reference to the ruined cities which have been found in the center of the Peruvian forests. It will be another year before the translation of the manuscript is complete. Then it will be given to the British Museum.

In regard to Evolution according to Manu, many scholars think this archaic writer taught modern Darwinism, based on mechanistic 'natural selection, survival of the fittest,' etc. We learn otherwise from H. P. Blavatsky:

Both Occult and Eastern philosophies believe in evolution, which Manu and Kapila give with far more clearness than any scientist does at present.

— *The Secret Doctrine*, II, 259

And on page 600 of the first volume:

The day *may* come, then, when the "Natural Selection," as taught by Mr. Darwin and Mr. Herbert Spencer, will form only *a part*, in its ultimate modification, of our Eastern doctrine of Evolution, which will be Manu and Kapila *esoterically* explained.

She also refers the reader to *Isis Unveiled*, I, 151, where the 'Mundane Tree,' the ancient widespread symbol of evolution, is discussed.

In many places in *The Secret Doctrine*, H. P. Blavatsky mentions the knowledge of Atlantis possessed by the ancient Chinese, and scholars have never satisfactorily answered the problem of apparently strong Oriental influences on ancient American sculpture, etc. The recent discovery of a keystone at Monte Alban, Oaxaca, in Southern Mexico, has upset some conservative notions, as previously mentioned

in these columns, but there are no doubt still more significant corroborations of the Masters' teachings to be found at the right time, as H. P. Blavatsky says. When the true history of mankind is revealed, it will enormously change the point of view of all thinking persons, but the revelation must come gradually and through methods recognised by science.

Human 'Magnetism' Used in Divination

Discovery (London) for April reports that the body of a carpenter who had been missing from his home at Dedham, Essex, was discovered, after other means had failed, by a diviner who used a piece of the missing man's clothing attached to a copper wire as his 'divining rod.' The body was found in the bed of the River Stour in the place indicated by the behavior of the garment. In *Isis Unveiled*, I, 611, H. P. Blavatsky mentions some incidents of exactly the same nature in illustration of her points in regard to the actual existence of human 'animal magnetism' as a definite substance, and of its power of affecting people beneficially or otherwise. It is no figure of speech, but something very active, though not the same kind of magnetism as that which is displayed by iron magnets.

Many persons feel uncomfortable under the gaze of a piercing eye, but not knowing that human magnetism can be projected through the eye are puzzled to explain the discomfort. Certain hypnotists use this method, and, it being generally disbelieved, the magnetizer can work much mischief. Psychology in the West has hardly touched the fringe of this subject. Until lately, water-divining was regarded by scientists and 'commonsense' people as utter nonsense, but it is now admitted to the borderland of respectability. Several Governments give permanent employment to diviners. The fact that *Discovery*, a scientific magazine sponsored by a committee of eminent scientists, has dared to publish without unfavorable comment this Dedham case of divination by the magnetism of the drowned man's clothes, is a proof of the broadening of the scientific outlook. We cannot forget that *Isis Unveiled* has had a large and steady sale ever since it appeared in 1877, edition after edition being called for, the latest being the new volume of the Centennial Edition of H. P. Blavatsky's works. And *Isis* is not read by the frivolous but by real thinkers.

Is This Reincarnation?

A CONSIDERABLE sensation has been aroused in Californian medical circles by the strange, seemingly occult powers of a thoroughly

healthy boy, normal in all other respects. His name is Pat Marquis and he lives in Los Angeles. Very wisely, his mother has prohibited any public exploitation. He has exhibited his supernormal faculties only to scientific investigators. He recently gave 150 physicians, including eye-specialists, an extraordinary demonstration at the Hollywood Hospital (not for the film studios!) and another before 200 physicians at a County Medical Association meeting. He has also appeared before distinguished professors at the famous California Technological Institute, Pasadena, and next year he is to go to England to be studied by the Royal College of Surgeons.

When his eyes were thoroughly blindfolded by specialists young Marquis entered into a semi-trance, and apparently became a different personality — an ancient Persian physician who calls himself 'Napeji,' a Parsi who lived in the Himâlayas in the eleventh century A. D. In this state the boy displays clairvoyant powers of a most unusual type. Not only can he write and read, blindfolded, but he can walk with perfect confidence in strange places, draw good portraits, imitate gestures, select books from the shelves and point out any page or word required, and satisfy numerous other tests.

Though normally he does not know a word of Persian, he writes in that language in reply to questions from one of the investigating scientists, Dr. Ameen Fareed, a Persian himself, and a physician. Pat Marquis, in the character of 'Napeji,' can also write in Persian when Dr. Fareed is not present. He sometimes uses an archaic form of that language. He correctly describes Persian customs, and his manners are those of a very dignified personage, not at all those of a lively youngster of twelve. He has also made predictions that have come uncannily true. When asked technical questions about the seats of consciousness in the brain, 'Napeji' replied in the language of a trained anatomist. Dr. C. Reynolds, F. R. C. S., who presented Pat Marquis to the Hollywood committee of physicians, said, "How he could know anatomy and modern medical terms is beyond me. Certainly *the boy* knows nothing of them." Pat says he has twice seen 'Napeji' standing near him when he was perfectly awake. 'Napeji' is exceedingly tall.

Since the writing of the above, another interesting report has been issued. After being *completely blindfolded as before*, and in the slight trance required, the boy, now in the personality of 'Napeji,' took up the foils in a fencing-bout with Mr. F. Cavens, an expert fencer. Pat Marquis knows nothing of fencing, but apparently 'Napeji' is a master of the art, for Mr. Cavens said, "I know of no master of fencing in the world who could do it. The fact that he can see my

point coming and parry, and not be deceived in his parry with the point menacing him, and make the correct retreat is remarkable. I defy any great expert to do it. It would be utterly impossible for me." Sixty seconds after the fencing-bout 'Napeji' had disappeared and the laughing, healthy schoolboy had resumed his normal personality.

Surely we have at last something which cannot be scornfully ignored by the world of science, a tangible fact which psychologists must face, however disturbing to those who think the consciousness of the brain-cells explains our actions. It is not easy to explain by the convenient hypothesis of telepathy (which itself needs explaining). Is it not possible that traces of the personal consciousness of a previous incarnation in Persia, under the peculiar conditions of the partial trance, may step forward and take control of the new bodily vehicle in Los Angeles? This is not the only case of 'sightless vision' that has come to light of late, and we may expect to see such things discussed more and more intelligently in the immediate future, because scientists are becoming bolder and not so fearful of losing caste if they participate in psychic investigations. Kuda Bux, the Indian Mohammedan fire-walker, has recently demonstrated the 'sightless vision,' and there are more examples ready at hand. Kuda Bux claims that he gained it by a simple form of yoga.

A few years ago, before H. P. Blavatsky gave her demonstrations and explanations of such things, all psychic phenomena were confidently attributed to the spirits of the departed; nowadays, in addition to this *possibility in very rare cases*, more satisfactory and scientific interpretations are demanded in order to explain the complexities, paradoxes, and unexpected difficulties which arise in psychic research. The bewildering conditions and the extraordinary illusionary power of the lower astral plane are hardly yet suspected by those ignorant of the Eastern teachings.

FIND the key of right living within yourself! Trust yourself more! Believe in yourself in the higher sense! Find the strength of your own character! Learn to love all that is true and beautiful! Cherish high ideals! Live for something greater than you ever lived for before! Remember that every moment of human life is sacred! Begin before it is too late, lest you lose your chances in this life of finding the key to that knowledge which brings permanent happiness.

— KATHERINE TINGLEY in *The Wine of Life*, p. 105

THEOSOPHY CAN EXPLAIN

WHY Theosophy, when there are already so many religions, societies, and 'isms' in the world? The answer is: Because Theosophy explains. 'Isms' multiply because none of them can really account for things. Take only one question, which many feel to be the most important of all — injustice in human life.

Why are some born poor and others into good fortune? Why do the good often appear to suffer unjustly and the evil to flourish? Life is full of these mysteries. But if the world is not just a lunatic's dream then everything must have its appropriate cause. No man should suffer for anything that he has not done himself. And that, explains Theosophy, is exactly the case. We have all lived many times before on this earth. This life and everything that happens to us is the result of our own thoughts and actions in those other lives. If a man is born with a disposition which makes enemies he cannot blame it on heredity. Heredity is only a symptom. He is that way now because he felt and acted with selfish meanness in past lives. These two factors — what we are and how we got that way — are known as Karman and Reincarnation.

Karman is the Law of Consequences. Reincarnation, or rebirth in bodies of flesh, is the way the law works itself out. If a man sows wheat in Illinois he does not go to Massachusetts to reap it. He gets his crop from the soil where he planted his seed. We are weaklings or strong men, fortunate or miserable because we made ourselves like that in past lives on this earth. And we do not go to some other world or planet to reap the consequences. Morally as well as physically we reap what we have sown in the same field where we planted the seed — human earth-life.

Naturally, if a man sows wheat he reaps wheat, but if he sows thistles he will get just thistles. That is Karman. "Whatsoever a man soweth, that shall he also reap," as the Bible puts it. We are all at work now sowing seeds of kindness and selfishness, of greed or generosity or meanness, of beautiful aspiration or indifference to everything but our material success. Most of us sow a little of each. As we act now so will be our lives to come.

The selfishly successful man is really storing up consequences for unhappiness in his next life. The good man who seems to suffer unjustly has learned his lesson but has not yet worked out all the consequences of his actions in the past. Perhaps that is just the karmic way of letting the lesson sink in. Will not these teachings bear thinking about?

— L. L. W.

THE CHAIRMAN'S ADDRESS AT THE THEOSOPHICAL FRATERNIZATION-CONVENTION

[THE Editors of THE THEOSOPHICAL FORUM believe that they will have the backing of all true Theosophists who are faithful to Theosophical principles rather than to ordinary worldly affairs, in commending the many finely fraternal, thoughtful, and even wise remarks or observations made by the Chairman of the recent Theosophical Fraternization-Convention held in Buffalo on June 27th and 28th, as found in the Chairman's Address, which is reproduced hereunder. Yet one feels bound to point out as a kindly suggestion, or warning, that in the judgment of the Editors of this magazine, these International Theosophical Fraternization-Conventions will not fulfil the higher purposes for which they exist, and on which so much Theosophical devotion and care have been lavished, if these Conventions to take place in the future become merely meetings of amiable ladies and gentlemen who are more concerned with the *forms* of amity and comity — excellent as these are in themselves and necessary also — than with the bringing of Theosophists of different bodies together at stated intervals in order that they may learn to understand each other better, and thereby, in degree at least, bring about the much-to-be-desired destruction of suspicion, dislike, and mud-throwing.

These International Theosophical Fraternization-Conventions can do really wonderful work in acquainting the members of different Theosophical organizations with each others' good points, and with the virtues, latent or active, that all individual Theosophists have as individuals; and this really, expressed thus succinctly, *THE THEOSOPHICAL FORUM* feels to be the main purpose of these hitherto very successful fraternization-gatherings.

There is always a danger of becoming too diffuse and too vague, and, because of the very fear of stepping on sensitive toes, of becoming so indifferent to Theosophical principles and teachings themselves, as to lose sight of the very purpose for which Fraternization was originally begun. It is indeed not easy nor pleasant to make a single comment which might appear to be critical of efforts of high-minded Theosophists to arrive at a better mutual understanding; but one wonders whether simple geniality and mutual amiability in deportment as amongst Theosophists, good as these things themselves are, can bring about that mutual respect founded upon deep convictions of differing minds, which alone, one submits, will achieve the purpose in view.

As our beloved H. P. B. pointed out in one of her Messages to the American Theosophists:

... 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 words, written in 1888 by H. P. B., are as true now as they were then; and it does seem to THE THEOSOPHICAL FORUM that Theosophists should understand that it is not differences of honest conviction or of opinion which we should destroy, because these have their great value. We should try to respect each others' convictions; and this can be done only when these convictions are openly and mutually stated, and changed for something better when the better can be shown or proved to exist.

In other words, an amiable ignoring of fundamental divergences of conviction, and equally amiable but diffuse and vague ideas of universal brotherhood, may enable kindly men and women to meet together in temporary amity and comity; but will not, one fears, give birth to that wholesome and vigorous interchange of differing views, which is the very foundation of genuine mutual respect and of lasting friendship. It does seem to THE THEOSOPHICAL FORUM, whose sympathies are entirely with the International Fraternization-Conventions, that these meetings, and the deliberations which then take place, should be specifically and technically Theosophical, with an emphasis on the archaic Wisdom of the Gods throughout, and with only incidental attention paid to other lines of thought, or movements, which, however fine in themselves, are not technically Theosophical.

One may sum up the above remarks by stating that THE THEOSOPHICAL FORUM holds with conviction to the original Theosophical platform as laid down by the Masters and H. P. B.; and can see no reason why Theosophists, however much they may differ in individual convictions or in lines of teaching, cannot meet on those grounds of common agreement which derive in unbroken line to all of us from H. P. B.'s work, from her platform, and hence from the Masters and herself. These Theosophical Fraternization-Conventions should be encouraged; and nothing in the foregoing remarks is to be misconstrued as being unfriendly or hypercritical, but solely as the pointing out of one of the dangers which, because of their somewhat intangible character, may insinuate themselves into these fine efforts, and therein strike roots before their dangerous presence is discovered.— Eds.]

FELLOW STUDENTS: We are meeting in this fourth international convention not under the title of fraternizing Theosophists but as Theosophical Students.

I believe you will agree that the change is a happy one. It takes fraternization for granted, abolishes officially within the convention all distinction of society and ceases to advertise to the public divisions within the movement.

A member of this convention may belong to any Theosophical society or to none; we only ask him as a Theosophical student to join with other Theosophical students in the expression of brotherhood.

Moreover the word 'student' contains within itself the idea which makes universal brotherhood possible.

In the Latin root, the word 'study' means 'zeal,' and we, being zealous for truth, are zealous for universal brotherhood for universal brotherhood is established on eternal truth.

A 'student' is an investigator, a searcher, and he searches in the true scientific spirit. He is, at once, open-minded and skeptical.

He is ready to receive new aspects of truth, but subjects what he discovers to scrutiny and analysis before he accepts it. It is because we adopt the scientific spirit that we arrive at the truth all men are brothers.

The true Theosophical student is from Missouri; he wants to be shown; but he is ready to be shown. He is not from Tennessee, where they have a reputation for refusing to be shown, nor from California, where they are alleged to accept anything and everything without being shown. The Theosophical student is neither bigoted nor credulous.

Truth is one and is eternal. It is the same yesterday, today, and for ever. But men's understanding and appreciation of truth differ. Hence we have dissension and disagreement.

Nevertheless let all men approach truth in the true scientific spirit, as true Theosophical students, and they will inevitably reach agreement upon essentials and fundamentals.

It would take too long to develop the following thought but I am convinced that every truth a man needs for his mental, moral, and spiritual guidance at this stage of evolution is either immediately available from direct observation and immediate inference or may be acquired comparatively rapidly by individual development along Theosophical lines.

It is not the truth that man needs that causes division and hatred but the beliefs and hypotheses and prejudices he does not need.

The Theosophical student discriminates between knowledge derived from immediate observation and direct inference and hypotheses based on remote inference and statements for which he has no proof.

The Theosophical student accepts no statement by H. P. B. or the Masters or any other teacher without first subjecting it to scrutiny and analysis. If he were to accept such statements without question he would be falling, perhaps unconsciously, into blind belief.

Most of us, when we accepted Theosophy, approached it with an inquiring mind. We had become dissatisfied with familiar explanations of life and human destiny. We were alert, skeptical, discriminating.

But we must be ever watchful of ourselves, that, our immediate problems solved by the acceptance of Theosophy, we do not relapse into the attitude inculcated in us when young, of accepting statements simply because they are made by someone in whom we have confidence. We should not add to our reasoned beliefs blind beliefs. We should always be ready to give reasons for the belief that is in us.

I constantly say to myself, "You must be from Missouri, skeptical and yet open-minded," and by so doing I know I have avoided many a pit of bigotry, many a morass of credulity.

The statements made by another are not proof for us. If we were called as a witness in a court of law in say, the case of an automobile accident, and were asked, "At what speed do you estimate the defendant's car was traveling?" and we answered, "At sixty miles an hour. I did not see the accident, but I am assured of the speed by a friend upon whose word I rely," we would be instantly dismissed by the magistrate and our reply struck from the record. Hearsay is not evidence.

But if we answered, "I was attentively watching the traffic when the accident occurred, and judging from the comparative speed of other cars the defendant was driving at sixty miles an hour," our statement would impress all listeners. We should give reasons for our beliefs not only to others but to ourselves.

Many controversies are waged over statements upon which none of the disputants can advance a tittle of real evidence. Humanity is said in the course of evolution to once have lived on the moon. Yet what evidence can any of us advance that such was the case? We may by elaborate reasoning upon remote inferences arrive at the conclusion that it may have been possible, but this is a hypothesis that has little or no bearing upon our present problems. It does not

make any difference to us now whether we lived on the moon or not. Yet disputes upon such subjects as this divide men.

But when we come to a truth that has an important bearing upon our actions and our welfare, the evidence is direct and overwhelming. Such is the case with the truth that all men are brothers. Only the bigoted, only those who have ceased to think, can deny it.

It may be objected that because a man's skin is dark and his language differs from ours, he is not our brother, but these are accidental circumstances and would not deceive the discriminating for one instant.

If the Theosophical student is asked, "What evidence have you that men who are black or yellow or brown are brothers of ourselves who are white (or pink, as Bernard Shaw says, for we really are 'pinks')?" he immediately replies:

"The brown, the black, or the yellow man has five senses similar to yours and mine, he has emotions as we have, he has spiritual aspirations akin to ours, and he has that which definitely makes him a man, just as we have—a self-conscious mind. How in the face of such evidence can we deny that the yellow or brown or black man is our brother?"

Upon such truths as this all reasoning minds can agree, for the observations are immediate and the inferences direct. Moreover, be it observed, upon the recognition of this truth depends our welfare.

It is only upon the truth of universal brotherhood that morality can be based which will abolish wars, end crime, solve our economic problems, and lead us to loftier heights of joy and aspiration.

Our devotion to truth has caused us to unite, and if we will adhere to truth at hand and refuse to promote remote hypotheses and prejudice to the dignity of truth directly perceived we shall never be divided.

The Theosophical student's conception of truth constantly changes. He may have grasped certain cardinal principles but new experiences cause him to modify his conceptions of them. He discovers new relations between various truths, sees them from new angles, discovers details he had hitherto overlooked.

How then can we say that another's perception of truth is utterly false? His experiences are different from ours and must be expected to affect his perception. Have we not all suddenly discovered that someone's concept of a particular truth was a little nearer reality than ours?

Because truth is infinite our search for it in its completeness must be infinite, too. Therefore the man who has ceased to search for

truth, or who declares that his neighbor has no truth in him, has ceased to grow. Finite truth may be his, but upon eternal truth he has turned his back. He is choosing not truth, but ignorance.

It is important that we keep ever before us the aim and purpose of the Theosophical movement. This is nothing less than to change the whole course of human history. The Theosophical movement is the base of a new and happier era, chosen to be, as the Mahâ-Chohan said, "the corner-stone, the foundation of the future religions of humanity."

We are like the early Christians and the early Buddhists, and see what great movements grew from their efforts! We have an opportunity, as one of the Masters said, that rarely comes to man. Indeed, indeed, it comes to man only once in millenniums.

To a certain extent, the destiny of the world is in our hands. If from the efforts of early Christians in Asia Minor and the early Buddhists in India such great movements sprang as Christianity and Buddhism, think what may develop from Theosophy, if we are true to our trust!

In the first century of its existence, modern methods of communication have enabled Theosophy to be sown on five continents. Neither Buddhism nor Christianity were so widespread at their inception. To adapt Shelley's inspiring lines, to unawakened earth Theosophy is the trumpet of prophecy. From this Western continent of ours there have been, and still are being, scattered sparks among mankind as from an unextinguished hearth.

The response to *Fraternization News* has been most gratifying. The idea of this little magazine originated in Mr. Robert Marks' fertile mind, and the *News* has met with increasing approval. It is my hope that it will be continued and its circulation extended to other countries. The support it has received from Theosophical students in places far beyond the range of this convention shows how widespread is the spirit of fraternization.

We should take a lesson from an exemplar who is a true Theosophist, though not in name. This is Kagawa, whom *Time* calls Japan's No. 1 Christian. In recent years he has increased the membership of the co-operative movement in Japan to 30,000,000. In ten years they have doubled the number of Christians in that country.

How did Kagawa achieve all this? He first of all went to the various Christian churches of Japan and said "Let us unite! Let us unite and show the people of Japan that Christians are interested in their welfare." And the churches united and commenced the

Kingdom of God movement with the slogan, "A million for Christ."

Great is the task before us. It requires all our efforts, and none should be wasted on friction. Each group should pursue its own methods, for we need to make multifarious contacts and the appeal of one group may succeed where another fails. There is work for all and none need remain idle. We have to extend Theosophy into the social, economic, educational and scientific life of our time, so that we may transform the world.

Shall we, possessing the water of Theosophy, which is in man a well of living water springing up to everlasting life, neglect to quench the thirst of our fellows? Shall men suffer and grieve and agonize in ignorance around us, while we have in our grasp the solution of all human ills?

We have reaped and now we must sow. Let us take our slogan from Kagawa. Let us press forward with fraternization and, united, go out into the world with the cry, A million for Theosophy!

INTUITIVE KNOWLEDGE VS. 'BLIND FAITH'

H. W. DEMPSTER

MANY religious creedists and 'new-thought' psychologists claim that their religions or their philosophies are panaceas for the present ills of the world. Yet, with all the religionists and psychologists, the world still appears to abound in ignorance, selfishness, and much human misery. Materialistic progress has far out-distanced moral development, and amid the chaos of confused and twisted, therefore insufficient, thinking, mankind searches for 'a way out' by various methods of faith and belief, only to find that false and incomplete systems lead into 'blind alleys' and fail to give satisfactory answers to the unexplainable circumstances and events of life and its mysteries.

We truth-lovers — for that is what Theosophists really are — have no creeds or dogmas, and therefore do not accept, nor do we require others to do so, anything on 'blind faith.' That we teach certain doctrines as being facts of Nature is true, and these may be misunderstood by others to be dogmas; but that does not make them so. Each one is left to his own choice of accepting or rejecting the teachings as he sees fit. And this is as it should be; for to exercise this privilege rightly is to use the wisdom of the discriminating faculty — intuition. It is the Knower within us; hence we should seek to find it and rely upon its wise counsel. From this fountain of wisdom

comes faith — 'faith' used in the sense of that which proceeds from, or is based upon, Knowledge arising out of an authentic source, as distinguished from indiscriminate belief in a so-called authority. The authenticity of the source is and can only be determined by intuitive perception, which faculty in Theosophical terminology is known as the Buddhi-principle, or the Christos within us.

While we are religionists also, this is true only from the standpoint of devotion to the cause of searching for truth, and to the dissemination of a knowledge of the True for the benefit of mankind generally. By the term 'Truth' is meant: a knowledge of the facts of Nature, visible and invisible, derived both from a reliable source — a true Spiritual Teacher — and from the individual's own realization of these facts consciously, through 'experiencing' or *becoming* aware of these truths in his consciousness. This is made possible by going deeply into the heart of things, including ourselves, and by means of the knowledge which comes from within; i. e., by the illumination emanating from the intuition, there become aroused and stimulated within our consciousness the thoughtful processes of logical and analogical reasoning, which support intuitive knowledge.

The resultant of following the hints of a true Spiritual Teacher and intuitive perception is: Spiritual Vision or Knowledge of things as-they-are, our 'Savior,' in fact. Gautama the Buddha is reported to have said, "The way of Salvation is through Knowledge," and the words attributed to Jesus the Avatâra: "*I am the Way, the Truth and the Life,*" unquestionably refer to the Higher Consciousness in man; or, in other words, the intuitive Preceptor within him, as suggested by the meaning of the mystical phrase, 'I am.' By a slight rearrangement, and without distorting the essential meaning, this could be read: 'The Intuitive Faculty, the Christos within, is the Way (or the means), the Truth (that Reality which we are seeking and finding in relatively greater degree through becoming) and the Life (which is a synonymous term for consciousness, in this particular instance meaning Higher Consciousness).' Or the whole phrase could be summarized in one word, 'Illuminator.'

There is another very familiar phrase accredited to Jesus the Syrian Sage: "*The Kingdom of God is within you.*" If it is analysed, we find that it has reference to the high internal state of intuitive consciousness; and it is a Kingdom or Hierarchical state or condition that is within us — not outside, as attention is so unwisely drawn to in the heartrending carnalized crucifixion of Christ upon the upright cross. It is the intuitive faculty within us, the Inner God, that is meant by the 'I am.' In order to avoid becoming confused,

it is well to bear in mind that there are several different terms or words used to describe the same principle or idea, in dealing with the Mysteries of the Universe.

The instruction imbodyed in the famous 'I am' phrase ascribed to Jesus, as indeed is true with many of the mystical Christian teachings which veil deep esoteric truth, is too often taken literally, and in a more or less personal way to mean that He alone is the *only* Savior from eternal hell-fire and hopeless damnation. And this is based upon the unsupported blind belief that such is the case. It is not intended to deny the saving qualities of this great Spiritual Teacher; but all Spiritual Teachers are Saviors, because they bring knowledge to men — and there have been many, as an unprejudiced examination of the history of the past will show. All of them have given man the teachings whereby he himself becomes actually his own Savior, which teachings, being based upon Nature's immutable laws, do not vary in principle with the Teacher who brings them, but only in the manner of their appropriate and fitting presentation, suitable to the times, and to those to whom they are given. To look entirely outside of ourselves to some external form of Deity, and especially to expect Jesus or any other Sage or Seer of like spiritual grandeur to 'save' us from our evil and thoughtless actions, is anticipating something which we do not deserve, and therefore will not get.

Justice is the reaction which follows all action. Why should we expect reward for doing good, or escape the suffering of our evil acts? In either case, the result will ever be Justice — and that is enough. How else can suffering be explained at the hands of a just God, or Law, or Principle — or by whatever other term or name is applied to the Divine Wisdom and Justice of the Boundless Universal ALL?

The world *needs* to understand the teachings promulgated by the Theosophical Society more than ever before. To re-establish a true system in the outer world, an honest and primarily ethical school of thought based upon and teaching the natural principles of the Universe, and to broadcast those teachings to the world, is one way of stating the need of and for the Society. The ignorance, selfishness, and misery arising out of the incompleteness of materialistic thinking and misinterpretation of age-old doctrine, which are running rampant among our fellow human beings today, consciously and unconsciously, have brought forth from the compassionate and kindly hearts of those intelligent Elder Brothers of our race, who have evolved in consciousness far beyond the average among us — the Masters of Wisdom, Spiritual Beings of lofty evolutionary standing similar to Jesus the Christ and the Lord Buddha as well as many others — the teachings

of the Ancient Wisdom Movement. This, a modern movement, called ancient because it has ever existed, uses as a vehicle for the expression of Divine Wisdom an organized Society composed of believers in Universal Brotherhood, regardless of present religious affiliations. Through this Society the Wisdom of the Gods is stepped down, so to speak, to man's capacity of understanding, and thereby the opportunity has been offered him to learn, among many other things, the secret causes of his sufferings and misfortunes, and the remedies for their cure. For those who have been fortunate enough to find these teachings, the world and its conditions are more clearly understood, and life takes on a different shade of meaning. Conviction is brought to the mind, therefore proof, that the application of a working knowledge of the Wisdom of the Ancients — Theosophy — is actually and truly the cure-all of ignorance and selfishness and all their attendant evils, because it tells the 'why' of things, and explains in a logical and matter-of-fact manner the structure and operations of the Universe in all its parts and phases.

The Society has, as an outward or exoteric body, been established only sixty years, which is a relatively short period of time. Who can say, if he has made an unbiased study and examination for himself, that its beneficent influence has not already in a comparatively great degree, persuaded thinking individuals of the logic, truth, and common-sense of its teachings the world over? Observe the outstanding progress being made by the ultra-modern scientific thinkers, and note how closely some of their recent findings and theories approximate, in fact agree in many cases, with the teachings appearing in Theosophical books of decades ago. Yet due credit should be given to these scientists for their energetic and courageous efforts in the research for scientific truth, and the intuitive ideas which are proceeding out of their search into the secrets of Mother Nature and the Universe, of which they and all things are inseparable parts.

Concerning psychology: our understanding of that subject is quite different from what is advocated by many. The most dangerous form of 'new-thought' psychologists are those who teach half-truths. Beware of these! Others are honest and sincere and serve a useful purpose in at least an intermediary capacity for those who are breaking away from ecclesiasticism and commencing to think for themselves. But, in dealing with the subject of psychology, it should be understood that the term comes from the Greek word *psyche*, meaning Soul, and has to do with that part of man which we call the Human Soul, or the Reincarnating Ego, the intermediate portion of man's sevenfold constitution. With all due respect to the honesty of the

psychologists' convictions, the average among them seldom deal with any faculty in their study of man beyond that of mind, and lack a fundamental understanding of our Higher Spiritual faculty of Intuition, which illumines the mind and animates the logical reasoning processes. An understanding knowledge of the fact that man, as well as all other entities, is a septenary being would be of much assistance to them. Theosophy explains the nature and operation of these seven principles in man and all other things and of their relation to each other, and should not be confused with the philosophy of those who deal incompletely with only the intermediate and lower portions of man's nature.

To account for the ignorance, selfishness, and misery in the world, there is but one answer, speaking generally, viz: *man himself*, individually and collectively. There is ample knowledge available, and the opportunity is open to all who truly set their course in the direction of finding it. If this be doubted, an impartial reading of the standard Theosophical contributions to the world's knowledge since the Society was founded in 1875 will prove of great value. If you would have Truth, go to the source, the head-waters, 'the center of the circle,' to use a mystical phrase, the Heart of Things. There exists abundant knowledge! The difficulty is with the nature of man, which is septenary. He does not *know himself*. And furthermore, he often does not choose or seek to know; for if he did, he would find and know himself and become consciously aware of far greater knowledge than he now has any idea of. This is in accordance with the age-old injunctions, "Man, know thyself" and "Seek and ye shall find, knock and it shall be opened unto you."

By means of our intuitive consciousness, and not by 'blind faith,' are we able to discern the true from the false; find the Way or Path to the Inner Divinity; help others to find it; and in due course of time, by bringing forth or unfolding what is latent within us, we shall ourselves consciously become that. Through the Inner God is the Way, the Truth and the Life. Are these mere words? Or do they contain true instruction? If we look within ourselves, we shall have the answer.

THE identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and goodwill.

— H. P. BLAVATSKY in *The Key to Theosophy*, p. 43

THEOSOPHY AND CHRISTIANITY

H. A. FUSSELL, D. LITT.

X

COMING now to the Gnostics, all scholars admit that Valentinus is extremely rich in ideas, or speculations, as they call them, concerning the nature of things. Valentinus and the other Gnostics are the transmitters of divine Truth known of old. Between the Supreme Being and the Cosmos there are innumerable gods, or angels, or hierarchies, called Aeons in Gnostic terminology, who transmit one to another in a descending scale the divine force or power which is active everywhere in the universe. The Greek word translated 'rational' is *noētikē*; a better rendering would be 'spiritual intuition,' for intuition is a faculty of the soul rather than of the intellect, and is only fully active when *manas* is illuminated by *buddhi*. It is the light from above, which shines down into a man, when he permits it to by establishing the right conditions in himself. In most men it is atrophied by disuse and needs awakening, in many smothered under evil passions and materiality.

Basilides says that "there is a predisposition towards faith in every man," and that "this faith is proportionate to the hope that is in him." The *Bhagavad-Gītā*, chapter xvii, says: "The faith of mortals is born from their own disposition. . . . the faith of each one . . . proceeds from the sattva quality; the imbodyed soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed."

Valentinus was not only a profound philosopher; he was also a psychologist and moralist and saw deep into the nature of man, that strange mixture of depravity, of perversity, and of divinity. In everything he wrote it is evident that his main preoccupation was man's redemption; he is constantly returning to it, constantly restating the means to it. He says, for instance, that the Supreme God had placed in man, unknown to the inferior Aeons, who had endowed him with his body and his lower faculties, which was all they could give, "a seed from on high of the divine substance"; so that there is in man a higher and a lower nature, which are constantly at war; and this he symbolized by saying that the lower gods were jealous of man, because he was superior to them, and sought to destroy him. Redemption, according to Valentinus, consisted in the deliverance of man from their power, which was consequent upon the death of the

lower nature. But this death was the privilege of spiritual men, who alone of all men knew how to die in order to live.

But in order to be able so to die these 'spiritual men' have need of the "knowledge (gnosis) and the words of the mysteries," that is, of initiation. Who is he who confers this saving knowledge? It is Jesus, the Christ, who brings it to all who will receive it. But there is a condition attached to the "divine gnosis"; and that is why it is only the "spiritual men" who are saved in this life. For they are akin to the Light and, having "the spirit of knowledge," knowledge once given leads them on to the perfecting of their souls, which Valentinus says "are formed by knowledge." The Gnostics divide men into three classes: the *pneumatikoi*, the *psychikoi*, and the *hylikoi*. For the time being we may anglicize these Greek words by saying that men are either under the influence of (1) their higher spiritual part; (2) their intermediate psychic part; and (3) their material or physical part, which is vitiated by selfish desire or the *kâma* principle in the service of the lower, animal nature. The salvation of the *psychikoi* is slower and more difficult; while that of the *hylikoi*, who are essentially terrestrial by nature, may have to be deferred for many lives.

The drama of redemption according to the Gnostics is cosmic, which reminds us of what Paul says in *Romans*, viii, 19 and 22: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the *whole creation* groaneth and travaileth in pain together until now." And this redemption "of the creature" depends upon the Fall of the Angels, or of "the incorporeal intelligences" as Origen calls them, to share the lot of men, in order to awaken their dormant mental and spiritual faculties, that they may return once more to the homeland of the spirit-soul. The Gnostics also taught that these phases, Fall and Redemption, were rhythmic or cyclic in character, each cycle culminating in a still "Higher Mystery," as is shown in the *Pistis Sophia*, perhaps the most marvelous and esoteric of the Gnostic teachings, in so far as they have not been falsified by the Church Fathers.



THE Unknowable is capable of relations only in its parts to each other but is non-existent as regards any finite relations. The visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers.

—H. P. BLAVATSKY in *The Key to Theosophy*, p. 66

QUESTIONS AND ANSWERS

QUESTION 320. "What is the explanation of the 'invisible companion' which some children speak of constantly as almost part of themselves?" — J. H.

G. de P.— An interesting question, and one which likewise shows how greatly we adults have lost the intuitive recognition of spiritual companionship that children — unless spoiled by over-fond and over-doting parents — still retain.

It would be quite a mistake, I believe, to suppose that these dear little ones are self-consciously aware, as adults might be, of any invisible companion; what they have is a distinct 'feeling,' or inner conscious cognisance, of the spiritual presence of the inner Self, to which 'presence' a child will often give a name, and of which, taking individual children as instances, they are the human radiance.

Only recently, comparatively speaking, out of the devachanic condition in which this spiritual presence was a living reality, although not there and then understood as something separate — for indeed it is not — the Ray reaching incarnation and embodying itself, in the manner which I have endeavored to describe in my *The Esoteric Tradition* and elsewhere, still retains the intuition of the spiritual presence of the inner Self; and the child's mind, instinctively feeling this presence, but not having the developed brain-mind as yet to argue about it or analyse it, recognises the fact, and talks of what we adults call, or might call, 'an invisible companion,' or by some such similar phrase.

As a matter of fact, highly developed human beings who are likewise esoterically trained, are self-consciously aware of this spiritual companionship, so much so that Adepts and Initiates know the fact in its proper relations, and speak of this inner Self working through them by various terms, such as 'Father-Flame,' 'Father in Heaven,' 'Father-Fire,' etc., etc. In other words, the adept knows and recognises his inner Self as the 'invisible companion,' and puts himself under its steady and unfailing guidance and inspiration. Little children, still fresh from the spiritual realms, likewise, as said above, feel the fact, though not with the self-conscious analysis of the Adept; but they recognise it unconsciously, so to speak, as a 'feeling'; and the unspoiled child will frequently be so impressed with this invisible companionship that it will speak of it to others.

In the case of the Adept-soul, the invisible companion is precisely what was meant by the Avatâra-Jesus when referring to his 'Father in Heaven.'

QUESTION 321. *I have been reading a book only recently issued, 'Who Wrote the Mahatma Letters?' by the brothers H. E. Hare and W. L. Hare. The general line of criticism adopted by the authors appears to me most unfair, and yet I myself have often been puzzled in regard to the fact that certain of these Letters contain expressions similar to H. P. B.'s own expressions. I know of course from what I have read regarding 'The Mahatma Letters' that some of them were transmitted by H. P. B. Would it be possible for an explanation to be given of this?*

[The above question was sent to the Leader. His answer contains so much that is helpful, that the Editors have obtained his consent to include it in these columns.]

G. de P. — Among other things which arouse the amazement of the reader of this book by the critical Hares, there are at least two of the first importance which the two authors either pass over without comment, or slur so badly that the average reader is utterly incognisant that these facts exist. The first, then, of the two we find to lie in the amazing assurance with which the authors of this book treat their *apparatus criticus*, combined with their manner of treatment itself, apparently under the pleasant illusion that they are for the first time in Theosophic history the discoverers of what thoughtful Theosophists have all known since the date of the publication of *The Mahatma Letters to A. P. Sinnett*, and *The Letters of H. P. Blavatsky to A. P. Sinnett*, and which certain ones knew even from the days of H. P. B. herself, because she frequently explained these facts. In other words, I mean all the various idiosyncracies of speech and of mannerism, all the various Gallicisms on the other hand, and the various imperfections of punctuation, orthography, grammar, and what not, to which the critical Hares point triumphantly as largely originating in H. P. B.'s mind — all these were well understood since H. P. B.'s days as being due to the mental and psychical idiosyncracies of the amanuenses or chelas, i. e. disciples, through whom most of the Letters of the Mahâtman came.

What else could we expect? A ray of sunlight streaming through stained glass will chequer the wall or the floor upon which the ray falls with the colors of the glass through which it passes; nevertheless the original ray is there.

Let the following facts be understood, as they have been for some forty years or more by thoughtful Theosophists: (a) The Masters themselves on only the very rarest of occasions wrote with their own hand any letters whatsoever, and consequently those that they

did so write, if indeed any, can probably be counted on the fingers of one hand; consequently these letters are the fewest of all; (b) almost equally rare, but more numerous than those classified under (a) are what have been popularly called "precipitations," or communications which were "dropped" or found in unexpected places by the recipients thereof; and consequently these are relatively very few likewise; and (c) the great majority of all the letters received from the Masters by individuals in those early days came through different amanuenses or transmitting chelas (disciples), among the number of whom we know perfectly well are to be counted H. P. B. herself, Damodar, Bavaji, Bhavani-Rao in one or two cases, and one or two others, probably not excepting the well known and erudite Hindû Theosophist and scholar Subba-Rao.

Now, the important point to be noticed in this connexion is that all these transmissions of intelligence, in other words all these different letters or communications, including the various notes, chits, etc., etc., passed through the medium of the transmitting minds of the chelas who received them and passed them on to their different destinations, and often by the very prosaic and ordinary means of the postal system.

The Messrs. Hare are extraordinarily behind the times in not being aware of the fact that the many experiments of what it is now popular to call telepathy or thought-transference or mind-reading, conducted by earnest men of unquestionable ability and reputation, have established the fact that such telepathic transmission of intelligence is not only possible but actually of more frequent occurrence than most human beings realize; but in the early days of the Theosophical Society, in the heyday of the materialism of Haeckel and Huxley and Tyndall and Moleschott, and all the other bigwigs of the time, even so common a fact as telaesthesia, or telepathy, or thought-transference or mind-reading, was not only not accepted, but even ridiculed — and this against the common testimony and common experience of mankind for ages; for it is one of the most ordinary facts of human life to experience the wordless or unspoken transmission of human thought.

Now then, such transmission of intelligence from Master to pupil or chela, is more or less precisely what today is called thought-transference or telepathy or mind-reading, if you wish, only in vastly more perfect form because the transmitter is a mahâtmic intelligence, and the receiving mind of the chela is a highly trained one; and, indeed, telepathy or thought-transference, etc., are merely minor instances of the general rule. The experiments conducted during the

last forty or fifty years in mind-reading or thought-transference have shown clearly that it is *ideas* which are transmitted and received, but which are almost always distorted or twisted by the untrained mind of the receiver or recipient, and almost invariably more or less colored by the mind or psychological apparatus of the recipient; so that while the essential idea is often received, it is frequently distorted or deformed.

Precisely the same thing, but with less degree of distortion or deformation, must by the nature of the case take place when the transmitting chela receives the essential ideas more or less clearly, and occasionally and sometimes even often in the very language of the transmitter's mind and thought; but coming through the psychological apparatus of the chela, the original ideas are more or less subject to be given forth with marks or with the mental clothing of the chela himself. Thus it would actually have been amazing if there had not been Gallicisms in H. P. B.'s transmission of the essential original idea which was received clearly; but coming through H. P. B.'s mind, with her excellent knowledge of French and her acquaintance with Americanisms, it was almost certain that the message would be transmitted more or less, now and then, here and there, with a French turn of phrase, or with an American spelling to which H. P. B.'s mind had been accustomed.

Similarly so with messages received through and passed on by other chelas — each one gave his own particular "atmosphere" or included more or less of his or her own mental characteristics to the message as handed on; yet the original idea, the essential thought, the fundamental language and intelligent conception, were always there, and this fact accounts for the grandeur and profundity found in such transmitted messages.

This leads us directly to the second of our points, which the critical Hares utterly ignore. This second point is the matter of the characteristic individuality in literary form or matter commonly called literary style. It is extraordinary that not a word in direct or specific allusion is made by the two authors of this book to the immense differences in the *literary styles* of M. on the one hand, and K. H. on the other hand, and neither of these two in literary style or in literary quality is at all comparable with H. P. B.'s own style when she wrote directly from her own mind. The stamp of literary style alone is so well recognised by every competent scholar and student as to be one of the very best means of judging the authenticity of documents, that the omission by the Hare brothers of any allusion to these immense differences in style, constitutes a defect

of the gravest character in their attempted criticism. The style of M. for instance, is outstanding for its directness, its abrupt masculinity, its pungency in aphorism, etc.; whereas the style of K. H., though equally profound in thought with M.'s, is markedly different: flowing in character, smooth and easy in narrative, often semi-humorous in relation, and what has been neatly called "gentle" as compared with what has likewise been called the "rough" style of Master M.

H. P. B. when writing alone never wrote anything which in profundity could compare with the literary material of the two Masters, nor with its strength, however fine and really wonderful her own writings were; and her style is enormously different from theirs, although possessing undoubted charm and attractiveness of its own. One has but to compare the literary style and atmosphere of the two volumes, (a) *The Mahatma Letters to A. P. Sinnett*, with (b) *The Letters of H. P. Blavatsky to A. P. Sinnett*, to see how forcefully telling this argument of literary style and atmosphere is.

I turn with a final word again to the matter of the messages received from the Masters through their chelas. As stated above, I have called this relatively perfect telepathy or thought-transference or mind-reading — call it by what name you will. It is most important to keep this in mind, because if it be kept in mind, then if the critic be likewise honest, he will see the absurdity as well as the futility of hammering, as upon something new, upon what has been known to Theosophists for the last forty or fifty years, and what has been at the same time proved to be a fact by the independent researches of scientific and other men — thought-transference — which produced the Mahâtman Letters as written documents. The trained mind and will of the Master directed his thought, consisting of clear-cut, sharply defined ideas, to the mind and into it of the receiving but trained amanuensis, who received the *ideas* more or less clearly in accordance with his training or development, and transmitted those ideas as faithfully as he or she was able to; but passing through the amanuensis's mind, the transmitted intelligence was bound to be colored by the mental characteristics of the mediator — the disciple's mind — through which it passed. Hence the presence of Gallicisms when H. P. B. was the transmitting chela, and of an occasional Americanism; and similarly so, *mutatis mutandis*, when chelas other than H. P. B. were the transmitting mediators.

Note by E. V. S.—Even in ordinary secretarial work, it is easy to distinguish, where several stenographers work for the same person, what letters in the files are typewritten by one stenographer, and which ones by another, etc., by the

format, spelling (in cases where alternate forms are permissible), abbreviations (such as Mme. or Mad. or writing it out in full), which each stenographer uses. It is generally only when a stenographer has worked long enough with his employer to become thoroughly acquainted with all his idiosyncracies or habits, likes and dislikes, that the typewritten letters agree in every detail exactly with what the employer himself would use. In other words, each typewritten letter bears the stamp of the stenographer to whom it is dictated.

Note by J. H. F.— So also when the idea of an answer to a letter and the points to be covered in it are given to a secretary who is asked to write the letter and who may even take down in shorthand the gist of the notes given to him and who thus prepares the form of the letter, the author of the letter is the one who gives the ideas and the line of thought to be covered, and not the stenographer or secretary who is merely the transmitter. This is commonly understood, and hundreds of letters which are sent out by business men through the media of their secretaries though necessarily colored by the individual characteristics of the secretaries' style, etc., are nevertheless the letters of such business men.

We see likewise how it was that when conditions of transmission and reception were relatively perfect, and the chela was highly trained, the resultant communication, outside of certain characteristic mental or psychic marks of the amanuensis, contained even the actual mentally pictured words of the Mahâtmic transmitter; and also how it was that in such conditions of relatively perfect receptivity, the transmitting amanuensis, because of the force of the impinging idea and will of the transmitter, reproduced even the very forms of handwriting that had been adopted or used by the Mahâtmans.

If the conditions of receptivity were relatively perfect, i. e. if the strong will of the Mahâtmic intelligence and the clear-cut ideas were received by the chela's trained mind more or less perfectly, the resultant was a communication which was very close to being a perfect reproduction of the Mahâtman's own words, own hand-writing, own turns of phrase, etc., etc.; but if the conditions of receptivity were in any degree less perfect, the ideas were transmitted but more or less deformed or colored by the psychological apparatus of the transmitting amanuensis, thus reproducing turns of phrase, spelling of words, etc., etc., native to the amanuensis.

Note H. P. B.'s own words regarding the transmission of such letters, etc., in her article 'My Books,' which passage can be found on p. 26, of the preliminary pages in *The Complete Works of H. P. Blavatsky* edition of *Isis Unveiled*:

... many a passage in these works has been written by me under their dictation. In saying this no *supernatural* claim is urged, for no *miracle* is per-

formed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him — *even to repeating the words read by the hypnotizer mentally from a book* — then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psychomagnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

“PICTURES ON THE SCREEN OF TIME”

A Brief Outline of the History of the Theosophical Society

ELISABETH WHITNEY

1888-1891 — The Theosophical Society in Europe

THE CLOSE OF THE H. P. B. CYCLE

A LETTER TO WILLIAM Q. JUDGE

1888
April 3 **A**FTER H. P. B. was settled in London at work on *The Secret Doctrine*, we see her accentuating the activities in America in an epochal letter to Mr. Judge, April, 1888.

TO WILLIAM Q. JUDGE,

General Secretary of the American Section of the Theosophical Society.

MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself — the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first and perhaps the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

A NEW CYCLE IN THE WEST. W. Q. J. POLICY SUSTAINED

... Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause — that of helping mankind.

After picturing the work in detail in America, England, and India, H. P. B. says:

... But whether I be in England or in India, a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that, although there must be local branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all.*

Reference: *Letters from H. P. Blavatsky to the American Conventions*, Letter No. 1.

1888 Just before *The Secret Doctrine* was finished, we see
September H. P. B. inaugurating a new activity, "THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY,"

to be organised on the ORIGINAL LINES devised by the *real* founders of the T. S. . . . To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, . . . The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head. . . .

Reference: *Lucifer*, Vol. III, pp. 176, 264; *The Path*, Vol. III, pp. 263, 300.

1888 In a letter from H. P. B., *The Path*, Vol. VII, pp.
December 1 121-3, she says,

The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it,' and that I would rather starve in the gutter than take one penny for my teaching the sacred truths. . . .

Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America.

It was W. Q. Judge who himself wrote the original draft of the manuscript at H. P. B.'s request when he was in London in September, 1888. This original manuscript, with additional notes by H. P. B., is in the T. S. archives at Point Loma.

December 14 The following order was given by H. P. Blavatsky:

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U. S. A., in virtue of his character as a chela of thirteen years' standing and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence, and credit in that regard are to be given.

Reference: *Incidents in the History of the Theosophical Movement*, p. 13.

1889 Another order from H. P. B.:

October 23 The Esoteric Section and its life in the U. S. A. depends upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. Judge is the *Antaskarana* [link] between the two *Manas*[es] the American thought & the Indian —or rather the trans-Himalayan Esoteric Knowledge. DIXI.—H. P. B.

Reference: *The Theosophical Forum*, Vol. III, No. 10, June 1932.

A PICTURE OF H. P. B. AT WORK IN LONDON

1888 In the autumn of the year 1888 H. P. B. writes to her sister, who had asked why she had not heard from her:

"What am I busy with?" . . . Every month I write from forty to fifty pages of "Esoteric Instructions," instructions in secret sciences, which *must not be printed*. Five or six wretched voluntary martyrs among my esotericists have to draw, write and lithograph during the nights, some 320 copies of them, which I have to superintend, to rectify, to compare and to correct, so that there may be no mistakes and my occult information may not be put to shame. . . . Then, the editing of *Lucifer* wholly depends upon me, from the leader and some other more or less lively article for every number, to the correcting of proofs. . . . Then, I also must eat, like anyone else, which means supplying some other bread-winning article. Then the *receptions, the weekly meetings, accompanied by learned discussions, with a stenographer behind my back, . . . all this, you can easily believe, takes some time*. I must read up for every Thursday, because the people who come here are no ignoramuses. . . . I must be prepared to defend the teachings of Occultism against the applied sciences, so that the reports . . . may be printed . . . in our new monthly publication under the name of *The Transactions of the Blavatsky Lodge*. . . . They have written a circular to all theosophists of all the wide world: 'H. P. B.,' they say, 'is old and ill, H. P. B. wont stay with us much longer. Suppose H. P. B. died, . . . There will be no one to teach us manners and secret wisdom. So let us raise a subscription for the expenses, etc., . . .' And 'H. P. B.' sits with holes in her elbows, sweating for everybody and teaching them. Needless to say, I wont accept a penny for this sort of teaching. 'Your silver perish with you, for that you thought to buy the grace of God for money,' I repeat to everyone

who imagines he can buy the divine wisdom of centuries for pounds and shillings.

Reference: *The Path*, Vol. X, pp. 238-9.

The year 1889 marks the completion and publication of H. P. B.'s master productions, *The Key to Theosophy* and *The Voice of the Silence*.

1890 H. P. B. writes to her sister:

February As you see, I am in Brighton . . . where I was sent by the doctors. . . . I am forbidden to write or read or even to think . . . but all the same I must put the third volume of the *Doctrine* in order and the fourth—hardly begun yet, too . . . My *Key to Theosophy* will bring many new proselytes, and the *Voice of the Silence*, tiny book though it is, is simply becoming the Theosophists' bible.

They are grand aphorisms, indeed. I may say so, because you know I did not invent them! I only translated them from Teiugu, the oldest South-Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mystics. Some of the aphorisms are wonderfully deep and beautiful. Here they have created a perfect *furor*, and I think they would attract attention in Russia, too. Won't you translate them? It will be a fine thing to do.

Reference: *The Path*, Vol. X, pp. 267-8.

1890 Upon H. P. B.'s return from Brighton, although the sea air
April did her good she did not keep her strength long. So again we find her writing to her sister:

I am forbidden to work now, but all the same I am awfully busy changing from one end of London to the other. We have taken three separate houses joined by a garden, for several years; 19 Avenue Road, with building-right. So I am building a lecture hall, to hold 300 people; the hall is to be in Eastern style, made of polished wood, in a brick shell, to keep the cold out; and no ceiling inside, the roof being supported by beams and made also of polished wood. And one of our Theosophists who is a painter is going to paint allegorical signs and pictures over it.

Reference: *The Path*, Vol. X, p. 269.

1890 Her next letter, dated July, describes the opening of her
July new hall.

At one end of the hall they placed a huge armchair for me and I sat as if enthroned . . . I have been unanimously elected president of all the European theosophical branches. But what is the use of all this to me? . . . If I could get some more health—that would be business. But honors and titles are altogether out of my line.—*Op. cit.*, pp. 269-70

OPENING OF HEADQUARTERS: 19 AVENUE ROAD, LONDON

July 3 The opening was celebrated by a large gathering of members from Spain, Holland, Belgium, Sweden, and England, of which a description is given in *Lucifer*, Vol. VI, 431-6. We learn the importance of this new center from the following (p. 428):

In consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

NOTICE

IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE.—H. P. BLAVATSKY.

1891 H. P. B.'s last letter to the American Section, written only
April 15 three weeks before her passing

TO THE BOSTON CONVENTION, T. S., 1891

. . . Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. . . .

H. P. B. gives this impressive charge:

. . . In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

THE LOYALTY OF WILLIAM Q. JUDGE

An additional message read at the same session of the Convention as the above letter, gives H. P. Blavatsky's last words.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is to-day in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society. . . .

Reference: *Letters from H. P. Blavatsky to the American Conventions.*

1891 At the passing of the Great Teacher, May 8, 1891, pictures of 16 years flash quickly upon the Screen, synthesizing the mighty achievements of the Messenger sent out by the Tibetan Brotherhood of the Himālayas, who initiated the movement for the revival of the Ancient Wisdom at the close of the 19th century.

We know her as the Messenger of whom her Teacher tells us:

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

Reference: *The Mahatma Letters to A. P. Sinnett*, p. 203.

We see H. P. B. as the young Russian noblewoman twenty years of age, meeting her Teacher face to face in London in 1851. She receives instructions to go to Tibet, where we next see her in training. (Described by her, *Op. cit.*, p. 478.) We then follow her in her world-travels, and finally meet her in New York at the birth of the Theosophical Society. At this period her Teacher describes her as

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

A PICTURE OF ACHIEVEMENT

We follow H. P. B. for sixteen years. We see the creation of three geographical centers through which the Theosophical Society can officially operate in demonstrating to the world the doctrine of Universal Brotherhood.

America	1875-79	American Section, T. S.
India	1879-85	Indian Section, T. S.
Europe	1885-91	European Section, T. S.

A fourth Section, the Esoteric Section, T. S., was created with a mission neither geographical nor official, but that through it the spirit of solidarity might be infused into the Theosophical Society.

THE LEGACY OF H. P. B.

With the passing of the Great Teacher, we find that the life of the Movement inaugurated by her self-sacrifice, is in the literature

she brought to us from its source, the Masters of the Himâlayas.

In America, where the T. S. was born, we saw H. P. B. writing *Isis Unveiled* at the dictation of her Teachers. This monumental work is dedicated "by the author to the Theosophical Society which was founded at N. Y. A. D. 1875 to study the subjects on which these volumes treat."

In India we saw the awakening of the Hindûs to the value of their ancient literature, with which H. P. B. filled the pages of *The Theosophist*, from the storehouse of Âryâvarta. In India also we glimpsed the real Founders of the T. S. in the series of letters that were given out through H. P. B. from the Mahâtmans of the Himâlayan Brotherhood.

In Europe we witnessed "The Drama of the Manvantara," as portrayed by H. P. B., in the epochal book, *The Secret Doctrine*. In the preface of Volume II she quotes the motto, "My doctrine is not mine, but his that sent me." The work is dedicated "To all True Theosophists in every country and of every Race, for they called it forth and for them it was recorded."

The magazine *Lucifer* was designed "to bring to light the hidden things of darkness."

The Key to Theosophy is dedicated "By H. P. B. to all her pupils that they may learn and teach in their turn."

H. P. B.'s last priceless gift, *The Voice of the Silence*, is "Dedicated to the Few."

With the close of the H. P. B. Cycle, this historic *Outline* continues with a brief series showing the linked-work of the Leaders in the West in carrying out the program given in the series of *Letters to the American Conventions*, 1888, 1889, 1890, 1891, when in the last years of her work, H. P. B. turned to the land where it began. In these messages H. P. B. accentuates the responsibility of the Americans as forerunners of the sixth sub-race; she stresses the need of preparation of the Cycle closing 1897-8 — as of vital import in carrying the T. S. into and through the next century.

In the next issue of *The Theosophical Forum* we follow the Cyclic destiny of the Theosophical Society in the West. This sketch purposely presents only a few high-lights; it is the aim to have the published records themselves tell the story of how the 'Ariadne thread' of the esoteric doctrine has been carried from the heights of the Himâlayas to the Western World, and to place all sources of information in the hands of those who wish to verify the facts for themselves. All references may be consulted at the Theosophical University Library, Point Loma.

(To be continued)

THEOSOPHICAL NOTEBOOK

IS THE STUDY OF THEOSOPHY SOMETHING MORE THAN AN
INTELLECTUAL PURSUIT?

(From the Ocean Beach, Calif., Theosophical Study-Group)

THE study of Theosophy is intended to open the mind to spiritual truth. If these truths are not put into practice by right living the situation is much the same as though the body should be fed with food but the process of assimilation were absent.

W. Q. Judge at one time spoke of Theosophy as being a "lamp to light one's feet about the house." — GRACE T. HOOPES

THEOSOPHY is the answer to the riddle of life. It tells us why we are here, where we are going, and the cause of our present condition, and it points the way to the Path that leads ever upwards.

— M. L. FYLER

WHILE the study of Theosophy from an intellectual standpoint has great significance, there are other benefits to be derived from Theosophy that will open up the entire Universe for man.

As man studies his inner nature or consciousness through the knowledge of the laws of evolution, karma, and reincarnation, he not only learns how to become the master of himself, he learns of the controlling power of all nature; learns that he and his brother are one and the same in essence; and in knowing this fundamental principle of the great whole, as one, man learns he is an eternal entity, working his way up the ladder of life.

— JESSIE C. AUTERSON

THEOSOPHY has taught me my place as a self-conscious entity in relation to the Universe and all it contains, a feeling of oneness with my fellow-men that nothing can shake, a deeper comprehension of the joy of service. I find myself growing conscious more consciously, with an ever deepening understanding of the spiritual laws that permeate all things. Occasionally comes a glimpse of a future glory, too beautiful and too glorious for words to touch or define, ever Becoming, ever Itself and ever Selfless.

— MARGARET DAUN

THEOSOPHICAL NEWS AND NOTES

Fifth European Convention of the Theosophical Society August 2nd and 3rd, 1936

THE Fifth European Convention, held in London on August 2nd and 3rd at the Hotel Great Central, Marylebone Road, N. W. 1, was attended by delegates from Holland, Sweden, and all parts of England and Wales.

Dr. Trevor Barker, in the Chair, opened the proceedings at 11 a.m. with the following words:

"Comrades all: may I welcome you in the name of the Leader of the Theosophical Society to our European Convention? I would just like to share with you one thought as to the meaning of these Conventions, and what they mean to us individually and for the work, before I read to you the message from the Leader.

"Looking back to the other Conventions that we have been privileged to attend, we all of us find, I believe, that for the year that succeeds the Convention we have an inspiration, spiritually and intellectually, that lasts us throughout the succeeding twelve months, and I believe that each one of us will find here in this gathering of fellow-Theosophists someone, and perhaps many, whom each can individually help in some way, bringing some knowledge or inspiration to those whom we have the opportunity of contacting in that way; and again we have the chance of finding someone amongst the delegates here present who perhaps will be the means of giving us just that piece of information, or knowledge, or counsel, that will help us in some particular problem that we wish solved. Then in our collective thought and study together during these two days we shall find the answer, we don't doubt, to some at least of the most pressing problems that we want to solve in our Lodge work, and in the work of our National Sections.

"I shall now read to you the Leader's Message dated 6th July, and addressed to the Officials and Delegates and Visiting Members assembled in International European Convention at London on August 2nd and 3rd." [Leader's Message.*]

In response to this official communication, and on the suggestion of the Chairman, a cablegram was sent to Point Loma. (See final address of Dr. Barker.)*

He then read the Leader's Message to the Convention.

The first subject for discussion was 'The Basis of Theosophical Effort: (1) Harmony of Individual Relationships; (2) The Power of Group Co-operation.' This was dealt with by Mr. Torsten Karling (President, Scandinavian Section) and Dr. Kenneth Morris (President, Welsh Section). Mr. Karling spoke of the need for identifying ourselves with everything around us so that we can understand others. Close individual relationships form the instrument on which we can play for humanity; therefore, to love humanity we must love those near to us. Temptations can be just steps on the pathway of progress.

*This will appear in the November FORUM. — Eds.

If a temptation is very strong and we are weak, the recitation of the *Gâyatri* in our hearts in the right spirit will be a tremendous help. With such a protection, no temptation in the world can overcome us.

Dr. Morris described evolution as a spiral pathway on the mountains, uneven and rough. As the Masters knew that about this time humanity would come to a difficult place, they generated an antidote to man's desire to fall over the precipice. He spoke of the difference between sentimentality and truth. To speak unjustly of others is sentimentality; we have to drop personalities if we would safely negotiate that awful corner by the precipice; but truth is love. We have no right to see less than Divinity in anyone; to say that we have no use for another is to deny the gods.

After Dr. Morris's speech, questions were asked. In answer to the question: "Why are Theosophists so few?", it was explained that the teachings of Theosophy are not emotional, as many others are which attract thousands because of their emotionalism; and in replying to a further question as to how to deal with in-harmonious elements in a Lodge, it was stated that those who join the T. S. must go slowly at first, and be willing to be trained. Too quick growth causes difficulty and struggle.

The Chairman then spoke of Group co-operation, and the joint meetings which have been so successfully held this summer with the Phoenix Lodge of the Adyar Society. Mutual stimulation has been the result.

An excellent paper on 'Universal Brotherhood' was then read by Madame de Lange (Holland).

The first part of the afternoon session was devoted to discussion on the Lotus-Circle. Mrs. Barker, in the Chair, introduced the subject under the headings—Needs of the Child; Parents' Attitude; The Teacher; What can Members do to Help on the Work?. She then read a passage from Katherine Tingley's *The Wine of Life*—'Home and Education.'

Miss Claterbos, from Holland, spoke of the needs of the child. If we do not spend time on the children, we are neglecting a most natural human duty. Differences of method do not matter so long as there is inspiration. Mrs. Urquhart of Wales said that the children come fresh from their spiritual home, and are crying out for the knowledge that will give balance to their lives. She gave many beautiful and compelling illustrations of just what Theosophy can mean to a child. Mrs. Hall, Assistant Superintendent in England, said that as we have the privilege of Theosophy, we have also a responsibility for the children; and she urged all members to give something to the Lotus-Circle, if only sympathy, otherwise the children's work cannot be really vital. Mr. Karling then spoke of the special course for Lotus-teachers and helpers that has been held in Visingsö last year and this. He stressed the importance of providing for the children's imagination and thought-life, and showed how they always look for something great. What they hear now will influence them all through their lives. Helpful remarks were contributed by members of the audience, and a number of questions on the children's work were dealt with.

The last session of the day was opened by questions and answers on the Teachers of Theosophy, after which Mr. Venema spoke on 'The Guardians of

the Temple.' In this speech, which was a fitting close to a day of constructive spiritual effort, he said that the silent ones who come to meetings are often greater guardians than those who do official jobs, and he urged the necessity of faithfulness unto death on the part of the guardians, in whatever their duty happened to be. Only when there is an intensely active lodge-life can the guardians see the difference between knowledge and wisdom. If the guardians fail, the Great Ones may have to build somewhere else and at a different time.

The subject for Monday morning was 'Theosophical Work, Methods, and Plans for the Future.' Mr. Malpas spoke in a general way of difficulties our work has to go through — difficulties which cannot fail to affect all Sections at times. A moment's silent tribute was paid to faithful workers not able to be present among us at the Convention. Mr. A. H. Barlow contributed a helpful talk on Unity of Aim among workers, and urged the necessity of all centers coming into touch with one another. He stressed the dangers of becoming parochial. After a few remarks of hearty agreement by the Chairman, Mr. Venema said that the parochial feeling that creeps into a lodge at times can be cured by regular meetings of the different presidents. This has been tried with great success in Holland. He spoke also of the need to make lectures successful, and of how this can only be done if the lecturer has that power which makes him as nothing in the eyes of men. The irritation which the "strong convictions" of Theosophists may cause other people must be met by tact.

After ten minutes' break, Mr. F. Lindemans, National Club Director in Holland, spoke of the reorganization of the Clubs to meet the Leader's suggestion that they should consist of young people only. The adult members continue their meetings, but as a Theosophical Study-Group instead of as a Club. He stressed the tremendous importance of the work for the young who are keen for adventure; every time one person overcomes his lower nature, the whole of humanity is uplifted. Mr. Urquhart then told us how, in Wales, they make use even of people's weak points to help on the work. They have now six reliable lecturers whom they have succeeded in training out of seemingly nothing. Mr. Hutchin of Liverpool pointed out that great difficulties clear the way for great movements, and that we could see signs of enormous hope everywhere. The last two speakers were Miss Lindhout of Holland who talked on the development of the child; and Mr. Johnson of Manchester, who remarked on the immense help and inspiration he would be able to take back to his members at home from this Convention.

The afternoon session started with the reading by Mrs. Barker of a letter from Dr. Fussell giving suggestions for distribution of our literature, etc. After this, the Chairman spoke of the Leader's plan of nominating a member of his staff resident at International Headquarters, to work in specially aiding, as his representative, the National Section to which such special representative is appointed, and carrying on work under the direction of the National President. Miss Elsie Savage has been appointed to this work for England.

Mr. Karling, in the course of a short talk, spoke of the need to interest young people so that they may become active workers among others of their own generation. The youth of Sweden is eager for knowledge, and asks deep

questions which sometimes make the older people uneasy. The rest of the Session was devoted to short addresses and discussion by various members from different countries. Mrs. Summerfield of Bristol read a paper on 'Theosophy: the Basis for Practical Ideals and the Religion for Critical Minds.'

The last part of the Convention, after the interval for tea, started with questions and answers on Theosophical teaching, after which Mr. Barker, in the absence of Mr. Oosterink, spoke on 'The Place of Devotion in the Life of Discipleship.' After referring to the teaching in 'The Secret Doctrine' on the origin of devotion, and its relation to the Mānasaputra-doctrine, the lecturer quoted from the passage on the Guruparamparā-chain by W. Q. Judge in *Letters That Have Helped Me*, and also from Letter 64 of *The Mahaima Letters*. As on Sunday, this last lecture of the day touched a high spiritual note, and during the few moments of silence before the sounding of the gong, with which the proceedings ended, all must have felt that the gods were listening.

In addition to the above official report sent by Mrs. M. L. Stanley, the Leader and other officials at International Headquarters have received many enthusiastic letters from those who attended, expressing their appreciation of the spirit of constructive helpfulness prevalent, and the inspiration gained from the Convention. The arrangement of the programme which gave those attending ample opportunity to meet one another informally was evidently very successful.

Congress of the Netherlandish Section at Zeist

The National Congress of the Netherlandish Section was one of success and inspiration. Writes President J. H. Venema to the Leader:

"... I can summarize it in one word and say: inspiring! There were about 300 members (including Associate members) from *all* parts of Holland, and it was not only the beautiful hall, the wonderful music we had from some members, these indeed being only means and in a way outward things, but it was the actual presence of the Theosophic spirit throughout the day that made the 19th of July a marvelous day in the annals of Theosophical history of The Netherlands. Your Message was listened to in deep silence and we all felt that you were present! In fact it *was* a perfect day; the speeches were on a very high level, there was brotherhood and harmony and kindly feelings from beginning to end, and everywhere it could be seen how happy the members were both during the proceedings and when all went back to their respective cities and districts."

President Venema promised further details in subsequent reports from other Officers of the Section. Our hearty congratulations to our Brothers in Holland!

SCANDINAVIAN SECTION

The following is extracted from a translation of the July issue of the Scandinavian Theosophical Forum, *Teosofiskt Forum*:

"From the annual Congress of the Section and the meeting of the General Council held at Visingsö on the 22nd and 24th of June, the following may be of interest: The reports made from all the different branches and departments

of the work showed that there has not only been good will and interest in attaining results, but that in reality great and significant progress in all the different departments of work in the Section had been made.

"Among the decisions made on economical questions, it was decided that a new press should be procured whereby the power of production of the printing department would be considerably increased. Therewith the problem of being able to produce the translation of Dr. de Purucker's *Fundamentals of the Esoteric Philosophy*, was a good step nearer solution.

"Several suggestions were made in regard to ways and means of spreading our magazines and other literature, one of which was that each lodge select a suitable 'literature-representative' who would keep in contact with book-stores in each respective place. . . . It was further decided that the Press-bureau try to prepare a series of articles for the supplement to the Sunday papers, as a still further link in the general propaganda-work.

Before calling for the election of officers for the coming year, the President announced that Mme. Anna Wicander, who for many years had held the position of Vice-President of the Section, now wished to withdraw from this post. With deepest gratitude for the never-wavering support which Mme. Wicander has given to the Work both nationally and internationally despite many vicissitudes, it was resolved to accept her resignation, whereupon the following officers were elected:

"Vice-President, Mrs. Klara Kirsebom; Secretary, Miss Alma Norrsell; Vice-Secretary, Miss Karin Wahlberg; Treasurer, Miss Elsa Törnblad; Librarian, Miss Gerda Stenmark; Book Company's representatives, Mrs. Gerda Nyström and Miss Karin Wahlberg; Printing Department's representatives, Mr. Thure Holmgren and Mr. C. Ahlberg; Publications Committee representatives, Ing. T. Karling, Miss Anna Månsson, and Ing. C. Annerstedt; Propaganda Committee, Ing. T. Karling, Miss Karin Wahlberg, and Miss Alma Norrsell; and Ing. Arvid Dahlgren to continue to conduct the Theosophical Press-bureau."

American Section: Western District

Pasadena — Los Angeles — Hollywood — Tujunga. Following the visit of President J. Emory Clapp to the Los Angeles District, Mrs. Mary Lester Connor, Chairman of Lodge-Presidents there, wrote: "Well, the big week has come to a close, and what a rich week, Theosophically speaking, we have had here. A beautiful hall in a splendid neighborhood attracted many strangers. Mr. Clapp's lecture on 'Why Injustice?' was very well received as evidenced by the number of splendid questions that were asked. He also spoke at the Tujunga dinner, where thirty-seven guests heard him."

The following is garnered from information received from Mrs. Robert H. Austin, Recording Secretary of Lodge No. 5: "The evening of August 14th was given over to raising funds to help defray the expenses of our National President, who is attending the Triennial Convention of the American Section of the Theosophical Society in San Francisco. The Ways and Means Committee provided a Hindû dinner, supervised by Eleanore Kentner Kohler. Mr. Cul-

breth Sudler acted as Master of Ceremonies. Everyone was happy over the results. The meeting of August 20th was held in the Masonic Temple in Hollywood. Mrs. Hector Geiger graciously consented to officiate as Chairman of the evening. President Clapp gave a fine talk, treating his profound subject with a simplicity that was almost like a fireside talk and answering questions until almost ten o'clock. After the meeting was closed Mr. Clapp talked to the members in the garden making suggestions as to officers and committee-work and giving Theosophical ideas which might stimulate growth, co-operation, and real Theosophical brotherhood."

San Francisco — Oakland — Berkeley — Alameda — Petaluma — San Jose — Modesto. A report of the Triennial Convention of the American Section of the Theosophical Society held in San Francisco on August 29th and 30th will appear in the November issue of THE THEOSOPHICAL FORUM.

The lodges in the Bay District have taken advantage of the Convention's meeting there to do some very effective Theosophical propaganda work. In addition to the features mentioned above and in the September FORUM, the San Francisco Lodge has sent government postcards return-addressed to F. P. Spinks, its Publicity Chairman, to 500 selected names, bearing the following imprint, which is a good model for other lodges to copy, if they like this method of propaganda:

Do we have your correct address? This return postal card is for your convenience in stating your wishes.

1. Please continue (discontinue) my name on your regular mailing list.
2. I would like to make use of your free loaning library of Theosophical books.
3. Please send me the following:
 - (a) Free leaflet entitled *What is Theosophy?*
 - (b) List of Theosophical literature.
4. Please send further information regarding:
 - (a) Special activities for children (Lotus-Circles)
 - (b) Free correspondence classes in Elementary and Advanced Theosophy.
 - (c) How to become a member of The Theosophical Society.

Sign name here

Redlands. The Redlands edition of *The San Bernardino Daily Sun* of August 15th, carried a front-page photograph of President Clapp with the following story, which will be of interest to F. T. S. everywhere:

"Redlands Theosophical Lodge No. 21 yesterday finished arrangements for Monday's appearance of J. Emory Clapp, of Boston, Mass., President of the American Section of the Theosophical Society. He will speak at the Redlands School of Music at 8 p.m., Monday, on 'Life's Great Adventure.'

"An invitation to the public was extended by Lawson Scott, President of the Redlands Lodge, and Charles G. Potter, who have charge of the event.

"Mr. Clapp is an old member of the Theosophical Society, having joined in 1893. In 1930 he was elected President of the Boston Lodge, and in 1933, on the retirement of Col. Arthur L. Conger, on account of ill health, he was elected President of the American Section of the Theosophical Society. President Clapp has won the whole-hearted respect and admiration of the membership of the Society, and his services in the cause of Theosophy were recognised by the international Leader, Dr. Gottfried de Purucker, in his appointment of Mr. Clapp in 1933 as a member of his Cabinet."

A clipping from the *Petaluma Argus-Courier*, announcing President Clapp's lecture on August 27th on 'The Destiny of a Soul,' contains the following intriguing report:

"At the meeting of the Theosophical Lodge Friday evening, August 7th, the following questions were answered:

"What is the difference between Theosophy and religion in the ordinary sense? Did H. P. Blavatsky invent Theosophy? Why was she directed to begin her work in America? What is the meaning of the divinity of man? What do you understand by the term, 'The Seven Principles of Man?' Why do we use the septenary classification? What limits our understanding of the higher fields of consciousness? What are the seven centers of energy or consciousness-centers as taught in Theosophy?"

Ocean Beach, Calif. At the annual meeting of the G. de Purucker Lodge of Ocean Beach, the following officers were elected for 1936-1937: President, Mrs. Margaret Daun; Vice-President, Mrs. Lulu Rathbun; Secretary, Mrs. Violet Drake; Treasurer, Mrs. Mae Lewis Fyler. At the meeting of August 10th, President J. Emory Clapp was the speaker. Writes one of those present: "The American Legion Hall was beautifully decorated, and by the time President Clapp commenced speaking it was practically full. Mr. Clapp spoke easily, fluently, simply, and appealingly; he was especially effective in giving short, concise, clear-cut, adequate answers to the questions propounded."

La Jolla Lodge. After two years of unremitting, regular work, on the part of Mr. and Mrs. Maurice Braun of the Katherine Tingley Lodge, at last there is an active Theosophical lodge functioning at La Jolla, with Mr. R. B. M. Bennett as President. The lodge inaugurated its public work at its new meeting place, the La Jolla Women's Club, on August 13th, when President Clapp spoke on 'The Inspiring Doctrine of Reimbodiment.' The new lodge will have every encouragement and help from the International Headquarters, consistent with the Leader's policy of evoking inner growth from each group's own membership.

La Mesa Lodge. This new lodge owes its existence to the untiring labors of Mr. and Mrs. T. T. Clemesha and Mrs. Ethel G. Bailey. It opened its season of activities on September 3rd, at the home of Mrs. Lucy Miller.

San Diego Lodge. The nineteenth annual meeting will be reported in our November issue.

Telegram Received by the Leader

Day Letter to:
 Dr. Gottfried de Purucker,
 Theosophical Headquarters, Point Loma.

San Francisco, California.

August 30, 1936.

"Resolved: Rising vote of thanks to our Leader and Secretary-General for inspiring messages to Convention just concluded." — V. F. ESTCOURT

Capital Punishment

[The following Editorial appeared in the *New York World-Telegram*, August 13, 1936, under the heading 'Social Futility.']

IN condemning Mrs. Mildred Bolton, confessed slayer of her husband, to the electric chair Judge Robert C. O'Connell, of Chicago, also condemned society that forced him into such a duty. His words will find echo in the hearts of many thoughtful Americans. He said:—

"In passing upon the verdict and the penalty, the Court finds its public duty in conflict with its private conscience. There are some survivals of the barbaric and medieval that at times belie the advance of civilization.

"The power of a law which permits society to wield the power of death as a punitive measure is an assumption of a function properly belonging to God, who alone has the right to give and take life away. God will eventually punish the intention of the evildoer, while society can only punish the action. Final retribution is above and beyond the power of society to conceive and inflict.

"The fact that capital punishment is repugnant to the Court's reason and spiritual convictions is derived from a long line of study of crime and criminals. The conception that capital punishment has a salutary effect and acts as a deterrent to crime is a much mooted question.

"The life-for-a-life philosophy is a relic of feudalism. We have discovered no ideal crime-free States where corrosive passions of jealousy, envy, hate and the attendant evils are non-existent. That a debt to society can be paid by a human body chilled by death is a philosophy encrusted with social futility."

BOOK REVIEWS

The Meaning of History. By NICOLAS BERDYAEV. Translated from the Russian by George Reavey. Centenary Press, London, 1936. Price 8/6.

THIS is a reproduction of a series of lectures delivered in Soviet Russia, from which Professor Berdyaev was later expelled. It belongs to a class of treatises characteristic of the present time, in many departments of speculation, which seek to reintegrate experience after an age of disintegration, to achieve synthesis after a riot of analysis, to see things as living organic wholes instead of divided up into lifeless abstractions. History is subjective as well as objective; yet even this is not fairly stating the case, for it implies a duality, and analysis, which conflicts with the conception of history as a whole. History is the drama of the human soul; it is soul memory. A purely objective history

is unthinkable, unless we could apply the term history to a collection of unread documents. Even documents, when read, are not enough. "The abstract use of documents never leads to the knowledge of the 'historical.'" "History is not an objective empirical datum; it is a myth. Myth is no fiction, but a reality; it is however one of a different order from that of the so-called objective empirical fact." Even in a rationalizing age we continually create myths: the Renaissance, the French Revolution, the rights of man, capitalism, the economic laws, etc. History text-books have been "utterly emptied of soul and all inner life, leaving nothing but a sort of superficial photograph or sketch."

Just as science has tried to imagine a purely objective nature, external to the perceiver and independent of him; and in thus decomposing experience has created two imaginary worlds, with no apparent nexus; but is now beginning to see the error of its ways: so the same analytical method has been applied to history, which has thus been separated into a mass of so-called facts ('scientific history'), together with an unhistorical view of the development of the human mind. And to bridge the gap we have various brands of the 'science of history,' in which we attempt to trace various trends or laws, according to our special bias. History is not merely phenomena; it is noumena, says the author. Here we find tradition and myth, so despised by scientific historians, reinstated as being a truer form of history than mere annals and records, or than the latter interpreted to suit economic or evolutionist fads. Perhaps mythologies are history written in a form we have forgotten how to read; and so we are driven to choose between taking them literally and dubbing them childish superstition, or else saying that they are symbolical. This is a topic on which we would gladly dwell, with more abundant references to our author; but space forbids. The author is much hampered by his foreshortened view of the scope of human history, which is limited by the horizons familiar to the modern school text-book. Consequently the few odds and ends of races which have flourished together on earth during the last few millenniums assume a disproportionate value. The Hebraic, Grecian, and Christian cultures are compared and contrasted, with some reference to such ancient literatures as the Vedānta. This comparison of the tag-ends of decaying cultures with the vigorous dawn of a new cycle, gives an advantage to the period known as Christendom; for it cannot be denied that, from whatever source, a new liberation and expansion of the mind took place when the devitalized faiths of an earlier cycle made way for a faith which proclaimed the value of the human individuality. The writer seems to attribute this rather to something behind Christianity than to Christianity itself; and if he had known about the Wisdom-Religion of the ages, he would have been better able to express his intuitions.

The field of contemporary ideas is gone over: humanism, progress, economic views of civilization, the machine age, Marxism, etc., etc. Though the book has limitations from the Theosophical point of view, it is worth the while of Theosophists to read such books, if only to help them avoid falling into single-track ways of thought. Without knowing Russian or having seen the original, we can venture the opinion that the translator must have discharged creditably a task that cannot have been easy.

— H. T. EDGE

Questing Heart. By INGA SJÖSTEDT. London: the C. W. Daniel Company, Ltd., 1936. Price, 5s.

AN allegory *can* be a most depressing thing. Unless it touches a high-water-mark of excellence, it leaves us cold. We miss in it the warmth, the sense of familiar things, that comfort and nourish the human side of us in ordinary tales; it seems to us bloodless, meager, a mere unsatisfying ghost of a story.

But in *Questing Heart*, which re-tells the age-old legend of the human soul in its search for truth, Inga Sjöstedt offers us no ghost, but a story splendidly real, alive with the breath of reality. We are indeed warmed to a recognition of dear familiar things; but these things are the precious inner experiences that abide like jewels within the rough casket of our outer life. And the magic of it is that it is we ourselves in the person of the youthful hero, Vincent, who pass from the first eager flush of hope and vision of truth, to the first pitfalls and struggles of the long, long journey. With him we slay the dragon of the lower passions, only to be beset by the more subtil temptations of the false Perdita, who by her seductive beauty chains us to things of earth. We have with him our moments of vision when the sight clears, and we see Reality dimly beyond the dust of the turmoil. And it is grateful to our inner assurance of our godlike destiny to follow the pilgrim even unto his goal, where having renounced heaven for himself out of compassion for humanity struggling in Hell, he finds Truth, his Beloved, waiting for him, evermore to be one with him.

But it is not only the mystical inner struggle that Inga Sjöstedt depicts. She makes her hero's encounters with the Wise Ones and with the wisecracks alike, occasions for bringing out some of the fundamental principles of Theosophical teaching, though the name is never mentioned. The extraordinary clearness and simplicity of her style make her presentation of ideas peculiarly convincing. Springing as it so evidently does from a mind quiet and limpid-clear, it invites reflexion on the reader's part, a reflexion that he cannot escape. Interwoven with the fabric of the main allegory are many shorter ones in the form of tales told, and these bring forth the teachings of Reincarnation, of the passage of the Monad through all the kingdoms of Nature, of the universality of all life, of the gradual crystallization of pure religion into dogmatic sects; of man's tendency to deck Truth out in gaudy adornments till she is no more recognisable in her true form.

Theosophists and all others who look to the enlightenment of the race rejoice to see work like this offered to and accepted by the world. Many are the 'mystical' writings produced today, which are based on vague speculations, half-glimpsed truths and phenomena. What we look for is signs of the authentic teaching inspired by that School that has always preserved in their purity the truths of the Esoteric Tradition — writings that carry the characteristic stamp of that School. In Inga Sjöstedt's work we recognise that stamp. The authentic note is here.

— MADELINE SAVAGE

Meet Yourself, as you really are different from others because you combine *uniquely* features present in everyone. About three million detailed individual

character studies through self-analysis, by PRINCE LEOPOLD LOEWENSTEIN and WILLIAM GERHARD. Faber & Faber Limited, 24 Russell Sq., London.

THIS book presents a subject of universal appeal and of perennial interest — Yourself! It offers an analytical scheme in the form of an exhaustive Questionnaire by means of which the reader may obtain an X-ray character-portrait of his own general type and of his personal traits. The assurance in the Foreword that “the handling of the book is as simple as the mechanism is intricate,” holds good if one tells himself the truth in the answers which give him his own key-word. The authors evidently combine a flair for analytical study with their wide experience in holding the mirror up to human nature. They seem to strike a right balance between an impartial analysis and a just appreciation of the good points in each case. This is supplemented by helpful suggestions as to how to harmonize the various traits and to call forth the latent possibilities. Upon the whole, it is a sane and wholesome effort to provide the public of an inquiring age with some much-needed self-knowledge. The book is a refreshing contrast to various belittling psycho-analyses, and other misleading half-truths, which leave the soul out of account, or make it a by-product of body-organs, on a par with bile or saliva. The authors tentatively explain their system as based upon the idea of Deity as the sum total of all individuals, who, in turn, reflect, in varying degrees, the characteristics common to all. This sounds like a popular interpretation of the continued outgo of Theosophical teachings *re* the essential divinity of composite man, and the hierarchical scheme of life. By adding to this the truths of Karman and Reincarnation, it is easy to see that the way and the means are provided in the cosmic scheme for ‘self-directed evolution’ to work out the inherent qualities of human perfection.

— L. R.

The Secret Lore of India. By W. M. TEAPE, M. A. Heffer & Sons Ltd., Cambridge, England. Price 7/6.

THE Foreword tells us that this book is “the first fruits of a life-long study of the foundations of Eastern and Western Religious Thought.” There are metrical translations of 24 typical passages from the Upanishads (with copious notes), which are preceded by a Survey of the Sacred Tradition. This survey traces one phase of Eastern thought developing from the age of the poets, through that of acquisitive magic to “the Escape to the Glory of the Self,” and the author’s deep love for his subject brings it close to our hearts and lights up his words. The translations (over a hundred pages) are manifestly a labor of love, and they transport us bodily to the “circle sitting near” (lit. upa-ni-shad) some teacher of by-gone ages.

The ethnological section of the book is based upon the orthodox scientific findings and reveals the acute puzzlement of ethnologists trying to follow out the racial waves from west to east, and their subsequent recoil from east to west, without the indispensable clues afforded by the esoteric tradition regarding migrations from Atlantis and Lemuria. Lacking this master-key, it is yet amazing

how intuitive many of the author's conclusions are as he traces his Aryans to and fro, from Hungary to Tibet and from ancient Lankâ to Egypt.

Theosophical students always find it helpful to study familiar truths under a fresh guise, and there is something thought-provoking and challenging about Mr. Teape's notes on terms like Purusha, Prâna, Samsâra, Nephesh, etc., etc. (vide pp. 205 *et seq.*). His thorough scholarship makes instant appeal, and though but modest students of this ancient language, we may yet recognise the author's skill, and at times intuition, in his delineation of some of the most profoundly mystical thoughts imbodyed in the Sanskrit and Hebrew words.

The Upanishads are the Theosophy of the Hindûs, yet so deeply veiled are they in allegorical mysticism that they *remain esoteric*, except to him who is both scholar and mystic. We must admit that the Theosophist has an advantage over the man who is not versed in the esoteric wisdom. The former views the scene of Upanishadic drama from the mountain-top, whereas he who is scholar only must necessarily plow his way to the essential teaching through the valley of obscure roots and difficult nuances of grammar. Inclination would suggest that we consider each one of the fifty or more words herein defined and give to each a strict analysis in the light of Theosophy, but prudence reminds us that such is not our prerogative in the brief compass of a review. Suffice, therefore, to consider one word only as illustration: Nearly four pages are devoted to 'Brahman' alone, and while the author treats the subject adequately enough from the scholar's viewpoint, nevertheless he misses the real heart of the doctrine. Correctly deriving the word from the root *brîh*, why did he translate this verb 'to be thick, great, strong,' instead of the equally accurate and far more suggestive meaning of 'to expand'? — this latter translation imbodying the *significant thought of the Expansion* (and consequent Contraction) of utter Consciousness, or the Unmanifest Logos, in other words, the 'Out-Breathing and In-Breathing' latent in the UNCONSCIOUSNESS, to be manifest during Manvantara in Brahmâ—the 'Expander,' the Evolver of discrete entities from Indiscrete Essence.

We only wish that Mr. Teape with his *unusual abilities* as a scholar, and with his evident mystical leanings, were familiar with the 'esoteric lining' of the Upanishads. However, despite our taking exception to a few of his definitions, we heartily welcome this latest contribution of his on Sanskrit literature for the West, for the more the general public absorbs the lore of the East, the sooner will a greater understanding of the message of Theosophy be theirs. Though this work is written from the Christian viewpoint, it is manifestly free from any traces of 'superiority complex,' and as stated in the preface: "here is not strife but a recognition of Fellow-seekers after Truth." — E. G. N.

How to Revise Your Own Poems. By ANNE HAMILTON. Abbey San Encino Press, Los Angeles, California. pp. 81. Price \$1.25.

AS a 'primer for poets,' the best thing of the kind that we have seen. It is brief, clear, and understandable, and has the great merit of simplicity combined with a sound grasp of fundamentals, essentials, and the basic laws of the proven great poetry of the world. The thesis is aptly stated at the begin-

ning: "Creation of a poem is spontaneous. Revision of it demands knowledge." To provide the knowledge required is the purpose of the book, for however inspiring the content of a poem may be, if its garmenting of words is soiled with muddy expressions or awry with technical faults, these will maim its utterance if not kill it.

Since the evolution of poetry-technique is still going on — and even omitting the experimentalists we must concede that it is — such books as this will be needed. As long as poetry is a profound and mystic department of literary art, it will have to have its advocates and understanding friends. In this book the fundamentals of good poetry are so simply and succinctly stated — indeed, its chief merit, aside from content, is its simplicity — that anyone can understand them, while a pervading sympathy and intimate style lend the book both conviction and charm. As a successful and consistent effort to give in brief form the technique of writing verse, and thus open to the inquiring mind that "casement high and triple-arched" through which to glimpse new vistas of awareness, we commend it.

— G. K.

The Value of Egyptology in the Modern World. By A. M. BLACKMAN, M. A., D. LITT., Brunner Professor of Egyptology, University of Liverpool. University Press of Liverpool, 177 Brownlow Hill, Liverpool 3, Eng., pp. 16, price 1s.

AN interesting brief for Egypt as source-material for studies calculated to throw needed light upon the course of modern achievement. Effective remedies for some of our obvious egotisms are suggested by the paragraphs on linguistics and philology, and ancient Egyptian literature, religion, and art. A brief but interesting treatise.

— G. K.

A Guide to Mental Training. By RAYMOND B. CATTELL, M. A., B. SC., PH. D. University of London Press. 10s. 6d.

AN excellent critical and selective work suitable for the use of Psychological Clinics, Schools, and Industrial Psychologists. Those interested in such an approach to the study of the mind will find this guide invaluable for their reference shelves. The chaotic stack of so-called Intelligence Tests, which have accumulated since the first wave of enthusiasm for this form of research, has been thoroughly sifted by Dr. Cattell. After expert grouping of the selected material, he uses that discrimination born of deep interest and experience to give detailed descriptions of such tests as are representative of the various fields of research. Those which he does not feel have proved themselves of practical value, he contents himself with listing only. The function of being "primarily intended to be a tool for the busy psychologist, and a guide to the inquirer after new tests," is admirably fulfilled. It is also refreshing to note that Dr. Cattell realizes that "Psychology is greatly beset with growing pains, and one is not surprised to find that the rather numerous specialists concerned with psychological testing — who all too frequently lack research training or fundamental qualifications — are often wildly at sea in their conceptions of what they are testing."

Although a 1936 production of the University of London Press, the author has examined and compared American and English tests, and when the former

were suitable for English Schools and better than the English, he has given them the priority.

One cannot help wishing that the modern psychologists and psychoanalysts would approach their study of the mind of man from above rather than from below. It should be remembered that psychology comes from the Greek 'psyche,' soul, and therefore psychology is the study of the soul. Much might be written on the debatable subject of 'soul,' yet probably all will agree that something rather more than the lower mind is meant by the term. Modern reasearch study is apt to approach the study of the mind through its sensory and automatic reactions, and to a large extent ignores the fact that there is a higher mind which cannot be reached in this way. The mind is but one part of man's marvelous nature with its possibilities of infinite development — indeed a very small part, beng but an instrument of that Divine Entity which is man.— F. COLLISSON

PERIODICALS REVIEWED

THE ARYAN PATH (U. L. T.) June. J. D. Beresford shows that the brain and the mind are not the same thing: giving interesting scientific reasons, such as the known cases where post-mortem examination revealed that practically complete destruction of the brain had taken place in persons whose intelligence and memory were not markedly impaired.

THE ARYAN PATH (U. L. T.) July. Dr. R. Mookerji concludes his study of distinguished recent native brotherhood workers in India by discussing Tagore, Gandhi, and Aurobindo, present-day mystics who are trying to strike a spiritual note in protest against the machine civilization threatening India as well as the West. The two former are well known in the West, Aurobindo less so. According to Dr. Mookerji, Sri Aurobindo seems to be teaching a simple Theosophical gospel with the aim of bringing higher spiritual Truth down into human existence in order to transform it. Professor Venkateswara describes the wonderful discoveries at Harappa and Mohenjo-daro, on the Indus River. This culture has now been traced over a much larger area in Western Hindūsthan and is now believed to be the prototype of Indian culture, and is called *Indic*. It is interesting and significant, in view of H. P. Blavatsky's claims, that from this archaic period, not less than 5,000 years ago, there are hardly any evidences of anything except high ideals of chastity and continence as cardinal virtues.

THE OCCULT REVIEW (London, England) July. H. T. H. Grubb discusses the Theosophical philosophy of G. W. Russell (Æ) and gives some curious incidents in his life, hitherto, we believe, unpublished, and reports of his recollections of past lives. H. C. Henderson makes some extraordinary statements about H. P. Blavatsky and other great occultists, which *if confirmed* would certainly throw a new light on many obscure subjects. We feel, however, quite unable to accept them on the say-so of anyone. Mr. Henderson says that long before H. P. B. died she knew that her work was ruined, and that the culprit was poor *Olcott!* He refers to her apparent irreverence in speaking of the Mahā-Chohan, and explains it by saying that she was speaking of a person lesser than

herself! The Editor deals with a new attack on H. P. B. without apparently having given sufficient critical analysis to the charges he speaks about. The charges are not, as he says, "openly on the table for all to see." Many of them are partially and some entirely obscured by the method of presentation, and the Editor has apparently accepted bold statements on their face value, which a critical analysis shows to be unsupported by a careful examination of the entire situation. The Editor is more at home in his special article on 'Levitation Scientifically Accomplished,' in which new discoveries of etheric (not psychic) forces are mentioned, which, if accepted by scientists, might indeed prove revolutionary. But will they be allowed to escape from Nature's Pandora's Box to plague us by being prostituted to the service of Mars!

THE AMERICAN THEOSOPHIST (Adyar) July. Dr. Roest points out that although many cleverly written books have appeared attacking Theosophy and (falsely) pretending to give the unvarnished truth, and though many of the active workers for it may have made sundry mistakes, the Society cannot be destroyed because it is a living organism composed of persons moved by indestructible ideas. The Annual Convention of the T. S. in America (Adyar) and the Geneva Congress of the entire Adyar Society are fully announced, but we fail to observe any mention of the important Fraternization Convention at Buffalo organized by Adyar, Point Loma, and other Theosophists, in order to promote a friendly understanding and co-operation among the different societies.

THE CANADIAN THEOSOPHIST (Adyar) June. A. E. S. S.'s third article on the Giant Effigies of Somerset speaks of the immense size of this representation of the zodiac and the great skill in setting it out. Half of the outlines of seven giant figures are drawn by natural water courses. The Toronto Lodge has established a Dramatic Guild to take advantage of the enthusiasm for amateur acting prevalent in Canada just now. Plays with a Theosophical tendency will be produced. C. J. Ryan, in reply to articles in the May *Canadian*, points out that the Theosophical effort of the nineteenth century has not 'failed' nor become a 'back number.' When we regard the intellectual atmosphere at the time the Movement was inaugurated, and that of today, the trend toward Theosophy is undeniable. While there is enormous work still to be done, the success already attained is most encouraging in view of the fact that even the two Masters who started the Movement felt that the possibility of its taking root in the West was extremely small.

July. Contains full account of the fourth Convention for fraternal co-operation between Theosophical Societies, held at Buffalo, N. Y., on June 27-28.. The *Fraternization News* (50c. a year) will continue to spread the gospel of harmonious Theosophical co-operation, for a very large number of members of certain Theosophical groups do not yet know of the effort being made! The Editor writes: "The cooperation of the Point Loma groups was very cordial and unmistakably helpful. The old suspicion that they might be there to rob other bodies of their members has proven to be as unworthy as it is an un-Theosophical thought. In fact Mr. Clapp was the means of marching more than one new member up to the Adyar officials to be enrolled under Mr. Cook. Point Loma is

not afraid of competition and Adyar need not be if it provides real Theosophy."

NEWS AND NOTES (Adyar) July-Aug. Gerald Heard appeals to Theosophists to study Aldous Huxley's *The Case for Constructive Peace*, which gives the essence of the objections to war. Mr. Heard says: ". . . today seems a heaven-sent opportunity for Theosophists. The world wants a demonstration of spiritual force working, in order that it may cut itself loose from the curse of physical violence. The pamphlet then not only gives all people of good will their case to make to mankind, in appealing to it to make a new dynamic effort; it also calls to all who have seen and felt spiritual power working to come out, to show the world that this is the real power, the only appropriate power, and thus lead mankind into the new order. It is an appeal no Theosophist will reject."

THE THEOSOPHIST (Adyar) July. Sir S. Radhakrishnan's address on Hinduism at the 'Diamond Jubilee' Convention at Adyar is given in full. He is an outstanding representative of Hinduism, and therefore his definition of his faith is significant: "Hinduism does not believe that religion is either acceptance of a creed, or the practice of a ritual. It affirms that religion is a kind of experience. . . . Religion is rebirth." Mr. G. Hodson describes some interesting observations in the New Mexico Rio Grande district of Indian culture, and especially of the meaning of the ceremonial dances, which, he believes, contain much of the ancient white magic derived from the better side of Atlantean knowledge. He found evidence of many esoteric societies, but no outsider can get any satisfactory information unless he gives the right knock, so to speak.

BUDDHISM IN ENGLAND (London) July-Aug. Sir Francis Younghusband's rousing message to the Buddhist world is given. He speaks most warmly of the courteous, friendly and happy people of Tibet, as he found them. He recommends the Buddhists to revitalize their religion and to make their compassion more active and positive. "These are vivid, strenuous days in which we live. Men have to be up and doing." Negativity and passivity, however serene, will not attract those who want a living faith. R. A. V. Morris begins three studies on the Mahāyāna, and Mme David-Neel's 'Modernisme Bouddhiste' considers the problems presented by Buddha in regard to "the Hindû doctrine of Karma, to which he subscribed." She looks upon Karma as the Life Universal, the series of phenomena, "one in essence but multiple in its manifestations."

Changes in the Editorial Staff of "The Theosophical Forum"

OWING to the pressure of work connected with *The Junior Theosophist* and other duties, Mrs. Grace Knoche has resigned from the Staff of the FORUM. For many years Mrs. Knoche has given unremitting labor and assistance of the most valuable nature to the Point Loma magazines and her work will be greatly missed by the Associate Editors of the FORUM. As Mr. and Mrs. Dadd are leaving for Australia this month to take up Theosophical work there, Mrs. Dadd, another valued Assistant Editor, will be missed from the Staff. Her place will be taken by her sister, Miss Helen Savage.

Beginning with this issue, the Editorial Board of the FORUM will be: Marjorie M. Tyberg, chairman, J. H. Fussell, Helen Savage, W. Emmett Small.

The Theosophical University Library

OUR readers will no doubt be interested to have some details concerning the Theosophical University Library which now numbers upon its shelves a matter of some twenty-two thousand volumes (21,979 to be exact).

The subjects included fall mainly under the following Class Headings: Philosophy (Ancient and Modern), Religion, Sociology, Philology, Science, Useful and Fine Arts, Literature, History.

We have also quite a substantial Fiction Library of just over three thousand volumes, by the best known authors, in English, French, German, Swedish, and Spanish.

We should like to take this opportunity of offering our very sincere thanks to Messrs. L. H. Cannon, and C. E. Ball, for their kind and constant donations of outstanding books on many subjects of particular interest to us, which have done so much to enhance the value of our Library.

— LIBRARIAN, Theosophical University

Theosophical Correspondence Class

THE following interesting and revealing paragraph from a letter recently received from a fellow-student in Australia is shared with our readers: "Enclosed are my answers to Lesson III of the Elementary Course. They are taking some concentration, and it is perhaps, not too much to say that two hours of application answering these questions will teach a student more than two months' *casual* reading, so I look forward to the next group of lessons with eagerness for the aid their education will give me in spreading H. P. B.'s Theosophy, the future of which, here in Victoria, is in the hands of just a few."

This class is open to all — inquirers, beginners, and F. T. S. who feel the need of directed study and reading. There is no charge for the Correspondence Class, but postage is requested for mailing the lessons.

Address all communications to: Secretary Correspondence Class, Theosophical Society, Point Loma, California.

EDITORS THEOSOPHICAL FORUM:

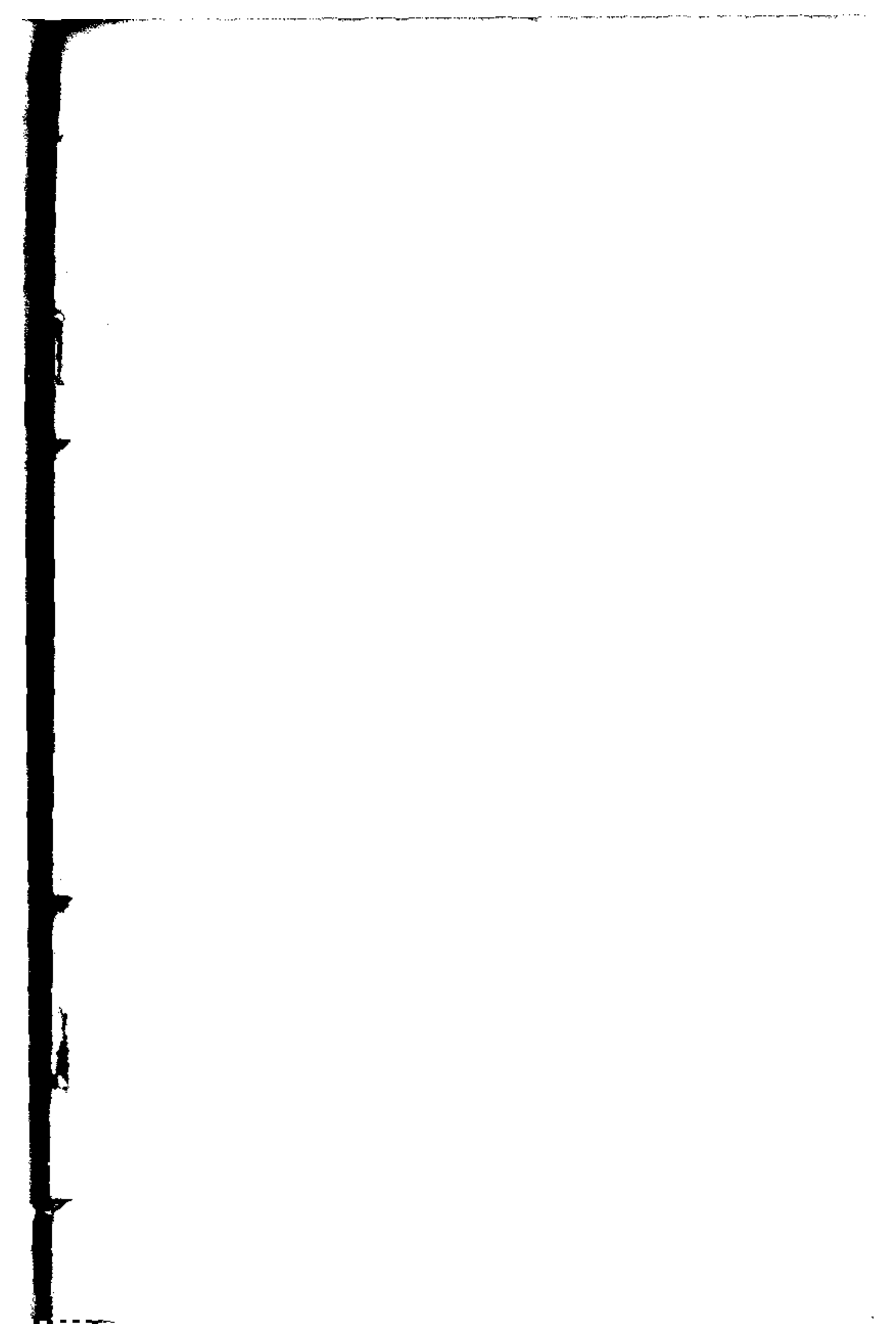
In the March FORUM, page 207, a high chela is mentioned as visiting the prison of Cagliostro in Rome? Did this take place while Cagliostro was there?

— J. H.

The Editors' answer to this is a decided No. Darbigiri Nath was a Hindû chela of the Master K. H., well known to H. P. Blavatsky. It was in 1888 that he visited the Castle of Sant' Angelo. Cagliostro's cell is still shown to visitors.

"I AM greatly impressed with THE THEOSOPHICAL FORUM. It succinctly expresses the essential channels of our work for the upliftment of humanity, while the price should enable us to buy two copies instead of one — the other for lending out to those interested."—H. B. T., Melbourne

"I AM very pleased with the new THEOSOPHICAL FORUM and that each month I can gladly look for something to read and study."—R. R. R., Los Angeles







THE THEOSOPHICAL FORUM

and *The Theosophical Path and Lucifer*

G. DE PURUCKER, EDITOR

VOL. IX, No. 5

NOVEMBER, 1936

THE LEADER'S MESSAGE TO THE CONVENTIONS

Point Loma, California

The Leader's Private Office

6th July, 1936

To the Officials and Delegates and Visiting Members
Assembled in International European Convention at London,
on August 2 and 3, 1936:*

Dear Companions and Brothers:

It is at the request of Trevor Barker, the President of the English Section of the T. S., that I am writing to you these paragraphs of greeting and good will, during the course of which I shall take occasion to lay before you a number of thoughts which live with me constantly as urgent needs for the larger expansion of our sacred Cause, and which I venture to pass on to you all.

The pressure of my official duties here at the International Headquarters does not enable me to come into personal touch with our Fellowship, whether attached or unattached, and whether by personal interview or by writing, as often as my heart would wish it

*This same Message was sent by the Leader to the Triennial Convention of the American Section, T. S., held at the Bellevue Hotel, San Francisco, California, August 29-30, 1936.

to be; and it is therefore just these messages of mine, sent to different Conventions of a national or of an international character, which enable me to present to you problems to be solved, and suggestions for their solution, and other suggestions for expanding our Work.

The revolving years, integrating themselves into cycles both large and small, bring with them new conditions which, both as a Society and as individual Theosophists, we have to face, and face successfully if our work is to be carried on into the future in the manner which we all long for; yet the experience of long years passed in work and study of the Theosophical Cause has shown me that on the whole such conditions as arise in the different National Sections from time to time are always adequately met, or very nearly always, by the devoted and efficient, because thoroughly enthusiastic and trained, national Officials who preside over the conduct of the affairs of the different Sections.

It is therefore not so much to the internal or national conditions or problems of any particular Section that I wish to direct your attention at the time of the present writing, but to matters which concern the Theosophical Society as an international entity, and which, just because these conditions or problems affect all Sections, will naturally have to be faced by you all.

I would, therefore, like to touch first of all upon the matter of propaganda and of increasing our Fellowship. I will say without mincing of words, and with the utmost frankness, that I have very little patience indeed with any Theosophist who says that we should not seek to extend our Theosophic influence by increasing our membership, or by increasing the number of our Lodges, because, forsooth, so might these individuals say, the Theosophical literature already exists, and it is enough that we keep on reprinting our standard Theosophical works, and let them tell their own silent tale to the world! I believe that this is a false reasoning, bad policy, and highly unwise; and outside of anything else, it runs directly counter to the mandate which the Masters gave to H. P. B.: to found the Theosophical Society and to increase its influence in the world by means of a constantly increasing number of Fellows, and a co-ordinate and relatively equal increase in the number of our Lodges.

I for one am proud of the Theosophical Society: of its traditions, of its history, of its record, and in all proper humility let me say, of what it already has achieved sometimes in the face of what appeared to be at the moments almost insuperable difficulties. I look upon it as our first duty not only as an organization, but as individual Theo-

sophists, to increase our membership, which includes of course the increasing of the number of our active Lodges.

The basic reason for this policy of working for enlarging the T. S. lies in the well-known fact that union is strength, that combined efforts tell strongly for achieving an objective; whereas the haphazard and often spasmodic efforts of isolated individuals usually achieve little, and sometimes even nothing at all either of moment or of value. This is why organizations are necessary, very necessary indeed, for it involves just the difference that we find between a well-trained and well-disciplined body of men working for an end, and giving unto their work the best that is in them in subordination to the common good, when compared with the haphazard and spasmodic strivings of individuals who, for one reason or another, are too vain or too egoistic or too indifferent to unite their respective individual work into a common Cause.

Let me recall to you in this connexion the memorable words of H. P. Blavatsky, written in her First Message to the American Section of the Theosophical Society, and dated 1888, in which, treating of the same matters to which I herein allude, she says that it is the purpose of the Theosophical Society and of its members

to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause — that of helping mankind.

The multiplication of local centres should be a foremost consideration in your hands, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence will radiate, and towards which higher influences are directed.

I ask your earnest consideration, and, indeed, study, of these noteworthy statements from our beloved H. P. B., and particularly do I point to her concluding words: "and towards which higher influences are directed." Her words here are but another way of stating a fact which the materialistic West has lost sight of, but yet which it instinctively as it were follows when Occidentals organize themselves into solidary bodies for a common work. It is that when an organization such as the T. S. is, is formed by men and women who desire to live a better life as individuals, and to give unto their fellowmen the spiritual and intellectual blessings and teachings which they themselves have received, they become both spiritually and astrally — i. e., on inner planes — an organ, a focus, an organic center,

through which will stream influences of a spiritual and intellectual character from on high, i. e., from inner worlds, and more specifically from our own blessed Masters.

I would like to add, furthermore,— and I state this with an appeal directly to your hearts and minds: as long as the Theosophical Society remains true to its primary spiritual and intellectual influences, and to the higher Powers which directed its organization and which inspired it in its early days, and which I may venture to say still inspire it, then our future destiny is assured, because we have back of us and with us and through us the spiritual Powers of the World, and more particularly of the Hierarchy of the Masters, whose particular work on our own Globe Earth is with us men.

It is of course a commonplace that wherever there is an organization, there is a Head, under whatever name the Head may be known, or whatever functions his fellows may call upon him to fulfil; and I will add the following pregnant thought, that such Head or Leader will be better or less good, higher or lower, more in touch or less in touch with the Masters, almost precisely in proportion as the membership of such organized unit or organic union of men and women themselves prove worthy of the high trust which is placed in their hands — in our case we can make the application of the foregoing perhaps directly to the Theosophical Society.

Should, however, the T. S. at any time become degenerate, which means, otherwise phrased, should ever the Fellowship of the T. S. as a body fall spiritually and intellectually beneath a certain standard which we up to the present have retained, then there will always be a danger of our beloved Theosophical Society becoming a merely sectarian body, headed — or not headed as the case may be — by a merely exoteric official, who in the worst of such cases would become a sort of Pope.

Let us then see to it that this last spiritual catastrophe never come to pass with ourselves. It is not our duty nor even our privilege to criticize other Theosophical Societies or other bodies calling themselves Theosophical, for we shall have our hands full in attending to our own business, and in keeping our own house in order. Let us strive to see that as individuals we keep on the high level of spiritual and intellectual thought and attainment, thus making the call upon the chief Head of the T. S., and likewise making a similar call to our Masters and Teachers; and I can promise you without qualification that such call never passes unheeded. There is not the slightest danger, therefore, of a popery in the T. S. as long as the members themselves, both collectively and as individuals, hold an

attitude of high understanding, which means an attitude of equally high expectancy; for it is obvious if you think a moment, that as long as our members hold this, no mere faker or pretender could ever satisfy the hearts and minds of our members for a single month. Do you not see what I mean?

I point to this series of dangers with some emphatic positiveness, because it is an excellent and sufficient answer to any critics we may have — and there are some calling themselves Theosophists who criticize us on this ground, who do not seem to realize what I have hereinbefore tried to set forth.

I quote once again from the same Message of 1888, written by H. P. B. to the American Section of the T. S.:

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize.

These words of H. P. B., to me are some of the best she has ever written, and I would point out to you that here she does not say, as her words have so frequently been tacitly misconstrued to mean, that all members or fellows of the T. S. are on an equality in intellectual and spiritual, ay even psychical, attainments, but just the contrary, for she specifically says that although we are all fellow-students, some are more and some less advanced.

What are, then, these differences as amongst ourselves, constituting one F. T. S. more advanced than another F. T. S.? It is not the age of the physical body, nor is it merely years passed in intellectual study of our standard Theosophical works alone; but the most and the more advanced amongst us are those who live the life that the Masters teach as being the one we should strive to live, and who coincidentally with this living make themselves with an ever-deepening knowledge, more fully acquainted with the sublime God-wisdom which is the Wisdom of the Ages, and who do their utmost to pass on this priceless heritage to their fellow-men.

I quote again from the same Message of H. P. B.:

The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

Pray analyse these last phrases of H. P. B., and particularly her reference to "the philosophy of the rational explanation of things and not the tenets"—i. e., the essence of the teaching, and not merely the tenets thereof expressed in words cleverly strung together and recited parrot-fashion by mere book-students.

What humanity needs more today than ever before, more even than when H. P. B. wrote her noble works, is a knowledge of this deathless Wisdom of the Ages, with its soothing and healing influence on the minds and hearts of our fellow-men, and its constant reiteration of the age-old ethical mandate that we live not for ourselves but unto others and for others, and that we can never escape responsibility for our actions—no, not even for our thoughts.

Now I will say in passing that in my judgment, my dear Companions, one of the very best ways in increasing our membership and thereby increasing the spiritual and intellectual influence of the Theosophical Society in the world, is by a close and careful study of our standard Theosophical books, in other words of what is commonly called 'technical Theosophy.' This fits our members not only to answer any and all questions that within reason will be asked of them, but likewise reacts with inestimable benefit upon themselves. Do, I pray of you all, specialize in technical Theosophical study as found in our standard literature. This will also help our members in propoganda-work, and will enable them to avoid a common fault among Theosophists, which is when on the public platform an indulgence in glittering generalities rather than in definite, clear-cut statements of Theosophical teaching.

There are likewise some Theosophists in the world, who, because they have had no new teachings since H. P. B.'s day, make a virtue of their spiritual and intellectual poverty, and proclaim that no new teaching can be or could be or indeed should be given. The pathos in this attitude of mind wrings one's heart. They overlook the words of the Masters themselves, and indeed of H. P. B., who in this same Message of 1888, wrote on this very point as follows:

According as people are prepared to receive it, so will new Theosophical teachings be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed and how soon.

This is exactly what I have consistently and at frequent intervals stated and restated, both by pen and by word of mouth, and we are here told that "it depends on the spread of Theosophy," and on its

assimilation, as to how much more will be "revealed" and how soon.

My beloved Companions, it is precisely because the noble nucleus of tried and loyal hearts whom Katherine Tingley left behind her at her death, true Theosophists in understanding, and in a yearning for more light, however limited in this understanding some of them may have been, made the imperative call that further and deeper teachings be given, that these were therefore forthcoming. It were ridiculous to suppose that any teaching given out at any time in the Theosophical Society is to be accepted on the say-so of the Leader or somebody else, for such an attitude of mind runs directly contrary to the spirit of individual judgment and of freedom of thought and of conscience, which we Theosophists cherish as a part of our noble heritage. Any newer and deeper teaching than that already received, rests on its own merits, on its own depth, on its own reach into the hearts and minds of men, and should be judged on these grounds alone.

I therefore come back to the thoughts with which I began this Message to the International European Convention — a Message which I fear is already rather over-long; and I point out to you once more that our first duty, collectively as a Theosophical Society, and individually as men and women, is to increase our fellowship, which merely means bringing the light that we have received, and its unspeakable blessing, to others who have not yet received it; and to welcome new-comers, if they prove at all worthy of our brotherly love and confidence, into our ranks, and to give them the benefit of our fellowship, and as far as they prove themselves worthy of the trust given unto them, a portion of the labor of propaganda, of official responsibility, and of aiding us in keeping the wheels turning, to adopt a homely phrase.

Unity is strength; disunion is weakness; men can do incomparably more when working shoulder to shoulder with united hearts, than when striving as isolated individuals in widely separated parts of the land, and with no common bond of organizational unity. It therefore is a bounden duty unto us to increase our fellowship, and if every member, as President Clapp of the American Section pointed out some time ago, would make it his joyous duty to bring in at least one new fellow a year, can you not see how rapidly the T. S. would grow, and how amazingly strong it would soon become in public influence, which simply means in its influence over the minds and hearts of our fellows?

Before concluding this Message to you, my Brothers all, I would fain turn to a matter which, although it has a certain magnitude

of importance, I can only touch on briefly. Since I began the Fraternization-Movement in 1930, very strenuous efforts have been made by some misguided Theosophists belonging to other Societies, to denigrate this our effort, to throw mud at it, to cast slurs upon it, and in fact — and I say this with sorrow — to misinterpret it in every way possible. All this was to be expected, and so far as I personally am concerned, I paid absolutely no attention to these attempts. Yet there is one aspect of the criticisms made against the Fraternization-work which it may be as well for me briefly to uncover and expose.

It has been said that the Fraternization-Movement, which so many of our Fellows of the T. S. are sincerely working in, assisted by certain noble hearts of other Societies, like Brother Cecil Williams of the Theosophical Society in Canada, who likewise by the way is one of our own F. T. S.; and like J. W. Hamilton-Jones of the Phoenix Lodge, London, who has given sympathetic co-operation in many fraternization-efforts,— it has been said, I say, that our fraternization-work is insincere and was begun solely for the purpose of stealing members away from other Societies. This statement is a libel, or slander, pure and simple. If members from other Societies come over to us, we certainly are not going to slam the door in their faces, nor turn our backs upon them, and we welcome their co-operation and their help. Nevertheless, the Fraternization-Movement was not started for the purpose of stealing members from other Theosophical bodies, nor was it in fact started with an eye upon the distant future when perhaps Point Loma would sit astride the Theosophical pyramid, with its Leader topping all! This too is an utter misunderstanding.

It is a fact that on a few occasions, when pondering over the future of the Fraternization-work, I have even envisaged a possible unity in the distant future, of such ones of the Theosophical bodies as might care to incorporate themselves into an organic unity; but any remarks of mine directed to this last point of thought were merely reflexions, speculations, as to the possible effect of the Fraternization-work on other Theosophical bodies, and were certainly never written to lay down a program or a platform that Point Loma was going to work to have its Leader — whoever he might then be at the time — the official chief of such possible union of different Theosophical bodies.

In fact it would be fine if it were so, and I do not mind saying so, nor do I hesitate in so stating, so greatly am I convinced of the justice of our Cause, and of the fact that we have malice and hatred

towards none, and of the further fact that we are so completely faithful to the original tradition of the Masters and of H. P. B.; yet how preposterous is the idea that I deliberately made such statements as being the objective of the Fraternization-Movement; for isn't it obvious that such supposed folly on my part would simply have alienated the members of other Theosophical Societies from us?

Indeed, I will even go farther and state quite frankly that I would not envisage with equanimity, in other words I would not like to see, the rushing into our ranks of large numbers of the members of other Theosophical bodies. Why? I will tell you the reason, and this is no slur or casting of mud on others, but simply an honest statement of my own conviction: the history of several other Theosophical Societies for the last thirty years or so, has been partly composed of the introduction into their thought-life of teachings which we, genuine followers of our beloved H. P. B., could not accept as the unadulterate teachings of our Masters; and as these dear and good people of these other Theosophical bodies accepted these later teachings of their own with apparent conviction and sincerity, any such attempt to digest a large influx of them into our own T. S. would bring about a perfectly hopeless and indeed a dangerous situation for us.

If members from the other Theosophical Societies care to join us as individuals here and there, of course we gladly accept them as brothers and fellow-workers in our ranks; but I would not like to see too large an influx of them amongst us, if such influx came as a wave; and I probably am speaking only the truth when stating that in my judgment the officials of other Theosophical Societies would not know how to digest a wave of Point Loma members, if such a wave ever deluged some other Theosophical body. They could not digest us! for it would be a mixing of spiritual and intellectual elements too unlike and too disparate for mutual comfort and successful common or united work.

No, our fraternization-labors are an attempt to bring about a kindlier spirit as among the different Theosophical bodies; to learn to respect the better and finer elements which each such body has or may have; and even — I will state it quite frankly — an attempt to reintroduce the Theosophy of the Masters and of H. P. B. in places where it has been forgotten — but never by force, never by dishonorable methods of deceit, but always by utmost frankness and candor, and a plea to all other Theosophists to the effect that if we cannot accept each other's teachings, we can at least respect each other's convictions, find common points of understanding and contact

in the teachings of H. P. B. and of our Masters that we all received, and thus learn to live at peace with each other, even if none of us wants organic unity — at least at present — with any other Theosophical body.

I take this occasion to express my approval, in view of the immediately foregoing lines concerning fraternization, of what seems to me to be the very admirable work that your National President has undertaken with the co-operation of the officials and members of the Phoenix Lodge (Adyar), London. I do not know much about this effort except what Brother Barker has written to me, and what I have heard from others of the success of the two or three joint meetings already held; but it struck me as being an effort in the right direction, towards diminishing dislike, reducing hatreds, increasing mutual respect, and thus bringing about a clearer and higher atmosphere of thought as amongst the different Theosophical bodies.

And now, my Brothers and Comrades, to each one of you and to all of you, go my heart's best wishes, and the assurance to all of you of my trust and deepest affection.

I am

Faithfully yours,
G. DE P.

THE PLACE OF DEVOTION IN THE LIFE OF DISCIPLESHIP*

A. TREVOR BARKER

WE come to the last moments of these happy two days together, and I offer you my sincere regrets for your sake that Brother Oosterink is unable to be here to speak to you tonight; but the subject that you would have heard him discuss I shall try to say a few words upon: "The Place of Devotion in the Life of Discipleship."

This subject immediately calls to my mind that most inspiring passage in *The Secret Doctrine*, concerning the origin of devotion in human hearts; and if you will refer to it in the first volume (p. 210), you will find the interesting statement that devotion actually arose in human breasts because of the age-old and eternal memory that we all have, that we owe our spiritual origin to those Lords of Wisdom who actually infused into us the spark of self-consciousness.

*Closing address at the European Convention of the T. S., held in London, August 2nd and 3rd, 1936.

If we carry that thought forward when we think of the inspired doctrine of the lighting up of Manas by the Mānasaputras in the Third Root Race, and remember the marvelous body of doctrine associated with that event; and reflect that all men — savages and educated men, high and low and of all races — have this feeling, this yearning of devotion to some Being, stirring in the depths of their consciousness, the longing to find that Teacher, that Savior, however it may be formulated or expressed, we realize that it all comes from that far-off, Divine event which gave us birth to ourselves, and that we, in the higher parts of our being, are actually those Mānasaputras ourselves. So we see the true origin of devotion as welling up from the Divine part of our own being, and yet as indissolubly associated with our devotion to those ancient Teachers of the Race that are symbolised for us under the name of the Great Lodge — the Brotherhood of living men who, Theosophy and the message of H. P. B. have taught us, actually exist in this world today.

The second thought that occurred to me was that wonderful and beautifully suggestive passage in *Letters That Have Helped Me*, so full of beautiful thought; and I would suggest to any of you who are perhaps less acquainted with Theosophical literature, and who do not possess that book, immediately to obtain it. It is the short passage that you will find on pages 66-7 in regard to what he describes as the Guru-paramparâ Chain. There we have another aspect of the origin of Devotion. I am going to read you the passage: —

The relation of Guru and Chela is nothing if it is not a spiritual one. Whatever is merely outward, or formal, as the relation established by mere asking and acceptance, is not spiritual, but formal, and is that which arises between *teacher* and *pupil*. Yet even this latter is not in any way despicable, because the teacher stands to his pupil, in so far forth as the relation permits, in the same way as the Guru to his Chela. . . .

So from earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influences extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

That means surely that all the world has the opportunity of participating in this marvelous fount of the occult Universe, whether they know it or not.

Thus it happens that the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly, whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends erstwhile that teacher.

This chain of influence is called the *Guruparampara chain*.

The Guru is the *guide or readjuster*, and may not always combine the function of teacher with it.

There is a world of vital thought in that idea, and this leads me to the next thought that naturally arises out of it: how are we to find these Teachers — to come in contact with them? Is it possible for us to do so? I would venture to suggest one or two ideas that I personally believe in. If we study the evidence in our literature, in *The Mahatma Letters* and in many parts of H. P. B.'s teaching, and so on, we must come to the realization, if we are really honest with ourselves, that these Beings have a high probability of existence; and still we may be without what might be called internal evidence that they do exist as living men. We may not have had the privilege of coming in contact with anybody who is in the position of being able to say he knows because he has experience.

What are we as individuals to do in order to gain this inner certainty for ourselves? — which brings us back to this question of devotion and its place in our spiritual lives — for has not the statement been made that the Masters are a symbol collectively of the Higher Self; and will you not find, if you turn to *Light on the Path*, that the way to gain some understanding of what is meant by the Masters of Wisdom, by the great Teachers of the Race, by the Mahâtmas, is to fit ourselves to be instruments in their hands? — for that is the only condition wherefrom we may enter into any kind of relationship with these Teachers. If we can find the way to become instruments in their hands, if we would make our voice heard, and make it possible to impress our thoughts upon their âkâsa, then we must learn that that voice of ours will not be heard unless it is the voice of the Higher part of our being, and therefore we have to learn to rise up enough into the higher realms of our inner being, so that with the voice of the Higher Self we can make our call upon the Law. Then comes the response from "the Keepers of the Sacred Light," as Master K. H. phrases it in *The Mahatma Letters*. May I read

to you the passage from Letter LXIV, where Master K. H. deals with one of these problems: —

Ah, how long shall the mysteries of chelaship overpower and lead astray from the path of truth the wise and perspicacious, as much as the foolish and the credulous! How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished for land. Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience — which is not to be found on this earth — can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact. Otherwise the ocean will prove shoreless indeed; its waves will carry one no longer on waters of hope, but will turn every ripple into doubt and suspicion; and bitter shall they prove to him who starts on that dismal, tossing sea of the Unknown, with a prejudiced mind!

Another thought occurred to me: if we seek to become instruments in Their hands, then once we have recognized by our own desperate need, the need that others must have (because we all more or less are in the same boat), our first and most obvious duty calls forth our effort to relieve the need that we know exists in the hearts of others. This leads us to take the first step, and, having the literature in our hands as part of our tools of work, this course presents itself to each one of us. The way is pointed out in *The Mahatma Letters* very clearly, but it is useless for us to sit still in our Lodge room and watch other people doing the work. For each of us has the responsibility to find that creative piece of work which touches causes; and by that I mean that we shall seriously consider the problem as to what any one of us can do that will be a real, creative piece of work. We can all do it in some way or another in the circumstances in which we are placed; and it is that kind of effort, combined with the aspiration that I was trying to express to you in relation to the Higher Self and its connexion with the Masters: it is this kind of effort that will bring us the internal evidence that They do exist.

Thus having become instruments — dedicated instruments — in Their hands, all here who have tried the experiment will agree and know that the greatest happiness I suppose that any Theosophist has is when, being self-forgetful, he is able to give to others the message of Theosophy, however haltingly or however beautifully the ideas are expressed, for there we find an inexhaustible stream of happiness resulting from that kind of work in which we are all engaged. Contrariwise, if through our own fault we are not living to our highest, if we in any way forfeit the capacity, or lose the opportunity, of

acting in that way as instruments, then the corresponding pain and suffering can be very great.

Again I want to remind you of that passage that I have thought of so many times in these last two days, that you will find in *Light on the Path*, that in the life of the disciple he never knows until the entrance to the Pathway is found at what moment he will discover and hear the voice of the Beloved in the hearts of those around him. It seemed to me such a marvelous expression of just that discovery that we have witnessed in these two days of the Convention: we have heard the voice of the Beloved speaking to us in the thoughts and words that have been so spontaneously uttered by all who have contributed here either as speakers or by their presence and sympathy. It is the voice of the Spirit that has sounded through our ranks, and we are all deeply sensible of it.

A last thought I want to put to you. I am reminded of that wonderful story of one of the Bhikkhus of the Buddha — one of those who was called upon to preach the doctrine, and his situation was likened to a man who was digging a well for water in the desert, because the Bhikkhu complained that he did not get the response from his hearers that he thought the teachings of Buddhism should evoke from his congregation, or from what we should call the public. He had a feeling that they were not interested; and the Buddha drew his attention to the man who was digging the well in the desert, and asked the Bhikkhu what he would do if, having dug to a great depth, as he thought, he did not find water. He answered that he must dig deeper. Being applied to the experience of the Bhikkhu, it simply meant that if he did not get the response from the hearts of his hearers, then he had not dug deep enough into his own spiritual nature, and therefore he had to dig deeper and deeper, and then would come the response from the hearts of his hearers.

Now is it not just to that great work that we Theosophists are dedicated — dedicated to the bringing forth of the spiritual and higher nature in the lives of all mankind? To bring forth the spiritual qualities in all men — that is our great work!

* * * * *

Comrades, I have nothing to add to these few thoughts; but I have been asked by one of our Welsh members just to give this thought that they practise in their Lodge in Wales. If I have understood it correctly it is that morning and evening they unite together in thought, and aspire that they may be made instruments for sending out in their thought the ideas and teachings of Theosophy, and that their thoughts may reach those who are looking for them; and

further that they may be brought in contact with those people who are looking for Theosophical teaching. I have been asked to pass that thought on to you.

And now it is time to close this European Convention, and I will do so by reading to you first of all the message that, if you approve, we will send to the Leader:

“European Theosophists assembled London Convention send Leader and Teacher grateful and devoted greetings —

Venema, Karling, Morris, Barker.”

So Brothers, with full hearts we will just enter upon a moment or two of silence, and we will close with the Invocation.

THE SPIRITUALLY UNEMPLOYED

MARJORIE M. TYBERG

A GREAT part of the tragedy of unemployment lies in the enforced departure from the wonted patterns of human life. The father of the family sees himself dethroned from his honorable position as provider, helpless where he was once the mainstay, his skill perhaps blunted by disuse, his heart heavy. The mother sees every housewifely activity stripped to naked necessity, without the assurance that even necessity can be met. The parents see their children run the risk of every ill that follows upon lack of what in better times it was their joy to supply. Small wonder is it if confusion of mind prevails in the ‘distressed areas.’ That it is not more general is a notable fact; for that there should be the poise of mind that renders vision possible is hardly to be expected in the trying conditions of life among the jobless.

But, in addition to those whose lack of vision can thus be accounted for, there are many others, living in what must seem to the unemployed not only enviable security, but peace and plenty, who, nevertheless, largely by their own will, if not by their ignorance, are cut off from any view of the pattern of human destiny. By their failure, for whatever reason, to avail themselves of companionship and intimacy with the permanent, vastly experienced inner man or woman, they suffer from the disuse of faculties whose function it is to illumine, to reveal the significance of, every event that befalls. Never to discover these higher faculties, never to transcend the func-

tions of the brain-mind, is to fail to find the direction of the stream of human progress. It is to belong to 'the spiritually unemployed.'

The future of man is a vital concern of thinkers today. All feel that an old age is dying; the intuitive feel that a new age is being born. No longer is man regarded as an accident or an interloper in the cosmic scheme. It is being found impossible to separate man's fate from the structure and the history of the universe. It is becoming reasonable to suppose that the future of humanity will be woven of individual threads of human effort — effort actuated by what if not the very thoughts and aspirations that we as human beings have today? The pattern is indeed set by cosmic law, but the details of the part played in weaving the tapestry remain a matter of man's free will.

One notes with interest the trend of thought toward the discovery and practical application of spiritual resources in man in building a future (not in Heaven but here on Earth) in which recognised unity and interdependence, free creative power, and the sense of victory that comes from understanding the universe, are the keynotes.

Dean Gauss of Princeton University in *A Primer for Tomorrow* says that our age is one that looks, not back to the great achievements of the past so much as forward to "a free future," his part in which man does not yet fully understand; but a future in which the tendency will be to form larger united groups than were developed in the past, in which new creative energies will be liberated. He asserts that our institutions are not yet based upon the deepest human instincts, and he stresses "the new world of spirit."

Erwin Schrödinger in *Science and the Human Temperament* writes of "the free unfolding of noble powers which remain available, beyond utilitarian activities."

In a book review by Basil de Selincourt we read that life today is like a boat-race in a storm, in which the aim is not to outstrip one's competitors but to reach the goal *with them*, the prize being the gaining of understanding.

Aldous Huxley in a recent novel has a modern hero beginning to realise that he is not separate from his fellow-beings, but "united at the depths with other lives, with the rest of being."

In *Return to Philosophy*, Dr. C. E. M. Joad writes of a time in the future when man shall have assimilated both the facts gathered by scientific research and the wisdom of the philosophers, and shall have viewed these in the light of his own experience. He postulates a "jump" to a new level of insight into the meaning of things, a new

understanding of the order of the universe. He suggests that this wider field of consciousness, now experienced by the artist, the musician, and the mystic, may become common to the human race.

The urgent need today is for a new framework of thought concerning man and the universe, one inclusive of all the possibilities for humanity that have been intuited by these writers. The shining inner building-blocks for this glorious structure are to be found in the Seven Jewels of the Ancient Wisdom, as presented by Theosophy.

They are: (1) Reimbodiment, the teaching that everything from an atom to a galaxy reimbodies itself in successive periods of manifestation; (2) Karman, that man is and has just what he has made for himself in these lives on Earth, that he can thus build as he will; (3) Hierarchies, that all beings, seeds of divinity, "united at the depths," and interdependent, mount in a graduated scale of life towards realization of the inner divinity; (4) Swabhâva, the doctrine that all beings have a seed of deathless individuality in varying degrees of unfoldment, their unique contribution to the cosmic system in which they are manifesting; (5) Evolution, the gradual unfolding from within of this inner potency, in man reaching the stage when self-directed evolution may be carried on; (6) Amrita-Yâna, the Path of Immortality, the Law of Compassion, the truth that only by helping those lower in the scale of being does one mount to the higher reaches of conscious Divinity; (7) Âtma-Vidyâ, the perfect knowledge of that Divine Self that is the root of all, the individual dewdrop of consciousness being, not absorbed in the Ocean of Universal Divine Consciousness, but, becoming that Ocean.

In a cyclic crisis like the present, one is wilfully blind to refuse to take into consideration philosophy that supplies the building-material for a new mental framework of the destiny of man. One is short-sighted to refuse to avail oneself of the spiritual resources of the inner, enduring principles of human nature, those which endure throughout the whole long cycle of man's pilgrimage as a soul, even as during one life on Earth there is something that persists from birth to death; for, in this deeper Self, lies the power to catch gleams of distant goals. One is mentally a coward never to accept the challenge to adventure in ideals, never to take part in aiding to bring the new age to birth but stupidly seek to keep rather than to grow and deeply live.

So to distrust or deny human possibilities, so to hold back from the Quest of Self-Knowledge, is to belong to the self-deprived class of the spiritually unemployed.

LEAVES OF THEOSOPHICAL HISTORY

(The following is a copy, *verbatim et literatim*, of the first published "Preamble and By-Laws of the Theosophical Society," printed in pamphlet form, a copy of which is in the archives of the Theosophical Headquarters, Point Loma, California. — Eps.)

Preamble and By-Laws of The Theosophical Society

ORGANIZED IN THE CITY OF NEW YORK

October 30, 1875

OFFICERS AND COUNCIL

President,

Henry S. Olcott.

Vice-Presidents,

S. Pancoast, M. D., George Henry Felt.

Corresponding Secretary,

Mme. H. P. Blavatsky.

Recording Secretary

John Storer Cobb.

Treasurer,

Henry J. Newton.

Librarian,

Charles Sotheran.

Councillors,

Rev. J. H. Wiggin,

Mrs. Emma Hardinge Britten,

R. B. Westbrook,

C. E. Simmons, M. D.,

Herbert D. Monachesi.

Counsel to the Society,

William Q. Judge.

The rooms of the society are at Mott Memorial Hall, No. 64 Madison Avenue, New-York, to which address all books or other articles for the society may be sent.

Letters of inquiry, relating to the society, should be addressed to the Corresponding Secretary, and business communications to the Recording Secretary, P. O. Box 4335, New-York.

Preamble and By-Laws of the Theosophical Society.

PREAMBLE

The title of the Theosophical Society explains the objects and desires of its founders: they seek "to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits *by the aid of physical processes.*" In other words, they hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.

Whatever may be the private opinions of its members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, color, country, nor creed.

That all the members of a society should acquire an equal degree of knowledge within the same period of time is not to be expected. Knowledge is always progressive, and proportional to natural capability and susceptibility to intellectual impression. Even the most intelligent and the most perseveringly studious must labor in order to obtain or attain. To all, however, are alike indispensable, rectitude of principle and conduct, and love of truth and wisdom. No student can win his diploma without undertaking a long course of study and proving a good character; and every handicraftsman has to serve his apprenticeship before he can be journeyman or master. So Theosophy, which claims to teach the vital points of science and art, exacts from its adepts an assiduity of purpose, a catholicity of mind, an unselfish devotion, an unflinching courage and perseverance, and a purity of life and thought commensurate with the nature of their self-imposed task, before admitting them into the arcana of nature, and intrusting them with powers not shared by meaner souls.

The founders of the Theosophical Society begin their work with a solemn conviction of its importance. They do not undervalue the difficulties, intrinsic and extrinsic, of the task. Their work is that which the Spiritualists have neglected, the Materialists have not attempted, and the Theologians have misunderstood and undervalued. Starting with a hope, rather than a conviction, of the attainment of their desires, they are animated solely by an earnest purpose to learn

the truth, wheresoever it may be found; and esteem no obstacles so serious, no pains so great, as to excuse them for relinquishing it.

They look in vain to the Church for such evidence of immortality as will satisfy the exactions of a fearless reason; in vain to her opponents for an explanation of the preterhuman experiences of mankind, from the earliest periods. The Spiritualists, who profess to be in constant relations with the departed, are unable to agree upon a system of philosophy. Thus the longing of the race for a practical demonstration of its future existence goes unsatisfied; the laws of intercommunication between the visible and the invisible worlds are not accurately defined; and the problem of the two eternities which bound this life remains unsolved, despite a multitude of churches and academies.

Everywhere the greatest activity in metaphysical speculation is manifested. In the East, the corrupted ancient faiths are confronted with European propagandists, who struggle to keep the foothold which was won for them by the sword and diplomacy. Japan is becoming educated in the modern arts and sciences, and her intelligent minds, in acquiring our languages, gain access to the most profound and persuasive teachers in all departments of advanced thought. In China, the missionary is pushing his way more and more deeply into the heart of the country, and coming into closer relations with its inhabitants. In India, the Brahma-Somaj, or "Society of God," has begun in earnest the colossal work of purifying the Hindoo religions from the dross which centuries of priestcraft have infused into them.

In Europe, we see Materialism gradually encroaching upon the domain of the Church, and even gaining ground among her clergy; the congregations are composed almost exclusively of women; adult males, as a rule, are free-thinkers; the Roman Catholics are losing their political influence; and the whole Christian hierarchy is arraigned at the bar of public opinion by the philosophical scientists, who, in searching after the secrets of mere material nature, have had their own views of a God almost, if not wholly, obscured. Russia, in civilization the youngest of European nations, has just begun, through its Imperial University, a scientific investigation of the spiritualistic phenomena. In Great Britain, the safety of the Established Church is threatened by non-conforming sects, and all by the principles promulgated by many members of the British Association, who, in indirectly teaching the doctrine of rationalism, strike a fatal blow at an establishment which is based upon simple reactionary faith, and is incapable of appeasing the newly awakened spirit of reasonable inquiry.

In the United States, the rebellion of the public mind against ecclesiastical authority has been comparatively more general than in the parent country, and at the present time, so inconsiderable has the influence of the Protestant Church become, that it may almost be said that the conflict is between the Romanists and the Spiritualists — the former representing the idea of ultra-montanism and intolerance; the latter, that of the absolute sovereignty of the individual in the matter of belief as regards their assumed intercourse with a spirit-world, and, with many, that of unbridled license in the relations of the sexes.

It is probable that, but for the extraordinary multiplicity of the alleged spiritual phenomena, and the consequent revival of faith in the immortality of the spirit, Materialism and various forms of atheism would have acquired a far more general hold upon the American people. As it is, however, the defection from the sectarian bodies has been to the advantage of Spiritualism, rather than to that of its adversaries, notwithstanding the numerous exposures of deception on the part of mediums.

In view of the existing state of things, it will be seen that the Theosophical Society has been organized in the interest of religion, sciences, and good morals; to aid each according to its needs.

The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy. They find our ancestors practicing important arts now lost to us. They discover them dealing with forces whose very names are now unknown, and the simplest demonstration of whose existence is impossible to our scientists. In the Bible occurs a multitude of passages which corroborate the inferences deducible from the picture-writings on the architectural remains of the ancient nations; while every important museum of antiquities augments the proof of their wisdom and enlightenment.

The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to foster deception of any sort, all intent to wilfully and causelessly injure any established organization, invites the fraternal coöperation of such as can realize the importance of its field of labor, and are in sympathy with the objects for which it has been organized.

November, 1875

BY-LAWS.

CHAPTER I.

The title of the Society is "The Theosophical Society."

CHAPTER II.

The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe.

CHAPTER III.

Fellows.

The society shall consist of active, honorary, and corresponding fellows.

1. Honorary fellows shall be chosen on account of their distinction as theosophists.

2. Corresponding fellows shall be chosen from those who have aided the advancement of theosophy.

3. Fellowship shall be conferred only upon persons in sympathy with the objects of the society.

4. Nominations for fellowship shall be made in writing by two fellows in good standing, at a regular meeting of the society, and referred without debate to the council, which shall vote thereon not sooner than thirty nor later than sixty days thereafter.

5. Any fellow may, on the recommendation of the council, and by a vote of two thirds of the fellows present at a regular meeting of the society, be expelled.

CHAPTER IV.

Initiation Fee and Annual Dues.

1. The Initiation fee, except for honorary and corresponding fellows, shall be five dollars, to be paid on proposal.

In case of non-admission of the applicant, the fee shall be refunded.

2. The annual dues shall be six dollars, to be paid in advance.

3. Any fellow of the society, not in arrears, may commute for life all dues for fellowship by the payment, at one time, of fifty dollars.

4. Any fellow one year in arrears for his dues may, upon the recommendation of the council, be expelled by vote of the society.

5. Dues of fellows in arrears may be compromised or remitted by the council for cause shown.

6. The fiscal year of the society shall, for all purposes, be the calendar year; that is, commence on the first day of January, and end with the thirty-first day of December, in each year.

CHAPTER V.

Officers.

1. The officers of the society shall be a president, two vice-presidents, a corresponding secretary, a recording secretary, a librarian, a treasurer and five councillors; and these officers together shall form the council of the society.

2. The officers of the society shall be chosen from among its fellows; they shall be elected annually by ballot, and shall hold their offices until others are elected in their places.

3. All officers of the society to be chosen at any election, may be voted for on one ballot.

4. No fellow shall at the same time hold two offices in the society.

CHAPTER VI.

Annual Meeting.

1. The annual meeting of the society shall be held on the first Wednesday after the first day of January in each and every year hereafter, when the annual election of the officers of the society shall take place; and if, from any cause, there shall be a failure of the annual election at the time above designated for that purpose, the same may be held on the Wednesday next but one following; that is, on the third Wednesday after the first day of January, and of which due notice shall be given.

2. But the officers first elected after the adoption of these by-laws shall hold office until the expiration of one year from the first Wednesday after the first day of January next ensuing.

3. Every fellow of the society who is not in arrears for dues, shall be entitled to vote at the said election.

At the annual meeting of the society, the council shall present a general report of its proceedings and of those of the society during the past year, and the secretaries, treasurer and librarian shall also present their annual reports.

CHAPTER VII.

Monthly and Special Meetings.

1. The Society, unless it shall otherwise specially order, shall hold its stated meetings for the transaction of business, on the first and third Wednesdays of each month of the year, except July, August, and September.

2. The President or, in his absence, one of the vice-presidents,

may, and upon the written request of ten fellows, shall, call a special meeting of the society, by giving five days' notice thereof, in two daily newspapers published in the City of New-York, and in the organ of the society.

CHAPTER VIII.

Order of Business.

1. At all stated meetings of the society, for the transaction of ordinary business, the order of business shall be as follows:

- I. Reading of minutes.
- II. Reports, and communications from officers of the society.
- III. Reports from the council.
- IV. Reports from committees.
- V. Nominations of fellows.
- VI. Special orders.
- VII. Unfinished business.
- VIII. Miscellaneous business.
- IX. Papers, addresses, and experiments before the society.
- X. Adjournment.

2. Any proposition presented for the action of the society, at any of its meetings, shall be in writing, and signed by the member presenting it. A proposition, thus presented, when seconded, and the question thereon stated from the chair, shall be deemed in the possession of the society, and open for discussion.

3. No fellow shall speak more than once upon the same question, until all the other fellows present desiring to speak shall have spoken; nor more than twice on any question without leave of the society.

4. The proceedings of the society in all its meetings shall be governed by Cushing's Manual, except as otherwise provided by these by-laws.

CHAPTER IX.

Quorum.

At the meetings of the society, eleven fellows shall constitute a quorum for the transaction of business.

CHAPTER X.

Presiding Officer

At all the meetings of the society, on the arrival of the appointed hour, and the presence of a quorum, the president, or, in his absence, one of the vice-presidents, or, in their absence, a chairman *protem.*, shall be elected, and preside.

The presiding officer shall have only a casting vote.

He shall preserve order and decide all questions of order, subject to an appeal to the society. He shall also, unless otherwise specially ordered, appoint all committees authorized by the society; and, at every annual election, before the opening of the polls, he shall appoint two tellers of election.

CHAPTER XI.

Secretaries.

1. It shall be the duty of the corresponding secretary to conduct the general correspondence of the society with individuals and associate bodies.

2. The corresponding secretary shall keep, in suitable books provided for that purpose, at the society's rooms, true copies of all letters written on behalf of the society; and shall preserve, on proper files, at the said rooms, all letters received on the same account, and at each stated meeting of the society or the council shall report the correspondence, or such parts of it as may be required.

3. It shall be the duty of the recording secretary to give due notice of the time and place of all meetings of the society, and to attend the same.

He shall keep accurate minutes of the proceedings of the society, and record the same when approved, in the society's journal, to be open to the inspection of fellows in good standing.

He shall give immediate notice to the several officers and committees of the society, of all votes, orders, resolutions, and proceedings of the society, affecting them, or appertaining to their respective duties.

He shall prepare a list of the fellows of the society entitled to vote, to be handed to the tellers before the opening of the polls at each annual election. He shall officially sign and affix the corporate seal of the society to all diplomas and other instruments or documents authorized by the society or council. He shall have charge of the corporate seal, charter, by-laws, records, and general archives of the society, except so far as they may be expressly placed under the charge of others. He shall certify all acts and proceedings of the society, and shall notify the council of the death, resignation, or removal of any officer or fellow of the society. He shall have charge of the rooms of the society, and shall perform all such other and further duties as may, from time to time, be devolved upon him by the society or the council.

He shall receive, for his services, such salary or pecuniary com-

compensation as shall be determined by the council; but he shall not have a vote on any question relating to, or affecting, his salary or pecuniary compensation.

4. All documents relating to the society, and under the charge of the secretaries, respectively, shall be placed in such depositories in the rooms of the society as the council may provide and designate for that purpose.

CHAPTER XII.

Librarian.

The librarian, together with the council, shall have the charge and arrangement of the books, maps, and collections belonging to the society. He shall cause to be kept in the rooms of the society, a registry of all donations to the library or collections of the society, acknowledge their receipt by letter to the donors, and report the same, in writing, to the society, at its next stated meeting. Under the direction of the council, he shall superintend the publication and the purchase of such books, pamphlets, and other matter, relating to the library, as may be ordered by the society or council.

CHAPTER XIII.

Treasurer.

The treasurer shall have charge of, and safely keep, all contracts, certificates of stock, securities, and muniments of title belonging to the society. He shall collect the dues and keep the funds of the society, and disburse the same under the direction of the council; and so often as the said funds in the hands of the treasurer shall amount to one hundred dollars, he shall deposit the same, in the name of the society, in some incorporated bank in the City of New-York, to be designated for that purpose by the council; and the said funds thus deposited, shall be drawn out of the bank on the check of the treasurer, countersigned by the president of the society; and only for the legitimate and authorized purposes of the society. The treasurer shall, previous to the annual meeting of the society, prepare and submit to the council, for audit, a detailed statement of his receipts and disbursements for account of the society during the past year; and such annual report, duly audited, he shall present, with his general report, to the society, at its annual meeting.

CHAPTER XIV.

Council.

1. The council shall have the management and control of the affairs, property, and funds of the society; and shall designate an

incorporated bank in the City of New-York, where the said funds shall, from time to time, as they accrue, be deposited by the treasurer.

2. It may frame its own by-laws, not inconsistent with the charter or by-laws of the society.

3. It may, from time to time, determine the salary or pecuniary compensation of the recording secretary; and shall also appoint the necessary agents, clerks, and servants of the society, with such powers, duties, privileges, and compensation, as it may from time to time determine; and may at pleasure revoke such appointments, and make others in their stead.

4. It shall have power to fill, for the unexpired term, any vacancy that may occur in any of the offices of the society.

5. It shall have power, in its discretion, to declare vacant the seat of any member of its own body (except those of the president and vice-presidents) who shall have been absent from its meetings for three successive months; and also, by a vote of a majority of the whole council, to remove, from its own body, any member thereof for cause; but in such case it shall be the duty of the council to report every such vacancy or removal to the society, at its next stated meeting thereafter, when such cases shall be subject to review by the society.

6. It shall not, without an approving vote of the society, at a stated meeting thereof, make any contract whereby a liability in amount above two hundred and fifty dollars may be incurred by the society; nor without such vote make any sale or disposition of the property of the society, exceeding that sum in value.

7. The council may, in its discretion, remit the initiation fee, or annual dues, of any fellow of the society.

8. No member of the council, except the recording secretary, shall receive any salary or pecuniary compensation for his services.

9. The council shall hold stated meetings for the transaction of business, at least once in every month, except the months of July, August, and September.

CHAPTER XV.

Library

1. The library is and shall remain free to all fellows not in arrears for dues.

2. Every book when taken out must be neatly and cleanly kept, carefully used and punctually returned at the time marked upon it.

3. Fellows taking out books from the library shall give to the librarian a receipt for such book or books on the printed form provided for that purpose.

4. A fine of twenty-five cents and upward shall be imposed by the librarian for each infraction of either of the two preceding rules, which fine must be paid before other books are taken.

5. Books of exceptional rarity or value will not be circulated without a deposit, but may be consulted at the library when open, or by special arrangement.

6. The library will be open for the half hour preceding each stated meeting of the society, and at such other times as may be agreed upon with the librarian.

7. All other matters relating to the books and use of the library are subject to the control of the librarian; but an appeal from him may be taken to the council.

8. The society will accept loans of books, from persons possessing any that may be of value to the society, and it is understood that such contributors may have their books returned to them when, in the opinion of the council, they are no longer needed. Any contributor may, at any time, withdraw the books contributed by him, upon two weeks notice, in writing, to the librarian of his desire to do so. While books remain in the library they are subject to the rules and regulations of the same.

CHAPTER XVI.

General Provisions as to Debt.

No debt on account of the society, beyond the funds in the treasury for its payment, shall, for any purpose at any time, be incurred; and if, at any time, it shall appear that there are resting upon the society, pecuniary obligations beyond the funds in the treasury for their liquidation, no appropriation of funds from the treasury whatever, except for the necessary current expenses of the society, shall be made, until the said pecuniary obligations shall be fully discharged, or the funds necessary for their extinction shall have been set apart for that purpose.

CHAPTER XVII.

Alteration of the By-Laws.

No alteration in the by-laws of the society, and no substitution of others in their place, shall be made unless offered in writing at a stated meeting of the society, at least one month prior to final action and adoption, by a vote of two thirds of the fellows present.

KARMA AND FATALISM

CECIL WILLIAMS

ONE of the aspects of the current Theosophical conception of Karma is an idea expressed tersely and clearly by Dr. Annie Besant in *The Ancient Wisdom*. "In no case," she says (page 265), "can a man suffer that which he has not deserved." William Q. Judge made the same declaration. In *The Ocean of Theosophy* he wrote (page 91): "Each man is the maker and fashioner of his own destiny, *the only one* who sets in motion the causes for his own happiness and misery." The words I have italicized leave his meaning in no doubt; it is apparent he meant what Dr. Besant meant.

This idea is repeated in various ways by nearly all exponents of Theosophy. Recently it was expressed by Dr. G. de Purucker in his work *The Esoteric Tradition* (page 58, note): "It is . . . erroneous to suppose that whatever happens to a man in his endless series of lives in time and space, in the worlds visible and invisible, during the aeons-long course of his peregrinations, is in strict accuracy 'unmerited' or that events in any particular, or in general, happen to him apart from his own causative action."

The concept is one of absolute karmic justice applied to the individual. Whatever happens to me or my neighbor, to my friend or my enemy, is for each the reward or retribution for past actions, desires, or thoughts. It is a concept that instinctively repels many who assert, "This is fatalism!" Are they right, or can we reconcile what I shall call the Judge-Besant concept of Karma with the equally Theosophical tenet of free will?

Both Judge and Besant have said we can. Man, able to think, can change his thoughts and so replace evil with good, says Dr. Besant (*Ancient Wisdom*, page 262), and Judge, in an article on Karma in his magazine, *The Path*, said that by directing energy from one plane to another, past Karma will "unfold itself on that plane" (U. L. T. pamphlet, No. 6, page 6).

Man's freewill is, of course, limited. Often, at a particular moment, there is no choice. We act according to what our thoughts have made us, according to our character. Knowing a man intimately we can sometimes predict, with reasonable accuracy, what, in certain circumstances, he will do. A humanitarian, carrying a gun for a friend across a field, sees a rabbit; we know he will let the animal run unmolested. A sportsman, we are sure, would send a shot after it. But suppose the man with the gun is one who has

shot rabbits yet is coming to regard the sport as wrong. Then there will be an internal conflict; old habits will wrestle with new ideas. At that moment he can exercise freewill.

But the question which most exponents of Karma, so far as I know, have failed to consider, is this: Is it the rabbit's Karma to be shot? To put the question broadly: If A, exercising freewill, injures or aids B, is such injury or aid, B's Karma?

As, according to the Judge-Besant concept of Karma, nothing can happen to anyone that he or she has not deserved, the answer to this broad question is in the affirmative. The injury done, or the aid rendered to, B by A is B's merited Karma.

It therefore follows that A is the *instrument* of B's Karma, that is, B's merited Karma reaches him through A. Consequently, A, carrying out the law of Karma, is an automaton.

But, says Theosophy, he is not an automaton. He has freewill, he is the agent, that is the *creator* of Karma.

It can be seen that between the Judge-Besant concept of Karma and the Theosophical tenet of freewill there is a real contradiction.¹

The Judge-Besant concept of Karma was not H. P. Blavatsky's, nor was it the Masters'. This is made very plain in *The Key to Theosophy*. "We say," she wrote (page 35, orig. edition), "that man suffers so much unmerited misery during his life, through the fault of others with whom he is associated, or because of his environment, that he is surely entitled to perfect rest and quiet, if not bliss [in devachan], before taking up again [in another incarnation] the burden of life."

In a note to another expression of the same thought (page 161) she said: "Some Theosophists have taken exception to this phrase [unmerited suffering] but the words are those of the Master. . . . Men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma *but to that of other people* — and for these sufferings they of course deserve compensation."²

1. We fail to see the logic here. Man has freewill *and* also is an imbodiment of Karman — hence both a product and an agent thereof, and this is just why we all "suffer from each other, none else compels." The error of this clever writer seems to be in thinking of Karman as mostly a Cosmic Force outside of us and of ourselves as ungeared from the Cosmic structure; and this last is impossible. Man acts *because* of his freewill *plus* the pressure of his karmic Destiny. — Eps.

2. As our contributor, the writer of this article, points out in the following paragraph of the text, this citation is taken from H. P. B.'s magazine *Lucifer*,

The passage to which the note refers, and the note itself, are copied in *The Key* from an article 'Constitution of the Inner Man,' in the magazine, *Lucifer*, of January, 1889, also by H. P. B. (*Studies in Occultism*, No. VI, page 33). The phrase I have italicized above is omitted in *The Key* but is contained in the original note, which also contains the following passage, the italics being in the text: "If it be true that nothing that happens to us can be nothing else than Karma — or the direct or indirect effect of a cause — it would be a great error to think that every evil or good which befalls us is due *only* to *our* own personal Karma."

Let us get this straight! Whatever befalls us is Karma, for we cannot escape from the operation of Law, but it does not necessarily follow that what befalls us is deserved. To illustrate this point H. P. B. takes an extreme case:

"A man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the men who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself." (*Key*, orig. ed., p. 200)

The significance of this statement, as illustrating the working of Karma, has escaped attention. Yet it illustrates the problem of unmerited suffering. The man who is the victim of revenge might be said, by the thoughtless, to have deserved the injury done him, but not so according to the Law of Karma, for he is compensated. Therefore, in strict Karmic justice the vengeance wreaked on him comes within the classification of "unmerited suffering," unmerited, that is, in Karmic justice.

It is easy to see why this is so. Karma returns upon the point of origin, as shown in H. P. B.'s well-known illustration of a stone thrown in the water, which creates circles of disturbance that react upon the center. To add to the reaction is to exceed Karmic justice and to create an injustice.

of January, 1889, p. 411, but is not exactly quoted even from *Lucifer*; and furthermore, the citation made from this article by H. P. B. herself in *The Key to Theosophy* does not contain all the words found in this paragraph as it appears in the *Lucifer* article itself. The consequence is that there is here a somewhat intricate tangle; the student therefore, who is interested in having H. P. B.'s own words as found first in her *Lucifer* article, and second in the *Key*, may compare them with the citation made by our contributor which itself is verbally inexact.

— Eds.

This is the logic, as H. P. B. intimates, of the injunction to forgive our enemies. Karma will surely punish their misdeeds, but for any revenge taken by us we will be punished and they rewarded.

A man is not compelled to seek revenge, for he can, if he chooses, forgive. Possessing freewill, he can injure others. The very fact that he possesses freewill gives him this power. But he can also, if he chooses, aid others.

But men injure others not merely through revenge, but because they are ambitious, greedy, selfish, malicious, and it would be absurd to say that these injuries are merited. All that is suffered by anyone, through the actions of others, comes, therefore, under the classification of "unmerited suffering."³

If we admit unmerited suffering, injustice, as logically we must do, have we not then destroyed the grand idea of Karmic justice? By no means! Man may be and often is unjust, Karma is unerringly just.

The action of Karma is not confined to reward and retribution for acts done by the individual to others: it includes compensation for human injustice or unmerited suffering endured by the individual. In saying, "You can only suffer that which you have deserved," the Judge-Besant concept errs. It should be, "You *always* suffer that which you have deserved, and suffer undeservedly also from the actions of others, but for the latter you are *always* compensated."

There are passages in the writings of H. P. B. which appear to lend support to the Judge-Besant concept of Karma and positively to contradict the quotations given above. But do they actually support this theory? Let us consider a typical passage, taken from an eloquent page of *The Secret Doctrine*:

"But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life." (Vol. I, p. 643-4)

At first blush this appears conclusive. Blavatsky is saying what Judge and Besant said! Yet people do not ordinarily write like lawyers, with every possible qualifying clause attached to each sentence, neither did H. P. B. and the Masters. Witness the discussions with Sinnett in *The Mahatma Letters* over implied conditions not expressly stated) (E. g., xxiii, A & B).

3. We cannot agree; for this would mean that whatever others do to us, good or bad, is ungeared from our karmic Destiny, and that we never in any wise, at any time, acted to aid in producing these effects. Such an idea spells 'chance,' cosmic injustice, and caprice, and is neither H. P. B.'s teaching nor that of the Masters.

This passage may therefore be interpreted in four ways: (1) It can mean that *all* evil which befalls us, including suffering caused by the actions of others, is just; (2) It can be taken specifically *not* to include injustice arising from the actions of others, for the words "accident," "misshapen day," and "misfortune" do not necessarily mean or include evil done voluntarily by others; (3) A qualifying clause "except for unmerited suffering" may be understood; (4) It may mean that all evil, even that done by others, is remotely due to our actions in the past, i. e., if X injures me, it is because, in a previous incarnation, I was associated with him, though he is not compelled to hurt me and the injury is unmerited.

This typical sentence is, in my opinion, unsatisfactory textual evidence. It is by no means conclusive. And supposing it does mean that no suffering is unmerited, how is that to be reconciled with the statement above quoted, from the *Key* "that man suffers so much unmerited misery during his life through the fault of others," which, if it means anything, means that some suffering is unmerited? The reconciliation may be made in two ways. We can either say, "Apart from unmerited suffering all suffering is merited," which is reasonable, or we can say "Although some suffering is unmerited all suffering is merited," which is nonsense.

The Judge-Besant concept of Karma appears to me to be erected on too narrow a foundation. After considerable reflection, my conviction is that the post-Blavatsky exposition of Karma misrepresents the teaching as a whole. If I were to say — as I do — that the Judge-Besant concept is untenable from the broad lines of karmic action as well as owing to its incompatibility with human freewill; that unmerited suffering arising from the actions of others is not confined to the direct operation of freewill, and that there must be also a sort or sorts of unmerited suffering in addition to these and that endured because of the personality's ignorance of the deeds of a previous life (to which I shall, in a moment, refer), I would probably astonish the majority of the present-day exponents of Theosophy; yet I am convinced that such is the truth and that I could present a good case for my reasoned beliefs, whereas the defenders of the Judge-Besant concept of Karma have, so far as I can see, no case worthy of the name at all.

For what is the defence of the Judge-Besant concept of Karma? It is that while there is no unmerited suffering, really, there is unmerited suffering of a sort, namely that explained in the following passage:

"If it may be said that there is not a mental or physical suffering

in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence." (*Key*, Original Edition, p. 161)

This, exponents of the Judge-Besant concept of Karma assert is the *only* kind of unmerited suffering existent. Now, neither in this passage, nor in the context, is there one word stating that this is the only unmerited suffering endured by man. It is as plain as pike-staff that what this passage implies is, "So just is Karma that *even* the suffering occasioned by the sense of injustice due to ignorance of deeds in a past incarnation is compensated." There is absolutely no warrant, that I can discern, for using this passage to deny H. P. B.'s statement that men suffer undeservedly through the actions of others.

But this is theological argumentation, that is, argument from texts,⁴ and the Theosophist should be less a theologian than a philosopher. But such arguments are necessary to demonstrate, not that the Judge-Besant concept is wrong, but that it differs from Blavatsky's.

I have suggested that the case against the Judge-Besant concept of Karma is not limited to the argument from freewill, but to develop this other evidence would take a volume. The story goes that a lawyer once rose in court to say that he had fourteen reasons why a client could not appear, the first of which was that the man was dead. "We do not need to hear the others," interrupted the Judge. I may not have fourteen reasons for concluding that the Judge-Besant concept of Karma is erroneous, but what I have given is quite sufficient.

If the defenders of the Judge-Besant concept of Karma can, as theologians, explain away, H. P. B.'s positive assertions that men endure unmerited suffering *through the actions of others*; and, as philosophers, explain how man is at the same time and in the same way an automaton and a free agent, then I will modify my conclusions, but if it is asserted that Karma is too deep for human comprehension then I reply, in the words of *The Secret Doctrine*, Vol. II, p. 305, "Karma has not involved its decrees in darkness purposely to perplex men."

This question is not an academic one. It has a far-reaching

4. Exactly; so say we; but if this is done, then *all* texts known must be used, and no "explaining away" of parts is proper.

moral significance. Is a negro lynched, is a guiltless man executed, do the machinations of financiers create privation among thousands, does war bring misery to millions? The Theosophist, steeped in the Judge-Besant concept of Karma, consciously, semi-consciously or unconsciously, tends to adopt toward these events a negative attitude. He thinks, "That is their Karma." Is he not convinced that none can suffer what they have not deserved? In so thinking he is an unconscious fatalist. And worse, his sympathy is weakened by the thought that the sufferers receive only their deserts.⁵

But let the Theosophist understand that these evils are due, largely, not to Karman but to human injustice, and that by his neglect to spread the truths of Theosophy he also is culpable; that he and those he loves must sooner or later suffer from the reverberations of these evils; that unless he bestirs himself misery will increase; and his attitude must become positive.

To the erroneous and even harmful teaching of Karma contained in the Judge-Besant concept I ascribe much of the inertia that has sapped the movement of its vitality, its urge. It is tragic to see one who joined the movement with a passionate revolt against human injustice drained of his crusading spirit by the stupefying effects of the Judge-Besant concept of Karma, and sink slowly into inanition and futilities.

The purpose of Theosophical teaching should be to guide the crusading spirit into right channels, not to inculcate an unconscious fatalism. I cannot see anything but failure for the present revival of Theosophy unless the true concept of Karma is firmly grasped and clearly taught.

God-like is man; he is able to create good and create evil; to bring into being new miseries and new happinesses for others. Properly understood the doctrine of Karma calls upon us to overcome injustice by right effort. Meditation upon the right concept of Karma gives us greater consciousness of freedom, power and responsibility.

5. Our brother Cecil Williams, it seems to us, has not fairly argued his case. Agreeing in much that he says, we must nevertheless point out that he achieves his points by stressing parts of H. P. B.'s statements and slurring other parts he does not fancy. Of course "unmerited suffering" exists—to the incarnated human; but the Reincarnating Ego merits the suffering because it was in this or in other lives the *causative agent* of it all. See H. P. B.'s remarks in the *Key*, pp. 151-2 (orig. ed.), where she says that at death the man knows and sees "the justice of all the suffering that has overtaken him," and her *other statements* on these two pages and elsewhere as in *The Secret Doctrine*. One cannot "explain away" H. P. B.'s teachings in this manner. *All* she says must be considered, and her meaning hunted for.

THE IMMORTALITY OF THE SOUL*

CYRUS FIELD WILLARD, F. T. S.

IN Freemasonry we see a drama of the soul. Many Grand Lodge jurisdictions require a belief in the immortality of the soul as a prerequisite to the candidate's initiation.

But few Masonic writers have tried to tell what it is and why it is immortal, and not one of such writers, so far as the present scribe knows, has been able to consider it scientifically from the standpoint of present scientific knowledge and reason, rather than that of emotionalism and blind faith.

Therefore, it has seemed wise to take this problem in the same manner as if it were a chemical problem, and give to the average Freemason some idea as to what the soul is and why he should believe in its immortality.

First, we will consider the immortality of the soul[†] as a purely scientific hypothesis. It is as logical and as sound as the nebular hypothesis. Singularly enough, it works somewhat in the same manner, "As above, so below."

Freemasonry has taught it down through the ages, as far back as our knowledge of this and similar organizations goes. Now we begin to see that the wisdom of the ages was not confined to "the laughing philosopher, Democritus," whose atomic theory John Dalton presented to us again. This rather materialistic concept we have

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†I use the common phrase 'immortality of the soul,' yet strictly speaking if we accept the characterization of man's nature, as stated by Paul, as being spirit-soul-body, it is rather the spirit, and *only* the spirit, that we can speak of as immortal—the soul being merely the vehicle for the spirit and its encasement while on earth, just as the body is the encasement of the soul while on earth, and both body and soul growing and changing from life to life.

Also in line with Paul's teaching, if we take the words of Jesus, "Ye are gods," we see that man in essence is not merely spiritual, but godlike, divine; and in the ultimate analysis it is this inner god which is the heart of us, the very essence of us, which alone is immortal. However, in view of the common usage of the words 'the immortality of the soul,' and with the reservations as just given, I continue to use this phrase.

adopted and now modified to something still more scientific. Our atom has been resolved into a planetary system, which has a positive central unit like our sun, called a proton, and around which revolve negative electric charges, usually invisible, called electrons, as planets revolve around our sun.

This brings to our mind, if we know of such things, the old hermetic sentences engraved on the Emerald Tablet, which used to seem so senseless and now so full of wisdom, "As above, so below."

RADIUM BOOSTS REPUTATION OF ALCHEMIST

With the resolution of the atoms into electrons and protons, the materialistic conception of the universe has disappeared. Radium, showing the change of one element into another, has rehabilitated the reputation of the alchemist, the father of modern chemistry, while the resolution of the atom into its parts has brought once more the hermetic teachings to the front as being respectable enough to be used as working hypotheses.

Matter is indestructible; it may and does change appearance, but always while matter it retains its Trinity: Substance, Energy and Consciousness.

Since matter is indestructible, how much more so is that aggregation of highly specialized Consciousness, the Thinker, which with the Will and the Spark of God, constitutes the Immortal Soul. This soul must have its three phases of Substance, Energy and Consciousness, as it is but refined matter, since God Himself pervades all matter, and "God is everywhere." Subtract Him from the Universe, or its smallest atom, and it would go to pieces. "In Him we live and move and have our being," takes on a new and scientific meaning, from this standpoint, that He is in us and we are in Him. This is what the resolution of the atom into electrons is bringing us up to confront, and which is destroying the anthropomorphic conception of God.

Most persons say "I have a soul," instead of saying boldly and with knowledge, "I am the soul." It is not something that emerges, like the butterfly from its chrysalis, at the time of death. When we hear some one described as "a brave soul" it is the correct characterization if he is to live and struggle through adversity. For it is our struggle and bravery in this life that makes the soul what it is.

"WHERE DO WE GO FROM HERE?"

This brings up another point. Let us say that a man has struggled up from a little country town where people knew but little, to

a degree of knowledge and desire for service that has made his name known the world around in certain scientific and Masonic circles. He has developed a certain character, learned a number of languages, made a number of scientific discoveries and attained a desire to help his brethren struggling up the slope of Time. He has had wealth and suffered poverty, been ill and experienced deprivation, so that it seems sweeter to help others than to think of one's self all the time.

Is all this development to go for naught? After having learned all these things on earth, is he to take this desire to help those less fortunate in knowledge, to some more fortunate planet where the inhabitants know more than he does and continue to selfishly gorge himself with knowledge, when he already has so much that he wants to help those who have less? Or to some mythical Heaven whose place in space is unknown?

That is the weakness of the logic of the modern teachers of spiritual things, in the opinion of one who looks at these matters from the standpoint of reason.

A FEW PUZZLING QUESTIONS

I remember while still studying logic in the high school, I one Sunday asked my Sunday-school teacher:

"Is the soul immortal?" and she replied, "Yes."

"Well, if it is immortal, it must be eternal," I continued and she answered, "Yes."

"Then if it is eternal, it cannot have had any beginning any more than it can have an end," I persisted, "and in that case, where was it before it came into the body?"

She was puzzled and was unable to reply, finally saying that I had better go and see the minister, which I did and propounded the same questions and got like answers as before.

He said I was all wrong and this was the way it happened: "God creates a soul for every new body, and from that time on it is eternal." I went away thinking that over, and not quite convinced, finally coming back after some days and asking this question: "If God creates a new soul for each body, is not God just as much to blame as the parents, for the child who is born without their being married, or in fact worse, as the body could not live without the soul He furnished the child?"

The only answer I got was the thundered warning: "Young man, if you keep on like that, you'll become an infidel." Which, of course, as he was unable to answer my sincere questions, prompted by my God-given reason, was the only way out for him. I ought also to

say that I told him: "If the soul has no ending and lives for ever, it cannot logically have had a beginning, as you cannot think of only one end of a string or a stick."

"YE MUST BE BORN AGAIN"

These puzzling questions stuck in my mind for years and since then I have often thought of what Jesus of Nazareth told Nicodemus: "Ye must be born again," and his assertion that John the Baptist was Elijah who was to be born again.

It made me examine into such matters and when I became interested in scientific matters, I found that the law of conservation of energy required reincarnation. Not only that, but it is a doctrine that is believed in by the great majority of the earth's inhabitants.

Nearly all the western poets, such as Browning, Tennyson, Longfellow, Wordsworth, Paul Hamilton Hayne, Whittier, Bayard Taylor, Landon, T. B. Aldrich, Chas. G. Leland, Maurice Thompson, N. P. Willis, J. T. Trowbridge, James Russell Lowell, T. W. Parsons, Edmund W. Gosse, Dean Alford, Lord Houghton, D. G. Rossetti, Joseph Addison, Philip J. Bailey, Coleridge and Walt Whitman, especially Whitman and Browning, believed in the idea of reincarnation, for poets are seers.

At times in certain emergencies, I have found knowledge welling up within me to meet that emergency which I had not consciously imbibed in any manner before. Others with whom I have talked have had the same experience and have also wondered where they got the knowledge or experience to meet a given crisis.

CHILDREN REMEMBER PAST LIVES

For a number of years I kept a note-book which was finally lost, that contained the experience of many children who had knowledge of having lived before, and I found that such knowledge was much more common than generally supposed, but that the child after being laughed at, or scolded, would keep such things to himself and as he got older finally forgot the main incidents of what he formerly remembered distinctly. There was a case of a man in humble position in Massachusetts, near Cambridge, who on recovering from a severe illness spoke a language which no one understood until finally a professor from Harvard University said the man was speaking what he termed "Middle Persian."

Character is the memory of past lives.

How often we see children in a family whose characters are totally different from each other. Any mother will tell you that. Often you

will find those whose character is entirely different from their parents, or any Mendelian strain.

Looking at it from what might be termed a materialistic standpoint (although the writer believes matter and spirit are one) the soul is a bundle of conscious nervous energy, which retains within itself, as hydrogen sulfide does its smell, the sublimated memories and knowledge of previous lives.

WHICH HORN OF THE DILEMMA?

Pre-existence must be a fact or else annihilation ensues at death. There is no half-way station. *Ex nihilo, nihil fit* — out of nothing, nothing is made. The child opens its new life with character and attainments derived from previous lives where they have been painfully won. Biogenesis is as true in the spiritual world as in the physical.

Evolution is correct and true — so far as the body is concerned. The various stages of the foetus prove it. But we must also realize that there is the involution of the soul, in the body made ready for it, by which the soul can add the experiences of a new personality, the new 'persona' or mask, to the sum total of his treasured traits.

In its passage through earthly personalities the spiritual Self, the real I, the Thinker or immortal soul, accumulates a fund of individual characteristics and attainments which remain as the permanent thread stringing together the separate lives.

Masonry has insisted on belief in the immortality of the soul, but gives no rational explanation of what it is, and why and how it is immortal, that can be accepted by the logical thinking man.

OUT OF HIS BODY

H. J. Whympere, the mountain climber, and, by the way, a good and well known Mason, tells in one of his books of an accident he had in falling from a height and how he seemed to be up in the air like a balloon looking down at his body and seeing (without physical eyes, mind you) his guide bending over him with a silver flask in his hand and how he felt the sensation as though he swallowed a balloon (himself), and he came to and looked up in the face of his guide.

The congeries of refined matter which he felt to be himself, was undoubtedly his soul, his real self, which, on account of its tenuity, rose in the air. It is fair to presume that there is a *locus*, a place somewhere within the attraction of the earth's atmospheric envelope, which acts as a resting place between lives for the weary soul who has gone through a series of hard struggles on earth, and desires

time for rest and assimilation of the lessons it has received, until such time as the necessity for being reborn on this planet again asserts its pull.

"No doubt I have died myself, ten thousand times before," said Walt Whitman, and also in his "Facing West from California's Shores," he says: "I a child, very old, towards the house of maternity, the land of migrations, look afar," in speaking of his numerous lives.

It can be truly said that the gradual development of the soul by and in the school of experience demands a vaster arena of action than one earthly life affords. We have hardly learned to live before it is time to die. Some of us are born with aptitude for certain languages, which we learn easily or rather re-learn, as the writer knows by experience.

WHAT WERE YOU RAISED ON?

If it takes ages of time and thousands of lives to form one species of animal from another, as biology teaches, the expansion of human souls from lower to higher natures surely needs many and many a life for that purpose. These we have had. Today in America is being formed from all races what is termed the new Sixth Race. We are now in what is called the Fifth Race and have developed five senses.

When we are raised to the sublime degree of a Master Mason, what are we raised by and what on?

The five points of fellowship are the five senses which we hold in common with our fellows and they constitute our fellowship with our fellow man. If we are brought back to life, it is by the way of being born again, as Nicodemus was told he would have to be, and we are reborn on the five points of fellowship, and the Lost Word is that Spark of Divinity, we, as the Thinker, bring back with us. There is a symbol within a symbol.

It is difficult to speak of these things without overstepping the mark that has been set for us. Hiram Abif is raised in the sign of Leo the lion, which is at the time of St. John the Baptist Day, or Midsummer, the 24th of June (the old Masonic festival) when the Sun, whom Hiram represents, is at his greatest strength and he was slain by the three winter months.

We do not know what the Sun is, as we only see his chromosphere or envelope. Helium was first seen in the sun's spectrum before it was discovered on earth. It may be that the real sun (which we do not see) bears a more intimate relation to our interior spiritual

nature and its rarefied matter or spirit, than we have any conception of at the present time. We may not have the instruments yet to detect it and so can but offer hypotheses as to the constitution of this spiritual matter or inner proton of our being.

Our rebirth from a former life may some day be accurately determined by knowledge, which most of us do not yet possess.

WHAT THE THIRD DEGREE TELLS US

But we do see in the lessons of the Third Degree that we are almost told, in so many words, that we have lived before, that our soul, our real self, is immortal and eternal, has had no beginning and will have no end, is, in the last analysis, a spark of the Highest Spiritual Substance which alone is eternal and can "never, never, never die." We come back to earth in justice to ourselves and to those whom we have wronged, to do the things we should do in helping our less fortunate brothers upward to that Spiritual Sun, the true light, "that lighteth every man that cometh into the world."

Any one who is experimenting with matter every day and sees the peculiar things that happen, if he be observing and reflecting, is inclined to believe in consciousness inhering in matter. It is but just to say that the measure of our acquisition of conception from the outer universe resides in the senses, and there is no evidence that these have always been five or will not be, at some time, more numerous.

Therefore we must assume that our present ascending development will introduce us to higher levels, in which the soul shall have more senses and glorious extensions of bodily powers relating thereto. We realize that what begins in time must end in time. Death must be the conclusion if birth is the beginning of the soul.

The idea of immortality demands rebirth and analogy makes it most probable. Science confirms it and the nature of the soul, as I have tried to show, requires it. It alone answers the theological questions of original sin and future punishment, and also explains many mysterious experiences. It alone solves the problem and shows the reason for the apparent injustice and real misery which exist today in the world.

GOING UP THE STAIRS

As Emerson said: "We wake and find ourselves on a stair. There are stairs below us which we seem to have ascended; there are stairs above us, many a one which go upward and out of sight."

Plato expressed the idea correctly when he said: "The soul always

weaves her garments anew." The nature of the soul requires rebirth, for the conscious soul cannot feel itself to have had any beginnings any more than it can conceive of its annihilation. The sense of persistence overleaps all the interruptions of forgetfulness and sleep.

"OH! FOR ANOTHER CHANCE"

The eternity of the soul, past and present, leads directly to an innumerable succession of births and deaths, like Walt Whitman said. "Oh, for another chance!" is the inward prayer of many a poor downhearted soul not knowing that Nature's just and compassionate laws provide for it.

An ancient book has said: "Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein, infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Patañjali says that a knowledge of the occurrences experienced in former lives will arise in him who practises his aphorisms by holding before his mind the trains of self-productive thought, and concentrating upon them.

The philosophy of 'innate ideas,' or mental heredity, is an admission of earlier lives than the present. One of the best arguments in favor of reincarnation was written by Chevalier Ramsay, the celebrated Mason, who is credited with the origination of many of the Scottish Rite degrees.

Pythagoras remembered his former lives in the persons of the herald Aethalides, Euphorbus the Trojan, Hermotimus of Clazomenae and others, and pointed out in the Temple of Juno at Argos, the shield with which he, as Euphorbus, attacked Patroclus in the war before Troy.

If you will read all that Gould, the historian of Masonry, says about the hermetists, you will see how they harked back to "Our ancient brother Pythagoras," and it will explain why in Freemasonry, which is the heir to the teachings of Pythagoras, we have the concealed teaching of rebirth on the five points of fellowship, the five senses, by which we are raised to a living perpendicular, and of Plato who said, "God geometrizes."

SNARLS OF EARTHLY LIFE STRAIGHTENED

Eternal justice rules the world. But when we view the miseries

of mankind, the prosperity of wickedness, the struggles of the deserving, the oppression of the masses, the talents and successes of the fortunate few, we would feel compelled to call the world a sham without any moral law, did we not have this idea of rebirth.

This yields to a majestic satisfaction when one sees that the present life is only one of a great series in which every individual is gradually going the round of experience for a glorious outcome, and that the hedging ills of today are but a consequence of what we did yesterday and a step toward the great things of tomorrow.

The tangled snarls of earthly life are straightened out as a vast and beautiful scheme and the total experience of humanity forms a magnificent tapestry of perfect poetic justice.

In science the crucial test of the merit of any hypothesis is whether it meets all the facts better than any other theory. This the idea of the immortality of the soul and its pre-existence in former lives does, and no other so admirably accounts for the diversity of conditions on earth and refutes the charge of favoritism on the part of the Grand Architect of the Universe. Hierocles said, and many a philosopher, before and since, has agreed with him, "Without this doctrine, it is not possible to justify the ways of God."

PRE-EXISTENCE OF IMMORTAL SOUL

It alone solves the problems of life. The fulness of its meaning is majestic beyond appreciation. It shows that every soul, from the lowest animal to the highest archangel, belongs to the infinite family of Being, and is eternal in its conscious essence, perishing only in its temporary disguises; that every act of every creature is followed by inevitable reactions which constitute a perfect law of retribution, and that these souls are intricately interlaced with mutual relationships. The bewildering maze thus becomes a divine harmony. No individual stands alone but trails with him (as Wordsworth beautifully described) the unfinished sequels of an ancestral career and is so bound up with his race that each is responsible for all and all for each.

No one can be saved until all are redeemed. Thus every suffering we endure, apparently for faults not our own, assumes a holy light and a sublime dignity.

REBIRTH ONCE PART OF CHRISTIAN RELIGION

In presenting these ideas I have culled from a number of writers, and hence claim but little originality. It has seemed to me that our great army of Masons in the United States, numbering about three

million of picked men, who have been going into Masonry without any clear idea as to why, but really as an urge from the Thinker within, based on stirring memories of a former life, are entitled to a knowledge of the soul in whose immortality they are required in many states to believe, as well as in the existence of a Supreme Intelligence, a Grand Architect of the Universe, or God.

Originally this idea of the pre-existence of the soul and its eternity in life after life, was part of the Christian religion. In its early days such fathers of the church as Origen advocated it and it flourished with wholesome influence in that church for 500 years until it was forcibly crushed out by the Council of Constantinople in 551 A. D., to make room for the harsh dogmas which have since darkened that church. It never was met in argument and conquered by reason, but was summarily ousted by the weight of prejudice and the desire of the priesthood to hold the keys of purgatory, heaven and hell, as all priesthoods have ever done. It has been aptly termed the "Lost Chord of Christianity," for it alone makes that religion reasonable and logical in the light of advancing science and knowledge, and brings it back to what Jesus taught.

ALTRUISTIC TEACHINGS OF MASONRY RELIGIOUS

Scientists today do not care what you believe. "What are the facts?" is now the cry. About sixty-five per cent. of the people of the United States do not belong to any church or organized religion. This large proportion of our population should not be allowed to drift away from all religion, and it is to them I address my remarks, for a large number of these non-members of churches find that their religious impulses are only fed by the tender, altruistic teachings of Masonry, which inculcates a belief in the One God and the immortality of the soul. To these I have endeavored to give a fitting concept of the dignity of that soul whose immortality our ritual claims to be a fact.

In closing, the writer would like, as one who believes in using the reason with which the Divine Intelligence has endowed him, to quote a celebrated poet, Wordsworth, who gives a very clear presentation of the subject in the following lines:

Our birth is but a sleep and a forgetting;
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar.
 Not in entire forgetfulness
 And not in utter nakedness,

But *trailing clouds of glory* do we come
 From God who is our home.
 Heaven lies about us in our infancy:
 Shades of the prison house begin to close
 Upon the growing boy;
 But he beholds the light and whence it flows
 He sees it in his joy.
 The youth who daily farther *from the East*
 Must travel, still is nature's priest.
 And by the vision splendid
 Is on his way attended.
 At length the man perceives it die away
 And fade into the light of common day.

SOME MYSTERIES OF CONSCIOUSNESS

L. L. WRIGHT

IT sometimes seems almost as if Nature had a sense of fun. Knowing how ignorant of ourselves we really are, does she not appear to enjoy, now and then, putting across a little joke on her self-complacent children? Consider some of the absurd or infuriating things that happen to all of us, of which the following is an example:

I was awakened at five o'clock one bitterly cold winter morning by the realization that I had something to do that must be attended to at once. I had only just succeeded in opening the far corner of my left eye, nevertheless I bounced out of bed and put through the polar expedition of dressing in a record ten minutes. And then—well, what was that duty anyway? Pity me, Compassionate Reader, for I hadn't the vaguest idea! There I stood, all dressed up and nowhere to go!

It reminds me of Mark Twain's story about his cat. Mr. Clemens had been intensively investigating one of the popular forms of 'mental science' and was interested in the teaching as to the non-existence of pain. One day someone accidentally stepped on the cat's tail and poor pussy released a blood-curdling protest. Mark Twain saw the incident and said to himself, "Now I wonder what *was* the matter with that cat?"

The mention of Mark Twain suggests another of the mysteries of consciousness, an incident which he describes somewhere, in his autobiography I believe. One summer morning he was sitting on the porch of his home in the country when a shabby man walked up to the front door and rang the bell. It was then that the amazing

thing happened. Right before his eyes the man vanished! Mark Twain sprang to his feet. "Ye gods!" he thought, "I've seen a ghost! I'm going right in and send a report of it to the Society for Psychical Research." He went into the house by a side door, crossed the front hall to his study — and there sat the man, a messenger waiting for the answer to the note he had delivered.

Mark Twain explained the incident as what he called, if my recollection is accurate, a "lapse of consciousness" during just the moment in which the front door opened to admit the man with the note. When he 'came to' of course the man was not there. It is an interesting explanation and decidedly more to the good than the ghost-business. For doubtless we all have these lapses, long or short as the case may be, from the extended 'brown study' to the moment of absent-mindedness when we start gaily down-town with the modish hat wrong side to. And at the moment of discovery, generally through the sly or horrified gaze of the passer-by, we are sure to be rewarded by a glimpse into emotional depths in ourselves which are both new and exhilarating.

We can also learn much from our friends in this sort of candid investigation. Someone I know had a curiously satisfactory experience. One night the temperature made a record drop at about 2 a. m. and he woke up to find himself lapped among the icebergs. He lay there for quite a while, too drowsy to force himself to forsake the tiny island of warmth at the small of his back for the arctic zone outside the bedclothes. Finally he managed to pull up the heavy quilt which always hung at the foot of his bed; and he says the sense of flooding warmth which wafted him back to rosy dream-land he will never forget — and *why?* Because when he woke up in the morning the quilt was still hanging over the foot of the bed!

Then there is an excellent cure for wakefulness, which will work if you are clever about it and don't let your right hand know what your left is doing. Just — casually — leave the back door unlocked when you go to bed. Then, as soon as you are comfortable try to make yourself get up, especially if the night is chilly, and paddle down through the cold house to lock it. Nine times out of ten you will fall asleep as quickly as a baby.

There are other ways of applying these discoveries of the quirks of consciousness. Years ago, when I was young enough to know better, I decided that I would 'be an author.' So every morning at exactly 8:30 I sat down at the desk and fiercely applied my squirming mentality to the selected theme. Presto! I saw a pile of ironing or a heap of stockings to be darned that were crying for help, and

the temptation to rise and 'get it done' was irresistible. It was the same every time I sat down to write. Before a week had passed I had my wardrobe and other personal gadgets in the pink of condition, and all owing to the intensive effort to make my mind work in my way instead of its own. If this isn't a clear case of the mystery of the 'behaviorism' of consciousness, what is it?

This last experience suggests two different psychological reactions, and you can take your choice. Pick out the duty which irks you most, concentrate your mind upon it, and while you are trying to get it done you can have all the little hangover tasks that have been worrying you cleaned right off the slate. Or — to return to sanity — brush aside everything but the matter in hand and get it done in top-hole fashion, and so accomplish your daily stint in self-directed evolution.

THE UNIVERSAL MYSTERY-LANGUAGE AND ITS INTERPRETATION

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

X — THE ARK

NOAH'S Ark and the Ark of the Covenant will at once occur to the mind of those who have read their Bible: different things, yet akin and almost identical in symbolism. Both were sacred vessels, and in that definition we may find the key to their identity. But those who think it necessary to believe that the Bible is unique will be disconcerted if they chance to discover that the story of a deluge and an ark is world-wide, being found in the mythologies and religions of every people from China to Peru and from the Arctic Circle to the islands of Polynesia; so that it is necessary to go back very far indeed into antiquity to find the common source whence all these diverse peoples derived a story so uniform in all its essential features as is this universal deluge myth. In all these stories a people grown old in wickedness is destroyed by a flood; an ark is built, whereon are saved a select few, who land after the waters have subsided and form the origin of a new race.

The ancient history of our earth is written in indelible characters on the rocks that compose its crust, so that the humble geologist with his pick can read it. The stratigraphical record tells of periodic cataclysms which have overwhelmed large continental areas; of the

rising and sinking of the land; of the pouring forth and drying up of waters; of widespread havoc wrought by the belching of subterranean fires. The searching eye of the astronomer learns to read the same record in the heavens, and to connect the story of vast cyclic displacements of the earth's axis with the tale of the geologic cataclysms. The past records itself automatically in books that he who runs may read; but it also records itself indelibly in the astral light, where it can be read by Seers as other men read the printed book or the Braille script, according to the extent of their visual capabilities. Hence Nature's picture book tallies with the Secret Doctrine, that traditional record of cosmic evolution and the drama of man, preserved in the myths and allegories and symbol language of the world's faiths.

We have said that a symbol condenses a world of meaning in small compass; so that, if several different interpretations are given to the same symbol, there is no contradiction but only amplification. We shall give several meanings to the Ark symbol. It refers to deluges in general, and the passing of old races and the birth of new ones; it refers in particular to the last great flood, when the Fourth-Race continent of Atlantis sank and the first sub-races of the Fifth Race took their rise, in new lands, from the saved remnants of the old race. Thus far we have geophysical applications of the symbol. But the Ark in its widest significance means the Womb of Nature, the Great Mother, the World-Soul, the container of all that is. This great feminine potency stands at the head of every theogony, as its masculine counterpart, the Sun or Circle, is the All-Father, the active creative principle. But in using these terms we have to be careful not to give them a literal sense according to their analogies on the lowest planes of physical generation. For the Ark was Isis, Moon, Venus, Diana, chaste emblems of eternal bounty, and in the seven principles of man would be Buddhi. We have said something of this in the article on Sun and Moon (July number).

Prescott tells of the surprise of the Jesuit missionaries on finding that the Peruvians already had the Flood story; and in Daniel Brinton's *Myths of the New World* we find a large number of versions of the Flood story among Indians of North, Central, and South America; it is among the ancient Scandinavians in the north and Polynesians in the south; in India, China, Africa. What theory can explain such universal diffusion, such uniformity in particulars? Only the theory of a common tradition, very ancient, reaching back to times when peoples now scattered were one; when there was a universal body of knowledge — the Secret Doctrine. In Greek

mythology we have the story of Deucalion and Pyrrha, which tells how Zeus determined to destroy the world on account of its wickedness, and these two were saved on account of their piety; and how they reseeded the earth by throwing behind them stones which became men and women. Refugees from sinking Atlantis settled in various places, bringing with them traditions of the great cataclysm.

But, as said, the Ark symbol refers to more than geological cataclysms; for it signifies a sacred vessel which preserves the seed of a new growth after the destruction of the old. There are many tales of infants being consigned to vessels and set afloat on the waters, whence they are rescued to become the founders of new races; the story of the infant Moses is a case in point. The Ark is the symbol of the womb of nature, represented by the crescent of the moon, by the Solar Boat of Egypt, the horns on the head of various female deities. The Spirit of God broods over the face of the deep; the seeds of life are scattered in the great receptacle of primordial matter. The Hebrew Ark of the Covenant signified the same idea, for it was the sacred vessel of Deity; but in later times this original sublime meaning became corrupted into anthropomorphic conceptions.

THEOSOPHY AND CHRISTIANITY

H. A. FUSSELL, D. LITT.

VI (continued)*

IN studying early Christianity and its developments, and the gradual crystallization of beliefs, which were at first more or less fluidic, into rigid and authoritative dogmas to be believed under threat of eternal damnation, we must remember that all these transformations and, as we Theosophists believe, perversions of ancient truths, took place in a period of general decline, which had begun centuries before the Christian era. All the rival systems with which Christianity had to contend were degenerate, and had lost their power to guide and regenerate. Christianity alone was young and vigorous.

When Christianity appeared, the Roman Empire had about attained its utmost extent and the zenith of its power. There was peace throughout the Empire, the *Pax Romana*, that is, peace within

*This article was inadvertently omitted.

the whole extent of the countries which Rome had conquered and which it governed, a peace guaranteed by the power of the Roman cohorts, which occupied all strategic points.

Before long, however, symptoms of decay appeared, partly the results of maladministration and spoliation, for Rome drained the life-blood from its provinces. No wonder that parts of the Empire suffered from depopulation in the Augustinian period. The attacks of the barbarians became more persistent; Rome was unable to withstand them any more; province after province was wrested from its rule, and its finances ruined, with the result that the Western Empire, and a large part of the Eastern Empire as well, speedily became the theater of civic and moral chaos. Amid the destructive forces at work the only institution which stood erect, defying them, sometimes even turning them into good, was the Church.

Professor McGiffert, summing up the situation, says:

Christianity won its victory because it had in it more of the elements of power and permanence, combined a greater variety of attractive features, and satisfied a greater variety of needs than any other system . . . its victory in the Roman Empire was fairly earned by sheer superiority.

Though opinions differ as to this statement, it is the fact that Papal Rome had become the heir and the continuator of the glories and prestige both of Imperial and of Republican Rome, and was the one and only representative of law and order in the general breakdown of the civil and cultural and religious elements in the old order of things. It gave the new nations which were springing up on the ruins of the Empire such refinement and culture and learning as it had preserved, in addition to the type of religion it possessed.

In estimating the permanent worth of Christianity, however, we must remember that it does not exist alone in books and formulated statements by learned theologians. As an ethical system it has lived mainly in the hearts of the more trusting men and women, those who love and help others, who think nobly and live unselfishly, striving to be like the Teacher whom they revere. Such people do not trouble their heads much about doctrines or dogmas; they are too intent on their efforts to do what is to them vastly more important, i. e., living the life, following the Way of the Master. This type of Christian is perhaps more common than is believed.

There is more occult teaching in the Bible than is generally supposed, and this is seen as soon as the key furnished by Theosophy is applied to it. One reason why the intelligent and sincere Christian fails to find Theosophy in the Bible, and can be so easily persuaded

that Spiritual teaching and Theosophical teaching are opposed, is because the Bible is very inadequately translated. It does not indicate the distinctions between the human Principles that are made in the Greek and in the Hebrew. In the Greek of the Epistles the difference between the *noëtic* and the *psychic* elements of the mind is clearly made; in English the different words used are translated sometimes by 'soul,' sometimes by 'spirit,' and the resulting confusion is hopeless. The distinction made in the Hebrew between *nephesh*, the animal soul, and *ruach*, the spiritual soul, is likewise ignored; as is also the distinction between the *Elôhim* and *Jehovah*, both these words being rendered indifferently in English by *God*, *Lord*, or *Lord God*. Thus the meaning, and with it the Theosophical implications, are lost, and this is one of the many erroneous conceptions of the real nature of man, and also of the divine beings which infill the universe and are its builders and the builders of our minds and bodies.

Some fragments of the ancient teachings on these matters were, nevertheless, preserved unwittingly by the Church, and these were studied in the monasteries and caused the awakening, if we may call it so, of the more mystically inclined of the Christians themselves.

About the middle of the ninth century the teachings of Dionysius the Areopagite were translated into Latin, the learned language of the whole of the Middle Ages, by Scotus Erigena, who gave them a pantheistic coloring and thus incurred the suspicion of the ecclesiastical authorities. According to Thomas Whittaker, "Scotus Erigena may be considered as a belated Neo-Platonist and the first of the Scholastics." Towards the end of the twelfth century new Aristotelian and Platonic writings were brought to the knowledge of Christendom by Arab scholars, who wrote commentaries upon them. They also taught Europe something about Sûfi or Persian mysticism, which has so much in common with Theosophy. So the mental horizon was gradually widening and extending far beyond the limits imposed by the Church.

The capture of Constantinople by the Turks in 1453 caused many learned Greeks to flee to the different countries of Europe, especially Italy, where they were welcomed and fêted; and they brought with them many precious manuscripts and books which were speedily translated into Latin. All men with any pretensions to education in those days knew and spoke Latin, often very elegant Latin. To show the eagerness with which these works of ancient lore were received and studied, let me quote the following from a letter by Erasmus, then a young man, to a friend and patron: "I have been giving my whole mind to the study of Greek, and as soon as I get money I shall

buy books, and then clothes." Many a poor student starved himself in order to buy books, so intense was the desire for the New Learning, as it was called. As usual the suspicions of the Church, always hunting down heresy, were aroused, and all who read or spoke Greek were regarded by many fanatical monks as already on the highroad to eternal damnation. Erasmus and his followers, who called themselves 'Humanists,' a term not to be confused with the philosophy which today goes under the name of 'Humanism,' sought to bring about a reform *within the Church itself*. They had no desire to break with Catholicism, as Luther did later, but wanted to purify it of its abuses, which were mostly administrative — though some were doctrinal, as for instance, the doctrine and sale of indulgences. They were not successful. The Reformation and the wars it led to was the result.

The Renaissance period was then in full flower, and we have the strange spectacle of the highest ecclesiastics, Cardinals, and even Popes, patronizing learning, and themselves learned and sceptical in religious matters — this, be it noted, at the very time when Luther was fulminating against the Church and instigating what came to be known as the Protestant Reformation, but which the Catholics to this day call a violent and unjustifiable Revolution. Somewhat later Giordano Bruno (1550-1600), who drew most of his inspiration from Neo-Platonism, was burned to death at the stake by the Inquisition, and what is known as the Counter-Reformation, engineered mainly by the Jesuits and the Dominicans, but especially by the former, was carried out, and many Protestant countries were reconquered by terrible and destructive wars entered into by Papal Rome.

Going back a few centuries to the times of Arabian Learning, when the Saracens overran Africa, Spain, and Sicily, it is worthy of note that the Caliph Aziz-Billah founded the great Mohammedan University of Cairo, where science was freely taught and open to all, almost in the same year as that in which a monk, Gerbert by name, was accused of sorcery, because he knew the elements of geometry. At a period when the Church healed by miracles, and excommunicated students of anatomy and medicine, patients were scientifically treated by properly qualified physicians and surgeons in the hospitals of Bagdad, while the rich citizens of Europe consulted Arab physicians, at great expense, and so incurred the displeasure of the Church. Other instances of the benighted methods in vogue in Christendom might be mentioned, the while in Spain and Egypt and in other countries under Moslem rule, science and philosophy of a high order flourished and were encouraged.

The conquest of Granada in 1491, when the Moors were finally

driven from Spain, marked the closing of the cycle of Moslem culture in Europe, but in the very next year, with the discovery of the New World by Columbus, a new cycle of awakening was opening. The people of Europe now began to feel that they "were living in an age of progress and change and to expect great events to happen in their time."

THEOSOPHY CAN EXPLAIN

BROTHERHOOD is a fact in Nature. To demonstrate this fact is the principal aim of Theosophy. The aim is to show brotherhood to be, not simply a sentiment, not even a mere ideal, but a practical workable reality. To this someone may object, "But how can it be a reality when it simply doesn't exist? Show me anywhere a real brotherhood!" Theosophy explains: It is because brotherhood is not recognised as a reality, existing as a basic law and always and everywhere, that there is so much suffering. We are not many but ONE. Like the fingers of one hand, like the hand to the body — so does each small human organism reach back into the Great Organism called the Universe. In that Divine Life we have our spiritual roots. In it we "live and move and have our being."

There is only one real cause of suffering — human selfishness. Selfishness antagonizes this law of organic unity — therefore harmony. Ethical laws are laws of harmony which spring from this inherent Unity. They are as real as the laws of electricity and gravitation. Just because we are all actually living tissue in this brotherhood of flesh and heart and spirit every selfish action is like a knife-thrust into the social fabric. One man's selfishness injures all. Can a man cut off his arm without suffering all over? Cannot the tiny pin-prick you hardly notice result in death? Because we are all parts of one organism we cannot injure others without having to suffer like consequences in our own souls and bodies. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." If we do not reap that harvest in one life then we must meet it in some later life on earth. For that is how we learn. Not in heaven. Not in hell. We pay our debts here where we made them.

The Theosophical Society was founded in New York in 1875 as "a nucleus of Universal Brotherhood." It was to be only a nucleus. Its founders realized that the world is so afflicted with ignorance and selfishness that little more than a beginning could be made. A kindred object in Theosophy is to explain man to himself. Ignorance

is the breeding ground of selfishness. If we understood what we are doing to ourselves and others when we injure them, we would think twice before acting. We do not suspect that in allowing war, crime, and injustice we cannot shift all the results onto the next generation. We fasten some of them upon ourselves. For nations living now will have to be reborn on earth as other races to work out the consequences of present mistakes and indifference.

These are three of the spiritual Laws of Life — Brotherhood, Karman, Reincarnation. Understanding them includes many deep and fascinating teachings which can be found in advanced Theosophical literature. Theosophy offers them as well worth investigation and study.

— L. L. W.

"PICTURES ON THE SCREEN OF TIME"

A Brief Outline of the History of the Theosophical Society

ELISABETH WHITNEY

The New Cycle in the West — Part I

1891 — 1898

THE LINKED-WORK OF THE LEADERS

1891
May 8 **A**T the close of the H. P. B. cycle, America becomes the stage-setting for the opening scenes of the 'New Cycle in the West,' when the Theosophical Society at sixteen years of age begins in the land of its birth, preparation for the coming century in fulfilling the legacy of H. P. B., as outlined in her *Letters to the American Conventions*, 1888-1891.

So closely linked is the work of W. Q. Judge with H. P. Blavatsky that to mention his name, is like hyphenating it with hers, "H. P. B.-W. Q. J.," from the years 1874 to 1891. Of his first meeting with her, when he was a young man twenty-three years of age, he tells us:

In 1874 in the city of New York, I first met H. P. B. in this life. By her request the call was made in her rooms in Irving Place. . . . She looked at me in recognition at that first hour, and never since has that look changed. . . . It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages.

Reference: *In Memory of H. P. B. by Some of her Pupils*, p. 65.

From 1875-8 we see Mr. Judge helping his teacher with the formation of The Theosophical Society and the writing of *Isis Unveiled*. The beginning of the work in India causes a short period of obscurity in America. In 1883, we see the brilliant success in India reflecting back to America in the re-organizing of the original society, with the new title of the Aryan Theosophical Society of New York under William Q. Judge.

In 1884 we find him in Europe with H. P. Blavatsky, and in India in 1885. On his return to America, he establishes *The Path* in April, 1886, "a magazine devoted to The Brotherhood of Humanity, Theosophy in America, and the study of Occult Science, Philosophy, and Aryan Literature."

TEN YEARS ON THE PATH, 1886 — 1896

1886 The ten volumes of *The Path* might almost be called a bio-
 April graphy of William Q. Judge. We see the amazing genius of the man, as Organizer, Historian, Artist, Mystic, Occultist, Philosopher, Teacher, Philanthropist, Editor, Contributor, Lecturer, Guide, and Friend of all creatures. We note his remarkable characteristics of continuity, consistency, steadfastness, sincerity, devotion to duty, self-sacrifice, indefatigable energy. We are impressed by his manifold ability in assuming various *nom-de-plumes*. In Volume I, page 4, he appears as the mystic, 'Hadji Erinn,' following an inner pathway revealed by the symbol on the cover of the magazine. Opening to the first page, we see the word AUM as the heading of the verse from the age-old Gâyatrî that leads to the heart of the Universe.

A U M

Unveil, O Thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth, and know our whole duty.

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit.—*Yajur Veda*

Consistently throughout ten years, the same method is followed of treating each issue of the magazine as a text with AUM at the head and OM at the close. We are told on page 5:

... Manu, in his laws, ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

After further exposition of the Word, we read on page 7:

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed upon the cover of this magazine and at the head of the text.

This symbol has been carried forward fifty years into the work at Point Loma, as witness on the opening page of the present issue of THE THEOSOPHICAL FORUM.

AMERICA LINKED WITH INDIA

1886 In order to introduce the unfamiliar Eastern thought to Western members, W. Q. J. leads us step by step into the pathway of Aryan Esotericism by the A B C method of short quotations; and glimpses of the Devanâgarî text and Sanskrit language, and simple interpretations of the Vedas, Kabbala, and Upanishads, so that in the first pages of Volume I, we are able to pick up the thread from H. P. B.'s revival of the Oriental Renaissance to carry Eastern teachings into the Western World. H. P. B. calls his *Path* "A teacher and power," and says, "W. Q. J. is the *Antaskarana* [bridge] between the two *Manas*[es] the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge." Mr. Judge himself tells us that the idea of starting *The Path*

came from minds greater than ours, and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.—*The Path*, II, 358

THEOSOPHICAL ACTIVITIES — MIRROR OF THE MOVEMENT

In 1886, Mr. Judge organized a "Department of Activities" in *The Path*. The name was changed in 1891 to "Mirror of the Movement." These titles have carried historic data, not only through ten years of *The Path*, 1886 — 1896, but throughout the magazine records of the Point Loma work, and form an accurate source of the history of the T. S.

1886 In the first volume of *The Path* we find interesting items April about the activities of the earliest Branches (recorded on pages 30-2).

THE ROCHESTER BRANCH.—This is the elder brother in America. It was formed in 1882. . . . The coincidence is rather curious between the first Theosophical Branch starting in Rochester and the first sounding there so many years ago of the spiritualistic rappings. . . . Here was started the first distinctively American Theosophical paper. It is called *The Occult Word* and appears monthly. . . .

THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK.—This Branch was formed [in 1883] with the idea of cementing together the New York members taken into the Parent Society while Col. Olcott and Madame Blavatsky were here. . . . The Branch is actively engaged in spreading Theosophical literature and now has requests for books from all parts of the U. S.

Other items follow, concerning the Pioneer Theosophical Society of St. Louis, Chicago, Malden (Mass.), Boston, and Cincinnati, and the American Board of Control, under whose jurisdiction the general and routine work of the Society in America was conducted. The history of this is recorded in Volume I, pages 32, 63, 127, 158, 318.

The following important item appears on p. 95:

IRELAND.—A charter for a Branch of the Society in Dublin was issued in April [1886]. This is the first Irish charter and it marks an era in the history of the Society as well as of Ireland. The month of April is an important one for the green Isle in several ways, and this charter must bear a date of some significance.

Furthermore, Ireland's real name signifies, "the Isle of Destiny," . . . Perhaps now some great exponent of Theosophy will arise in that island, and the new Branch become a power for good amongst us. The name selected is, *The Dublin Lodge of the Theosophical Society*.

1886 The American Section Theosophical Society was organized
October in October, with William Q. Judge as General Secretary.

In the Report of the Convention of 1888, at Chicago, Mr. Judge gives an epitome of the events from the founding of the Society in 1875 in New York to the year 1888.

ACTIVITIES ON THE PATH 1888 — 1889

1888 Vol. III (April 1888 to March 1889) opens with an editorial
April keynote stating the definite object in view

. . . to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. . . . We aspire to fulfill the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

April 22 First National Convention, held in Chicago. (*The Path*, III, 66-71, and the *Convention Report for 1888*.) H. P. B. sends a letter to W. Q. J. to be read to the Delegates. She states that it is to W. Q. J. chiefly if not entirely that the Theosophical

Society owes its existence in 1888. In regard to the rapid increase of Branches, she says:

It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organization. The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

September Mr. Judge visits Mme. Blavatsky in London, and assists in writing the Rules for the *Esoteric Section*. Announcement of the founding of the E. S. is given on p. 263, and p. 300. On December 14, H. P. B. appoints W. Q. J. as her agent in the United States as Head of the Esoteric Section.

On page 27, we read:

Interest in Theosophic studies not only continues all over the United States, but grows with such rapidity as to surprise those who are not in the secret of the great strength and wide effect of the influence that is behind the movement.

Among the new Branches, we note "In SAN DIEGO, California, the *Point Loma Lodge T. S.* will organize this month (April, 1888), under charter just issued." The future center at Point Loma not being established at this time, it is rather surprising that the name should have been chosen for the beginning of the work in the city!

"A PLEA FOR THE CHILDREN": In 1888, several articles appear with suggestions to start work for children. Among the *Activities* on page 235, we read:

In Boston the project of starting a Theosophical Sunday School has been mooted. It ought to be carried forward. . . . Wake up, Theosophists! Why cannot one member with a home devote his parlor Sunday morning or *afternoon*, and other members bring their children and teach them Reincarnation and Karma, making the hour agreeable with music and with amusing and instructive conversation. . . .

Another note on this same page 235: "CALIFORNIA.—This coast will one day be a powerful Theosophical centre. The Branches are active." Again, p. 259: "The Pacific Coast is showing activity. Visits between Branches are proposed." It is enlivening to watch the coming of the West Coast into the limelight; first, sentences flash out like the above, then come paragraphs, and finally we see every month in "Mirror of the Movement," an entire page and more with the heading "Pacific Coast Items." These "Items" tell us of the Sunday School classes for children; the inauguration of work

in the Prisons; forming new Branches; establishing a Lecture Bureau; holding of *ad interim* conventions, as well as the annual conventions; and the establishing of a permanent Headquarters at San Francisco, in line with those at New York, Boston, and Chicago.

1889 Vol. IV, *The Path* (April 1889 to March 1890) opens with an April editorial from which the following Keynote is taken:

Individual effort may, indeed, seem insignificant, but if the society works as one man for the elevation of the whole human race, then every worker becomes in truth the whole society, heir to its hard-earned laurels, and to its filial triumphs; for such is the law of harmony under the reign of Universal Brotherhood.

Among the many activities for practical work inaugurated by W. Q. J. we find *The Forum* beginning in 1889, and continuing into the present era. In 1889, he organizes the Tract Mailing Scheme which is copied by Europe and India. We find H. P. B. commending it in her Third Letter to the American Convention. She says:

The Tract Mailing Scheme is receiving increased support. . . . The Pacific Branches have set the example of undertaking this task as Branch work in a systematic and organized manner, and the elevation, the earnestness of the workers there deserve much praise.

This form of propaganda was set going by a suggestion from Mr. Judge under the heading of "To Theosophists Willing to Work." It was an appeal to carry the teachings of Theosophy direct to every town, village and hamlet in the land. It illustrates his persuasive method of keeping the interest of the members actively at work, as month by month he reports the number of Tracts sent out. The first leaflet 'An Epitome of Theosophy' has been retained as a standard publication to the present time.

ORIENTAL DEPARTMENT

A new department was organized by W. Q. J. in December 1890. Marked co-operation was shown between the sections in response to "An Appeal addressed to the Fellows of the Indian Section"—an eight-page pamphlet — by Mr. Judge, urging the study and investigation of ancient religions and sciences. This was endorsed by H. P. B. stating in her own words that the department

shall have for its special work the sending out through the Indian Headquarters in conjunction with those in Europe and America, translations from the various Hindi, Sanskrit, Tamil, and other works on religion, philosophy, and Occultism hitherto unpublished, as well as other matter, to the end that the members of the Society in the Occident may thereby be aided and encouraged, and a stronger

feeling of solidarity be established between the East and the West: and I strongly urge upon our Indian and other Eastern brethren the immediate carrying out of this project by all available and proper means.

In her message to the American Convention, 1891, H. P. B. tells us how this work is being carried out:

. . . many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T. S. to draw together the East and West, so that each may supply the qualities lacking in the other . . . this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

ORIENTAL DEPARTMENT PAPERS. January First, 1891, marks an era in the Theosophical Society with the appearance of the first number of the *Oriental Department Papers*. This was reprinted almost in full by the *New York Daily Tribune*. The interesting series of these papers are available today in bound volumes at the Theosophical University Library (Point Loma). With unceasing activity, Mr. Judge carried out this line of work, holding to H. P. B.'s plan laid down for her at the beginning by her Teachers, to bring to the attention of the West the great esoteric truths contained in the old books and thought of India.

April 5, 1893. In a letter to the Brahmins of India, Mr. Judge says he is not a member of any religious body but,

. . . if I am anything I am a follower of and a believer in the *Vedas*; I have therefore a peculiarly deep interest in the philosophic and religious literature of the Indian Aryans, am in strong sympathy with its convictions and spiritual quality, and have in all ways, but especially for the last seven years in my magazine *The Path*, labored constantly to bring its treasures to the attention of students in this Western World.

Reference: *The Path*, Vol. VIII, p. 53.

As contributor to *The Path*, the varied talents of Mr. Judge are seen in the *nom-de-plumes* he used in the early years, when at times, his pen was practically the only one to supply articles. As 'Hadji Erinn' we meet him in the first volume, and he reappears under the same pseudonym many times in the course of the years. As 'William Brehon' (Brehon is the Celtic word for 'Judge'), he becomes a life-long friend in the series of Commentaries on the *Bhagavad-Gîtâ* running through several volumes of *The Path*. 'Bryan Kinnavan' passes down into history as a teller of tales, some fourteen of them of intense interest. 'Rodriguez Undiano' and 'Eusebio Urban' become our friends, with many others. Under the initial 'Z', a series with the title "Letters That Have Helped Me," begins a correspon-

dence in December 1888, with 'Jasper Niemand' (Mrs. Campbell Ver-Planck), at H. P. B.'s request.

Reference: *The Path*, Vol. IX, p. 16.

The series of Letters was published in book-form in 1891. On page 29, we read: "The whole phantasmagoria is only a picture thrown up against the Screen of Time by the magic power of Prakriti (Nature)." The Screen of Time, is used later as a title in several articles by 'Jasper Niemand,' and in February, 1896, Mr. Judge himself adopted it as a permanent heading for the editorial page in *The Path*, and it was carried forward into the Point Loma Cycle. As a tribute to the unbroken continuity of Mr. Judge's work, the title is revived in this present brief outline, "Pictures on the Screen of Time," linking the W. Q. J. Cycle with the present one.

(To be continued)

[In THE FORUM for October, 1936, page 297, the last paragraph states that "it was W. Q. Judge who himself wrote the original draft of the manuscript at H. P. B.'s request. . . ." After the word 'manuscript' the phrase "of certain Rules for the Esoteric Section" should be inserted. — Eds.]

WAVE-LENGTH MYSTERIES

ILA MILLER

IS it not remarkable that radios of today can 'select' from out the atmosphere the voices and the music that are most desirable to the individuals turning the little dials? With so many programs being given all over the world at the same hour and moment, there is a question that is apt to arise in the minds of both the unlearned and the wise: What is it that enables a mechanism of any kind to discriminate against the atmospheric chaos and select certain sounds which thereby remain intact and unmolested by other sounds? The unlearned man would ask from a simple desire to understand something of the mechanics. We, of a little learning, glibly answer the question thus: it is possible to select because the programs broadcast at the same time are not on the same wave-length. A simple answer, and quite honestly given with conviction. But the wise man has learned that words are merely symbols. He might ask the same question while his mind is speculating upon further possibilities, and to him, 'wave-length' and 'tuning in' are terms that imply something far more significant than the meaning ordinarily attributed to them.

He knows that every point in space is a consciousness-center, and that where there is force and energy, there is LIFE and INTELLIGENCE. He knows too, that vibration is the rhythmic activity of living entities acting and reacting upon each other in response to a definite force which has preceded it. As the vibration recedes from our sight or hearing, we say that it becomes weaker and weaker until it is completely absorbed. But the wise man would ask, 'absorbed in what'? And we would be compelled to answer, 'in the universal atmosphere.' Then the wise man would smile and turn a kindly ear to our floundering speculations.

We have heard that radio engineers are working on a mechanism that is expected to 'tune in' on waves that were sent out in ages past, *and that they will soon perfect it to a certain degree.* Having learned that our blunt refutations of the possibilities of such 'miracles' may often be used as the very basis of proof that the possibility exists, we hesitate to answer with conviction. There is hope for the man of a little learning if he realizes the folly of his ways in time and adopts the simple rôle of a good listener with an open mind and an eager intellect.

It seems that as long as there is such a thing as 'selection' with regard to radios, it may not be impossible that through the process of growth and natural development, more and more revelations may appear to us. Man in his complexity is both a broadcasting and a receiving mechanism. Every thought and emotion has a certain wave-length which becomes a vital thing that has its life in the universal atmosphere.

The more we realize that LIFE is eternal and that there is no 'dead' matter in the universe, the more will nature reveal her secrets to us. It is not enough to mechanically repeat that this is true, and in the next breath state that atmospheric resistance kills out vibration. The truth is that the lives making up the atmosphere carry the impressions on and on by their own activities. Once a thing is set in motion it is apt to reach that 'furthest star' and even there, to find renewed impetus to live and grow. A thought becomes a living entity, composed of smaller vibrating lives, the aggregate of which has its own 'key tone' or dominant quality. This key tone may be modified and apparently killed out by coalescing the vibrations of a so-called evil thought with strong vibrations of the opposite quality. But the apparent cessation of a vibration is probably due to our limited perspective regarding nature's cyclic repetitious operation.

As the secrets revealed to us depend upon our receptivity and degree of understanding, our thought-life is the important factor in

the problem of 'selection.' We tune in constantly, at certain wavelengths, on the universal flow, and we in turn broadcast, whether we are aware of it or not. Think of the marvelous opportunity that is afforded the radio-performer — the unlimited power that lies in his domain. He is entrusted not only with the power of all thinking individuals, that of impregnating the subtle atmosphere with his thought-waves, but also with the privilege of audibly objectifying those thoughts, the influence of which is an unknown quantity. The human beings — the streams of consciousness tuning in, crossing, and interblending with the waves sent out by the one broadcasting — are affected by both that objectified force and by the thoughts preceding it. The responsibility of the broadcaster is a great one. His words may contain inspirational value, but if his consciousness is not centered in the highest part of his Self, the greater part of his opportunity is lost. There is power in the spoken word, but it must be directed and vitalized by thought. The atmosphere is full, but there is room for illimitable constructive and uplifting forces, for the 'Fulness' is like the 'Void.' It is no mere container.

There have been those who have developed a super-selective faculty. The Great Teachers were outstanding examples. It was because of this, combined with pure motives, that nature's mysteries were revealed to them. They needed no instruments to hear the voice of divine wisdom. They themselves were the instruments through which humanity may hear today by touching the magic dial of its own inner being.

The wise man smiles again. He thinks there is hope for us, and seeing that we have had our say, he sums up the issue in a few words: "Yes, when man is able to forget his personal self and make of himself an instrument for the good of humanity, mysteries unfold before him. Then, if his self-mastery is complete enough, mechanics, the laws of motion, hidden operations of nature, are all open to him. Marvelous inventions may be placed at his feet, but he does not need them. He has already 'tuned in.'"

DO THE MAHATMAS EXIST?

THE attention of the reader is called to the article in the October THEOSOPHICAL FORUM, "Who Wrote the Mahatma Letters?" by C. J. Ryan; also to the two articles by H. N. Stokes in *The O. E. Library Critic*, "Demolishing The Mahatmas" (June-July) and "Did H. P. Blavatsky Write These Mahatma Letters?" (Aug.-Sept.); and

to a pamphlet just published by Irene Bastow Hudson (Victoria, B. C.), "Who Wrote the Mahatma Letters?" Answered." These are in defense of H. P. Blavatsky against recently published charges that the Mahatmas do not exist, and should be read by all who wish to know the facts.

THEOSOPHICAL NEWS AND NOTES

Triennial Convention of the Theosophical Society. American Section

THE memorable days of August 29th and 30th drew to San Francisco, California, members and delegates from along 1300 miles of Pacific Coast to attend the second Triennial Convention of the American Section since 1929. It was a heart-warming occasion, this meeting of new and old companions in Theosophical work — a forming of new ties for some, a reunion and re-cementing of old friendships for many. There were members from Seattle and from Bellingham, Washington; from Elgin and from Portland, Oregon; from San Jose, Los Angeles, San Diego, and Point Loma, California; and of course a fine representation from all the lodges of the Bay area: San Francisco, Oakland, Berkeley, and Petaluma — a splendid delegation not only in numbers but in the Theosophical enthusiasm and sincerity which each member brought and which permeated the Convention sessions.

It is not easy to report Conventions, because after all it is not so much the actual work accomplished in the discussions, helpful as these certainly are, that leaves a lasting impression. It is the undercurrents that survive everything else. When such are outstandingly harmonious, when there is a radiation of genuine brotherly feeling, a sense of spiritual unity that supersedes all else, then one exclaims: the Convention was a splendid success! Thus it was at San Francisco in these late August days, just as it was in London in early June this year, and in Cardiff a year ago in August; and today in this western part of the world there will be some 150 or so who will testify to the truth of that statement, for all who attended returned to their lodges, their study-groups, their homes, with a portion of that which was engendered at the Convention, and which could only be born through a laya-center formed of an aggregate of aspiring hearts and intellects devoted to the interests of humanity, eager to discuss Theosophical problems, to share what had been found helpful, while anxious to learn ways and means and methods and solutions which their co-workers had to offer.

Yet the business was most important, and the deliberations of the Convention should be carefully studied. For this purpose it is greatly to be hoped that a complete report of the proceedings of the Convention will soon be prepared. This is at present in the hands of the San Francisco Convention Committee. Should it be found possible of accomplishment delegates who attended the Convention and all Presidents of Lodges in the American Section will receive such a report, mimeographed, and others desiring a copy may inquire directly of Mr. V. F. Estcourt of the San Francisco Lodge.

Here, as space requires brevity, it is enough to state that first of all Mr. J. Emory Clapp was unanimously re-elected by acclamation to the presidency of the Section, which position he has held since ill health caused Col. A. L. Conger to retire. Mr. Clapp's devotion to his high office, his attention to the details of his many and varied duties, and his personal interest in every individual of the Section as well as of every lodge, need no special mention here, for they are well known and recognised by all, and they have endeared him to all American Section members, many of whom for the first time had the pleasure of meeting him on his recent tour of the lodges.

Mr. John L. Toomey of York, Pa., was elected Vice-President of the Eastern District, succeeding Bro. Justin C. Gruelle, who recently, through lack of available time, had been prevented from giving what he felt was adequate attention to his vice-presidential duties. Mr. E. L. T. Schaub of Toledo, Ohio, and Mr. I. L. Harris of the International Headquarters, were re-elected respectively Regional Vice-Presidents for the Central and for the Western Districts, offices which they have filled during the past years with ability and devotion. Mr. H. A. Benedict of Lowell, Mass., was re-elected Treasurer of the Section.

Mr. Clapp in his opening address covered the purposes of the Convention and summarized the accomplishments of the last three years, pointing particularly to the success of the Inter-Theosophical Inter-Organizational Fraternization Conventions, the growth in membership in the Section, and the effective work done by the Theosophical Press Service under the capable direction of Mr. Clifton Meek of Norwalk, Conn. The following paragraph will be of particular interest.

"Since the Leader's suggestion of abolishing dues went into effect some three and one half years ago many new Lodges have been formed, and the number of fully admitted Fellows of the Theosophical Society had increased by over 54% up to the 1st of August. While this evidence of growth has not come up to your President's hopes and expectations, he can say he is not dissatisfied—he is unsatisfied, with the result. In some Lodges the growth has been much more rapid than the average, in one case increasing from a membership of 25 on January 1, 1930, to 75, its present membership. The greater part of that growth has occurred during the last two or three years. So far this year 12 members have been initiated in this particular Lodge, and 13 Associates were added during the same period. . . ."

The Message of the Leader (see opening article) was received with close attention and deeply appreciated, as well as the letter from the Secretary-General, and the following telegram, as reported in our last issue, was sent to Point Loma: "Resolved: Rising vote of thanks to our Leader and Secretary-General for inspiring messages to Convention just concluded."

The many points of business brought up and discussed may perhaps best be covered by referring readers to the pages in the FORUM for September, 1936, in which a tentative program is outlined. To this proceedings on the whole held faithfully. For the rest, the following Resolutions give some idea of the business leading to their formulation.

RESOLUTIONS

This Convention of the American Section of the Theosophical Society, Hotel Bellevue, San Francisco, on the thirtieth day of August, 1936, hereby adopts the following resolutions by a unanimous vote of the delegates present:

1. That the President of the American Section establish a bureau consisting of one or more members to take charge of the following important business: (a) Receiving and editing the best answers to common questions of inquirers with a view to developing a manual for distribution among the lodges; (b) Receiving and writing up details of successful lodge-programs, and distributing them among the lodges; (c) Receiving and compiling a list of lecture-subjects that have proven to have popular appeal at public meetings.

2. That the *Theosophical News* be adopted as the official organ of the American Section, with such modifications as may be deemed advisable to adapt it to this end, and that the President of the American Section be authorized to make such appointments as are necessary for carrying on the work.

3. That it is desirable, whenever local conditions permit, to list a lodge-member's telephone number in the directory under the name of "Theosophical Society (Point Loma)."

4. That the Chairman of the Triennial Convention Committee be instructed as follows: (a) To send a telegram to the Leader and the Secretary-General thanking them for their written messages to the Convention; (b) To communicate with the various newspaper publications in the Bay area for the purpose of thanking them for their co-operation in providing publicity for the Convention activities.

5. That a vote of thanks be tendered to the Headquarters delegates for their splendid co-operation and contributions to the Convention activities.

6. That a vote of thanks be tendered to the Triennial Convention Committee for its efficient handling of the Convention program.

The evening sessions, designed particularly for the public, took place in the large Ball Room of the Hotel. They consisted of lectures by the representatives from Point Loma, on Saturday, August 29th, La Fayette Plummer speaking on 'Occultism — Fact or Fiction?', and on the following night W. Emmett Small on 'What Death Really Is.' On each occasion much interest was shown by the two hundred and twenty people present, as was evidenced by the stream of questions that poured in on the speakers at the conclusion of the addresses.

Enough cannot be said of the painstaking and thorough work in preparation and organization by the Convention Committee under the able direction of Mr. V. F. Estcourt. It was largely because of this that the program from beginning to end ran smoothly: the machinery of the thing was in good order so that something of spiritual import — which, after all, is what should be drawn on at times of Conventions — was able to enter in.

The public Lotus-Circle demonstration was also a complete success and surprising perhaps even to those that had worked so hard in its preparation.

An item of interest was the successful way in which the round-table discussions

during meal periods were conducted. Table arrangements consisted of one long table with two still longer ones set at right angles at each end forming a nominal horseshoe shape. At these latter two diners sat on both sides, while Mr. Clapp, Mr. Estcourt, and others sat at the first mentioned table facing the whole. On these occasions discussions were on the nature of Fraternization, Club activities, Lomaland School.

A few extracts, that perforce must be brief, from others attending the Convention, will help give highlights to the imperfect picture above described:

Commander Frank Webster, to whom, by the way, the Headquarters delegation and Mr. George Simpson (of Lodge No. 1, San Diego), are indebted for the delightful auto journey to and from San Francisco, summarizes his impressions of outstanding memories of the Convention:

"The fine executive ability of Brother Estcourt, and the great amount of intelligent planning and preparation which resulted in the smooth functioning of all the activities of the Convention;

"The marvelous friendly co-operation of the Presidents of the Lodges in the Bay area: Mrs. Ellis, Mr. Estcourt, Mr. Amneus, and Mr. Fisk, and the membership of the Lodges and Groups at Oakland, San Francisco, Petaluma, Berkeley, and Alameda;

"The wonderful spirit of accord and active interest free from even a suggestion of contentiousness which was shown by the entire personnel of the Convention at all times;

"And finally the friendly interest manifested by members of other Theosophical organizations in the San Francisco area."

Commander Webster also remarks on the splendid work accomplished by the Lotus-children, who gave a public demonstration of their work: children from the Lotus-Circles of San Francisco and Oakland, all working as a real unit. "Following a short introductory speech by Mrs. McClymonds, the children filed in with the cable-tow and carried through the ritual beautifully. Then followed a symposium which was impressively rendered. The audience was full of admiration and interest. . . . Then followed a demonstration of a Junior Club group meeting. . . . There were a considerable number of the local Adyar and U. L. T. groups in the audience, all of whom appeared much interested. At the conclusion of this program we all foregathered to meet our Adyar and U. L. T. guests who were to take dinner with us. The atmosphere was friendly and full of interested conversation."

Mr. George Simpson contributes the following:

"To have been present at the San Francisco Theosophical Convention was a rare privilege. In looking back over these stirring two days from the moment when our worthy President, Mr. Clapp, opened the Convention to its close, it was as if we had learned another lesson from the Seven Jewels of Wisdom. First: it was a re-embodiment on a grander scale from the Convention of three years ago. Second, its actions called forth reactions, which formed the character of the Convention. Third, it worked in Cycles; had its own characteristic (fourth) whose keynote was harmony. Fifth, it evolved and involved. This involution

was something one could actually grasp, for it is the Real (the Seventh Jewel). Never was a Convention more united in purpose.

"The interchange of ideas between sessions revolved around the formation of study-groups wherever possible: the best method to bring Theosophy to the people. Here are some points in favor of this idea: It needs but two or three to start a group. One earnest student can attract others. The study-group provides an outlet for the energy of a lodge. It takes Theosophy to the very homes of those who become interested. It at once gives an opportunity to the most timid to ask questions, thereby overcoming shyness on the part of the inquirer. The inquirer's questions can be answered in a more direct way; and the Theosophical example of living the life can always be demonstrated. The very necessary technical side of Theosophy opens up gradually by a repetition of the fundamental teachings and by a response to direct questions. This is aided by encouraging short talks or written papers from the inquirers themselves. The establishment of these groups leads to valuable members of the T. S. and the formation of new lodges. Thus the involution, that which flows forth from earnest hearts, will show itself in the evolution of our beloved T. S. in the years to come."

Mrs. Maurice Braun, President of Lodge No. 1, who attended with Mr. Braun as National Director of the Theosophical Clubs in the U. S. A., writes: "It is difficult to estimate the true worth of this Triennial Convention, while we all realize the great value of meeting Mr. Clapp personally and having the hierarchy of the American Section make a closer contact with the Lodges of the Hierarchy. No one could doubt the enthusiasm, the perfect harmony, and true inspiration of each session of the Convention. Perhaps the greatest value, after all, is the thinking each member did when he or she reached home—not only the bright ideas that came rushing in to make them wonder why they did not think to present this idea or that; but a deeper note that was struck by the beautiful unity of effort to make this occasion deeply vital to the work."

Mrs. Braun's contributions regarding the method of establishing and conducting study-groups were of great help at the Convention, and if space permits will be included in our next issue; also what Mr. Braun brought out with regard to the necessity of organizing Theosophical Clubs and junior study-groups.

We had hoped to bring this report to a close by quoting the Letter from the Secretary-General, but this too must be postponed to a subsequent issue.

AMERICAN SECTION — The President Ends his Tour

THE day after the Triennial Convention of the American Section at San Francisco, Mr. Clapp began his return journey eastward, stopping en route to meet members and give public lectures. The first of these was at Minneapolis, Minn., where, to quote from a letter received from Mrs. Le Roy V. Alwin, "Mr. Clapp gave a splendid, comprehensive talk on 'Brotherhood, a Fact in Nature,' and followed it with answers to questions by the audience. As the question period progressed, the questions came so thick that Mr. Clapp had to call a halt because of the late hour." Mr. E. L. T. Schaub, re-elected Regional Vice-President for the Central District, writes of fine meetings held in cities in his

district at which Mr. Clapp spoke. A particularly splendid response was accorded the President when he spoke at Toledo on 'Life's Greatest Adventure.'

And a few words from Mr. Clapp himself: "I ended my lecture-tour with a meeting at Laurel Beach, Conn., at Miss Terry's Cottage, where I spoke on 'Cosmic Philosophy' in a simple manner with illustrations taken from both the visible and invisible manifestations of Nature, using as a basis the Seven Jewels of Wisdom. After several delightful songs by Miss Lee, a talented local singer, followed by refreshments served by Mrs. Frances Curtis and her sister Mrs. Louise Stevens, a question period was suggested and this lasted about an hour and a half. This is the second meeting of its kind in Laurel Beach, the first one being held in August, 1935, and many of those present this time expressed the hope that it might now become an annual event. Both of these meetings were made possible through the devoted efforts of Mrs. Isabel H. Butler, the President of the Bridgeport Lodge No. 27, and the kind co-operation of Mrs. Frances Curtis. Unfortunately, Mrs. Butler was taken ill the day before the meeting and could not be present, much to the regret of all who were present."

"The trip," writes Mr. Clapp elsewhere, "has made me feel and realize in much greater degree the unity of our organization, the identity of interest and effort covering the whole American Section, and the fine material composing the backbone of the Work — those 'true and unselfish hearts: fearless and confiding souls' spoken of by our Masters (*The Mahatma Letters to A. P. Sinnett*, p. 214)."

Netherlandish Section

HOLLAND. From Reindert Knauf a report has been received of the Congress of the Theosophical Club held in Rotterdam, on June 7th, from which the following extracts are taken:

Mr. F. A. Lindemans, the National Director, convened the Congress, calling attention to the fact that we are *one*, not merely by organization, but by a stream of consciousness that connects us all. Twelve deputies from the various centers were called upon to give a short outline of their work.

Amsterdam was represented by Miss Cor den Buitelaar who gave a sketch of five years of Club activity. R. Knauf spoke about the Junior Club. *The Hague*: Miss Slierendrecht told about the experience in their Club work. We also heard from Miss Jo van der Burg for *Utrecht*; Miss Schoolderman for *Deventer*; Mr. Lindhout for *Den Oever*, which was exceedingly inspiring as it is an example of the law that one Theosophist can do wonders. Mr. Quist spoke for *Ginneken*; and Mr. van Rossem for *Bergen-op-Zoom*. Miss Wholthoorn told about the history of the *Rotterdam* Club, which is like an arch-father among the Dutch Clubs, but not so gray or long-bearded.

During the second session of the Congress there was discussion as to the best means of attracting young people, questions of propaganda, etc. It was decided that it was not sporadic teaching of Theosophy that was wanted but the steady, constant, giving out of the teachings; not startling gestures of propaganda, but steady individual efforts, "which must be a holy and burning duty for each and all." Miss den Buitelaar added: Let us create by our love, devo-

tion, and enthusiasm on inner planes a great beaming fire. Anyone belonging to the Movement *will* be attracted by that. Therefore let us give out Theosophy as intensely and as purely as we can, for then the greater will be the field we cover.

In summarizing, the National Director said that to be able to lead one must possess inner happiness, inner beauty, and knowledge of the teachings. Therefore let each of us draw up the balance sheet and see what he has to give. And let him give it with full hands. It does not matter so much what you do nor how you do it. Do what you can, *but do it with your entire Heart. Give yourself.*

The National Board of the Club was elected as follows: National Director, Mr. F. A. Lindemans; Miss Nel Claterbos; Sec. Treas., Mr. Reindert Knauf.

Lotus-Circle Camp. Mr. J. Kooistra, Treasurer of Amsterdam Lodge, writes of a Lotus-Circle camp from July 25-30 at Onse Bliscap, a Children's Vacation Home, under direction of Nel Claterbos with over 50 boys and girls from all parts of the country. "The adults tried to put in practice some of the ideals of Lomaland School." The camp was a great success.

EGYPTIAN SECTION. We have received with sympathy and regret the announcement made by the officials of the Egyptian Section of the T. S. of the death of Mme Rachel Chpitalnik, who was President of the Women's Section of the Theosophical Club.

The European Convention in London, 1936

THE President of the Netherlandish Section, who attended the European Convention at London with 14 other Hollanders, writes of it: "The Convention in London, as far as the dates are concerned, now belongs to the past. However, the spirit of all that we were privileged to witness, to attend, to experience, will for ever be with us and help us with so many other great things in carrying on our work here. . . . Brother Barker led in a splendid way. . . ."

Quoting from the Dutch 'Theosophical Path,' the following paragraphs are a further record of what was accomplished.

"The Message from the Leader!! What a significant document; none of our members, no Theosophist indeed, should miss the opportunity of reading it. It was Bro. Torsten Karling, our active president of the Swedish Section, who gave the keynote of the wonderful symphony of brotherhood and inner harmony in his excellent treatment of 'The Basis of Theosophical effort' (Harmony of individual relationship and the power of group-co-operation). In this lecture he made a very sharp contrast — but with that peculiar gentleness of his — between the finding of excuses for ourselves, pity for our own weaknesses on the one hand, and on the other finding excuses for and having compassionate feelings towards suffering and wandering humanity, which in reality consists of *individuals*. And on these individual cases which together form humanity, the speaker dwelt, pleading for deep sympathy, nay, identification for the time being with those who — just because they lack the light of truth concerning life and death — go through the sorrows and sufferings caused by the transgression of the laws of love and spiritual brotherhood. It was a strong plea for bringing cosmic thoughts

to humanity, and especially to master and experience these cosmic thoughts ourselves!

"Who does not know Kenneth Morris, our writer and poet, president of the Welsh Section? There he was again with his incomparable ability to let the most striking pictures pass before our eyes: humanity not far from a precipice; a watching and toiling of the hosts of light to prevent it from falling down—a dreadful fall! And in this connexion the 'slushy sentimentality' of condemning and disregarding our fellow-men, our 'other selves.' What is the teaching of the septenary constitution of man to us, if we do not see the great truth behind it, if we do not see behind the lower Manas and look for the Mānasaputra in our fellow-beings! By criticizing him and paying attention to his mistakes we only see māyâ; we have *no right* to see anything less in him than the Mānasaputra!! Look at the Milky Way! Something in us, in him, is related to that, belongs there. Dwell on this thought for a moment in your imagination! 'I have no use for that fellow, I want to have nothing to do with him. . . .', a foolish and silly reasoning, 'simply means that you have no use for a God of the Milky Way!'

"It would take too much space to enlarge upon the marvelous questions and the able answers which had our attention on the first day of the Convention, both in the morning and in the afternoon. Suffice it to say that we received much light. Universal Brotherhood—a very good contribution of one of our Dutch representatives, brought the morning session to a close, and the National Superintendents of the Lotus-Circle gave us a wealth of inspiration and profound thoughts during the afternoon.

"The Monday, the second day, will always be in our memory on account of the striking and intensely practical suggestions from Brothers Barlow and Urquhart, respectively from London and Cardiff, on the subject of 'Methods and Plans for the Future.' We hope sincerely that the stenographic reports will be studied by all our workers, for much, much indeed can be learned from them. Also from the addresses on Theosophy, the basis for practical ideals and the Religion for critical minds. Here we had the experience and results of studies from comrades in different parts of Europe.

"Like a major note, sublime in form and conception, sounded the last part of the symphony in Trevor Barker's address on 'The Place of Devotion in the Life of Discipleship.' There were quotations from *Letters That Have Helped Me* and from *The Mahatma Letters*. There was the expression that we can only be helped by the great Ones and observed by them, if and when the voice of our Higher Self speaks; an urge to forget ourselves, to work continuously, to unfold the spiritual qualities through devotion.

"Not all the comrades went home immediately after the Convention. For this reason we had an opportunity to have fruitful discussions with many of our friends. An unforgettable experience also: we had the privilege to see some of the work in the north of England. There our mystic and thinker, Ben Koske, is working, who is the inspiring force in a triangle of study-classes and lodges in Middleton-in-Teesdale, Bishop Auckland, and Darlington. Meetings every evening; a public lecture in Bishop Auckland in the middle of August with an interested audience; excursions during the day over the endless moors of York-

shire and Durham — indeed all these 'happenings' brought great experiences! Something is happening in this world, something of which the ordinary reader of newspapers as yet knows but little, but . . . it *does* happen! And the screen of time is registering, registering! . . .
— J. H. V."

Another very interesting report of this Convention, written by A. E. Urquhart, appears in the Welsh 'Theosophical Forum' for September, 1936.

BOOK REVIEWS

The Roman's World. By FRANK GARDNER MOORE, Professor of Latin, Columbia University. Columbia University Press, New York.

THIS is a book which aims to outline the larger life, the horizon, as it were, of the Roman, as he emerged from the village shepherd and became the citizen of the vast Roman Empire. The subject matter treats of the social, cultural, and political life of the average Roman. We find a chapter devoted to 'Making an Empire,' and we live with the men who struggled with such problems as colonization, provincial government, or expansion of Rome. Under such headings as 'In a Roman Library,' 'Schools and Masters,' 'Festivals and Diversions,' subjects so named are dealt with, from the earliest times, through to the fall of the Empire. From the vast wealth of material, the author has drawn for us a picture, vibrant with men and women, emperors, senators, and slaves, who live, think, and evolve as their world grows ever larger and more complex.

The chapters dealing with 'Gods and Men,' 'Knowledge and Thought' are of great interest. How bewildered the average Roman must have been, when his own immemorial rites, the significance of which he had probably forgotten, but which he performed with the utmost zeal, became encrusted with half-understood Greek Divinities, foreign cults, Mithraism, and Christianity! The early state religion was rather 'a useful institution commended by the forefathers,' little understood by the masses; while the cultured turned to philosophy for an interpretation of the mysteries of life and death. Rome, however, as our author points out, "produced no commanding figure, to win a place among original thinkers, to found a new school, or remake an old one." It is rather the Greek philosophers who inspired Roman thought. Cicero brought the messages of the leading Greek philosophers to the readers of Italy, but remains himself a widely read amateur, not a master of thought. Seneca, Epictetus, and Marcus Aurelius preserved for us the highest thought of the Roman World. We note the afterglow of the great philosophies of Pythagoras and Plato, the transition from one cycle to another. Realizing that "the wise man examines and tests the rules of conduct and then does not fail to apply them," and that "there is a great community of Gods and men, so that he is at once a citizen of the world and a son of God, afraid of nothing that can happen to men," the three philosophers embody these teachings each in his own distinctive fashion. We agree with the author that the *Meditations of Marcus Aurelius* is "one of the treasures in the world's literature of the spirit."

The book, of some four hundred pages, is full of interest, not only to the student, but to the average intelligent reader. It is beautifully printed by the Columbia University Press. The reading matter is followed by forty pages of exquisite pictures, some maps and plans, an appendix dealing with the Army and Navy, as well as a Select Bibliography giving not only English books but Latin, German, French, and Italian, all classified under the chapter headings. A useful feature of the text is that where certain names are mentioned, a parenthesis follows giving another page number of reference.

— F. COLLISSON

The Problem of Rebirth. By the Hon. RALPH SHIRLEY. Rider & Co., London.

AN unbiased plea, readable and timely, for a reconsideration of the theory of Rebirth or Reincarnation from a scientific standpoint; and though, as the author declares, "the object in writing this book has not been, at least primarily, to convince, but rather to make the reader face the subject under discussion independently of traditional beliefs and preconceptions," there is sufficient material thus presented to give overwhelming evidence of the soundness of the doctrine. For study shows that "of all solutions of the problem of existence that have ever been advanced, this [that of Reincarnation] presents the fewest difficulties in the way of acceptance." As champions of this belief he cites such names as David Hume, H. G. Fichte, Schopenhauer, Spinoza, Lessing, J. G. von Herder, Carl du Prel, John McTaggart; and recalls the unquestioned allegiance of the poets, Browning, Rossetti, Walt Whitman, Tennyson, Swinburne, Longfellow, W. E. Henley, Rudyard Kipling, John Masefield, Sir Edwin Arnold, Victor Hugo, and Goethe; with a reminder that Metempsychosis and Palingenesis — forms of the general doctrine of Reincarnation — were also taught by Vergil and Pythagoras and Ovid.

The book may be considered to be a negative defense of Reincarnation, an effort to show that the doctrine cannot be disproved or discredited scientifically or philosophically — a method no doubt calculated to appeal to rational and logical minds. From this same angle the phenomena of spiritistic communication, hypnotic trance, etc., are considered, and a number of striking cases cited. With regard to automatic writing the author concludes that "when all is said and done there is . . . no gainsaying the fact that the vast bulk of so-called automatic records are to be attributed first to the action of the subconscious self." To so attribute the writing of H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, however, shows a lack of understanding of that pioneer Theosophist and Founder of the Theosophical Society, and is not at all the same as stating, as does H. P. B. herself, that these works were the joint production of herself and two of her Himálayan Teachers and Adepts. Nor is the author right in thinking that H. P. B. did not believe in Reincarnation when she first started to teach, or that she derived her information evidently from the spiritualists, more particularly from the alleged spirit-communications of the school of Allan Kardec. Reference to Reincarnation may be found in *Isis Unveiled* if one reads carefully, though it is true that H. P. B. did not ardently proclaim the doctrine till later. It is a pity that the author in this and other instances does not firmly and openly support

H. P. B. Familiarity on his part with early Theosophical writings on the subject, apart from the writings of H. P. B., seems to have been confined to the literary productions of Dr. Annie Besant, W. T. Stead, Irving S. Cooper, W. Kingsland, C. C. Massey, and G. R. S. Mead. The author's opinion that the method of presentation of Reincarnation by Theosophists has been unfortunate, narrow, and dogmatic, might have been strongly modified if he had first read the books of W. Q. Judge and G. de Purucker, particularly the latter's latest work, *The Esoteric Tradition*.

The Problem of Rebirth is a useful and comprehensive addition to the literature on this subject. — W. E. S.

My Rosicrucian Adventure. By ISRAEL REGARDIE. The Aries Press, Chicago. 144 pages.

THE author of this surprising book is a learned student of the Kabbala and Talismanic Magic, whose previous works have attracted great attention because of their open revelation of much that has probably never before been expressed in anything but symbolical language. He is a strong supporter of the Theosophy of H. P. Blavatsky, but is an active member of the 'Order of the Golden Dawn,' whose objects, methods, and perhaps its very existence, were so carefully guarded that practically nothing was known about them by the 'profane' till comparatively lately, when some awkward scandals arose.

Mr. Regardie's book reveals an extraordinary picture of the internal troubles, dissensions, and rivalries of the Order. He uses the plainest language about the weaknesses of its so-called Adepts and its members. Vanity, and petty ambition to pass 'occult examinations' in order to reach higher degrees with high-sounding names, are strange things to find in a body of aspirants who claim to possess true Occult Wisdom.

According to Mr. Regardie, the Order has reached such a deplorable state that the only solution of its difficulties is for it to sink into abeyance for at least ten years, and then to be reconstituted with "decent, honest folk at the helm," free from the taint of sex, vanity, or ambition!

As an effective means of bringing about this desirable consummation, he is preparing a very large volume which will reveal to those who are interested in Kabalistic philosophy *practically the entire teachings* of the Order of the Golden Dawn, Rituals, Symbols, Diagrams, Lectures, and Formulas of all the Degrees! In this way he hopes to break up "the partisan and obscurantist desire to maintain secrecy" for personal ambition and vainglory.

One point of some importance mentioned is the futile attempt by some of the leading members to "pick up contacts" with the Masters, to use a horrible expression quoted by the author, instead of seeking to find the Master within. He has no doubt of the existence of Masters, in fact he speaks of "that extraordinary collection of erudition, wisdom and wide sympathy, *The Mahatma Letters*," but he strongly disapproves of the attempts made by some in the G. D. to form circles of clairvoyants "to seek help from astral Masters," another orientation in a false and delusive direction.

We shall be interested to hear what result will follow Mr. Regardie's daring attempt to reform the G. D., but it is of little consequence to the world, because the true method of spiritual development is already open to all who want it. It requires no secrecy, no strange oaths. Its methods are given in that precious devotional work, *The Voice of the Silence*, or in the *Golden Precepts of Esotericism*. In the former we read: "To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child." (H. P. Blavatsky) In the latter: "The primal law of the universe is living unto all things." (G. de Purucker)

W. Q. Judge writes: "There is but one way to open the heart. That is by living the life. If you desire to help humanity then you possess the true motive. If you use your will in this cause, wisdom, peace and all the powers will be given."

We cannot help noticing that even though Mr. Regardie "suggests" that the augmentation of the ranks of the Masters is "the final *raison d'être* of the Order," he says little or nothing about the burning love for, and the desire to help, humanity regardless of personal powers and 'progress,' which is the inspiring motive of the true '*Magus*.'

— C. J. RYAN

The Supreme Law. By MAURICE MAETERLINCK. Translated by K. S. Shelvankar, M. A., PH. D. London: Rider and Co. 5s.

IN this little book the author, with admirable clearness and concision, considers the mysterious 'Law of Gravitation,' with much respect for Newton and not nearly so much for Einstein and Co. Gravitation is one of those things which are much too omnipresent and simple either to require or submit to explanation. In the words of Lewis Carroll, "It simply *is*." It is one of the things which we have to assume in order to start a chain of reasoning; and the reason why we get so tangled up about it is that we are trying to prove our own postulates, and to define a primary cause in terms of the effects deducible from it. It is the physical manifestation of a cosmic law, the law of attraction; its counterpart is repulsion; or we may say centripetal and centrifugal forces. Attraction and rotation are omnipresent; they are radical and it is hopeless to try to reduce them to simpler terms. It was a poet (Poe) who said that gravitation is the desire of atoms to return to the primal unity from which they have diverged; they seek the center of the earth, not because it is the center of the earth, but because that is their shortest cut towards the desired unity. Newton was content to assume gravitation and to use this assumption as a datum for his mechanical construction of the stellar universe. He used his mathematics to interpret verifiable facts; whereas some recent theorists have created a mathematical universe that has no physical counterpart. The author thinks these more recondite mathematical relationships may have a proper value in interpreting our *mind* and its processes, and that if we try to make a physical universe corresponding to them we are only creating a mental structure. He points out that a mere visual view of the universe, even through optical instruments, can give us but a very inadequate conception. He might have added — what is seldom sufficiently considered — that, owing to the finite velocity of

light, we can never see the universe as it is at any given moment, because we see the distant stars as they were hundreds of millenniums ago, and to speak of their distance is like asking how far it is from President Roosevelt in Washington to Noah in Mesopotamia. What we see when we look up is history; it is not merely space but time as well. What becomes of theories of expanding universes when we take this into account? Stars are events in space-time, and to measure their various interrelations we need to be expert in measuring in that mysterious 'continuum.'

The author has chapters on 'Universal Rotation and Centrifugal Force'—the polar counterpart of gravitation—on the Ether, the Expansion of the Universe, Einstein, Mathematics. The ether is—we were going to say an hypothesis, but it is a group of hypotheses, a left-over in various calculations, a sort of coefficient. Its attributes vary according to requirements. Devised to explain matter, we yet argue about it as if it were matter: for circular motion is universal, even in logic.

"Is attraction the life of matter or of ether? It is of no consequence; it is *life itself, or rather all life*. If thought, as it seems to us, is the *spiritual force par excellence*, why should not gravitation be entitled to the same distinction? Does it not prove once more that matter and spirit are dual aspects, the one visible, the other accidentally invisible, but both equally real, of the same being; and that all discussion of the subject is futile and childish?"

This seems to leave little to be said; a primary defect in reasoning vitiates all possible conclusions. If in search of reality, we shall find consciousness much nearer to it than that abstraction known as 'matter': why not study consciousness? The so-called external world, as hitherto conceived by science, is a representative system. We may compare it to a map of a limited area of the earth's surface. Such a map may conveniently be drawn and measured as a plane surface. But if we make the area too large, the curvature of the earth begins to count, the old geometry will no longer fit, and we pass from plane trigonometry to spherical—a new plane of thought. So in science: we have overstepped the limits within which slight errors may safely be ignored; we have passed on to a new plane of thought, yet are still trying to maintain the laws of the old. Hence the confusion. The confusion will continue until there is a better union between science and philosophy, physics and metaphysics, each of which is pursuing a lonely wandering.

—H. T. EDGE

The Eskimos. By KAJ BIRKET-SMITH, PH. D., National Museum, Copenhagen. Translated from the Danish by W. E. Calvert. The translation revised by Professor C. Daryll Forde, University of Wales. 250 pp.

THERE is a note of sympathy and a world-encircling vision which gives to this book a special charm, and so raises it above others of a similar nature. In it we glimpse mankind as an intricately woven tapestry in which color, form, and language are mere patterns which the individual racial threads form as they weave in and out intermingling one with the other. The colored patchwork conception of humanity is found to be inadequate, and, as the author expresses

it, instead of cutting the carpet of mankind to pieces we can try to trace the various threads of the texture and see how the same thread runs from square to square. He repeatedly warns against adopting a schematic or fixed explanation of any phase of Eskimo culture.

One could wish that the author had known something of Theosophy in his explanation of the religious life of the Eskimo. Each settlement has its *shaman*, or wise man, who plays much the same part in the life of the Eskimo that the medicine man does in the life of the American Indian. Shamanship appears to be mediumship of a decidedly inferior sort. The Eskimo philosophy peoples their land with hosts of shadow people, dwarfs, and giants. The earth, trees, stones, are living things. Each has its *inue*, or soul. An old Igulik shaman is quoted as having said, "Life's greatest danger lies in the fact that man's food consists entirely of souls."

This book contains much of interest in regard to the Stone Age. It seems that we have been too quick to classify cultures of peoples according to the implements they used. As the author points out, in Europe stone knives have been used well into the bronze age. He does not believe that the use of flint is any indication of a degree of culture, and states that in calling the Eskimo a Stone Age people we mean that their cutting implements are made of certain materials common in their region, and nothing more or less.

The discussion of the life of the Eskimo in obtaining food; combatting the cold, and in social and community affairs is very interestingly and instructively handled and clearly shows thoughtful investigation. In view of many wild theories accounting for the existence of the blond Eskimo, it is interesting to read that the author of this book considers the color of hair and eyes fully accounted for by special conditions under which these people live, and not likely to be due to any admixture of European blood.

The chapter dealing with Eskimo languages is especially interesting. The author points out, for instance, that where the European languages have one word for *snow* the Eskimos have several separate words descriptive of it. The Eskimo tongues can hardly be accused of poverty of language when for the expression of common, everyday ideas there is an abundance of words with varying shades of meaning. Eskimo words, commonly long, may receive as many as eighty different suffixes. It is this fact which caused Stefansson to compare the Eskimo tongue with the highly inflected Greek and Sanskrit. Dr. Birket-Smith believes that the Eskimo language has developed by a gradual adoption of words from neighboring tribes, much as the English language today contains words from all the European tongues, as well as many adopted from the tongue of the American Indians. He warns against accepting any simple explanation of the origin and evolution of the language, as he finds it too complex, too involved, for such an explanation.

Dr. Birket-Smith made his first expedition to Greenland when only nineteen and since that time has spent many years studying the Eskimos and Indians of Greenland, Arctic Canada, and Alaska. He has lived their life — eaten with them, starved with them, taken part in their weird ceremonies. He now heads

an international committee that plans a co-ordinated investigation of all Arctic peoples.

— ALLAN STOVER

On page 316 of the October FORUM, R. B. Cattell's book *A Guide to Mental Testing* was quoted as *A Guide to Mental Training*. We are glad to make this correction.

— EDS.

PERIODICALS REVIEWED

THE ARYAN PATH (U. L. T.) August. *Krishna-jayanti*, the birthday of Sri Krishna, being celebrated on August 10, a short notice is given of the *Bhagavad-Gîtâ*, leading to two very thoughtful articles on Reincarnation from an Eastern and a Western standpoint. Professor Joad raises objections to the British philosopher J. M. E. McTaggart's arguments in favor of it, and Professor Hiryantha of Mysore completely disposes of Professor Joad's difficulties. In a few pages, nearly the whole ground of controversy is covered, and the articles are worth careful study. The Indian writer shows that the common Western analysis of human psychology is unable to answer the deeper problems of reincarnation, which can only be solved when man's complex nature is taken into account. Hardly any orthodox Western psychologists even suspect the existence of the more subtil bodies of the true Self, though the Oriental teachings are gradually penetrating the general consciousness of the West through the work of the Theosophical Society.

THEOSOPHY (U. L. T.) August. Opens with a valuable article on Apollonius, Jesus, and Paul, and containing references to the genuine 'Gospel of Matthew' suppressed by St. Jerome because it was too esoteric for the crowd. If it had been adopted it would have been clear that "it was not the divinity of the *man* Jesus that was proclaimed, but the divinity of the *Christos-principle* that lies latent in every man." H. P. B.'s reference to the "mysterious help given to rare individuals" is quoted in "Bismarck and Occultism" and her article is given in which she speaks of a strange visitor who apparently advised the German statesman. There is also another reference to him, not mentioned, in her letters to A. P. Sinnett, p. 231, where she speaks of Bismarck's "*own private adept of the Schwarzwald.*"

O. E. LIBRARY CRITIC. April-May. Dr. Stokes has an article on Criticism which contains much valuable advice, but we are not convinced that "Error, unless palpably absurd, has as much vitality as truth" etc. We seem to remember something Lincoln said about not being able to fool all the people all the time. If criticism is handled impersonally and without egotism, and with the desire to help all round, it may be useful. But such critics are rare! In "Has Theosophy a Future?" we are glad to see a strong recommendation to extend and energize the fraternization movement originated by Dr. de Purucker soon after he became Leader of the Point Loma T. S. A study of the news items in **THE THEOSOPHICAL FORUM** will show that our members are trying hard to co-operate in a harmonious way with the lodges of any other Theosophical Societies who

are willing to meet them on the fundamental bases of Theosophy. Announcement is made that the next *Critic* will contain a careful analysis of the recent defamatory attack on H. P. B. made by W. L. and H. E. Hare, but cash is needed if this publication is to appear soon, as "the printer is incorrigible — no cash, no *Critic*." We feel that this criticism will be a valuable set-off against the outrageously unfair and ignorantly prejudiced reviews in favor of the Hares' book which have disgraced several important journals.

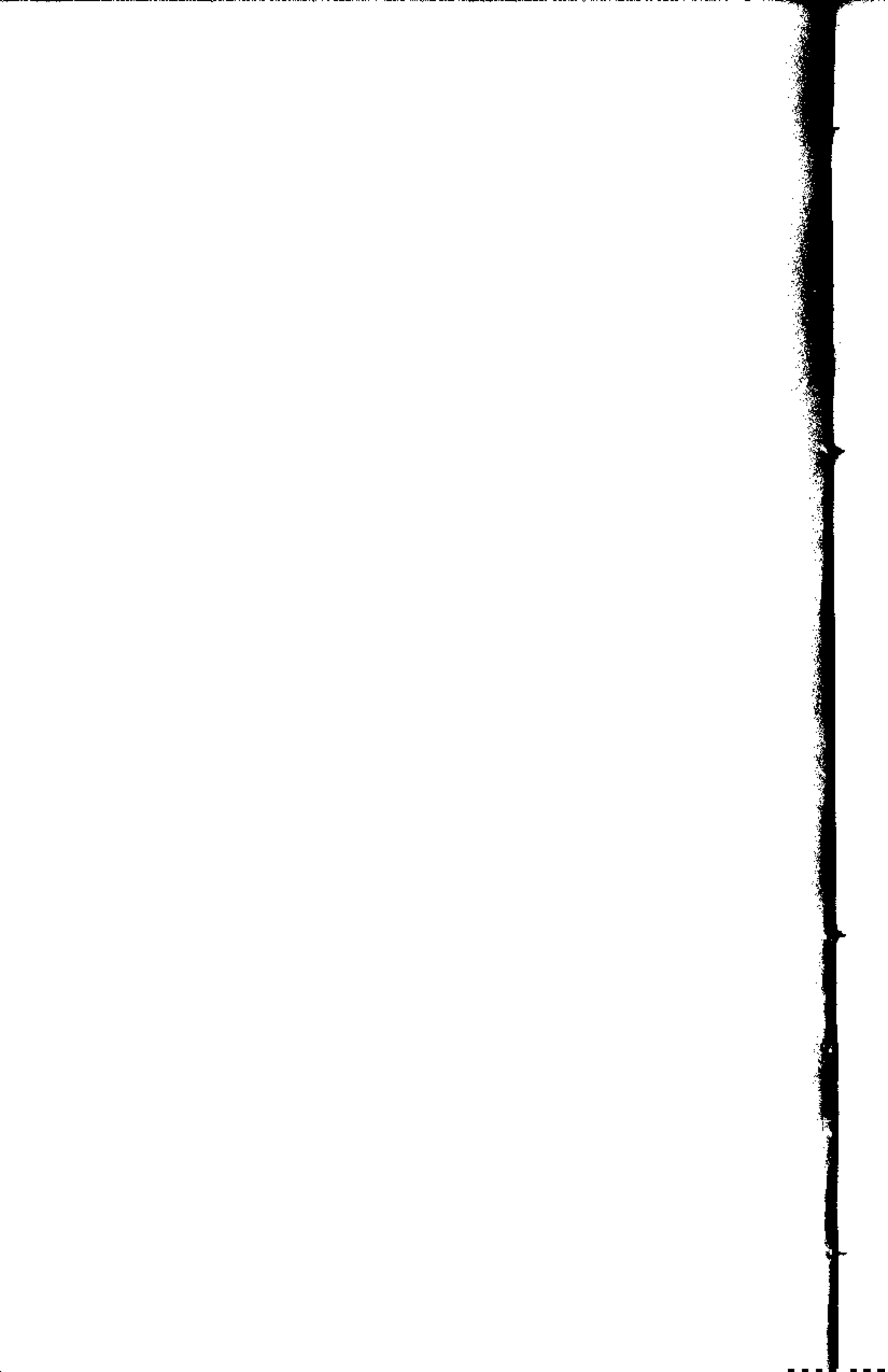
THE THEOSOPHIST (Adyar) August. Col. Olcott's birthday provides an opportunity for an interesting outline of his career by A. H. Peterson. His fine work as a pioneer of the present system of national agricultural education is described, and his record of brilliant successes in the detection of fraud among army contractors is a conclusive rebuttal of the absurd insinuation that he was a simpleton who could be hoodwinked by any charlatan. Syed Meddi Imam's studies of the English poets is continued, the present chapter dealing with Shelley. It is profoundly interesting to see that the West is coming under the analysis of highly intelligent Oriental minds at last. The time is past when we, the self-styled 'superior' race, may fancy ourselves justified in regarding the East condescendingly.

THE CANADIAN THEOSOPHIST (Adyar) August. An interesting issue. From the annual statement of the 'T. S. in Canada' we learn that there has been no increase in membership in the past year. Is it not possible to arouse the enthusiasm of the younger members to do active missionary work by starting new centers in outlying districts where lodges are already established? A fair knowledge of Theosophy, an earnest desire to bring it to others, perseverance and determination, are the qualifications for success, and surely many young people will glory in showing their mettle! An interesting reproduction of a hitherto unpublished photograph of H. P. B., Subba Row, and Babajee adds greatly to the value of this issue. Seven pages are profitably devoted to various criticisms of a recent publication attacking H. P. B. and *The Mahatma Letters to A. P. Sinnett*. Mr. H. R. D. Cox gives some details of the contact between the Master K. H. and Professor Fechner at Leipsic in Germany in the 'seventies,' quoting the professor's words. This is referred to by the Master in *The Mahatma Letters*, page 44, and is a most valuable corroboration of the trustworthiness of that book.

"The Theosophical Forum": "I must express my gratitude and appreciation for THE THEOSOPHICAL FORUM. The September number was a gem, full of inspiration, representing great and loving thought, and I thank you."

—H. M. S., Chicago, Ill.

Lecture-Tour Fund: "Much as we hope that the Leader's proposed tour will be possible, we fully realize that for the reasons stated, no definite promise can be given. But we know it will help if we imagine the realization of the Leader's coming to Europe, so we shall continue stimulating an accretion to the Tour Fund!" — (From J. Kooistra, Treasurer Amsterdam Lodge, Holland, to the Treasurer General, September 10, 1936)





THE THEOSOPHICAL FORUM

and *The Theosophical Path and Lucifer*

G. DE PURUCKER, EDITOR

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THE MYSTIC GIFT

Verusque Sol, illabere,
Micans nitore perpeti,
Jubarque Sancti Spiritus
Infunde nostris sensibus!* — Rambach

THE Christmas Season marks the termination and the commencement of the cycle of the year, of that cyclic progression of renewal in the Winter, of striving towards achievement in the Springtime, of consummation at Mid-Summer, and of transmutation, in preparation for a new birth, in the Autumn.

There can be and are no abrupt changes in natural growth; each progression leads into and blends with the next: each new coming into being is preceded by the passing of an older one; and effort initiated in the youth of the year finds its fruition with the full of the year: the travail of the Fall precedes the mystic birth at Christmastime.

. . . it was the attempt in all the Mystery-Schools of all the ancient nations to bring the seasons of the earth into harmony with man's spiritual-intellectual

*O Thou, Real Sun, infill us,
Shining with perpetual light!
Splendor of the holy (Cosmic) Spirit
Pervade our minds!

(Translation: G. de Purucker in *The Esoteric Tradition*)

career—i. e., with his inner life and his future destiny; in other words, to establish in the disciple's initiation as a living reality the already existing concordance between the nature in which we live and move and have our being and the more intimate Nature within us.—*The Esoteric Tradition*, p. 1018

Many of the ancient peoples believed that a ray from the solar divinity, or Sun-God, was born in human form on or about the 25th of December; and it was during this season that the Theophanic Mysteries were celebrated. Perhaps this Greek term, Theophany—meaning 'appearance of a god'—describes more clearly than any other, the esoteric idea of Christmas, for in this rite of initiation, his own Higher Self appeared or became known to the initiate, and for a time at least, the man became his own Inner God. Then truly might he exclaim: "God of me! God of me! How glorifiest thou me so greatly!" or "Why givest thou me such peace?" For through his own efforts the godhood within him had been brought forth from perfected manhood. This was the mystic birth, the birth of the Sun-God inherent in the human being.

The solar ray lies hidden in man's heart. It is the source of his aspirations, of his instinctive response to all the finer qualities of being; it expresses itself in the spirit of adventure, in man's never satisfied search for the unattainable, even in his longing for the happiness which can only be found in fuller self-expression.

Whereas the earnest seeker for wisdom chooses as his goal his individual conception of the highest peak of achievement and sets out by the effort of becoming that which he yearns towards, to attain it; yet in *all* men the redeeming influence of the solar divinity works ever for regeneration—in silence and in darkness, because unrecognised by many; and even in the case of the average man, fashioned in and through travail, the fullest expression of godhood will come forth some day.

Glowingly tinted the Autumn leaves are severed from the tree, and blown away by the wind; crushed, they become one with the dust. How little is known of the alchemy of transmutation which then takes place in the drear, dank days that follow—an alchemy which only fully reveals itself in the verdant foliage of Summer. Sensitive natures often feel the loneliness of Autumn, which even in its sadness is strangely pregnant of the ecstasy of bursting bud at the Springtime. Thus it is with the spiritual cycles of man: the beneficent forces of destruction and regeneration work hand in hand: the brilliance of enlightenment is commensurate with the darkness it dispels.

Compassion is the open sesame to attainment. In giving himself

man gains the gift of the gods, spiritual re-birth; and the divine Babe, the human Christ made manifest through the travail of the virgin soul, man's Spiritual Soul, becomes the esoteric gift of glorified Selfhood, the true giving in being. In such a gift is united man's gratitude to the gods in the fulfilment of his obligation to all that is, and the consummation of man's wardship to the Lords of Universal Being.

This esoteric gift of rebirth is no mere panacea won by subservience of opinion and will to that of any influence, however exalted; for we have been told that the Great Ones

look upon no moral failure as so great in defect of right as that of bowing the conscience in mental servitude to the dictates of another, no matter how high, no matter how great, how pure, how wise; for it is a part of their endeavor to make men free — free-willing agents and collaborators with themselves in what they do. Hence it is that they desire to see all men spiritually free, intellectually free, the while inwardly cognisant of the sublime ethical beauty of the subordination of the merely personal, with its whimsies and feeble vacillations, to the spiritually grand, whether in themselves or in human representatives of outstanding spiritual development. — *The Esoteric Tradition*, p. 1068

To err in rejecting, when acceptance were wise, and thereby to learn sounder judgment, is infinitely more just than is a doubtful, and possibly more prudent, acquiescence in that which the conscience cannot fully uphold.

Acquiescence does not of itself imply an harmonious attuning of the individuality to the Universal which is the essence of regeneration. The twice-born is one who passes all the decisions of life through the alembic of his intuition, and because he has purged his nature of all pettiness, his reason responds instantly to the infallible guidance of his inner God. The Divine Babe is no weakling, but a human soul made strong and true in the cauldron of evolution by the working out of Nature's compassionate laws: a human soul become self-regenerated, a Savior of Mankind. — I. R. P.



FOR we say it again, the surname Christos is based on, and the story of the crucifixion derived from, events that preceded it. Everywhere, in India, as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoï* — the rays of the one Logos, the direct manifested emanation from the One ever-concealed Infinite and Unknown — whose rays incarnated in mankind.

— H. P. BLAVATSKY in 'The Esoteric Character of the Gospels'

TRANSACTIONS OF THE POINT LOMA LODGE

VIII

Requisites of Chelaship

SUNDAY EVENING, APRIL 12, 1936*

[A résumé of Chapter XLVII of *Fundamentals of the Esoteric Philosophy*, entitled 'Teacher and Pupil. Requisites of Chelaship,' was made by Miss Madeline Savage and Mr. Allan Stover, and then the meeting was thrown open by the Chairman to discussion and questions from the audience.]

G. de P. — I would like to know, Mr. Chairman and Companions, what in your judgment is the characteristic or distinguishing mark of chelaship. I do not mean any outward sign. Those can be imitated; but what is it really which makes or distinguishes or characterizes the chela as compared with other men?

Madeline Savage — I would like to answer this question. In my study of the present chapter, this thought came to me: That the true chela is he who in his merely human part utterly surrenders to that higher part which the Leader in this chapter so beautifully calls the Companion of Stars, the inner god; and the influence of which is stepped down to the human ego by the Reincarnating Ego. It is the human ego surrendering entirely to the spiritual law as given to it by the Reincarnating Ego.

H. T. Edge — As the signs which indicate chelaship are not of an external nature, they would not be such as could be communicated to anyone except perhaps another chela; and further they would be of a kind which the chela would be reluctant to speak about.

G. de P. — What Dr. Edge says is quite true. Perhaps I had better rephrase my question. It may not have been clear, but I think Miss Madeline has got the fundamental idea. Instead of asking then, "What is the distinguishing mark or characteristic," I will phrase my question this way: What is it in or of the chela which makes him such?

*Note: These 'Transactions,' as they are printed from time to time in the pages of THE THEOSOPHICAL FORUM, do not necessarily appear in serial order, but depend often upon requests of visitors to the Lodge who have found some particular subject of especial interest, and have felt the present to be a good time to have these thoughts given wider broadcast. — Eds.

C. J. Ryan — When H. P. B. said that the first test of true apprenticeship was devotion to the interest of others, she gave the secret password to open the door to the path. This was, of course, only the first test, but whatever comes later, such as the attainment of knowledge and power, will turn to ashes unless inseparably combined with a burning desire to help suffering humanity.

Grace Knoche, Jr. — I should think that what would characterize a chela as distinct from the ordinary man would be the acquiring of a vision, or, perhaps, the conquering of illusion in a fuller degree, so that through the conscious tearing away of the veils of *mâyâ* he would get a vision of what LIFE really meant. Then, having this Vision, he would know that the only possible way to live in accordance with Reality, consciously to live, would be a positive decision to devote himself to the service of others.

J. H. Fussell — One of the characteristic marks of chelaship I would say is a love for truth and a searching for it, as a drowning man struggles for air as the one thing above all most desirable. Naturally the love of truth is of varying degree, and the attainment of it, to be in any way successful, must include what Professor Ryan referred to as "the first test: Devotion to the interests of another" and ultimately of all men — in a word, impersonality. We can come to a knowledge of truth only in the degree that we seek for it impersonally — not solely for ourselves or our own satisfaction, but for the sake of all men, for the service of all.

H. T. Edge — So far we have heard of several attributes which a chela might or might not possess; but as he would possess these in common with other people who are not chelas, they cannot be said to be characteristic of chelaship. What we need is a definition, not an enumeration of attributes.

Sven Eek — 'Chela' in a technical sense means slave, slave to the command or behest of a Guru or of Truth as the Higher Self points it out. It does not mean perfection, however — far from it. A chela can have all the wonderful qualities enumerated tonight, but also quite a few pretty bad ones not mentioned.

We must distinguish between 'chelaship' as it is understood in the Orient and the 'chelaship' of Theosophists in the West. There are strict rules governing the lives of the chelas in India and Tibet and they all have some sort of Guru or Teacher who directly or indirectly guides their lives. 'Chelaship' among Western people, or more particularly Theosophists, is something less tangible. As I

see it, it means a focussing of one's thoughts, aspiration, and desires along lines of spiritual endeavor and in accordance with the teachings that we have received.

It is erroneous to imagine that chelas are necessarily altogether saintly people. In fact their efforts to forge ahead along lines of least resistance react on them in many ways and the animal nature of man rises up in protest; it is here that a chela has to win or lose. So when we see any Companion troubled by evil, let us judge not too hastily his character.

E. V. Savage — I want to express my agreement with what Mr. Eek said, because I think that what constitutes a chela is *setting one's feet on the Path*; and this does not mean that suddenly one begins to manifest all the virtues. In fact, we are told that when one becomes a chela, he is immediately faced with all the difficulties and weaknesses of his nature. Therefore we ordinary beings can't judge of each other, as to who is a chela or who isn't, by the difficulties he has in his life; because one who is having the hardest times and the greatest trials to overcome may be one who has advanced far on the path. And even failure does not mean giving up one's status as a chela, as long as one continues fighting (that is, *wisely*), and keeping at least a foothold on the path.

I also agree with Dr. Edge. I don't think anyone less than a Teacher can tell who is a chela; but I think it is fairly simple to say who isn't. Anyone who advertises the fact that he is one, whether openly or by creating a mystery about himself, certainly isn't one; nor is one who is condemnatory of others and always trying to show how much more evil others are than himself. So I suppose we could arrive at it by a process of elimination.

Grace Knoche, Sr. — I think it might be called the mark of the Hierarchy of Compassion, speaking broadly and including the noble qualities that this term implies, at least aspiration and strong effort towards them. It is the mark the soul would set, in a way, upon those who are living for others and not for self, consciously and determinedly so living. It would not be a visible mark or sign, and would not be perceived by the majority, though they might see in us a certain kindliness and sympathetic understanding; but those who bear this mark, and above all the Teachers, I believe, would see it definitely as a distinguishing mark or sign.

Olof Tyberg — A chela is one who is dominated by something greater than himself, the innermost part of his being, the Master, and whose faith and devotion are so unswerving that in spite of

personal shortcomings, this Master can infill his mind with a vision of universal truth and guide it to the Teacher in possession of this very truth.

A. B. Clark — The characteristic which distinguishes the chela from other men is the flame of pure impersonal love burning in his heart. As the dominant characteristic of the Master of Compassion is the spirit of divine harmony and compassion, so it is by the similitude to the Master that a man becomes a chela. It is this similitude by which the disciple is recognised and drawn to the Master. It is kinship of spirit.

Lydia Ross — A chela is one whose great hunger for Truth makes him willing to pay the price of his personal self that he may *become* the Truth. This would include all degrees of chelaship and all the virtues required for it.

Julia Hecht — Katherine Tingley often said it was so difficult to find an honest man; and I should think chelaship would mean absolute sincerity.

O. I. Clark — It seems much easier to enumerate qualities which a chela should or should not possess, than to tell what it is that constitutes one a chela. Let me offer the following: That which constitutes one a chela is a definite alliance by deliberate choice with the Order of Compassion. If there are unconscious chelas, they have made that alliance in previous incarnations. The possession of many noble qualities does not itself constitute chelaship. All the religions have had saints and heroes, who were not chelas. Chelas may have bad qualities, even very bad qualities, but being chelas they are on the best road for the rapid overcoming of those qualities. They are chelas because they are definitely and by continuing choice devoted to the work of the Order of Compassion. That devotion causes them to be accepted as chelas. If they adhere to that choice and devotion, the noble qualities which a chela should have will be developed in them more quickly than by any other means.

Foster Griffiths — The question can be answered in a very few words. One who has an unceasing love for humanity would through this love express all the attributes and qualities that we have been talking about: impersonality, compassion, service, etc.

George Davenport — To my mind, any individual aspiring to chelaship has had a vision of truth conveyed to his brain-mind and intelligence from his higher spiritual essence, and henceforth his

whole life is devoted to the search for truth in self-forgetful service to his Teacher and all humanity.

Allan Stover — Sooner or later, to a serious student of Theosophy comes the urge to devote everything — every faculty, all he possesses, to the service of humanity. In other words, he wishes to live the life of a chela. He sees that the farther reaches of the chela-life are greatly to be desired. He soon learns that if he live the life he shall know the doctrine — the deeper teachings — and with this desire in his heart he feels the need of a Teacher.

What are the requisites for one wishing to lead the chela-life, for one wishing to become a chela? We are told that among others there are three leading ones: Devotion, Duty, and Loyalty — Devotion to an ideal which requires the utmost of our spiritual will to follow day after day; duty — one's own duty — rightly performed, the doing of which brings indescribable peace, as when, after wandering over and having retraced many roads, we find the right one at last; and which rightly done leaves no thing to be undone; and Loyalty, which brings trust and confidence in oneself and in others. These three requisites for chelaship have among all peoples been considered the foremost virtues. We, as Theosophists, owe the observance of these qualities to ourselves, to others, and especially to our chosen Teacher. It is expected of us.

The Teacher gives inner life and inner light. He guides the soul of the chela through its development, onwards and upwards through greater trials, greater responsibilities. For the chela meets a karmic quickening which may condense into his present incarnation the experiences of many ordinary lives. He meets trials joyfully, knowing that each trial successfully passed means the dropping of one more veil of illusion on the path to Masterhood.

I. L. Harris — The Leader's question was: "What is it in or of a chela that makes him such?" May I venture a brief definition: A progressively more and more complete identification of oneself with impersonal ends for the betterment of Humanity, coupled with an ever-increasing effort to fit oneself to carry out better the duties which such service entails.

W. E. Small — In terms of the seven principles of man and nature, we might say that the Mahâtman lives in the Buddhist principle, the average man in the Kâma-Mânasic. The nearer an individual shifts his center of consciousness to the Buddhist part of his constitution and keeps it there, the closer is his approach to Mahâtmahood. The

chela is one who has learned to do this with a larger degree of concentration than the average man.

Stanley Zurek — Wouldn't a chela be one in whom the inner god has become awakened to some extent, and who has a teacher, whether he is conscious of it or not?

E. J. Dadd — I think that the answer by Mr. Zurek is the best yet. When we consider that man is the expression of a divinity on earth, and that any good man and a myriad Christians can feel, by aspiration, the presence of this divinity — the 'Father in secret' spoken of in the New Testament — we see that something more than sensing that divine Presence is needed in order to get direct teaching and instruction from that source. The Mahâtman are in contact with that divinity, and we, if we understand how to constitute ourselves their pupils, have their help in learning to reach our own divinity. A chela, then, is one who is being taught by a Master of that art, the means to make his divinity vocal within him.

G. de P. — Mr. President, Mr. Chairman, and Companions: I think that my question has been beautifully answered by all who have spoken, and anything that I could say would merely be in addition. Indeed, if we analyse the answers that we have heard, I think we may divide them into two classes: those weighing heavily on what we may call the Life, and those weighing heavily on what we may call the Knowing. It is an interesting study in psychology to me, knowing you all as well as I do, to see how the individual swabhâva has come out in your answers. Some are profound and devoted students who are reaching the Light along the Path of Wisdom. Others, equally profound and devoted students, are marching steadily towards the inner glory by what we describe as living it. Now, if you will combine these two ways, unify them into one, in which both blend indistinguishably, then I think you will have not only the signs and marks and characteristics of all chelas, who you will remember are of many grades from the supergods downwards to us, but you will likewise know how to become a chela, a greater chela, a still greater chela, yourselves.

There are many characteristics and distinguishing marks, if we analyse the chela in his life, and many of them have been pointed out. But do you know, I think if I were asked what is it in and of a man which makes him a chela, I think I should ponder quite a long time, and then I believe I should give this answer: A growing indifference to himself, and an increasing interest in all that is. There we have the path of morals, of ethics, of wisdom; and we have the

Life: a man who has completely lost interest in himself, has no pleasure in evil-doing, because all evil-doing is selfish, for personal, selfish ends. It is just as simple as that. Not my will, as the great Syrian Chela and Master said, but Thine, his inner god's, a Ray of the spirit of the Universe, the law of infinite love and compassion and harmony and pity and wisdom and peace. Man, when he thus loses interest in himself, grows progressively greater. It is a strange and interesting paradox. By expanding, his interests enlarge instead of being constricted around his own core of being; he breaks the bonds and expands. His former and present self becomes uninteresting. The world, all mankind, the Universe, he loses himself in, and becomes it; and there is the secret of all initiations, from the greatest to the least. Indeed, no man can pass through an initiation until he can do this in some degree. He cannot simply because he cannot lose himself. He cannot enter into other things. He is all 'I.' The Universe is 'I' and 'thou,' I, and the world — the duality. He never can forget himself and be the other, for his whole understanding, his whole compass of thought and feeling is I. Do you catch the thought? That is all there is to it. The chela is he who is becoming uninterested in himself and accordingly more interested in others, in the world. That is why there are three grades of training. Experience of ages has shown that three are required: training, study, and a growing lack of interest in yourself. And then comes the fourth stage, when you really feel that all other men's interests are infinitely more important than your own. The greatest Buddha, the greatest teacher, the greatest man or woman, is he who is uninterested in himself and loses himself in what we call others. That is chelaship. It is a reversion of feeling, to embrace the Universe and recognise it. The 'I' is no longer 'I,' it is All. And yet how difficult it is for Occidentals to understand that we are all one, and yet for ever individuals.

There are as many chelas as there are individuals in the Universe. I sometimes think that everybody is a chela in degree. I sometimes think that even the greatest sinner, as we say, is a chela, because he is learning, poor devil! Of course he is not a great chela, he is a very weak and humble one, a poor, stumbling, weak specimen of mankind. A true chela hence is one who is living the Life and knows the Knowing, and combines the two into one, and thereby loses interest in himself, forgets himself. Self-forgetfulness, love of others: if men could only follow this as a life even in their ordinary intercourse, if we could only realize how uninteresting I am and how awfully interesting the other fellow is. That is all there is to chela-

ship; and the greatest man is he who can express that the most, the best. That is why, as the Buddha said, we attain Nirvāna, we attain the stage of the "samma-sambuddha," when the dew-drop slips into the shining sea, when the little knot and point and focus of I-consciousness expands to be the Universe.

I will add this: I for one have no patience with those who segregate themselves from others and go out, away from others, and think that they are holier than others. That is not chelaship. You can starve till your bones stick through your skin, and you can burn yourself and torture yourself until the body, wracked with pain, dies; and you are no more a chela than a snap of the fingers, because all your searching is upon yourself; you become an imbodiment of self-seeking egoism. That is not the way to attain chelaship. Chelaship is an inner being, an utter self-forgetfulness in its greater reaches, it is an inner change and forgetting yourself; and in proportion as you do it, so much farther will you be on the chela-path, because of an ever-enlarging consciousness and wisdom and love. Thank you.

THE GUARDIANS OF THE TEMPLE*

J. H. VENEMA

THERE is an understanding which needs no words, and if we want to be "Guardians of the Temple"—the Great Temple of Light which has always existed, the Theosophical Temple of Love—we must realize that there is an insight, there is a mutual understanding, for which words are unnecessary. It is very easy to see this; we know how in human life two persons who love each other have that clairaudience, that silent understanding. Don't you believe, and don't you agree with me, that this is only a lower aspect of the greater love and that it explains why the Adepts have spiritual clairaudience? That deeper aspect is that they are lovers of humanity; and just because they have this greater love, they possess the *spiritual* clairaudience which we, Guardians of the Temple, all should have to some extent. Indeed, I realized yesterday, when we discussed the various items of this Convention with the National Presidents, how very few words we needed; after a few introductory remarks everything was understood and arranged; and this morning,

*Address given at the European Convention of the Theosophical Society, (Point Loma), London, August 2nd and 3rd, 1936.

after the wonderful spiritual pictures which passed before us in the speeches of our Companions, there was again that silence which gave us the clairaudient understanding.

At Conventions we have to speak, but I think that we must bear in mind that the Guardians of the Temple in reality have a spiritual way of communicating that has nothing to do with the spoken word on the physical plane.

When you saw this subject announced: "The Guardians of the Temple," you may have thought that I was going to speak about the great hierarchy of beings about which you read in our Theosophical books: *The Secret Doctrine*, *The Esoteric Tradition*, and *Fundamentals of the Esoteric Philosophy*; and, indeed, friends, it would be a glorious thing at a Convention to go into that — the great hierarchies of the Adepts and the Silent Watchers: but No! at this meeting I am going to speak about you and me as the Guardians of the Temple; and especially let us listen to the words of H. P. B. as to what she expected of you and me as the Guardians of the Temple, which she erected for us, and which she expected us to expand so that it might embrace the whole world.

We know that Theosophy is foremost with us: that in trying to make it a living power in our lives, and in trying to pass on the light to our fellow-beings, we sometimes make the impression on others that we believe we alone have the truth. The strong convictions which we have occasionally irritate people, and they say we are getting one-sided, that we are limited in view; but, for heaven's sake, can we be restricted in our vision when we know that our philosophy is based on the structure of the whole Universe, that it embraces the whole of nature? Is it a limitation to admire and feel the deep beauty of a sunset or a sunrise? Is it limited to understand when looking at the galaxy, and feeling ourselves to be a part of that galaxy, that in reality we and our fellow-beings *are* the Universe, and that consequently we know the foundation of the Brotherhood of Men? Therefore, we say that, because the Temple is built on the structure of the Universe, we know that we are, in guarding this Theosophical Temple, really guarding the truths of nature and passing them on.

In the first place then, what did H. P. B. expect from us in guarding these truths? She passed on the Light. There is a word in Dutch: *bewustwording*, which means 'to become conscious of your consciousness,' or if you like, in more Theosophical terms, 'to become conscious of your consciousnesses.' That is what H. P. B. did for us — she made us conscious of our consciousnesses; and the explanation of the teaching brought us that marvelous vision regard-

ing the Buddhas of Compassion, the teachings about the two kinds of Buddhas, the Pratyeka-Buddhas and the Buddhas of Compassion, and the vision that, as human beings, we even now can make a choice between these two paths for the future.

H. P. B. left us this Temple of Light, and expected us to be Guardians; and profoundly are we grateful to her for what she did for us and the world. After listening to the symphonies of the great composers we often feel a similar gratitude: something has been opened in us, a light has been received, and we long to pass it on. Such an intense feeling of gratitude we have towards H. P. B., and that alone must make us the Guardians of the Temple which she erected.

Listen to her words in the first Message to the Convention in America [addressed to William Quan Judge], and let us also compare the times in which we live, thereby realizing the fact that the Guardians of the Temple living in H. P. B.'s time were not really different from the Guardians of the Temple in the present time:

It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888.

I ask: Is it different in 1936?

Let me then thank you for it, for the first, and perhaps the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

These words were written by H. P. B. to a Convention such as we are now holding in England.

First of all, a word to those Guardians among us who have no so-called 'official' jobs, who do not, for instance, do public work, or are not Presidents or Secretaries of Lodges, but simply members; (as they sometimes say in Holland: "I am *only* a member.") Don't you understand that we who have these official jobs, would sometimes be very keen on exchanging them with the simple member? But at the same time we know well that these members, these Guardians of the Temple, have just as great a task as anybody else, even in a way perhaps more so, if it is permitted to say so, than those who have official jobs. The poet Milton says: "They also serve who only stand and wait." Don't you see what those silent Guardians are in reality? I am never tired of speaking about this, and

it has helped in our Section! When they come to their Lodges — these silent Guardians — and give their sympathy to the work done there and never miss a Lodge meeting, they in reality are just as great Guardians as those who do the official jobs. Don't you understand that they help to make the Lodge-force flow just because they are there? There is a case in Holland of an old Lodge still existing, where, as I said at our Congress in July, there came a man who through his circumstances was not able to do much official work. He simply came to the Lodge meetings, rarely spoke, simply sat there and gave his sympathy, which radiated from his eyes, from his whole being, and then went away in silence. Do you not believe, friends, that but for this man that Lodge meeting might not have been on such a high plane during the time that it was held, and that the people who had work to do were greatly supported by that man? There is a story — a marvelous story — written in English — about a humble slave in ancient Babylon, who singlehanded opened the gates of Ancient Babylon to the Gods! It is not a fairy story, it can be made real history.

It is wrong to say that a Lodge does not do much work because there are not, at a critical moment, many helpers who do official work. It is wrong to think that we have not the Lodge-force if, at a certain moment, people do not flock in large numbers to the gates of the Lodge. If there simply is a focus of light, you provide the channel for the flowing of the Lodge-force, and that is what is expected from us. Let us be grateful then to the silent Guardians of the Temple, and those who have no official jobs, as they are Guardians indeed.

The next point is this: it has been impressed upon us again and again that the Guardians of the Temple should promulgate the ethics of Theosophy: this surely is necessary. What does H. P. B. say about it? I quote from her fourth Message to the American Convention:

The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side.

Now let us look at the world around us when we hear the following words from H. P. B.:

No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart

the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood.

These Messages by H. P. B. should now be read and re-read by every earnest Theosophist, because he will continually be obliged to compare the times of H. P. B. with our present times.

Then she says about ethics particularly (third message):

What I said last year remains true to-day, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man — the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow-member. H. P. B.

Here the stress is laid on ethics, especially to give to the world the truths of Karma and Reincarnation. We are doing that, but, friends, how much more do we understand of ethics when our teachings are extended. As we heard in the Leader's message this morning, there was a definite promise in one of these Messages from H. P. B. to the Convention held at the time that more new teachings should be given. Well, the more deeply we understand the teachings the better we can be Guardians, because the better and with greater conviction can we pass on these verities of Karma and Reincarnation, truths about nature and man as a part of it.

Now what has happened since 1888? H. P. B. gave this definite promise, that if we deserved it, and the times permitted it, more would be given. Don't you see *what* has happened? Don't the Theosophists of the world see? After she went history simply repeated itself. In Blavatsky's time there was a Messenger of the Masters — H. P. B. She had the *insignia majestatis* — the tokens of majesty — on her. They were visible in her individuality, in her marvelous knowledge, and she showed these tokens of majesty in her books, *The Secret Doctrine*, *Isis Unveiled*, etc. She was recognised only by the few! She passed on. Those who carry the *insignia majestatis* are not easily noticed in this world.

We, the Guardians of the Temple, know that history repeats

itself in our times, that there is one who has indeed the *insignia majestatis*, and that again they can be found in books which greatly extend and corroborate the teachings of H. P. B. in every respect. Majestically striding through this world again, the teacher and that which he brings are recognised only by the few; and the world in general scarcely notices that a great Temple of Light is standing right here! Chaotic conditions outside, yet the Temple is there; the Envoy is there; the teachings are there. *The Secret Doctrine* is corroborated, confirmed, the teachings are extended. Now are we good Guardians of this Temple if we do not *continually* make known to the world and to our Brother Theosophists *what* has been done? Point out to them why it cannot wholly be avoided that history repeats itself; but how we, Guardians of the Temple, *can* prevent to some extent in this fourth Round, in the fifth Race on Globe D its repeating itself *as much as it does!* But to do that we must have the spiritual power of discrimination; we must be able to say: "This is Theosophy"; "This is not Theosophy." By studying *The Secret Doctrine* and the other books, and comparing them with the present books, we must be able to tell our fellow-men, and especially our fellow-Theosophists: "Look, here are the teachings: realize how they are corroborated and extended; you see that indeed the Masters still work in the same way as in the time of H. P. B."

And here I must introduce the value of an intensely active Lodge-life. Don't you agree with me that only where there is an intensely active Lodge-life we, Guardians of the Temple, can get an insight into the difference between Wisdom and Knowledge? H. P. B. and our present Leader so often say that we may cram our brain-minds with the Theosophical teachings, it will only be Knowledge; but Wisdom comes if we put that Knowledge into practice, and through this active Lodge-life the Lodge-force begins to flow; we carry it with us in our daily lives, and must never forget that we are responsible for the Lodges and for the work carried on in them.

What is a symbol? The word itself comes from the Greek, and means 'to fall together.' Idea or thought, and object or picture fall together. It applies more to the intuition than to the intellect. Those who can spiritually interpret symbols have a great background for their lives. Well, here is a symbol! We, friends, you and I, as Guardians of the Temple, are at present right in that Temple. Indeed we form that Temple. We are the bricks, the building-stones; so we cannot allow one brick to be loose in any part of the wall, any part of the Temple, because the whole Temple will suffer if a brick is loose anywhere.

Everyone, as I said, has his task, no matter what it may be; and it is expected from the Guardians of the Temple that wherever we may be as part of that Temple, it will be firmly cemented to the other parts, so as to keep the Temple strong and beautiful. There is a picture which has often been reproduced in our Dutch 'Theosophical Path.' It represents a Guardian in ancient Pompeii. Perhaps you have seen that painting. There this Guardian stands at the gate of a palace or a Temple, and he has been told to guard that gate and never to leave; and the painter in his imagination makes him stand there, while the eruption of the volcano takes place: the lava covers him, and he continues to do his duty, he remains watching and dies standing, spear erect, at the portal of that gate, fulfilling his task to the very end. This is our idea about being Guardians of the Temple. It is required of us especially in these times. If we want tests as to how far we have understood H. P. B.'s expectation of our Guardianship, here are two principal tests. The first is: do the teachings, does our work in the Society, lead us to ever greater love for our fellow-beings in general? If we can say "Yes" in answer to that question it is all right. The second test is: "are we continually ready for service whenever called upon?" and again if we can say "Yes" to that question, it is all right; we are Guardians indeed, no matter what our position in the Society may be.

Finally this word of warning, though it is no threat. Are we so sure that if the Guardians fail the Temple will stand? It is a very serious question in this world just now. I for one am not so sure; I cannot get away from the idea that *if* the Guardians should fail, the Great Ones who erected this Temple might have to build elsewhere or at some other time. There has been a promise: As long as there are even a few Guardians to do their duty, to be, as the warrior of Pompeii, at the gates to the last moment, that 'last moment' will never come, because the Great Ones have promised that as long as there are only a few working for Them, They will help. Now this promise is a great one; but we should understand the seriousness of the situation in the world at present, and fully realize what is expected of us as 'Guardians of the Temple.' Mind, not the men whose names are written in flaming letters in our papers and periodicals promote the spiritual evolution of mankind — they may be only instruments on the outer plane. It is the silent Watchers of the Temple, those who seek the power that makes them "as nothing in the eyes of men," who really advance the spiritual evolution. Let us not forget this.

Finally, there is a letter — our English members may know this

letter better than members of the other Sections — it is the one letter ascribed to the Mahâ-Chohan, the Great One who, as you may know, also had something to do with the establishment of our Society, and in that letter it says: "The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity." It begins in this way:

The doctrine we promulgate being the only true one must — supported by such evidence as we are preparing to give — become ultimately triumphant as every other truth. Yet it is obviously necessary to inculcate it gradually, enforcing its theories — unimpeachable facts for those who know — with direct inferences deduced from and corroborated by the evidence furnished by modern exact science.

And here is an important part:

What becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land — many of them loaded with the gifts of blind fortune — the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.

Well, here again is the great emphasis on the ethics of Theosophy; and I think it is our duty, as Guardians of the Temple, to give to the world the ethics of Theosophy, especially the fundamental ideas of Karman and Reincarnation, because that will teach the 'Why' of the ethics.

We therefore declare at this Convention that we still are and shall be the Guardians of the great Temple of Light; that we shall cultivate and develop that spiritual power of discrimination which will enable us to be so. The closer we are together in the Lodges and in the various centers of a country, the closer we are together as National Sections; the closer we stand together in passing on Brotherhood, the greater the flow of the Lodge-force will be. The greater the harmony that exists in our branches and Sections, the greater channel we shall be for the Masters' work. Let us then be Guardians of the Temple, the Temple that has its structure in the Universe. And what is grander than belonging to that Temple? Let us be Guardians, so that in the future we can pass on the light to those who shall be working after us.

LEAVES OF THEOSOPHICAL HISTORY

[The following two letters in W. Q. Judge's handwriting throughout are reproduced *verbatim et literatim* from one of Judge's letterpress copy-books in the archives of the Theosophical Society, Point Loma. — Eds.]

July 12 1886

Dear Buck

Your long, good, letter at hand & you will see I anticipated it in my last letter. Why is it you & I have not quarreled at all although we disagree? I suppose because we are both gentlemen as well as are students of occultism. I have never worked under the board although broken reeds have been my support.

Let me have Hermetic article soon. Awfully oblige'd to you as I am overworked indeed.

Blow all the winds & crack the dark I silent am if all the same I break. .

Yes, the copy sent by request.

Love to all.

As ever

WILLIAM Q

I only fight for ideas & foundations & such are these Adyar Cl has adopted, to be adhered to at risk of disintegration

Aug 23 1886

Dear Buck

"Come Antony & young Octavius come; revenge yourselves alone on Cassius; for Cassius is aweary of the world. Hated by one he loves Scorned by his brother: all his faults observed."

Arthur is pitching into me for *not* going to C & you — you — you —

Your letter has good advice which I accept, but it is full of baseless things.

I have *not* done as you say I have — writing O about "forcing" the Board &c Bosh. If C & P and Aldrich have thus written you I care not. It is lies & trash. All I ever said was to our own members here when they complained & then I simply told them that the Board had passed those good laws referred to, & when they asked who moved it, I said I did. Now make all you can of that.

I am *not* constantly writing O. & all I sent him was my letter to Coues and my report that Board & Convention had met & that orders had not come to hand. Bes!

All your remarks about what "others" — unnamed — tell you, I ignore until I have their names. As yet they exist not for me.

Twice before I almost resolved only to write you on philosophy & *not* any more to confide in you any feelings not given to other men. This letter is my reward. Now I resolve, All business letters shall be official, & while I retain my love for you & shall call on you for help in the Cause, I shall not attempt to take you into my deep confidence as you always seem to suppose I am in the same way talking to others.

Your head is *not* cut off, as the orders state that the Council is to be composed of Prests & *also* of the present B of C. So resign if you please. Yes, take a good heart & head of the Board & leave it to C & P. two fine fellows. They will be pleased; I will be sorry.

Very plainly I wrote you that all I thought was that the Convention should meet & that I didnt care who was elected. It would probably be C as I nor you would scheme to get it nor make political moves. Furthermore he will always keep the thing prominent. My God, could I plainer write. And yet you lower me to the plane expressed in your letter.

As to evidence. I have it. I was told by you, C & by your silence, that you had given to C Mrs. W.'s letter. Not yet is it denied; & I dont want to hear of it again. But curiously, C, just after Rochester wrote Mrs W that he had the evidence & quoted *exactly* the letter she wrote you, & I have your own letter telling me of C*

I shall write Coues today telling him what you say about my "forcing" &c & shall deny it.

I do not wish, nor shall I be dragged into fights. You & C* met in Cin & passed a resolution to oil a trouble that had no existence, when I telegraphed you not to bring me in. That exists & not of my causing.

So let us drop it all. Let you & me rise into the light alone of philosophy & as to work & business in the Society we dont exist together.

My Branch persisted in passing a resolution of inquiry. I do not want to do aught but went. But on me will fall the odium of it.

I made an error about the arteries. So consider I said valves in the veins. Going through the lung is purification by fire, through moisture &c &c But the other facts I want. Love to all

Your loving brother

WILLIAM Q

*Copy-book slightly torn — a few words undecipherable.— Eds.

THE RISING TIDE OF THEOSOPHY

CONDUCTED BY C. J. RYAN, M. A.

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

Prevision of Earthquakes

IN *The Theosophical Path* for October, 1933, we discussed at some length the prevision of earthquakes by animals, and, in rare cases, by human beings. Although some seismologists have dared to admit that such previsions have been reported, scientists in general have paid little or no attention to them. In September, however, the learned British Medical Association debated the problem in relation to the mystery of the 'sixth sense,' so called, in dogs. Sir H. T. Holland, chief of the Mission Hospital at Quetta, India, told of three cases of persons being pulled from their beds by dogs before the terrible earthquake that killed tens of thousands at Quetta. One man who was called 22 minutes before the shock thought his dog had been alarmed by burglars and started searching for them in his garden! Many remarkable cases of canine prevision in regard to other kinds of catastrophes were mentioned by responsible scientific observers, but we are particularly concerned with those relating to earthquakes, because they bring up the question of the real cause of their occurrence at certain times and places. Are they purely mechanical in their localization, etc., or do obscure though very definite associations exist between them and the activities and intelligence of mankind, as occultism declares? An official of the Canine Defense League expressed the belief that dogs could feel minute vibrations that the most sensitive seismographs cannot record. This seems strange in view of the fact that instruments can record the movement of a truck on a road several miles away or the beating of the waves on a distant shore, delicate tremors which are always in evidence, yet which do not worry the dogs in the least. Only *imaginary* preliminary tremors taking place hours before the first trace appears on the delicate seismographs frighten the dogs so much that they try to save their masters' lives by pulling them out of bed! Having gone

into this matter more deeply in the above-mentioned article we can only mention the subject here in order to express pleasure that the learned Medical Association found it worth serious attention and agreed that it was decidedly mysterious. Science is slowly turning to the consideration of the hidden side of Nature, and the time cannot be far off when purely mechanical research will be regarded as quite superficial in view of far more profound methods.

The Missing Link Again

PROFESSOR ROBERT BROOM, whose advanced and practically Theosophical views on 'natural selection' have been quoted and discussed in our pages, announces his discovery in the Transvaal of the fossil bones of an adult specimen of the South African "non-forest anthropoids," not closely allied to the chimpanzee or the gorilla (living African anthropoids) but whose "teeth show that they were nearer to the stock from which man arose." Dr. Broom "feels sure that the problem of man's origin will soon be solved, and solved in South Africa." Great enthusiasm has been aroused in scientific circles by his announcement. Students of H. P. Blavatsky's presentation of human evolution in *The Secret Doctrine*, and of the concise and more systematic rendition of her teaching in *The Esoteric Tradition** (chapter x) will see that the discovery of 'missing links' in no way disturbs the fundamental Theosophical teaching of the origin of the *real Man* from previous Rounds and Globes. Anthropoids still more human may be found, because all the true anthropoids are connexions by blood with early humanity, though not progenitors.

The Descent of Man: New Complications

ACCORDING to Sir Arthur Keith, the famous 'die-hard' Darwinian evolutionist, the new discoveries do not support the views usually held concerning the origin of the chief racial stocks of mankind. Speaking before the British Speleological Association in July, he made some remarkable admissions. We quote a few passages from the *Morning Post* (London):

We have discovered many extinct types of humanity but not one which is fit to serve as the common ancestor of modern races. We have found no evidence of an outward migration from a common center. . . . We are tempted to believe that by the beginning of the pleistocene period some half-million years ago — or more — the ancestors of the Mongol, of the Australian, and of the Negro were already in occupation of the continental areas where we now find their descendants. This is a new conception. Hitherto we have regarded evol-

*By G. de Purucker. Theosophical University Press, Point Loma, Calif., \$5.00.

ing man as unconquerably nomadic. . . . Clearly we have reached a point which compels a radical reorientation of our working theories. We have to presume that parallel evolution which has been proved to be effective in the evolution of the horse and of the elephant has also been true of man. Such a view serves but to deepen the mystery of human evolution for it implies that, as in the past, the future of each race lies in its generic constitution.

The importance of this pronouncement is very great because it leads directly to the occult point of view, especially in regard to the concept of 'Root-Types' as given in *The Secret Doctrine*, (see II, 734-7). Dr. Keith's "parallel evolution"—for which concept we are indebted to Dr. H. Fairfield Osborn, late of the American Museum, New York—precisely agrees with the point insisted upon in *The Secret Doctrine*. Space will not permit a proper treatment of his important subject now, but we must take it up more fully at a later date. Students will find Dr. Osborn's researches referred to in *The Theosophical Path* for July, 1933, p. 44. He pointed out that the potentiality of the new characters which appeared in elephant's teeth, for example, in the course of ages, were not originated by the pressure of external conditions acting on *chance variations* but were already latent *within*; and they unfolded into action as the new demands arose. When the Root-Types became settled in physical life, each had its own 'creative potencies' imbedded within itself, so to speak, and these manifested in parallel lines of evolution. When we apply this unwrapping or unfolding principle to Man we see the importance of Dr. Keith's statement that "the future of each race lies in its generic constitution." A much more comprehensive and far-reaching classification of races than the Negro, Mongolian, etc., is given in *The Secret Doctrine*, and it is shown that the distinctions between the real races have been masked by the blendings which have taken place ages before, as well as since, Dr. Keith's "half-million years or more," which is only a fraction of the past life of humanity. Ultimately, we are told, the seven great races will once more be segregated as in the beginning.

Was 'Primitive Man' so Savage after all?

La Revue Scientifique not long ago published some interesting information about the health of prehistoric man. Its general conclusion is that his resistance to disease was not greater than ours, but that there is a difference in the diseases which are most prevalent. There is also a distinction between the most ancient and the more modern types of prevalence of disease. It is interesting to learn that evidence of wounds is infrequent in the most ancient period, the

Palaeolithic, but in the more modern Neolithic age it becomes far more common. The proportion of fractures which have healed with a good join is very high! Tuberculosis and syphilis were unknown in the Palaeolithic, so far as can be ascertained by examination of the bones, but in the later periods a few cases appear. Dental caries is not found in Europe, but appears in Africa in fairly early periods. So it would seem that the earliest representatives of man so far discovered were peaceable and moral, and that many of our modern curses have developed with the spread of our present form of so-called civilization!

Arizona Indian Rain Ceremony

WE may call it another coincidence, or luck, or something else, but the Hopi Indians, at their Reservation, Hotevilla, Arizona, have again closed their rain ceremony in a heavy downpour, after a long and serious period of drought. The date of the snake ceremony, when the reptiles (many of them dangerous rattlesnakes) are captured and then let loose to carry the invocations to the gods of the underground, was, as usual, set some time beforehand when no sign of rain was visible. We quote a few sentences from various newspapers: "As sunset burned red over the mesa, Hopi snake priests to night (August 22) concluded their age-old nine-day ceremonial by dancing with live rattlesnakes in their mouths. . . . They know that nearly every time after a snake dance a fierce thunderstorm roars up from the desert and floods the district, washing out roads and marooning motorists sometimes for days." (U.P.) "Downpours have drenched the Hopi reservation almost daily since the rites were started." (A.P.) "Is it possible that the Indians hold a secret of divine power and guidance which the white man has not discovered? . . . Instances such as these, which defy explanation, must cause those who call the Indian not far removed from barbarism, to wonder just how far we, as a race, have come. We discount the power of man to call rain from the skies, and then are interrupted by the Indians gathering in the desert and doing it." (San Diego *Evening Tribune*.)

GANADO, ARIZ. July 6 (A. P.)—Apparently in answer to their supplications, rains drenched the Tohatchi and Fluted mountains today and scattered showers fell over the 15,000,000-acre reservation as happy Navajo medicine men brought to a close their ancient Najadaltinth rain prayer.

Perhaps something spoken by Dr. Lindley Bynum, Field Representative of the famous Huntington Library at Pasadena, California,

may throw some light on the reason why the Indians know secrets of nature quite strange to us. Lecturing on the California Indians at Altadena on June 29, he said:

While Caucasian civilization has progressed along material lines, and has featured the white man as possessing superior talents, *that of the Indian has been idealistic* and one in which he places no importance on man other than the part he plays *in the whole scope of nature and the universe*. . . . For this the Indian has derived certain strength and inward poise. . . . Artifacts of the Southern Californian Indians dispel the erroneous report that they are of a low order of Indian. They are among the most advanced in the country. . . . The Indian's religion permeates every act of his life. He has no conception of a personal God, but does believe in a spiritual power that gives life. He has no conception of Heaven as a place of eternal abode. . . . It is very difficult for an Indian to grasp the idea of a hell.—*Pasadena Star-News*

Antiquity of Man in America

CONTRIBUTING to the great controversy now raging among the anthropologists about the age and origin of man in America, Professor Anthony Zallo, of the Sacramento Junior College, says he believes that the Indians did not come from Asia, but have always been on this continent. He relies in part on three skulls recently discovered in the delta region of the Sacramento River which indicate that the 'Sacramento Man' lived 15,000 to 20,000 years ago, at a time when the glaciers of the Ice Age would have prevented his crossing over the Bering Sea from Asia. He claims that while human blood is divided into four groups, O, A, B, and AB, the percentage of Indian blood is 91.3 of class O, while Chinese blood is principally B. Another scientist, Dr. P. B. Candela, told the American Association of Science in June that delicate chemical tests of Egyptian mummies had enabled him to determine their type of blood. He said it is now possible to prepare blood group maps of the world, and that American Indians, Celts, and Basques belong predominantly to one group, while such apparently dissimilar groups as Hindûs, Patagonians, and Amazon tribes belong to another blood type! He said it was clear that this new discovery was of great importance in connexion with the origin and history of man, and *would open a vast new field of research*. It is interesting to note that H. P. Blavatsky associates the Basques, the Guanches of the Canary Islands, and the North American Indians in one grouping! (See *The Secret Doctrine*, II, 740-90.) It is very likely that the skeptical scientists will be forced to an acceptance of the existence of Atlantis by further discoveries in regard to blood-relationship.

Prehistoric City in Nebraska

DR. EARL H. BELL of the University of Nebraska announces that: "It is clear that Nebraska has a human prehistory as important in the annals of civilization as that of Egypt or the near East." His recent expedition to the fertile Ponca Creek Valley located several important sites of ancient civilization, two of which seem to have been inhabited 4000 years ago. One city was three miles long and half a mile wide, and appears to have been abandoned on account of drought. It was a center of agriculture and hunting, and thousands of excellent artifacts including pottery and tools have been collected. Dr. Bell says that this discovery upsets the belief that no mid-western civilization existed earlier than 500 years ago. As the progress of research continues we find in America a repetition of the same story that is presented by the history of prehistoric studies in Europe. First of all blank denial that anything human could be more than a few hundred or thousand years old; then a grudging admission that the case was not altogether settled; and today we learn that anthropologists are seriously beginning to suspect that man actually *may* have been here *before* the final melting of the ice at the end of the glacial period, which took place a very long time ago.

THE UNIVERSAL MYSTERY-LANGUAGE AND ITS INTERPRETATION

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

XI — THE CHRIST

IT may seem strange that we should include this among the symbols, but we do not propose to limit ourselves to those which can be drawn as pictures — though the Christ, to be sure, has one symbol in the Cross (March, 1936). Christ may be for many people the name of a particular person, but it stands for a universal idea. Christ is the 'Word made flesh' mentioned in *John*, i, 14: "The Word was made flesh, and dwelt among us." In the beginning of this gospel we have a fragment of Gnostic teaching, which connects Christianity with its parent source in the Wisdom-Religion. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life; and the life was the light of men." This is the original doctrine of the Ancient Wisdom. The Logos (Word) is a creative emanation of the supreme deity; he is at the same time one and many; he has his throne in the hearts of all

men. Thus man is, in his inmost essence, a God; but this God has been 'made flesh'; man is an immortal soul imprisoned in a mortal body. The Jesus of the Gospels insists on this truth in many well-known passages; he usually speaks of the supreme deity as the Father, and of the Word or Logos as the Son. With this clue in mind, we can see that such was the teaching of Jesus: he desired to show men how they could achieve salvation by invoking their own divinity, by following in his footsteps. But this has been turned into the dogma that man's nature is of itself corrupt, and that he can be saved only by faith in this particular God-man, Jesus of Nazareth.

The Jesus of the Gospels is a character, partly fictitious, partly symbolic, built around some actual personality, whose identity is buried among a confusion of historical and traditional materials. Though every man is an incarnation of divinity, there are some who are so in a special sense. These are men who have progressed in their individual evolution to a point beyond that reached by the average humanity of their time, and who come to the world in times of spiritual darkness to teach the truths of the Ancient Wisdom. Such Teachers are the world's Christs; and we find in the religions of India, Egypt, ancient America, and elsewhere, accounts similar in essentials to our own Gospel narratives. The Savior is born by the Holy Spirit of a human virgin, is tempted and overcomes, is crucified on a cross, entombed for three days, rises again. That such is the fact can readily be ascertained by anyone wishing to do so, but it would unduly burden this article to enumerate instances. They can be found in *The Secret Doctrine* and other Theosophical writings; they have been known to some eminent Christian writers, to whom they have been the occasion of much wonderment. Suffice it to say here that the story found in our Bible and in our church doctrine is but a particular adaptation of a doctrine that is both old and everywhere diffused; and, in pointing this out, we are by no means disparaging Christianity, but merely reinstating it in the original dignity from which it has departed. The only thing we do call in question is the claim of the Christian doctrine to originality or exclusiveness or finality. And it is only right, in this age of general commingling of human races, that a broader and more tolerant attitude towards the claims of other religions should be adopted.

The hinge-point of the matter is in the individual responsibility of every man for his own salvation. It may be objected that it is presumptuous and impious to set up man's strength against that of his Divine Savior, the only Son of God; but here again we come upon an essential difference between the original doctrine and the

perversion of it which has come to us. The perverted form tells us that man is essentially corrupt — due, it is said, to the sin of Adam — and that he consequently needs the special mercy of a Savior in order to secure his salvation. But Theosophy says that man is essentially divine, and such indeed is the teaching of Jesus; and that, being divine, he must save himself by his own innate divinity. The doctrine that man is saved by the divine love and grace, and despite his own unatoned offences, may be very consoling, but it is both unjust and unmanly. The law that we must reap as we have sown holds good; and if death deprives us of the opportunity of paying our debts to society in this life, then we shall have that opportunity in one of our lives to come. The Christ upon whom we must call for help is the Christ within — our own Higher Self.

The mind in man — *Manas* — is his intelligence, neutral in itself, and colored by that to which it is allied. When allied to the earthy passional part of our nature, this mind becomes the lower personal self, at odds with other selves, and leading us away from our true path in life. But every man has within him the principle of *Buddhi*, divine wisdom; and if *Manas* allies itself therewith, we have the Higher Self, which is our Savior. It is taught that man was originally created as an animal soul, which was later inspired by the breath of Divinity and so made into a potential God. This is the true Divine Incarnation; this is the Christ in man. But that Christ lies buried, latent, unmanifested, until called into active being by our own will. As has been pointed out, the symbol of the Christ is the Cross, or, more accurately the Cross surmounted by the circle, thus making the sign of the planet Venus. In the symbology of the seven sacred planets, Venus stands towards the Earth in the same relation as the Higher Self stands to the lower self. The circle denotes divinity — the 'Word'; the Cross denotes matter; so that the whole symbol denotes the 'Word made Flesh,' that dwells among us. The mystery of the Christ is therefore that of the Divine Power descending into matter, for the purpose of operating in the lower kingdoms of Nature. The Divine Power is at first sacrificed; for its radiance is obscured, its voice drowned, amid the turmoil of material life and the selfish passions. But it is man's redeemer, and must sooner or later arise from the tomb in the true Resurrection, when man becomes fully aware of his own divinity. This, for the individual man, may take place at any time; for the human race as a whole, at the appropriate cyclic era in the future. When a man, having thus resurrected the Christ within him, becomes perfected, he is able to go forth to the world as a Teacher; either one of those

Teachers whose presence remains concealed, or one of the great founders of religions, or perhaps the originator of some great philosophic school like those of Pythagoras and Plato.

So the symbol of the Christ may mean that which takes place in the life of every man, or it may mean the case of some particular manifestation of Divinity, such as the Buddha or the mysterious Teacher upon whose unknown life has been built the legend of Jesus of Nazareth.

THEOSOPHY AND CHRISTIANITY

H. A. FUSSELL, D. LITT.

X

BEFORE beginning our study of the *Pistis Sophia* it will be advisable to define some of the terms used, the words having in addition to their received meaning, other and deeper meanings which are not evident on first sight. The title, composed of the two Greek words *pistis* or faith and *sophia* or wisdom, may be rendered as 'Faith grounded in Knowledge.' The *pistis* of the Greeks was belief based on knowledge, whether supplied by the evidence of the physical or spiritual senses. Between *blind faith on authority* and *faith on one's own spiritual intuition* there is a great difference (See *The Key to Theosophy*, p. 220). The word *Aeon*, Greek for an age or period of time, and the adjective *aeonios*, age-long, are translated in the New Testament as eternity and eternal, giving rise to strange perversions of doctrine, for instance the eternity of Heaven and Hell. But the Gnostic Aeons are intelligences, emanations from the Supreme and One Unknown and Unknowable Principle which underlies and informs all things. Syzygy in astronomy is a conjunction or opposition of the Sun, the Moon, and one of the Planets, more or less in a straight line. In Gnosticism Syzygy means mate or counterpart, the upper and the lower pair of the manifesting Aeons, each of which is dual and appears as a pair.

Persia was the home of Ormuzd, of Ahriman, of Mithra, and of Zoroaster. Many of the Gnostics were natives of Persia, so it is not surprising that they kept in mind their early 'gods.' And so early as the fourth century B. C. we find in the West that Mithra holds a place of almost equal honor with Ormuzd. Purity, spirituality, ubiquity, are his special attributes, and he is regarded as the giver of immortality.

Mithraism — Mithra, the unconquered and unconquerable Sun-

God — was the one of all the Oriental religious cults which Julian, miscalled the Apostate, preferred, and the philosopher whom he most deeply revered, Iamblichus of Chalcis, was himself more than half a Syrian. For centuries the process had been going on by which Oriental elements were being assimilated with the substance of Greek thought, as we have seen in Neo-Platonism. An oracle from Apollo at Delphi which has come down to us, for instance, speaks of “a road of many pathways, pathways marvelous past utterance, but all alike of them upward climbing, and all of them, asking endlessly of those who tread them toiler’s action, and toiler’s achievement.”

Another deep and lasting influence of the ancient Oriental teachings was evident in psychology, which, at first a part of philosophy, became a descriptive and independent science. The thinker, however, finds psychology to be like any other science, intimately connected with the others and incomplete without them; he who pursues it to the end arrives at philosophy and metaphysics. Psychology, as defined by some, is the science of human consciousness, a fundamental concept of being as soon as a certain stage of evolution is reached; it is therefore one of the deepest problems that thought has conceived. Man, according to the Esoteric Philosophy, is a “continuous stream of consciousness, an aspect of universal consciousness.” There are those who *deny the existence of the psyche and the spirit*, and dub psychology behaviorism, others again call it psychoanalysis and so degrade it still deeper. They have no conception of the limitless possibilities of the human soul, and fail entirely to see at all the endless progress of the spirit-soul.

The Council of Nicea, A. D. 325, and the Council of Trent, A. D. 1545 to 1563, entirely misrepresented the Ancient Wisdom. Gregory of Nazianzus, who presided at one of the earlier Councils, said that he would never sit in such an assembly again. He characterizes them as “villains, liars, and false swearers.” Dean Milman says that a Grand Council was a “field of battle, of fierce and obstinate controversy”; certainly not a place where one would expect the accords arrived at to agree with the truth.

In *Le Lotus* for April, 1888, H. P. Blavatsky gives us a remarkable example of the attitude of the Church authorities to ‘truths’ which did not accord with the ‘beliefs’ she had formulated.

The Gnostic *Naassenes* (from the Hebrew *nahhash*: a serpent), and the Ophites (from the Greek *ophis*: a snake), show how *Revelations* deliberately — the word is not too strong — falsified the original teaching from the very first. While preparing these Lectures for publication, I would mention that “recent investigations (1935) have

revealed that Eleusis," as I have insisted all along, "was a site of the Mysteries as early as the fourteenth century B. C.," and that the Eleusinian Mysteries were not "an importation" from Egypt, as archaeologists have always maintained.

Gnosticism reached its height about the commencement of the second century and remained at that point about a hundred and fifty years, losing its influence as the Roman Catholic Church became a living power. The Christian Gnostics were not a closed community; they were 'knowers,' for Gnosis means 'knowledge.' The *Pistis Sophia* contains teachings to be found in the faith of ancient Egypt, in Greek Mythology, and in the Kabbala, as for instance, the Shekinah.

The Mithraic religion put ethics in the foreground. Persia is the land of ethical dualism, Ormuzd the good principle, and Ahriman the evil principle; both are divine. Mithra, the Unconquered and Unconquerable Sun-God, was the mediator between the Almighty and man, and so Christ is both true man on earth and also true god. The Mithraic Eucharist is so like the Christian Eucharist even in language that Tertullian said the devil had plagiarized it by anticipation in order to deceive the true believers. It is astonishing how often Christianity was indebted to one or the other of the Mystery Religions, and was dependent upon them for its very formation. Mithraism was secret as regards its inner teachings, and so faithfully was this secrecy maintained that were it not for opponents they would be completely unknown.

Julian, miscalled the Apostate because he refused to give up the true faith in which he had been brought up, was a follower of Mithraism, and Iamblichus, the philosopher whom he preferred, was born in Persia, the home of Mithraism. Mithra was the Unconquered and Unconquerable Sun-God. According to Plutarch, the worship of Mithra was introduced into the Roman world during the first century B. C. In the Mazdean religion of the early Persians Mithra had been reduced to the status of a Yazata, and was regarded as a personification of Ormuzd, the Solar Light. Mithraism appealed to the manly instincts of the Roman legionaries, who were all Teutons, and was carried by them in frequent transfers which they made as far as Ireland in the West, and far into Northern Germany, also into Africa, and became the dominant belief throughout all these countries.

In *The Esoteric Character of the Gospels*, pages 30-1, St. Jerome (or Hieronymus) says that he was sent toward the close of the fourth century by "their Felicities," the Bishops Chromatius and Heliodorus of Caesarea, upon the mission to compare the Greek text (the only one they ever had) with the Hebrew original version pre-

served by the Nazarenes in their library, and to translate it. He translated it, but under protest; for, as he says, the *Evangel* "exhibited matter not for edification, but for destruction." The "destruction" of what? Of the dogma that Jesus of Nazareth and the *Christos* are one. He admits also that this gospel "was written in Hebrew characters and by the hand of himself" (Matthew); yet in another place he contradicts himself and assures posterity that *as it was tampered with, and re-written by a disciple of Manichus, named Seleucus the Manichean, [and laid away,] if discovered the Christian Churches will have at least one document not falsified, and he adds that "the ears of the Church properly refused to listen to it."* (Hieronymus, *Comment to Matthew*, Bk. II, ch. xii, 13.)

The Gnostic *Naassenes* (from the Hebrew *nahhash*: a serpent), are very revealing, especially when we remember that the Mysteries as well as the terms used in them originated in ancient Persia, in Zoroastrianism.

In Paul's Epistles, such expressions as *soteria, mysterion, psychikos, pneuma, nous, teleios* (initiated and perfect), etc., occur, proving that he was acquainted with terms used in the Mysteries. According to H. P. Blavatsky Paul was an initiate. Paul's native city, Tarsus, was a center of the mystery-cults, so he was still further acquainted with them.

What are more particularly the borrowings of early Christianity from Neo-Platonism? The Neo-Platonists had their own Hierarchies and gave the stages or degrees thereof special names; and from Neo-Platonism and Neo-Pythagoreanism and Stoicism, early Christianity drew nearly everything of religious and philosophic good that it had in it. The Neo-Platonists called the Apex of any Hierarchy the *Hyparxis*. The Greek, and Neo-Platonic enumeration of the hierarchical stages was: 1, Divine; 2, Gods, or the spiritual; 3, Demi-gods (divine heroes); 4, Heroes proper; 5, Men; 6, Beasts; 7, Vegetables; 8, Minerals; 9, Elemental world, or Hades. The names mean little, the teaching is the same in many cosmogonies. The early Christians took over much of this ancient thought; and this was done largely at Alexandria.

The Secret Doctrine, I, 349-50:

For as the Basilideans taught, "there was a supreme god, *Abrahas*, by whom was created mind" (*Mahat*, in Sanskrit, *Nous* in Greek). "From Mind proceeded the word, *Logos*, from the word, Providence [Divine Light, rather], then from it Virtue and Wisdom in Principalities, Powers, Angels, etc., etc." By these (Angels) the 365 Aeons were created. "Amongst the lowest, indeed, and those who made this world, he [Basilides] sets last of all the God of the

Jews, whom he denies to be God [and very rightly], affirming he is one of the angels."

Dionysius the Areopagite in *The Celestial Hierarchy* divided all spiritual beings into a hierarchy of ten degrees or stages — the tenth or highest being God. In a later work, *On the Ecclesiastical Hierarchies*, written evidently to please his Christian friends, he copied the scheme of the Neo-Platonic philosophy, and its teaching that the Celestial Hierarchy was reflected and repeated on earth, as the Christian Church, with Jesus at the top! The names of the stages of the hierarchy as given by him are: God, Seraphim, Cherubim, Thrones—first triad; Dominations, Virtues, Powers — second triad; Principalities, Archangels, Angels — third triad. Seraphim, Cherubim, etc., are taken from the Hebrew; Thrones, Dominations, Virtues, Powers, Principalities, from Paul's *Epistles to the Ephesians* and *to the Colossians*; Archangels and Angels from ancient Greek and Asiatic, especially old Persian, which nation maintained the teaching of messengers or transmitters of light between Man and the spiritual world. Angel, in Greek, means *messenger*.

The fault or inadequacy of the Christian system was that its highest point reached no higher than Jehovah, and its lowest point no lower than Man. It left out the Ineffable, Unthinkable; also the spheres of being below man. It was a fragment taken from old pagan teachings — but that fragment provided all the mysticism and spiritualizing thought that saved the Christian world from utter materialism in religion during the Middle Ages.

The *Pistis Sophia* dates from the dawn of humanity and before. The Greek version is unknown to scholars; it is extant only in the Coptic version which contains here and there some of the original Greek terms *untranslated*, and is the teaching of the risen Jesus, the supreme Aeon, to his disciples on the Mount of Olives, who saw him ascend into the Heavens in a great blaze of light. He was absent three days. The third day the earth was shaken by earthquakes and songs of praise were heard.

The Lord's Robe of Glory had become vastly more brilliant since his crucifixion, his act of self-sacrifice having completed its splendor. On it were written: Zama, Zama, Ozza Rachama Ozai.

Jesus describes the sphere just beyond this world from whence the Divine Emanations are poured in the material Universe. From this sphere Jesus sees Mary, whom he chooses for his earthly Mother, and into whose body he pours a soul which comes from the Divine Sphere just above. He puts the soul of Elias into the body of John

the Baptist and draws upon the higher sphere to fashion the souls of His disciples, to enable them to receive the Gnosis.

As to the authorship and the nature of this truly remarkable book: for some inexplicable reason or other it was supposed at one time to have been written by Valentinus, but the *Pistis Sophia* is more recondite, more manifestly esoteric than anything Valentinus ever wrote.

The *Pistis Sophia* purports to relate the conversation of Jesus with his disciples on the Mountain of Olives, and the instruction he gave to them in the Mysteries after his glorification. Several times Jesus directs the Apostle Peter to sit down and write these things, and so there is some warrant for the belief that we have here the lost Gospel of Peter, or at least those portions of it embedded in the text. G. R. S. Mead, whose translation I have used in part, points out however that the Coptic text is full of wide lacunae (that is, gaps) which often fall in very interesting places, and appear to have been "purposely defaced" in order "not to be read by the profane." It contains many Greek words and Greek idioms, and is evidently a translation of an older Greek manuscript. Portions of what it is believed by modern scholars may prove to be this earlier Greek manuscript have recently been discovered, which proves the truth of H. P. Blavatsky's prediction that in the twentieth century ancient manuscripts would turn up in most unsuspected places and ways, and would confirm the teachings of Theosophy.

Pistis Sophia is the name of the thirteenth Aeon. She falls from her divine estate, owing to her intense desire of knowledge, that is, knowledge which surpasses that belonging by right to her own hierarchy. It is said that in *The Secret Doctrine* even the gods desire to be born into this world, "the world of works," because it is only there that their "negative goodness" can become "positive goodness" through knowledge of good and evil, and the *conscious choice* of good in preference to evil, of which those gods who have not been through the human stage, know nothing.

(To be continued)

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EITHER an ordered universe, or else a welter of confusion. Assuredly then a world-order. Or think you that order subsisting within yourself is compatible with disorder in the All? And that too when all things, however distributed and diffused, are affected sympathetically.

— *Marcus Aurelius Antoninus to Himself*, IV, 27 (Rendall)

STOP! LOOK! LISTEN!

IVERSON L. HARRIS

THE above is the danger-signal which the age-old doctrine of Karman, whether under this or some other name, has flashed before the inner eyes of errant men and nations from time beyond memory. Humanity's Adept-Kings, of whom among all peoples tradition — which is racial memory — tells, the great Spiritual Seers, the exalted Teachers of Religion, the expounders of the loftiest philosophy, and the inspired poets and prophets, have echoed and re-echoed the same message to men and nations down the corridors of time: Ye cannot commit injustice without suffering the consequences thereof; ye cannot wrong the weak and escape the inevitable reaction of your wrong-doing; ye cannot be cruel with impunity; ye cannot sin without becoming the servants of sin; ye cannot be neglectful of duties which are yours by virtue of your status as responsible, thinking beings, and not pay the penalties of your neglect; ye cannot desecrate the temple of your body and avoid disease; ye cannot outrage the god locked up within you and not undergo the tortures of your self-created hell!

For whatsoever a man soweth, that shall he also reap. . . . By their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

Karman — or *Karma*, as it is less accurately but more popularly called — is not a cosmic G-Man who tracks down our crimes and engineers a speedy conviction before the judgment-throne of the Most High. The word *Karman* itself is a Sanskrit term meaning *action*, and is frequently called 'The Law of Consequences,' or 'The Law of Ethical Causation.' It is the enunciation of a habit of Nature; and to a student of Theosophy Nature means all the vast aggregate of living entities — intelligences, consciousnesses, powers — visible and invisible, material and spiritual — which in their all-varying states of evolutionary development infill, make up, and indeed *are* the Boundless All. *Karman* connotes in the realm of ethics and metaphysics what Newton enunciated concerning the sphere of mechanics and physics when he declared: "To every action there is an equal and opposite reaction."

The statement hereinbefore quoted from the Christian Bible is a self-evident fact; but, though axiomatic as far as it goes, it is incomplete because it omits reference to the doctrine of Reincarnation; and this doctrine is absolutely essential in order to provide the necessary time and field for the working out of karma, for the ripple of force to reach the edge of its cyclic basin, and move into the next area of causes — to borrow a figure from *The Mahatma Letters*. In one short lifetime on this earth too often do we see scoundrels crushing idealism under the heel of cynicism, aided and abetted sometimes in the international field by the devastating power of air-bombers, tanks, and poison gas. I use the phrase 'crushing idealism' advisedly rather than 'crushing weaker peoples,' because, horrible as is the madness of man's inhumanity to man which drives him to wholesale slaughter of his fellow-human beings, still more soul-destroying to men and nations is the triumph of cynicism over idealism. Better can we afford to lose our bodies than to lose our souls. Our bodies are of the earth; but our spiritual parts — our ideals, our aspirations, our compassion, our sense of justice and right, and our impulses towards co-operative, self-effacing labor for the common weal — these are our links with the Solar Divinities — our real 'Fathers in Heaven.'

But though the mills of the gods grind slowly, they grind exceedingly small. We who weep over the *apparent* triumph of wrong — whether it be individual or national wrong — have we lost faith in the ultimate *actual* triumph of right over wrong? And those who imagine they can trample upon the rights of others, crush those weaker than themselves merely because for the time being they are the pampered prodigals of Mars, let them Stop! Look! Listen!

Before beginning and without an end,
 As space eternal and as surety sure,
 Is fixed a Power Divine which moves to good.
 Only *its* laws endure.

It will not be contemned of any one;
 Who thwarts it loses, and who serves it gains;
 The hidden good it pays with peace and bliss,
 The hidden ill with pains. . . .

That which ye sow, ye reap. See yonder fields!
 The sesamum was sesamum, the corn
 Was corn; the Silence and the Darkness knew.
 So is man's fate born.

He cometh, reaper of the things he sowed,
 Sesamum, corn, so much cast in past birth;
 And so much weed and poison-stuff, which mar
 Him and the aching earth.

— SIR EDWIN ARNOLD: *The Light of Asia*

Throughout history we find this same warning to men and nations uttered by the really great men of different countries; and by 'great men' I mean not the wholesale murderers whom profane history so egregiously exalts, but the lofty minds who were not deceived by outward appearances but had, at least in some measure, touched reality. I think, for example, of Aeschylus in his titanic dramas, warning the Athenians to stop! look! and listen! — to cling to the grand ethical principles which made the glory that was Greece under the wise guidance of Aristides the Just, instead of yielding to the blandishments of Themistocles and the cruel imperialists who trampled on the rights of the dependencies of Athens and thus sowed the seeds for the downward cycle of Grecian history. Ignoring this warning, the Periclean Age, despite the efforts of Aeschylus, Socrates, and Plato to save it, if the truth be told, served posterity exceedingly ill and missed the grand destiny which the high gods of Olympus seemingly intended for it.

I think, again, of the message iterated and reiterated by Shakespeare in his great tragedies — perhaps most powerfully in *Macbeth*. Here the retribution which comes to one who ruthlessly pursues his own selfish ambitions with cruelty, ingratitude, murder, is seared into the very soul of the attentive reader. In this drama, be it noted, Shakespeare also shouts "Stop! Look! Listen!" to those who would achieve their personal ends by venturing unpurged into the psychic realms, as Macbeth did in consulting the three witches.

But we ordinary folk, who are without ambition to become kings and certainly have no murderous intentions towards any one — what have we to do with Macbeth's crimes, or with the decadence of Athenian virtue? Stop! Look! Listen! — to this warning from Kenneth Morris's *Golden Threads in the Tapestry of History*:

That force which, whispering within your heart, used your tongue this morning to sneer and speak traduction, brought down in its day empires in Anahuac and the Andes, stole provinces in Africa; forced opium on reluctant China; warred with, burned, and slandered Joan of Arc.

Finally, the basic ideas contained in the twin-doctrines of Karman and Reincarnation have been clearly set forth by the present Poet Laureate of England, John Masefield, in *A Creed*. Stop! Look! Listen!

I hold that when a person dies
 His soul returns again to earth;
 Arrayed in some new flesh-disguise
 Another mother gives him birth.
 With sturdier limbs and brighter brain
 The old soul takes the roads again.

Such is my own belief and trust;
 This hand, this hand that holds the pen,
 Has many a hundred times been dust
 And turned, as dust, to dust again;
 These eyes of mine have blinked and shone
 In Thebes, in Troy, in Babylon.

All that I rightly think or do,
 Or make, or spoil, or bless, or blast,
 Is curse or blessing justly due
 For sloth or effort in the past.
 My life's a statement of the sum
 Of vice indulged or overcome.

I know that in my lives to be
 My sorry heart will ache and burn,
 And worship, unavailingly,
 The woman whom I used to spurn,
 And shake to see another have
 The love I spurned, the love she gave.

And I shall know, in angry words,
 In gibes, and mocks, and many a tear,
 A carrion flock of homing-birds,
 The gibes and scorns I uttered here.
 The brave word that I failed to speak
 Will brand me dastard on the cheek.

And as I wander on the roads
 I shall be helped and healed and blessed;
 Dear words shall cheer and be as goads
 To urge to heights before unguessed.
 My road shall be the road I made;
 All that I gave shall be repaid.

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.

THEOSOPHY CAN EXPLAIN

HAVE you ever thought that there must be the truth about things somewhere in the world if we could only find it? Theosophy is just that — the real facts about ourselves and our Universe. Theosophy is not new. How could it be new if it is the truth about things as they have always existed? The very word 'Theosophy' means Divine Wisdom. And of course Divine Wisdom must spring from Divinity which is eternal.

This body of teachings which we call Theosophy today has been given many different names in past ages. It was called the Wisdom-Religion, the Secret Doctrine, and by other historic titles. Besides, every successive world-religion was an attempt by its Founder to put these ancient teachings into a new form. Like everything else religions grow old and deteriorate. Then they must be reborn. In this fresh form they are adapted (not changed) to the kind of people and to their ways of thinking and living to which the new religion is introduced. Thus we see that all religions express the same truths beneath their surface differences.

It is these fundamental doctrines upon which all religions have been founded which H. P. Blavatsky restated under the name *Theosophy*. But do not think that Theosophy is a new religion. No, it is rather an attempt for the first time in many centuries to give to the world a clear knowledge of that Divine Wisdom which *real* religion is. Thus Theosophy will eventually do away with the religious quarrels that have caused so much misery in the world. Humanity is really one family, but differences in religion have driven them into war and endless suffering.

At this point someone may naturally ask: "If Theosophy has been taught in the beginnings of all religions why is it that we only began to know this about fifty years ago?" Well, just consider what has happened to the teachings of Jesus. How much of the Sermon on the Mount survived in the different churches? For centuries the devil, hell-fire, and no end of other grotesque doctrines replaced the Divine Wisdom of Christ's message. Of course these doctrines are fading out now, but is Christ's Christianity taking their place? This is why Theosophy is so badly needed in the modern world.

So we see how the Divine Wisdom underneath every World-religion has gradually been changed. It has been crusted over with human inventions and most of these have been actually injurious to man's happiness. But man did not realize that these teachings were there till Theosophy came to point them out and restore them.

— L. L. W.

PUBLIC SPEAKING ON THEOSOPHY

ABBOTT B. CLARK

HOW TO ATTRACT AND HOLD AN AUDIENCE

All . . . are not yet alive to the value of public lecturing. Members who can speak to an audience are invaluable. . . . Those who have any germs of lecturing ability therefore should not hesitate to evolve them. . . . Strive to get a clear, comprehensive and common sense view of Theosophy, and to the public give only that view, and the work will prosper.—WILLIAM Q. JUDGE

Study the new teachings. They are for the new time. . . . In your own words. . . . Be positive. . . . Do not argue. . . . Use humor. Go to the point. . . . Be kind. . . . Satisfy the hearts of the people. . . . Be calm and dignified on the platform. At ease. Don't fidget. . . . Be calm and strong and show self-mastery. — *From a talk by G. de P., Jan. 10, 1932*

OUR PRESENT OPPORTUNITY

LECTURE Bureaus say there is a greater demand than ever before for good public speakers. The radio has cultivated an interest in public speakers and people want to see as well as hear them.

This is our opportunity. Of all ages this is the most inquisitive and Theosophy gives the answers.

No subject lends itself so completely to eloquent and cogent presentation as does Theosophy. The Theosophical speaker has the choice of a wider range of subjects than any one else, for Theosophy covers the whole field of science, religion, and the problems of life. It throws a searchlight upon every serious problem of human interest. It remains only for the speakers themselves to grasp their opportunities and train themselves to take advantage of the rising tide.

It rests with the speaker to adapt himself to the range of intelligence of his audience and to present his subject in a manner so clear, comprehensive, and cogent as to convince the mind, enlighten the intellect, warm the heart and inspire his audience with enthusiasm for Theosophy. This can be done, and it is up to us who speak to do it. All talent is the karmic result of previous effort. This is our time to make good karmic.

MODERN ORATORY

Modern oratory may be defined as "the power to convince." It does not consist in beautiful rhetoric or emotional appeals. Its

appeal must be direct to the intelligence and the moral sense. This is a radio age, when thought must be expressed clearly, definitely, and straight to the point. People want to know what a man is talking about right now, and they are influenced as much by a man's sincerity as by what he says. The speaker who would carry conviction to others must have a living, vital message, clearly and cogently expressed. He must know and feel what he says. He can produce no more effect on an audience than he himself feels, and can tell convincingly only that of which he himself is profoundly convinced.

SPEAKING TO THE PUBLIC

Public and Lodge speaking are different in that the latter is for Lodge members who are supposed to know something of the subject and its technical words and phrases, and to be learning as much as possible of technical Theosophy.

The public must be supposed *not* to know the subject or our phraseology, and the lecture must be planned and phrased accordingly. Technical words and phrases must be avoided or explained, and each subject or sub-head thereof must be so presented that a stranger to the subject could understand it. This does not mean that one should speak in a childish fashion. Most inquirers into Theosophy are intelligent people. But it does mean that the subject itself should be made clear and comprehensible without a previous knowledge of other parts of Theosophical teaching. How often we hear "I suppose I could understand that if I knew enough about Theosophy." A skilled speaker makes each lecture clear and definite in itself.

PREPARATION

"Most people think oratory is some sort of spontaneous combustion. It is not. It is hard work," Mr. Judge once said.

Study the public needs and tastes. Select a subject the audience will be interested in. Assemble the essential teachings of Theosophy on that subject. Arrange your points in logical, orderly, natural sequence. Think out how to explain them in clear unmistakable language so that a beginner unacquainted with Theosophy will understand. If you cannot say a thing clearly don't say it at all until you can. If you do not understand a subject do not talk about it before the public until you do.

Mr. Judge's advice was, "Do not soar to ridiculous heights where no one will understand you and where you are not at home yourself."

The first essential for clear speech is clear thinking. Speech follows thought. Speak clearly, definitely, logically, and stick to the

subject. Do not wander. Fill your mind with the best and most helpful thoughts you can assemble.

Do not commit to memory nor copy long passages from others. It is what you yourself understand and really believe and clearly think out that you can make clear and convincing to others.

It helps clarify a subject to write it out several times; let it cool; then correct and improve it. Then remember it. One who expects to be a speaker would do well to take the fundamental popular teachings of Theosophy one at a time. Concentrate on one subject for days, weeks, months. Learn all about it and how it fits in the general plan. Dwell on it until you thoroughly understand it — what one understands one never forgets. Formulate the essential, important points of the subject in a clear, comprehensive, common-sense way. Be clear and definite, then fix it in mind so firmly that it will always be on call at a moment's notice when speaking or answering questions.

Continue this process with the other important teachings of Theosophy. In time one will have a well-stored mind, ever ready to give the teachings in a clear and definite manner.

The following from Judge Frank Finlayson, President of our Los Angeles-Hollywood Lodge, is the method of many of our best speakers:

"When I have a speech to make I brood on it deeply at every opportunity for a week or two. As the time for delivery approaches, I write it out in notes; usually many more notes than I can use. Then I boil them down and eliminate until I have a half-page of sub-heads. These I arrange in logical order so the points follow each other in orderly sequence. Then I visualize or memorize the points in their order and practise and improve what I wish to say on each. I can use all that has been carefully prepared and add any inspiration or enthusiasm that may come during delivery. The notes I carry in my pocket, or lay on the table, though I seldom need to look at them."

DELIVERY AND PRESENCE

Deliver the lecture with calmness and self-control, yet with vigor and enthusiasm. A speaker can arouse no more interest than he himself feels.

By loving sympathy try to get the 'feel' of the audience and to hold their interest and attention. If you lose their interest arouse yourself, then you may arouse the audience.

Visualize every idea spoken or read and transfer the clearly defined vision to the audience with positive and calm conviction. Visualize your subject and give the best there is in you.

The first step towards clear speaking is clear thinking; towards the power to convince others is profound conviction; towards moving the hearts of men is vital enthusiasm in one's own heart; towards making Theosophy a power in the life of humanity is to make Theosophy a vital, living energy in one's own life so that the speaker radiates harmony and love, kindness and courtesy, truth and beauty by his very presence. The audience will soon recognise they have found the real thing.

A Theosophical speaker should put all thought of his personal self out of mind and feel the manly or womanly dignity and nobility of being, as far as in him lies, a true Theosophist. He represents Theosophy, which is the incarnation of truth and beauty of spirit. His whole thought and will should be to radiate Theosophy with its inspiring message of hope and love. Is this too much to expect? Why not, for the audience's sake, make the effort each time one speaks?

The way to efficiently reach and help those whom we address is to let them feel, through us, the spiritual touch of 'The Lodge Force' — which means the heart-love and compassion emanating from the Masters and animating the Theosophical Movement. This is possible because every F. T. S. is a member of the host of Compassion, and the Masters help those who help them in their work for humanity. The way to approach the Masters is to seek to become like them, which means to "seek to become an impersonal force for good."

It is a common remark among new members: "Those who have helped us most are the ones who have given most of themselves." They are not necessarily all speakers; but they are the ones who are able to express in their voices their love for humanity.

EMBARRASSMENT

Nearly all new speakers feel embarrassment. Some great orators never get over the feeling before going on the platform. With most speakers and musicians the feeling soon wears off. They find that everything is all right. Nobody is going to hurt you. Most audiences are friendly. Anyhow, all you can do is to do your best and forget about yourself. *Forget yourself.* That is the point. It is the personal self that stands in the way and inhibits the expression of one's higher self.

"Never think of yourself as the actor. Think of the real self. When you think of yourself you are limited to your own small compass. When you think of the Real Self you become the vehicle of those high powers," said Mr. Judge.

All speakers are subject to critical moments when they forget, when everything goes blank. Don't *show it*. If you can be perfectly calm, as if nothing had happened, the audience will never know it. Just calmly pause and think. Take out your handkerchief and/or take a glass of water. If you still need more time, ask some one to open a window or a door. When collected begin on almost anything that will catch the attention and hold the interest.

VOICE

The voice must be clear and loud enough to be distinctly heard by every auditor without effort. It is the speaker who should make the effort. That is what he is there for. If he cannot be heard and clearly understood, he is no public speaker.

The secret of a carrying voice is not loudness nor high pitch but *the will to be heard*. A child can be heard across the largest auditorium when calling to a playmate. Anybody can be heard if he *wants* to be. The secret is the will to convey one's thought to the remotest person. Then more is conveyed than mere sound. Visualize your thought, look at the farthest person, and *try* to get it over. Something will happen.

Cultivate the "heart tones" — from the chest. Avoid the thin shallow voice, head, nasal, or throaty tones. Use your own lowest natural register. It is your sweetest and the least fatiguing.

Public reading and speaking are very different from private reading and conversation. The words must be enunciated much more distinctly so that no words will run together. Each syllable must be distinctly ar-tic-u-lat-ed, and the technical, foreign and important words in a sentence must be spoken with extra distinctness. Thoughtful practice will make this easy and almost automatic.

CORRECTING MISCONCEPTIONS

Avoid any and every thing offensive to good taste, or that looks or sounds queer or strange or starts argument or opposition. See to it that one's appearance, action or conversation is such as would make a favorable impression. A courteous, kindly, friendly spirit begets a friendly response. Arouse the interest of the audience and hold their attention and respect, and your work is half done.

A good method is to make a list of current errors and misconceptions and then, in lecturing, or in private conversation, tell the truths which naturally and completely correct whatever needs to be corrected. Most people will be glad of this impersonal way of removing doubts and correcting erroneous conception.

There are two ways to handle cases of suspicion, opposition or enmity. One makes friends, the other makes enemies.

With the best intentions and the greatest loyalty one can confirm suspicion, increase opposition, and deepen enmity; or one can be absolutely firm and equally kind, and discreetly tactful; thus protecting the work, defeating enmity, restraining opposition, and leaving no wounds. An equal combination of strong moral power and self-control with unfailing courtesy is white magic. It commands admiration, transmutes opposition, begets emulation and makes friends. On the other hand: if one is impatient, shows irritation when aggravated, attacks the opposition, or descends to argument, the case is lost.

Where unpleasant remarks are made or embarrassing questions asked, usually an attitude of reserve or a moment's silence and a change of subject are quite sufficient.

There are conditions in other societies, or teachings honestly held by their members, which cannot be approved by us. It is safe to keep out of such matters; not to attack them and thus arouse ill-feeling. State our case. Perhaps it has never been heard before by them. It is so strong, so moral, so rational, that it is invulnerable. On our own ground we are invulnerable.

Many times it would be easy, in our case, to win an argument, crush opposition, and feel triumphant. But the question would be, have we deepened enmity, or, have we made a friend for true Theosophy?

These are only a few suggestions or methods that have achieved desired results. Perhaps you can be successful some other way; if so, go to it and study different methods and the results of each.

THE DOOR OF CHRISTMAS

JALIE NEVILLE SHORE

A GREAT crowd stood outside the door which, it was said, would open when a ray from the Sun reached a given point on the latch. Everyone pressing close to the mighty frame was waiting for the Moment so that he could be the first to rush in and claim for himself from the storehouse of treasures behind the Door a gift so priceless that he would never even want for more.

Of all the crowd — some crippled, some strong, some rich, some poor, some young, and some old, some beautiful, some ugly, some

haughty, and some friendly — not one had ever seen the Door of Christmas open. Yet, all believed that it would open on this Day. It would open, it was said, to the one who would give the Right Knock. It was commonly thought that there would be only one who would give the Right Knock and each hoped that it would be he. Some carried secret keys with which they hoped to unlock the Door if it did not quickly give way to their touch. Others hoped to break it down from the tremendous force of their physical power. Each pushed as closely toward the Door as possible — crowding and pushing and in some cases stealing his neighbor's vantage point as he did so.

It was dreary waiting outside the Door and some grew fearful lest the Sun should go behind a cloud before its ray should reach the given point. That would necessitate another Cycle of Waiting. Dark shadows above and around began to deepen and everyone knew that the Time when the ray would either appear in a momentary burst of splendor or remain hidden in a dark envelopment of cloud was very near. It was then that one feeling the tension of the hour and the tragedy of his own soul cried out:

"Fools! Fools, all of you! To believe in old wives' tales. That door will never open. It has *never* opened to anyone *yet* and if it should, there would be nothing more than pretty pieces of glass and cockle-shells to reward you!"

He would have spoken longer but the crowd in a terrible rage cried, "Blasphemer!" and "Away with him!" until those closest picked him up and running to the far distant edge of a mountain, threw him over the side and hurried back lest they should miss the ray of the Sun when it appeared on the latch.

A boy climbing up the steep precipice found the unfortunate unbeliever bleeding and all but dying. He stooped to inquire the cause of the man's misery. When he was told that the men waiting at the Door of Christmas had thrown him over the mountainside the boy said: "I too am on my way to the Door of Christmas. Here! I will bind your wounds and help you back up again. We will go together."

The man forgetting for a moment his pain, looked curiously at the lad. Then a strange glimmer of something akin to renewed faith lighted his face.

"You must hurry," he finally smiled, "you might be late." But the boy shook his head.

"There is always time to help those who suffer. Besides, if I

do not see the ray today I may see it the next time it appears. There is always so much to do to help."

But the injured man urged him to hurry. Then seeing the boy would not leave him, he painfully stumbled to his feet and leaning heavily on the youth climbed to the top with him.

At the crest of the mountain they encountered a bewildering scene; for it appeared that everyone who waited at the Door of Christmas was fighting — rolling and tumbling, scratching and pushing for a place of vantage near the Door. The man whom the crowd had sought to destroy sat down by the roadside.

"I am too weary," he said, "to go further. I will rest and come another day. You must go on."

The boy, understanding, turned to the man and smiled. "If the Door should open unto me I will bring back my Treasure to you!" With that he left the man and went with shining eyes toward the Door, close to which he found an old man who had not joined in the brawl, patiently awaiting the appearance of the ray from the Sun. No one had apparently seen the old man by the threshold, but suddenly he cried out and all became aware of him, and ceased their fighting.

"The Door! He's gone through the Door! He's gone — It was the Boy —"

But those who had been fighting had not seen the boy at all. Some came close to the old man and asked him what he meant. And he answered that the Boy standing close to him had looked at him suddenly and cried:

"The Light! Do you not see It on the latch?" But the old man had seen nothing extraordinary and he had thought the boy was daft. He had watched him then in idle curiosity and the boy had appeared to speak with Someone at the door. Amused at the lad's fancy he had even caught his words:

". . . I should mold the key from Love and give it to my Brother so that he might unlock the Door of Understanding!"

Those who had ceased their quarreling gathered around the old man and asked him many questions: "Did you not see with whom the boy had talked?" "What else did he say?" "Where did the boy go?"

And the old man answered:

"As I watched, looking as straight as I could at the lad, he seemed to disappear right through the Door! It was as if there were no Door!"

"PICTURES ON THE SCREEN OF TIME"

A Brief Outline of the History of the Theosophical Society

ELISABETH WHITNEY

The Linked-Work of the Leaders in the West

PREPARATION FOR THE CYCLE 1897-8

THE last four years of the H. P. B. Cycle, 1888-1891, give the picture of America, under William Q. Judge, taking the initiative in Theosophical activities throughout the world. Propaganda inaugurated in the American Section, in the form of *The Tract Mailing Scheme, Branch Department Papers, The Forum, The Oriental Dept., Lecture Bureau, etc.*, is followed by the European and Indian Sections. In America, in addition to the Sectional Headquarters, local headquarters are established in New York, Boston, Washington, Chicago, San Francisco, and elsewhere.

In H. P. B.'s letter of 1888 to Mr. Judge she states that a new cycle has commenced in the affairs of the Society in the West, and that his policy is admirably adapted to give scope for the widest expansion of the Movement.

In H. P. B.'s letter of 1890 she stresses the responsibility of the Americans as the forerunners of the new sub-race which is to appear on the American continent as the seat of a new civilization. We see the Messages of the 1888-1891 Cycle becoming the focus of all of Mr. Judge's efforts. Especially does he stress the need of preparation for the closing cycle 1897-8, declared by H. P. B. to be one of momentous import.

"ECHOES FROM THE ORIENT"

1890 The great subject of Cycles which H. P. B. brought to the knowledge of students is elaborated by Mr. Judge in his book, *Echoes from the Orient*, which first appeared as a series of articles in a popular magazine in 1890 under his *nom-de-plume* "Occultus." The book is "dedicated to Helena Petrovna Blavatsky with love and gratitude by the author."

From pages 19 to 22, we learn that among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements; that in America, a glorious civili-

zation once flourished, only to disappear as those of Egypt, Chaldea, and Assyria had done; that the development of the American nation has a connexion with the wonderful past of the Atlanteans, in fact, "that the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads — the egos, as they call them — who were concerned so many ages since in developing and bringing it to its final lustre." Mr. Judge continues:

We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. . . . This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of the mind. . . . When this new sort of body and mind are generated — then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

"THE RESUSCITATOR OF THEOSOPHY IN THE UNITED STATES"

A Title given to W. Q. Judge by Madame Blavatsky

1891 **July** The first European Convention. Immediately after the passing of H. P. B. Mr. Judge sails for Europe for consultation with the officials of the Society in regard to its future. In the opening address of the President, Col. Olcott refers to "My old associate and co-founder, Mr. Judge." And again in his closing words, in speaking of America, he says: "It was almost a graveyard of Theosophy when Mr. Judge felt what you may call the 'divine afflatus' to devote himself to the work and to pick up the loose threads we had left scattered there and carry it on. The result shows what one man can do who is altogether devoted to his cause."

Reference: *The Theosophical Society in Europe; First Annual Convention, Report of Proceedings* (pp. 3, 49).

1891 **May-June-July** While in Europe Mr. Judge lectured in England and Ireland, and on his return to America, made a Tour of the States which had been planned to begin in May, the day he had sailed for Europe instead.

Sept. to Dec. A description of the places visited in America is recorded in *The Path*, Vol. VI, pp. 230, 259, 260, 263, 290-3. These are of historic interest, as showing some of the active Branches in 1891; New York, Chicago, Omaha, Seattle, Tacoma,

Portland, San Francisco, Oakland, Alameda, Santa Cruz, Soquele, Gilroy, San Jose, Berkeley, Stockton, Los Angeles, Ventura, East Los Angeles, Pasadena, Santa Ana, San Diego, San Bernardino, Sacramento. Returning to San Francisco, the Tour East included Salt Lake City, Kansas City, Omaha, Lincoln, Sioux City, Minneapolis, St. Paul, Milwaukee, Darlington, Chicago, Muskegon, Dundee, Clinton, Decorah, St. Louis, Indianapolis, Cincinnati, Columbus, Fort Wayne, Toledo, Jamestown (N. Y.). Mr. Judge finally reached New York on December 20th, ending a most important and successful Tour, and demonstrating the need of a traveling lecturer for the American Section. Many items are recorded showing the enthusiasm and large attendance of audiences, the friendly and generous response from the Press. On p. 230 we read:

This is the longest and most carefully planned tour yet made in America for Theosophical purposes. . . . H. P. B.'s departure has sounded the word "Theosophy" all over the land, and opened thousands of ears to an exposition of it, and there never was a time when a series of public lectures was so certain of attendance, and of press notice.

"CALIFORNIA; FUTURE STRONGHOLD OF THEOSOPHY"

1891 The Pacific Coast Committee, "always efficient and foreseeing," had secured from Mr. Judge the titles of the lectures he would give, and had furnished them in advance to the Branches for selection, each choosing those which would best suit its local needs. The four subjects were: "Theosophy; What it is and What it is not"; "Reincarnation"; "Karma and Ethics"; "The Inner Constitution of Man." There were numerous meetings in San Francisco and environs, a week in Los Angeles, and three days in San Diego, besides the many meetings held throughout the state. In San Francisco a special demonstration was given of Theosophy for Children, a foreshadowing of the great work that was destined for California with the opening of the twentieth century Cycle of the Children. Mr. Judge saw the children give a sort of 'Mystery Play,' with characters representing all the Great Teachers. He was much pleased with the instruction and results and said, "These people are far ahead of New York." He had urged 'Theosophy for Children' from the beginning of *The Path*, 1886, Vol. I, p. 29, when a small book was issued from the Boston Press, "dedicated by the author to a son whose inquiring mind daily asked his father and mother, 'What is Theosophy?'" In October, 1890, we see California the first definitely to organize Theosophical Sunday Schools, then known as The Children's Hour.

THE LEAGUE OF THEOSOPHICAL WORKERS

1891 At the April Convention a committee was appointed in the interests of practical work, following the precedent of H. P. B. in establishing a center in the East End of London with a donation of \$5000 which had been given to her. In New York East Side a center was established under 'The League of Theosophical Workers' to carry on different phases of humanitarian work, including especially that for children.

Reference: *The Path*, Vol. VI, pp. 63, 155, 198, 363.

1892 Following closely on the opening up of future work in California by Mr. Judge, he gives us in the next year, 1892, some vivid pictures on the subject of Cycles relating to America and its future. The first of these appeared in *Lucifer*, March, 1892, under the title,

"ON THE FUTURE: A FEW REFLECTIONS"

Mr. Judge quotes what H. P. B. says in *The Secret Doctrine* about the future of America.

In the first pages of the second volume she speaks of five great continents. *First*, the Imperishable Sacred Land [this is at the North Pole, W. Q. J.]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps . . . it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumors of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Mr. Judge carries the subject further, referring to page 444, Vol. II, of *The Secret Doctrine*, following up the history of the Americans, and he makes the comment:

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races, and not the

habitation of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. . . . Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindû cosmogony, and their folk-lore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remnants in stone and brick; and so on south, still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Dutch took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. . . . So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society, two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. . . .

In this article reference is made to the seal of the United States, in connexion with "the New Order of Ages," which began in America, "its advent noted and cut on the as yet unused obverse side of the present seal of the United States government."* We gather that from this new order of the ages established in America, a "victory" is to be the result in the union of the Egos from East and West.

THE YEAR 1892-3; "SEVEN STEPS FORWARD"

1892 With this issue *PATH* starts on the seventh year of life. . . . So to April signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages.

— *The Path*, Vol. VII, p. 1



The Path design, made by Mr. Judge, has been popular in the Point Loma T. S. work. It was reproduced in original size for the cover of *The Theosophical Path*, and in varying sizes suitable for badges, in connexion with the Peace Movement, and for the W. Q. J. Club for Boys and Men, as the Seal used by H. P. B. served in the same way for the H. P. B. Club for Girls and Women.

1892 Annual Convention, American Section, at Chicago, Illinois
April 24-5 — the first after the passing of H. P. B. In the report

*It is interesting to note that both obverse and reverse of this original seal appear on the U. S. dollar bill placed in circulation in 1935.

of the General Secretary, references are given from her first Convention Letter, 1888, relating to "the New Cycle in the affairs of the Society in the West," and suggestions as to the lines of action to be followed. The lecture given by Mr. Judge at the Convention is printed *verbatim* in the "Appendix to report of the Sixth Annual Convention of the T. S. American Section." Also in the magazine *Theosophy (The Path)*, Vol. XI. It is entitled:

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION

Mr. Judge speaks of the return of the ancient American civilization, perhaps anterior to the ancient Egyptians.

I think in America is the evidence that this old civilization is coming back. . . . If we were left to records, buildings and the like, they would soon disappear. . . . But each individual in the civilization, wherever it may be puts the record in himself, and when he comes into the favorable circumstances . . . when he gets the apparatus, he will bring out the old impression. . . . So, we retain on ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. . . . We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin. . . . the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, 'Prepare for a new era of things, get ready for what you have to do.' That is what this civilization is doing. . . . this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently . . . holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

THE NEW HEADQUARTERS IN NEW YORK

1892 America has at last its real headquarters in New York City,
 May 1 the metropolis of the United States. *The Aryan T. S.* has purchased the house, 144 Madison Avenue. The General Secretary's offices, *The Path*, the *Aryan Press*, and the Aryan meetings will be housed there, and the General Secretary hopes to open his doors to a succession of visitors bearing Theosophic greetings from the American States, from Europe, Asia, everywhere, in fact, and is sure that all will rejoice with him over having at last found a worthy HOME.

The story is unique, telling the way Mr. Judge's work began "in a hat," then expanding into "a cell or den on Park Row," and by slow degrees into successive rooms of cramped proportions, until the year 1892, May first, finds him moving into the permanent, commodious quarters, to become famed throughout the Society as "144 Madison Avenue, New York."

1892 First Anniversary of H. P. B.'s departure; "White Lotus Day,"
 May 8 from the official notice issued by the President of the Theosophical Society in April, 1892 (*The Path*, Vol. VII, p. 96):

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *Bhagavad-Gîtâ*."

1892 The Second Annual Convention of the European Section
 July 14-5 in London. W. Q. Judge, as General Secretary, brings greetings from the American Section:

. . . More now than ever does our Society, ramifying over the entire globe, need within its borders strong endeavor, high aspiration, solidarity, co-operation, brotherliness. . . . The three great continents of Asia, Europe, America, hold the three children who compose our family, each different from the other, but none the less necessary to the work. Toleration will prevent dissension, leading surely to the hour when the West and East shall grasp hands with complete understanding. . . . Let us then strive toward the acquiring of the desire to have such toleration and co-operation as shall make certain the creation of the nucleus so necessary to success.

1892 Under the report of League of Theosophical Workers,
 November *The Path*, Vol. VII, p. 297, we read:

LOTUS CIRCLE at New York. This is what is usually called a 'Sunday School,' and has been started by League No. 1. It is held at the hall of the Aryan T. S. . . . The name is new and is capable of being used in the work itself, as by dwelling on the Lotus, by calling classes or members 'leaves,' and what not. Songs have been printed out of the League funds. It has been running three weeks, five classes have been formed, and at the last session about twenty-five were present. But the palm for being first in this sort of work belongs to San Francisco.

SEVENTEEN YEARS AGO AND NOW — 1875-1892

1892 In the editorial of *The Path* (Vol. VII, p. 237) Mr. Judge
 Nov. 17 gives a résumé of the Movement from November, 1875, showing how it spread itself over the globe with three principal official centers, in India, Europe, and America.

Today the sun never sets on the labors of those devoted men and women who in the face of every obstacle diligently work for the movement which was laughed at in 1875, so that now when the busy Theosophist lays the work aside in India it is taken up in Europe to be carried forward in New York, travelling with the light across the United States, until upon the Pacific slope the band of devotees hands it over again to the lands beyond the Western sea. Yet, strange to say, this is all done without wealth but with nearly empty purses. We thus have to our hand organized Branches, smoothly working Sections, many books to offer enquirers, pamphlets and leaflets uncountable, magazines at all the centers in English and other languages, everywhere activity and energy, while all with one accord must draw their chief inspiration from the life, the labors, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

THE YEAR 1893; THE PARLIAMENT OF RELIGIONS

1893 **The Seventh Annual Convention held at Aryan T. S. Hall, April 23-4** Headquarters, and at Scottish Rite Hall, New York. At this convention the outstanding feature was the presentation by Mr. Judge of plans for including the Theosophical Society in the World Parliament to be held in September and October at Chicago.

1893 **At the Third Annual Convention of the European Section, July 6-7** at London, the plans were endorsed for a Theosophical Congress at the Parliament of Religions at Chicago. In the *Report of Proceedings* of this convention, Mr. Judge, in presenting the Letter of Greeting from the American Section, says:

We, like you, are trying to spread Theosophy in all places possible. In this work we have found devotion and energy to be more important than money. Man is, in fact, a heart, and only by the energy of the heart combined with the head can good and constant work be done.

In his closing speech as Chairman of the convention he says:

I would like you to reflect a moment on the history of the society. Eighteen years ago it was founded and I am talking to you as one who was present at its foundation. It was begun with a purpose by those who were determined to proceed. But soon the greater portion of those who had entered in its early days left it. . . . Yet the society grew, members increased, work spread, the organization embraced the earth. Now, was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. . . . Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement. . . . It is not a vote that tells in our movement; it is energy, work, work, work. . . . So I regard our Conventions not as assemblies for tiresome and bureaucratic legislation, but great lodge meetings where we all gather for mutual help and suggestion for the

work of another year. . . . For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love; I give you for that Section the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up. (prolonged applause).

1893 The year 1893 registers one of the Society's greatest
 Sept. 15-6 historic achievements in bringing the Theosophical Philo-
 sophy to the forefront at the famous Parliament of Reli-
 gions in Chicago. A *verbatim* report of the proceedings and ad-
 dresses is handed down to posterity in a book of 195 pages, entitled,

THE THEOSOPHICAL CONGRESS, WORLD'S FAIR OF 1893

Mr. Judge is introduced as

the permanent chairman of the Congress, one who is known the world over as an indefatigable worker in the cause of Theosophy, a lover of truth and a hater of religious shams, the friend and coadjutor of the founders of the Theosophical Society, and, I may add, the leading organizer of the Society, William Q. Judge.

He opens the meeting in his characteristic manner:

Brothers and Sisters— It is a very high honor to me to be allowed to preside over this Congress. It is a triumph for the Theosophical Society to be permitted to hold this Congress after eighteen years of violent abuse and ridicule continued up to the last moment; and we may consider that the Theosophical Society after all these years of persistent work, has at last got a footing in the West. It always has had it in the East, but now at last we have it here. And I think the best thing to do today is to proceed at once to business. More is done and accomplished by work than by compliments and speeches one to another. We are all supposed to be brothers and sisters together and not to need flattery, or at least we ought not to need it; we ought not to ask it. I only have to say that I am very glad personally to be able to preside over you, but I should be just as well pleased if any of you were selected to have this position.

Mr. Judge then names all the distinguished delegates who have journeyed from India, Australia, and Europe to speak at the Congress, with those in America. Mr. Judge himself, during the Congress, speaks on "Theosophy and the Christian Bible" (p. 33); "Universal Brotherhood a Fact in Nature" (p. 70); "The Organized Life of the Theosophical Society" (p. 96); and at the closing session, he gives one of his dynamic speeches on "Cycles and Cyclic Law" (p. 164). Touching on the historical cycle of civilizations he pictures a great future for the American people.

The splendid success of the Theosophical Congress is shown from the fact that the first Lecture Hall assigned to it, with a seating capacity of 500, was so overcrowded that a second one seating 1500

was exchanged for it; but this also was so limited that a Hall seating 4000 was assigned. Even then there were overflow meetings. The World's Congress officers in view of this gratifying result placed the big Hall at the disposal of the Theosophists for an extra public meeting. At the close of the congress, Dr. J. D. Buck, Chairman, said:

Speaking on behalf of our foreign delegates, of our associates on this platform, and of the Theosophical Society in this grand Convention, we do not feel that we can adjourn without expressing, as I now have the honor to do, to the members of the Parliament of Religions our sincere appreciation of the courtesy, the kindness, the great fairness and liberality which have been extended to the Theosophical Society during all of its sessions.

Reference: *The Theosophical Congress*, p. 190.

The entire series of Convention Reports, beginning 1883, forms an accurate source of the history of some of the events of the Theosophical Society. They may be consulted at the Theosophical University Library, Point Loma.

(To be continued)

H. P. BLAVATSKY AND THE MAHATMA LETTERS

THE attention of all those who wish to know the truth about the Mahâtman, whether they exist or not, and their relationship with H. P. Blavatsky, Founder of the Theosophical Society, is called to all the articles appearing in current Theosophical publications defending H. P. B. against the recent malicious attack on her charging her with fabricating the letters known as 'The Mahatma Letters.' "Facts are pitchforks," once wrote H. P. B., and it is heartening to see how ably students have rallied to her defense in the presentation of *facts* which incontrovertibly deny the false charges marshaled against her. Readers are referred to: THE THEOSOPHICAL FORUM, October, 1936, 'Who Wrote the Mahatma Letters?' by C. J. Ryan; *The O. E. Library Critic*, June-July, Aug-Sept., 1936, 'Demolishing The Mahatmas' and 'Did H. P. Blavatsky Write These Mahatma Letters?' (series to be continued); *The Canadian Theosophist*, Aug., 1936, 'Who Wrote "The Mahatma Letters"?' by M. A. Thomas, and letters to the Editor from Hon. Iona Davey and H. R. W. Cox, also Oct., 1936, 'Who Wrote the March-Hare Attack on the Mahatmas?' by H. R. W. Cox. In addition there is an excellent pamphlet published by Irene Bastow Hudson (Victoria, B. C.), "*Who Wrote the Mahatma Letters? Answered.*" See also *The Occult Review*, Oct., 1936, 'The Hare Attack Repulsed' by Helen Savage, and *Prediction*, Nov., 1936, 'Blavatsky — Saint or Charlatan?'

A WITNESS FOR H. P. BLAVATSKY

WE learn from *The Theosophical Movement*, Bombay, that one of the old-time Hindû workers with H. P. Blavatsky in India, Pandit Bhavani Shankar, has just passed away. He was a remarkable man and one of her most faithful supporters. The Master K. H. spoke of him in the highest terms, saying:

Bhavani Shanker is with O [Olcott] and he is stronger and fitter in many a way more than Damodar or even our mutual "female" friend [H. P. B. presumably].—*The Mahatma Letters to A. P. Sinnett*, p. 279

Bhavani Shankar had no doubt as to the existence of the Masters and for very good reasons. He gives first-hand testimony to their reality as living men. *The Theosophical Movement* quotes the following statement as given by him:

Many sceptics have rashly and ignorantly denied the existence of the so called "Himalayan Brothers." I am provoked by a sense of duty to declare solemnly that such assertions are false. For, I have seen the Brothers not one, but numerous times in and near the headquarters in bright moonlight. I have heard them talk to our respected Madame Blavatsky, and seen them delivering important messages in connection with the work of the Theosophical Society, whose progress they have condescended to watch. They are not disembodied spirits, as the Spiritualists would force us to believe, but living men. I was in seeing them neither hallucinated nor entranced; for there are other deserving fellows of our Society who had the honor to see them with me, and who could verify my statements. And this, once for all, is the answer that I, as a *Theosophist* and *Hindu Brahmin*, give to disbelievers, viz., that these Brothers are not mere fictions of our respectable Madame Blavatsky's imagination, but real personages, whose existence is not a matter of mere belief, but of actual knowledge.

Bhavani Shankar was the person who was called to transmit a letter from A. P. Sinnett at Allahabad to the Master K. H. in March, 1882, and to receive the reply within a few hours. This took place in Sinnett's own house, H. P. Blavatsky being in Bombay 800 miles away, at the time. No doubt this letter is one of those included in *The Mahatma Letters to A. P. Sinnett*, and this case is an awkward problem for the slanderers of H. P. Blavatsky to solve! A chela, Bhavani Rao, is mentioned in *The Mahatma Letters to A. P. Sinnett*, p. 410, and in *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 54, and is presumably the same person. According to *The Theosophical Movement*, Pandit Bhavani Shankar never lost interest in Theosophy but worked for it to the end of his life. — C. J. RYAN

A VISIT TO THE MAHĀTMAS IN THE HIMĀLAYAS*

[Late in the summer of 1883 H. P. Blavatsky was very ill indeed. The long hours of hard work at her desk from early in the morning till, very often, the small hours of the night, in the trying heat of Bombay, and the constant anxieties that beset her, had reduced her to such a state that the physician told her that she might only live a few days. Early in the summer she was very anxious to visit her Master but "the Chohan refused permission to M. to let her come this year further than the Black Rock, and M. very coolly made her unpack her trunks," according to the Master K. H. (*Mahatma Letters*, 116) However, her state grew so serious that it was necessary for something immediate to be done, and H. P. Blavatsky received a letter from the Master K. H. saying "I will remain about 23 miles off Darjeeling till Sep. 26th — and if you come you will find me in the old place. . ." (*Letters of H. P. Blavatsky to A. P. Sinnett*, 34) On September 9 Mr. Sinnett received a letter from her telling him that her Master had sent a chela, Gargya Deva, from the Nilgiri Hills, near Madras, to take care of her on the journey to the Himālayas. The following letter briefly describes her trip, and it is useful in providing evidence for the actual bodily existence of the Masters and their chelas, and of the matter-of-fact way H. P. Blavatsky treated the fact of the existence of her Teachers. Corroborations of this incident are available from other sources, among which we possess an amusing account of the futile efforts made by some over-zealous Hindû Theosophists to follow her into the mountain jungle against her will.

In *The Mahatma Letters*, p. 314, the Mahâtman K. H. refers to this occasion and describes her joy at meeting him and the Mahâtman M. in bodily presence after a long separation during which she saw them clairvoyantly or in the *mâyâvi rûpa*. The two Masters were on horseback when she first saw them, as we learn from the remark that the riding mantle of the Mahâtman M. was "besmeared with Sikkim mud." In H. P. Blavatsky's letter the appellation "Boss" is her familiar term for her special *Guru*, or Teacher, the Master M. —Eds.]

*Extracts from Letter No. XIX, *The Letters of H. P. Blavatsky to A. P. Sinnett*.

Darjeeling, October 9th (1883)

How did you know I was here? You seem to be surrounded by very gossiping friends. Well now that there is no more danger from your *blessed* Government and its officials, I was going to write to you myself and explain the motive for the *secrecy* "which is so very *repulsive* generally to your European feelings." The fact is that had I not left Bombay in the greatest secrecy — even some Theosophists who visit us believing me at home but busy and invisible as usual — had I not gone *incognito* so to say till I reached the hills and turned off the railway to enter Sikkim I would *have never been allowed to enter it* unmolested, and would not have seen M. and K. H. in *their bodies* both. Lord, I would have been dead by this time. Oh the blessed blessed two days! It was like the old times when the bear paid me a visit. The same kind of wooden hut, a box divided into three compartments for rooms, and standing in a jungle on four pelican's legs; the same yellow chelas gliding noiselessly; the same eternal "gul-gul-gul" sound of my Boss's inextinguishable chelum pipe; the old familiar sweet voice of your K. H. (whose voice is still sweeter and face still thinner and more transparent) the same *entourage* for furniture — skins, and yak-tail stuffed pillows and dishes for salt tea etc. Well when I went to Darjeeling sent away by them — "out of reach of the chelas, who might fall in love with my beauty" said my polite boss — on the following day already I received the note I enclose from the Deputy Commissioner warning me *not* to go to Tibet!! He locked the stable door after the horse had been already out. Very luckily; because when the infernal six or seven babus who stuck to me like parasites went to ask passes for Sikkim they were refused point blank and the Theos. Society abused and jeered at. But I had my revenge. I wrote to the Deputy Commissioner and told him that I had permission from Government — the fact of Government not answering for my safety being of little importance since I would be safer in Tibet than in London; that after all I *did* go twenty or thirty miles beyond Sikkim territory and remained there two days and *nothing happened* bad to me and there I was. Several ladies and gentlemen anxious to see "the remarkable woman," pester me to death with their visits, but I have refused persistently to see any of them. Let them be offended. What the d— do I care. *I won't see anyone.* I came here for our Brothers and Chelas and the rest may go and be hanged. Thanks for your offer. I do mean to pay you a visit but I cannot leave Darjeeling until my Boss is hovering near by. He goes away in a week or ten days and then I will leave

D. and if you permit me to wait for you at your house I will do so with real pleasure. But I cannot be there much before the 20th so if you write to tell them it will be all right. . . .

. . . Boss gives you his love — I saw him last night at the Lama's house.

Yours ever, H. P. B.

THEOSOPHICAL NEWS AND NOTES

The Secretary-General's Letter to the American Convention*

August 26, 1936

J. Emory Clapp, Esq., President, the American and Canadian Section of the Theosophical Society; and Delegates and Members attending the Second Triennial Convention of the Section to be held August 29 and 30, 1936.

Dear Companions:

In sending you the greetings of the International Headquarters staff on the occasion of your holding the Second Triennial Convention of the American and Canadian Section, I wish first of all to express to you our congratulations on the fine and steady progress that has been made in the American Section during the past three years.

You will receive from the report of your worthy President of the Section, our esteemed Brother, J. Emory Clapp, details of this progress and of the work accomplished during his administration. I do not, therefore, write further in regard to this, but in regard to the opportunities and problems that lie before us and all Theosophists.

These also, I understand from the program which has been outlined for the Convention, will be considered by you; but there is one point that has been much in my mind lately and which has been the subject of many inquiries which have recently come into the Secretary-General's office. It is in regard to our relation to the world-at-large and particularly in respect to the indeed alarming state in which the whole world is at this time, threatening the very downfall of so-called civilization.

What part have we in the world's affairs; what is our duty as Theosophists in this respect?

In seeking an answer to these questions let me first of all call to your attention the statement issued by Col. Olcott and countersigned by H. P. B., published in the Supplement to *The Theosophist*, July, 1883, in which the statement is emphatically made that "there is a natural and perpetual divorce between Theosophy and Politics."

In the second place I ask you to recall the statement made on more than one occasion by our present Leader, and published in THE THEOSOPHICAL

*For general report of the Triennial Convention of the American Section, see THE THEOSOPHICAL FORUM, November, 1936.

FORUM, to the effect that it is the duty of Theosophists to obey the laws of the country of which they are citizens or in which they may be residing.

Bearing these two points in mind, and also the statement made in the Constitution of the T. S., Article VIII, Section 2:

"Fellows of the Theosophical Society are required to show the same thoughtful consideration for the opinions of others that they may desire others to show towards their own,"

it should be clear to all that in the Theosophical Society every Fellow of the T. S. has the inalienable right to his own convictions; but that in accordance with the constitutional provision just cited he has no right, Theosophically speaking, to seek to impose his opinions and convictions upon any one else, whether a Fellow-member of the T. S. or not.

We have the right to express our opinions, but this should always be done in a courteous and friendly manner, if we would hold to the ideals of Theosophy.

To come now to the point that I wish especially to lay before you and in answer to the questions: "What then, as citizens of this or any other country, is our duty as Theosophists? How can we fulfil that duty to our country? Has Theosophy or the T. S. anything to say, or any advice to give, as to any action in regard to national affairs?" These questions, as I see it, Companions, are already in part answered in what I have said above. In so far as individual convictions are concerned they are questions which concern the individual alone; and in respect to each he should, and, I would say, Theosophically speaking, that he must, follow that course of action which appeals to him as right and as being in accord with the dictates of conscience.

Is there not, however, some line of action which as Theosophists all of us can follow, in which all of us can agree? Before I answer this question specifically let me call to your attention what probably all of you know of: an answer made on more than one occasion by the Leader to the question, "What is the Theosophical Society doing along practical lines?" this question being on the basis that Theosophy is merely theoretical. The Leader's answer, and it is this which I wish to call to your attention specifically, was that the work of the Theosophical Society is the most practical work in the world for it is basic; it goes to the very root of the problems of life. It does not deal merely with effects and symptoms but with causes.

Conditions, whatever they may be, cannot be permanently bettered by political action or by passing laws which, however good, are but temporary in their effect. It is only by changing the hearts and minds of men that the problems of life can be solved, and by giving to men a philosophy to live by which is based upon the facts of Nature, and in accordance with the laws of being; — in other words based upon truth and not upon opinions or as being the expression of mere theory. This is the basis, spiritual and intellectual, on which the Theosophical Society was founded, and the purpose for which it exists. And the first step towards the changing of the hearts and minds of men is through the realization of human brotherhood. Hence it is that the first and expressed object of the T. S. is to establish a nucleus of Universal Brotherhood, or as expressed in our

objects as they stand at the present time, "to form an active brotherhood among men," which can only be effectively accomplished by promulgating the "knowledge of the essential unity of all that is" and by "demonstrating that this unity is fundamental in Nature."

As expressed by H. P. B. in *The Voice of the Silence*, quoting from one of the precepts of the age-old wisdom, "to live to benefit mankind is the first step; to practise the six glorious virtues is the second." As also expressed by our revered late Leader Katherine Tingley, "the Great Secret is sympathy for the souls of men, the will to press forward to that which is true." Note the relationship of the first and second clauses, both as given by H. P. B. and by K. T.: first must come "to live to benefit mankind"; "sympathy for the souls of men"; and then will come the right practice of the virtues and the right use of the will to press forward to that which is true.

All men respond to sympathy, and sympathy and brotherhood are the precursors of changing the hearts and minds of men.

There is no one of us in the T. S., Companions, no matter what may be our work or duties in the world, no matter what may be our social and family relationships, who cannot aid in this work of changing the hearts and minds of men, by *sympathy*, by *brotherhood*.

This is our primary duty, as I see it, to all men, to the world at large, to our nation and country, namely duty to our neighbor, which again as taught by one of the Great Ones, Jesus the Syrian Avatâra, was expressed as given in the Gospel story as the "second great commandment": to "love thy neighbor as thyself"; or as expressed in a far older scripture, the Mahâbhârata, "man obtains a proper rule of action by looking on his neighbor as himself."

Here, as I see it, Companions, is the key to the solution of the unrest of the world today, whether that be viewed as international or national, as political or social or economic. It is basic. And this is the most practical work in which we can engage — a work that is open to every one of us. It is this thought that my heart urges me to bring to your attention on this memorable occasion of the second Triennial Convention of the American-Canadian Section of the T. S.

Ending as I began, dear Companions, on behalf of the International Headquarters' Staff, we send our greetings to you all.

Fraternally yours,

JOSEPH H. FUSSELL

Secretary-General

International Theosophical Headquarters

FOR some months past the Sunday afternoon public meetings in the Temple at Point Loma have been conducted on the following plan, which so far has proved eminently successful in arousing and holding the interest of the audience: A speaker gives an introductory address of about twenty minutes or half an hour. The meeting is then thrown open, not merely to questions, but to contributions from anyone present who feels moved to speak — the chairman always being alert to see that the contributions are not too long and that the discussion

does not drift into controversy or politics, and not allowing any one speaker to monopolize the time. This open and free platform, conducted with the dignity and decorum and in the atmosphere of brotherly kindness and spiritual aspiration which always exist in the Temple, is very appealing to right-minded men and women who rejoice in exchange of intellectual and spiritual thought. For the past three months the subjects and speakers have been: 'First Lessons in Theosophy' (Frances Dadd); 'The Theosophical Society, Its Place in the World' (Boris de Zirkoff); 'Man in other Worlds' (G. de Purucker); 'Theosophy through the Ages' (Sven Eek); 'The Goal of Human Life' (Judith Tyberg); 'The Problem of Good and Evil' (Abbott Clark); 'Reimbodiment as Taught through the Ages' (Alice D. Peirce); 'Cyclic Law and Civilization' (Helen Savage; Claire Turner); 'Self-Directed Evolution' (Henry T. Edge); 'Causes of Happiness and Unhappiness' (W. Emmett Small); 'Do We Choose our Karma?' (Grace Knoche, Jr.); 'Can Man See into the Future?' (La Fayette Plummer); 'Between Death and Birth' (Hazel Minot). On the occasion of the Leader's public lecture on September 20th last the Temple was crowded to capacity. It was his first formal public address in eighteen months and was attended by quite a number of members from the Los Angeles-Hollywood Lodge, as well as members, friends, and inquirers from San Diego and environs.

At the members' meetings which are held on Sunday evenings, the same general plan is followed, except that the studies are of a more technical nature, the deeper reaches of the Theosophical philosophy being explored. *The Esoteric Tradition* is at present used as the basis of the study. At both public and members' meetings the Leader is a frequent contributor to the discussions, and many have noted that his most forceful and inspiring utterances are often evoked in these informal studies. Extracts from them appear from time to time in THE THEOSOPHICAL FORUM under the heading of 'Transactions of the Point Loma Lodge.'

Besides the above activities, Theosophical University conducts regular courses in Theosophy using *The Secret Doctrine* as the textbook (Dr. Henry T. Edge and Dr. Marjorie M. Tyberg); in Theosophy and Scientific Problems (Dr. Charles J. Ryan); Sanskrit and the Meaning of Sanskrit Theosophical Terms (Miss Judith Tyberg and Miss Grace Knoche); Public Speaking (Dr. H. T. Edge), and Art (Maurice Braun).

A class in Elementary Theosophy under the Leader's personal sponsorship is conducted by Mrs. Helen Harris, assisted by Miss Tyberg.

The Theosophical Club for Boys and Girls of high-school age meets under the direction of La Fayette Plummer, Miss Judith Tyberg, or Miss Helen Savage.

There is also the Lomaland Lotus-Circle conducted by Miss Elizabeth Schenck and Mrs. Agnes Stevens.

Thus all ages and grades of Theosophical education are provided for at the International Headquarters; and it is most heartening to see the children graduating from the Lotus-Circle into the Theosophical Club; the Club boys and girls stepping into the Theosophical Society; and F. T. S. pursuing their Theosophical studies and services deeper in the University Classes and beyond; for there can be no end to Theosophical education.

ENGLISH SECTION. We note that the lectures organized jointly by the Point Loma T. S. and the Phoenix Lodge of the T. S. have proved so successful that they are continuing through the winter, as follows: Sept. 9th: 'Man His Own Judge'; Oct. 14th: 'What Survives Death'; Nov. 11th: 'Progress Through Many Lives'; Dec. 9th: 'The Brotherhood of Man.' We wish every success to this worthy enterprise.

Regular lectures continue at the Headquarters Lodge at 3 Percy Street, at which the following subjects have been discussed, 'Schools of Occultism,' 'Christianity in the Light of Theosophy,' 'The Septenary Constitution of Man.' Every Sunday afternoon a lotus-circle is conducted; Monday evenings are devoted to the study of *The Key to Theosophy* by the Women's Group, while the Wednesday studies in *The Mahatma Letters*, directed by the President, continue as a most attractive feature. Once a month a study-class for men meets.

News from the English Headquarters gives notice of the organizing of a Propaganda Campaign in the Provinces, the results of which are already proving successful. Things seem to be on the upward swing.

The Liverpool Lodge announces public lectures as follows: Sept. 13th: 'Is there a Personal Devil?'; Sept. 27th: 'Why Fear Death?'; Oct. 11th: 'The Great Pyramid'; Oct. 25th: 'Great Religions of the World'; Nov. 8th: 'Have We Lived Before?'; Nov. 22nd: 'The Living Dead'; Dec. 13th: 'Universal Brotherhood.'

Excellent publicity has been given to a recent lecture by Mr. J. Hamilton Jones, President of the Phoenix Lodge, when he lectured for the Point Loma Lodge at Bow, on 'The Higher Intellect,' a full column report being given to this in the *East London Advertiser*, and a good report in *The East End News*.

Manchester Lodge also receives good public announcements in the *District Sentinel*. Recent public lectures have been on 'The Origin of Man' by Mr. P. Stoddard, and 'One Life or Many' by Mr. W. Cottrell.

NETHERLANDISH SECTION. In a letter from M. Schortinghuis, Treasurer of the Rotterdam Lodge, we learn of the commencement of Fall activities, with public meetings every Sunday morning, gatherings for beginners in Theosophy and members on Monday and Thursday evenings guided by different comrades (beginners using the Theosophical Manuals, Associate members studying from *The Key to Theosophy*, while full Fellows use *Fundamentals of the Esoteric Philosophy* and the *Bhagavad-Gîtâ*). The fourth Sunday each month is a lodge-meeting for members only. The boys hold a club on Sunday evening; and the lotus-circle meets fortnightly on Sunday morning. That shows the splendid activity of our Rotterdam members, who are also faithful contributors to The Leader's Pence.

"Here in Rotterdam the new season of Theosophical activities has begun in the spirit of enthusiasm and devotion. In July and August there have been several applications for associate membership added to those who will within a short time be initiated into full membership. At our public meetings we continue to attract a good number of earnestly interested people from whom time and again members for the T. S. are recruited. Theosophically speaking, Rotterdam has a bright future, for not alone is our membership growing, but our number

of enthusiastic and devoted workers too. No doubt you receive from other Lodges in the Netherlands similar communications, so that 1937 with G. de P. and a European Convention in our country will mark a big stride forward in the growth of our National Section." [The Leader says he *hopes* to be able to conduct a lecture-tour in Europe some time in 1937.—Eds.]—Extract from a letter from G. J. Lindemans

"Beginning with Sept. 25 the study of *The Esoteric Tradition* will be held every fortnight on Friday, while on the intermediate Fridays lodge-meetings will be held together with associate Fellows. Four public lectures will be given on the topic: 'Life and Death,' to wit: 'Birth and Death' (J. H. Goud), 'Death and After Death' (R. Knaut), 'The Mysteries of Consciousness' (J. H. Venema), and 'Immortality' (A. J. Busé)," writes Miss J. v. d. Burg to the Secretary General.

A report of the Congress held at Zeist (near Utrecht) on July 19, 1936, has been received in translation, and is of such interest that rather than include extracts of it in this issue, the Editors have considered it advisable to hold it over until the January number when we hope to print it in full.

WELSH SECTION. H. D. Roderick of Pontypridd, Wales, sends us the good news that their lodge has now obtained new quarters. "On the 21st Sept., 1936, we dedicated a room of our own in Alexandra Chambers, Pontypridd, a room more central and used solely for our beloved Theosophical Society. Our Kenneth Morris opened the session with a lecture on 'Religion and Truth.' . . . Mr. Barlow of London is to lecture to us on Monday Oct. 12th on 'The Buddha.'"

Our hearty congratulations to Pontypridd and to the Welsh Section!

SWEDISH SECTION. "Monday evenings Torsten Karling is giving a series of talks, and the attendance is increasing every time," writes Mrs. Anna Reutersvärd, who for the last month has been a guest at the Swedish Headquarters in Stockholm, and has assisted in the public lodge work. Early in October she gave a lecture on 'The Problem of Suffering.'

And regarding this same activity we hear direct from Ing. Torsten Karling, as follows: "I am glad to see that the crowd of participants increases from one week to the other and this last Monday it was well up to 70. This is more than I expected, but it has a drawback in that the personal contact with the audience which I intended is almost impossible with such a numerous audience. Nevertheless all of them seem to be interested, which is a good corroboration of G. de P.'s repeated asseveration that the public now is prepared to take up a lot of technical Theosophy, because I have tried to make the studies rather 'technical.' The schedule for the whole course is as follows: 1. The Origin of Theosophy. 2. The Three Fundamental Principles in *The Secret Doctrine*. 3. Evolution. 4. Karman. 5. Man a Composite Being. 6. Reincarnation, Reimbodiment. 7. After Death and Before Birth. 8. The Theosophical Movement, the Masters, their Envoys. 9. Brotherhood, the Key to a Theosophical Life, Theosophical Societies, Membership in the T. S. and how it is to be Regarded."

President Karling also writes that the Section has bought a new and better

printing-press, and that with two men working regularly, Thure Holmgren and Sven Palm, they have already printed several smaller books and are now starting on the Swedish edition of *Fundamentals of the Esoteric Philosophy*. This is fine news!

AMERICAN SECTION. Western District. The Editors have received from the Regional Vice-President, Mr. Iverson Harris, a full and interesting report of activities, which however is too long for inclusion in our pages, but which no doubt may be enjoyed somewhat in detail by referring to *Theosophical News*, now conducted by the President of the Section and published in Boston.

We note with particular interest the formation of a new Lodge at TUNJUNGA, California, chartered on September 19, 1936, the officers for which, pending formal adoption of by-laws and election, are the following serving *pro tem.*: Dr. Grace L. Elkin, Chairman; Miss Edna Tharsing, Sec.; Mrs. Mary F. Englebry, Treas. Great assistance has been rendered the new lodge in getting organized by Mrs. M. L. Connor, Chairman of Lodge-Presidents in the Los Angeles District, and by members of the LOS ANGELES-HOLLYWOOD LODGE.

The last named lodge continues to attract new members to its circle, first as visitors, then as Associate Fellows, and finally as Full Fellows. It is building up an enviable record not only for swift but steady growth as well as deep devotion to the interests of the Movement as a whole. Recent public lectures at the lodge's headquarters included one by La Fayette Plummer of the International Headquarters, who was returning from the Triennial Convention. His subject was 'The Symbolology of Mathematics,' which he illustrated by geometrical figures and symbols. Mr. A. Lawton spoke on 'The Meaning of the Path' on October 2nd; on the 9th, Mrs. Rose Lloyd on 'The Mystery-Schools,' and on the 18th, Dr. Croiset van Uchelen on 'The Theosophical Interpretation of Evolution.'

The first meeting of the LEMON GROVE STUDY-GROUP (near San Diego) was held at the home of Mr. and Mrs. A. J. Roberts, on October 26th, when Mr. George Simpson of the Katherine Tingley Lodge spoke on 'Reimbodiment.'

Mrs. Florence Mathews, President of the SEATTLE LODGE, who paid a visit to Headquarters last September, writes encouragingly of the prospects for growth of the Lodge, and that these have been enhanced by the recent acquirement of a new lodge-room, with good surroundings and atmosphere. The Lodge has gained several new members during the past weeks, and the President is calling for more membership-blanks!

The SAN FRANCISCO LODGE has changed its meeting-place, and hereafter will hold public meetings twice a month at the Clift Hotel. The November subjects are 'Our Invisible Bodies' and 'The Rising Tide of Theosophy.'

The OAKLAND LODGE secures a weekly half-column under the heading 'Theosophical Notes' in the series of neighborhood *Journals* published by W. G. Conn. This is excellent publicity work that might well be emulated by members in other parts. Mr. S. T. Vilas is very active in this field and has the able assistance of Miss Edith White and Mrs. Vance McClymonds in the preparation of the material.

Mr. Nils Amneus, President of the BLAVATSKY LODGE in Oakland, writes that fall activities opened with a public lecture in the hall of the Humanist Society,

Berkeley, on 'Am I My Brother's Keeper?' A thorough study of 'The Seven Jewels' is planned in which all members will participate and receive training also in public speaking.

The following is quoted from the annual message of the President of the SAN DIEGO LODGE to its members:

"We all feel that the world is in a critical condition today, and the urgency for the spread of Theosophical teachings is greater than we can fully realize. It is the most serious and sacred work of the age, and can restore the equilibrium of the human family if it becomes generally known in time. If the devotion of the members and the examples of their lives be strong enough, they can draw to the Lodge those souls who are awakening and searching for these deep and wonderful truths. Those who cannot attend the meetings can help at home; they can study and talk to many persons, and our combined efforts will reach and touch many hearts by the magnetic attraction of real unselfish and spiritual endeavor."

The Lodge reports also that it sold \$332.25 worth of Theosophical University Press's publications during the past year, and starts its twentieth year with financial obligations paid up to date.

Central District. Another Lodge chartered in the American Section, on September 19, 1936, is at Detroit, Michigan. There is a large field of activity in this city and we look for good results.

"Theosophical News" Becomes Organ of American Section

As stated in our last issue one of the resolutions passed at the recent Triennial Convention of the Section was to make *Theosophical News*, then the organ of the Western District of the Section, the National organ. In a circular letter issued by the President of the Katherine Tingley Lodge on October 11, 1936, the step is thus explained more clearly: "The little newspaper, *Theosophical News*, formerly published by Katherine Tingley Lodge, has advanced to become the organ of the American Section. It will be published in Boston and edited by Mr. J. Emory Clapp, President of the Section, solely as a means of propaganda, to make it possible for our members to place in the hands of inquirers short articles with simple statements about Theosophy, quotations from the Leaders, and a directory of all the Lodges in the United States and Canada. We have become very much attached to *Theosophical News* as an instrument of service in this way, and because it has kept us in touch with all Lodge-activities. It will still carry a page devoted to the news and activities of the different Theosophical centers. We believe that you will find *Theosophical News* excellent to place in branch-libraries, public places, and to give to inquirers into Theosophy."

We wish the Section President, Bro. J. Emory Clapp, all success in this new undertaking, which we trust also will have the earnest support of the American membership.

Further Convention Notes

We are still hoping that the San Francisco Convention Committee will be able to prepare a full report of the recent Triennial Convention and that they

will receive the support of the members in this undertaking. The following notes, however, should be of general interest to our readers.

The Theosophical Hierarchy. Mr. Braun, National Director of the Theosophical Clubs in the U. S. A., who attended the Convention with Mrs. Braun, President of Katherine Tingley Lodge, No. 1, emphasized in his address the fact that the natural hierarchy of Theosophical study and organization is tremendously handicapped when study-groups for young people are lacking. "When a child outgrows the lotus-circle," he explained, "there would be no place for it until it became of Lodge age, a period when Theosophical interests may be crowded out of its consciousness at a time when other, more material interests impress themselves upon the attention of young, maturing minds. No center of Theosophical work is really complete and functioning at its best until Lotus-Circle, Club, and Lodge are all active and in co-operation. Each helps the others, thus exemplifying the law of Brotherhood to which we are pledged.

"Each locality has its own problems to meet in regard to organization. There has been the problem of the advisability of concentrating effort to establish one large group. This is excellent in the small town, but in a metropolis where transportation is a serious problem, where members are separated by long distances, even a centrally located headquarters is not very practical. My own recommendation is to establish many small Clubs for various reasons besides that of difficulties of transportation. Many smaller groups means a spreading of responsibility and of experience to many shoulders instead of upon one or two. Then also, each individual in the small group can receive more special attention to his or her particular need, and a greater fraternal feeling, more intimate friendships, may develop. Another advantage is the enthusiasm that might be engendered by these smaller groups gathering together for special occasions periodically several times a year.

"There is a surprise in store for those who make the effort to gather about them boys and girls of Club age. These young people all want Theosophy and where such centers have been formed, enthusiasm flames high. After their interest is caught they become more vitally interested in Theosophy than anything else."

The Study-Group. It was the belief of many who attended the Convention that study-group work, as discussed and presented at the various sessions, is the most important work before the members of the Section, the most satisfactory method of spreading Theosophy and planting seeds that may grow into Lodges in the future. Mrs. Braun's talk on this subject showed clearly that there is a right way to go about building study-groups, while her remarks also pointed to a basis for failure. To quote:

"We are taught that the great beings in the invisible Hierarchy of Compassion finally become the very laws of Universal Being. Every great teacher calls attention to the importance of working in harmony with Nature's fundamental laws; therefore it is very important that we approach the building of a new center of study with this well in mind, and never at any time get into reverse.

"When we have a laya-center—a home open to us, two or three persons willing to study Theosophy—we must bring to this group the light from the

spiritual fires of our own Lodge, and a keen knowledge of the subjects presented. From the outset we must proceed as an artist who is creating a painting or a sculpture; we must be inventive and watchful to mould a group consciousness for we are bringing forth a Study-group and yet — more important — we ourselves must remain separate. The artist would never evolve a piece of sculpture if he placed himself in the center of it and tried to build around himself. One touch of 'guru spirit' can retard and finally ruin the fine possibilities of a group, because it is not nature's way of working.

"Just as soon as it is possible a chairman should be chosen from the group itself, and as this 'nebula' grows and settles down, the field-worker who is guiding and helping, must watch for material for all the offices of a Lodge, although this would not be spoken of, for it is archetypal planning; but some responsibility should be given to each person who becomes a regular student, each according to his ability. Every Study-group may have a chairman and a secretary who reads announcements and the objects of the T. S. Finally there will be need of a treasurer, and others can be given the responsibility of reading from some book such as *Golden Precepts* to close the meeting.

"What to study and how to proceed about it must be left to the judgment of the helpers, but we always use the charts of: Man's Complex Nature, The Globes of the Earth, the Seven Jewels, and others. An artist always places a firm foundation under his sculptured figure. We employ the *Seven Jewels of Wisdom* for the main foundation upon which to build a group-entity; and just as the artist who is successful, always takes into consideration the limitations of his material, the method of conducting a study-group must depend upon the men and women in the group. But we recommend that *they* should prepare the lesson and present it, either in extempore talks or written papers; then have the additional help that the older students may be able to give.

"But always the flame of interest and devotion is being fanned. While you may have visioned this group as a Lodge, a definite entity in the hierarchy of the American section, it is best to keep silent about it, never to impose your own hopes and ideas upon the group, for this is working against Nature's way. Do your work well; be always at the meeting, always on time and prepared, and finally, one by one these persons who have been attracted to the study will ask to become members of the T. S. They can then be made members of your Lodge even though it be at some distance. It gives them a home to start with, for finally when the group feeling is a real *center of consciousness*, it will grow from within and the desire for a Lodge of their own must come from them and be a blossoming force that will stand firm. It may take several years to bring this about, but determined effort and careful guidance wins success because it has behind it the full evolutionary force of universal life, which, we are taught, moves powerfully along with every effort in a spiritual direction."



"I AM very enthusiastic about THE THEOSOPHICAL FORUM. It is interesting, enlightening, informative. It is passed on to half a dozen others here, and does much good."— W. G. S., Outwood, Ky.

A Successful Year in Lotus-Circle and Junior Work

DURING 1936 no fewer than five successful Lotus-Circle Conventions or National sessions have been held, in four different nations: (1) at Visingsö, Sweden, President Torsten Karling presiding; (2) at Buffalo, N. Y., at the Fraternization Convention held there, Miss Mayme-Lee Ogden presiding; at Amerongen, Holland, where a juvenile School of Theosophy was held for Lotus-Circle pupils and Juniors coming there from all over Holland, Miss Nel v. W. Claterbos, Holland's National Superintendent of Lotus-Circles, presiding; (4) in London, with Mrs. A. Trevor Barker, National Superintendent for England, conducting the sessions, and (5) in San Francisco, California, under the leadership of Mrs. Vance McClymonds, assisted by teachers and pupils of the five Lotus-Circles of the Bay District.

Three new Theosophical magazines for young folk have also come to birth this year — forced into existence by the needs of Lotus-Circle pupils who had been promoted to the ranks of Juniors because of the amazing advance made during the seven years that have elapsed since Dr. de Purucker inaugurated his Era of Theosophical Study. The new magazines have been builded around others already in existence, but they now appear in a different format, enlarged in size, with a new name, and a quite new *métier*.

The Junior Theosophist and Lotus-Circle Messenger (Point Loma) led the way with its August-September issue; in September *De Lotus-Cirkel*, its twin of seven years, blossomed into *Het Junior Forum en De Lotus-Cirkel*, the organ of the Theosophical Club in the Netherlands, with the children's section published as a supplement. Letters from Sweden tell of the foundation of a new magazine for Juniors there, in addition to *Lotusbladet*, and we await its first number with anticipation.

Recent appointments which promise expansion of the Lotus-Circle and Junior work are that of Mrs. Frances M. Dadd as Assistant Superintendent of Lotus-Circles in Australia, and Mrs. Aileen Shurlock of New York and San Diego as Field-Worker in Lotus-Circle and Junior Work in America. Both appointees are teachers by profession, the former having taught many years in Lomaland, and the latter in San Diego.

Helpful Words from the Leader re Public Theosophical Lectures

"Many of our members often make what in my judgment is a fatal mistake, when they lecture. In their speeches they are too apt to talk about generalities, glittering generalities, and about art in general, or philosophy in general, or religion in general, all of which is very interesting, but in my judgment not appropriate; for what our members really hunger for and look for is technical Theosophical teachings. We should set the example of bringing the minds of our members back to spreading Theosophy in its technical form. Give them technical Theosophy. It attracts the public especially when the technical Theosophy is simplified and does not consist merely of things that are over the heads of beginners. It really is a most difficult thing to accomplish, but the way to do it must be found and held to, if we are going to be successful in our work, and establish a precedent to follow in the future, which is what I am longing for."

Theosophical Correspondence Class

THIS class offers an outline of Theosophical reading and study to those who are inquiring what Theosophy is. For others who need further help in co-ordinating their knowledge there is the intermediate course of study. The advanced work is for all who are making a deeper and more serious study of the teachings.

Often valuable time is lost in mere cursory reading which is apt to become too diffuse.

The only qualifications for enrolment are an open mind and a desire for further knowledge of the Theosophical teachings. There is no charge for the Correspondence Course but postage is requested for mailing the lessons.

Address all communications to: Secretary Correspondence Class, Theosophical Society, Point Loma, California.

The Leader's Peace: Quoting from a letter from one who regularly contributes: "In Theosophy I am supremely happy, and the joy grows as I see others around me wondering about it, saying that 'after all it may be the answer.' To me it surely is. Theosophy is the cool cup to dry, world-weary lips. There is nothing now to do but offer it sanely, simply, kindly, to as many as will listen.

"Perhaps this sounds like vainglory, but it is the way I feel. When people come, asking, Why are you teaching this? I can only reply: I am convinced that it is Truth. I know that it has saved me from despair. It has made me able to endure my none too happy life. And I can find no real happiness on earth again save in trying to get these teachings before others. If they appeal to you as Truth, take them and be happy. If not, seek on.—G. C. L. G."

BOOK REVIEWS

Ancient Irish Tales. Edited by Tom Peete Cross and Clark Harris Slover (of the University of Chicago). New York, Henry Holt & Co., 609 pp. Price \$3.75.

MODERN efficiency may irritate us at times, with its frequent sacrifice of the esthetic to the utilitarian. But in this latest compilation of the early Irish tales, which bears the stamp of modern efficiency from cover to cover, we find the modern spirit fully justified and working at its best. It has availed itself of all the solid scholarship in Celtic research up to the present time, and has given us a collection perhaps more comprehensive than any that has gone before it within the covers of one volume.

The Editors have taken well-chosen selections from the three main cycles of Irish literature: The Book of Invasions, the Red Branch, and the later cycle of Finn and Ossian, and by their arrangement in chronological sequence have made a well-connected story, adding besides the best of the Tales of the Traditional Kings, a series of place-name stories, a genealogical chart of the ancient royal lines, a map of Ireland on which are shown all of the ancient place-

names which have so far been identified with their geographical locations, and lastly an excellent Glossary of the principal names, with a really intelligible key to pronunciation. A boon indeed.

Although the English used in the translations from the various MSS. (some of which have been made by the Editors themselves) has been brought into keeping with modern English, the sprightly lilt of that early strong language, the engaging turn of the phrase, the artless pristine freshness, are all preserved for us. The body is altered, but the soul is there unchanged.

Why have these tales a perennial fount of vitality? Why have they, year after year, the power to move us so strangely with a sense of archaic splendors looming out of a mighty past? The answer is that they bring us echoes of the real pre-history of the races of man, glimpses of the heroes and demigods who have their place in the hierarchy of beings just as surely as has man himself.

The idea of the Editors in presenting this new compilation was to make available once more this fascinating literature, since most of the older versions are out of print and difficult to be had. Never was time and labor better spent.

—M. SAVAGE

Tibetan Literary Texts and Documents concerning Chinese Turkestan, Part 1. Selected and translated by F. W. Thomas. Printed and published under the patronage of the Royal Asiatic Society and sold at 74 Grosvenor St., London, W. 1.

THIS book is of special value, for the texts printed therein are unrepresented in the known Tibetan literature of today. All who are interested in the teachings of the Mahâyâna School of Buddhism should welcome these translations. Some of the texts included are *The Prophecy of Gofynga*, *The Prophecy of the Arhat Samghavardhana*, *The Prophecy of the Li Country*, *The Inquiry of Vimalaprabhâ* and *The Sandal Image of Buddha*.

The book is carefully documented. Students in particular will be immensely indebted to the painstaking footnotes and the additional notes including valuable tables giving the English, Tibetan, and Sanskrit words for the principal terms used in the texts.

—J. T.

"Who Wrote The Mahatma Letters?" Answered. By IRENE B. HUDSON. Published by the Author, 1070 Amphion St., Victoria, B. C., Canada. 10c.

THIS 47-page pamphlet can be recommended as a good antidote to the preposterous attack made by Messrs. Hare on H. P. Blavatsky in their book *Who Wrote the Mahatma Letters?* The author touches lightly on the numerous errors and perversions of fact in the Hare book, concentrating largely on the general subject of precipitation and the evidence in favor of the existence of the Theosophical Mahatmas. She defends H. P. B. with many quotations, from the charge of being anti-Christian, showing that she only criticized the 'letter that killeth,' and that she took great pains to prove that the allegories of the Bible were presentations of the ancient Wisdom-Religion, however misunder-

stood they have been by their materially minded interpreters. The problem as to whether H. P. Blavatsky taught Reincarnation in *Isis Unveiled* is discussed, and several citations are given which show that she knew it perfectly well, but only put it forth in a tentative or partial form. The quotations given in this pamphlet, from H. P. B., Olcott, Damodar, etc., make it very interesting reading and will be valuable for those who cannot easily get access to the originals.

We must protest against the erroneous statement on page 45, that the Messrs. Hare ought to realize "that once H. P. B. was gone there could be no real Theosophical Society," a strange notion suggested by Mrs. Cleather, and, apparently, still held by a few students! H. P. B. herself frequently spoke of its future, saying that she was only laying the foundation stones of the building. For instance: ". . . the T. S. cannot be destroyed as a body. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding. . . . Each of us will receive his or her Karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend." (THE THEOSOPHICAL FORUM, August, 1936, p. 99) — C. J. R.

The Renaissance. By F. FUNCK-BRENTANO. Macmillan & Co., N. Y. \$2.50.

THE author has expressed a clear all-round picture of this fascinating period of European History. He shows us the good and evil alike of the great characters and movements of the age, and we are able to sense the vibrating throbbing life of the people through the medium of the lives of the outstanding men and women. Thus, Erasmus, the Humanist; Savonarola, the fore-runner in certain ways of Luther; Pope Alexander VI, the Borgias, Catherine dei Medici, are characters with problems of state religion. They are not mere figure heads standing out lifeless against a chaotic background.

The author discusses the question as to which country was the birthplace of the Renaissance, pointing out much in favor of France, and comparing the Renaissance with the Revolution of 1789. He shows that the first characteristic of the Renaissance is a great reaction against the social, political, intellectual, and artistic life of the Middle Ages, that is to say, of the period immediately preceding it.

There are some charming quotations from French poetry, and the chapter on Erasmus is particularly fine. The book is well written, and can be read with pleasure by the lay reader, while students of history will find the volume both interesting and illuminating.

—F. C.

Ancient Rome, by A. W. VAN BUREN; *Mesopotamia*, by SETON LLOYD; *Mexico*, by THOMAS GANN. Lovat Dickson & Thompson, Ltd., London. Each 6s.

THESE excellent little books deal with recent excavations and findings in Mesopotamia, Mexico, and Rome respectively. The text, in each case, is written with a delightful co-mingling of archaeology and historical deduction;

while the narrative contains intimate touches and brings the reader into close contact with these ancient civilizations.

Once again modern research and explorations have drawn attention to the similarity of customs and festivals of widely separated nations, as for example, the New Year ceremonies of the Ancient Sumerians and the Mayans; Janus-headed deities of the Mayans and the Romans; while the ancient Mayan practised the rite of Baptism in a manner very familiar to his western brother of much later date.

"Baptism was practised by the Aztecs and was curiously like the Christian rite, as the priest sprinkled the lips of the infant with water and implored the deity to permit the drops to wash away the sin given to it originally, and allow it to be born anew."

Archaeological finds in Mesopotamia have presented us, among other astonishing things, with seals showing contact with Mohenjo-daro and the ancient and advanced civilization of the Indus valley. We read also:

"The outer chamber produced one surprising find (at the Akkadian palace excavated at Tell Asmar). This was a large and very finely carved cylinder seal, depicting a scene which can unquestionably be identified as Hercules slaying the Hydra. Four of its heads are already effectively dealt with and hang limply down, while the remaining three still menace the hero with forked tongues. Flames already spring from its body, reminding one that in the Greek myth the monster was vanquished by fire. This increases the antiquity of the Greek character by about two thousand years, and suggests for him an oriental origin previously unsuspected."

All of which goes to prove the truth of the teaching of the Ancient Wisdom, that man incarnates from age to age, building up civilizations and again reappearing in a succeeding civilization, bringing back knowledge of truth, and also bringing past mistakes and difficulties to be rectified and overcome.

The books, uniform in size, of about 200 pages each, with art-colored Flexi-back binding, are valuable contributions to both archaeology and history, and contain illustrations, plans and drawings of restorations, as well as notes, references and indexes.

—F. C.

T. H. Huxley's Diary of the Voyage of H. M. S. Rattlesnake, edited from the unpublished MS. by Julian Huxley. Doubleday, Doran & Co.

OWING to the fact that this Diary was written in what looked like an ordinary account-book it was overlooked for many years, and now, for the first time, is given entire, edited by T. H. Huxley's grandson, Professor Julian Huxley, with informative Preface and chapters, and, in addition, passages from the Journal kept by Miss Heathorn, the fiancée of Thomas H. Huxley, which complete the picture of his experiences in Australia. Though scientific research was the object of these cruises and was duly carried out, the Diary is not so much an account of these — it is a decidedly human document, revealing the reactions of a twenty-one year old Englishman to the monotony of life on shipboard and the thoughts and feelings engendered by the contact with primitive life in hitherto virtually unexplored regions. It also records a period

of stress and conflict in the mind of the writer, and affords an enjoyable means of gaining acquaintance with one of the foremost advocates of the theory of evolution, and of the study of natural history in the educational institutions of his time. Thomas H. Huxley was gifted not only as a writer and a scientist, but had artistic ability, as is well shown by the drawings with which the Diary is illustrated.

— B. S.

PERIODICALS REVIEWED

BUDDHISM IN ENGLAND. September-October, 1936. The Editor remarks on the brotherly spirit of the *World Congress of Faiths* held in London during July. A new book *Faiths and Fellowship* which contains the proceedings of this Congress is also extensively reviewed and recommends very highly the papers read by Mr. Malalasekara and Dr. Suzuki, the representatives of Theravada and Mahâyâna Buddhism respectively. A report of Dr. Suzuki's remarks on the 'Spirit of Zen' given on his visit to the Buddhist Lodge in London is intensely interesting. It gives us a clear picture of how Zen originated in China. The Zen religion as presented in this lecture is full of those fascinating paradoxes that we find in the philosophy of Lao-Tse. The second and final part of 'A Study of the Mahayana' by R. A. V. Morris is full of inspiring ideas. All the articles of this number have a high spiritual note and show how spirituality can be attained in the daily life.

THE EASTERN BUDDHIST. May, 1936. Beatrice Lane Suzuki writes on the meaning of the Taizôkai Mandara, which is the pictorial representation of Shingon philosophy. Illustrations of this mandara are given in the text as well as in a large inserted frontispiece. L. de Hoyer in 'Meditation on Plato and the Buddha' shows clearly that the esotericism of the Buddha and of Plato are identical. The teachings of Reincarnation, Karma, Mâyâ, and death, as given out by these two teachers, are compared with an intuitive understanding of their esoteric kinship. Daisetz Teitaro Suzuki writes a fascinating article on 'Zen Buddhism and the Japanese Love of Nature.'

KALYÂNÂ KALPATARU. June, July, and August, 1936. These three numbers have a wealth of information for those interested in Sanskrit literature and its philosophy. In the June issue is an article, 'Greatness of Śankara,' which gives some interesting side-lights on the life of Śankarâchârya. In the July number the famous Gâyatrî of India is explained in full detail by N. K. Srivastava. In the August number is a fine article on 'Anger' by Swami Sivananda. In each issue there are two tastefully colored illustrations depicting scenes from stories found in the Sanskrit literature.

THEOSOPHY (U. L. T.) October. Opens with another excellent article on 'Great Theosophists,' this time treating of some of the early Gnostic Church Fathers, and comparing them with Tertullian and other 'orthodox' Fathers who persecuted the Gnostic (Theosophical) 'heretics' and established the literal dogmas of vicarious atonement, hell-fire, etc., under which the religion of Christ has been

submerged. The Messrs. Hare's book attacking H. P. Blavatsky is made the subject of an article, a well-meant defense no doubt, but containing no reasoned discussion or criticism of the Hares' arguments. In fact the writer makes the astonishing admission — let us hope that it is merely rhetorical — that: "To deal with the facts submitted is easy. One may admit them all, as any informed Theosophist would do who actually bases his studies on the conviction 'There is no Religion higher than Truth.' But the genuinely informed student has reason for quite other conclusions than those arrived at by the brothers Hare and their numerous allies. . . ." We agree with the latter sentence, but we absolutely refuse to admit all the "facts submitted" by the Hares, because the book is full of errors, perversions, evasions, which completely prevent the use of such a word as 'facts' in connexion with it. This has been shown in THE THEOSOPHICAL FORUM for October in part, and is being done by Dr. Stokes in closer detail in a series of issues of *The O. E. Library Critic*, and in *The Canadian Theosophist*. *Theosophy* publishes W. Q. Judge's 'An Interesting Letter,' which bears on the subject of the existence of Masters, and is very apropos at this juncture when another vain attack is being made on H. P. Blavatsky's position as their Messenger.

THE PATH (Independent T. S., Sydney) April-June. Articles on T. S. History, Archaeology, a Theosophical Questionnaire, etc., make up a very readable number of this always interesting little Quarterly. An outline of the late Mr. William Kingsland's life and Theosophical activities will interest many who have read his excellent biography of H. P. Blavatsky, in which he so ably defends her against the slanderous attacks made against her in 1884-5. His admirable book, *The Great Pyramid in Fact and in Theory*, the second volume of which was published when he was 80, is referred to as "preserving the sane balance between scientific fact and occult doctrine which is the outstanding characteristic of all his writings." It is an authoritative study — the very latest — by a highly qualified engineer, of the minute details and measurements of the Pyramid with their possible mathematical interpretations, and any Theosophist who wants the *facts* by which to test sundry weird theories that are current in certain circles cannot do better than read it.

THE O. E. LIBRARY CRITIC. August-September. Dr. Stokes continues his destructive criticism of the recent book *Did H. P. Blavatsky Write the Mahatma Letters?* He presents a few examples of letters which prove a complete alibi for her, showing that she could have had nothing whatever to do with them, either at the sending or receiving end, or on the way. One of these is the 'Tookaram Tatya' letter from a devoted Bombay member of that name, mailed by him on June 5th, and received two days later by Col. Olcott at Adyar. Written across one page was a long communication from the Mahâtma K. H. A specially interesting point in this connexion, though not mentioned in the *Critic* so far, is that it is in *exactly the same handwriting* as a letter received phenomenally by H. P. Blavatsky's aunt, Mme Fadeef, nearly sixteen years before, from the same Master, as we have verified by comparison of the photographic facsimiles. The Hares assert that the later letters alleged to be written by this Master show a degeneration in style owing to the increasing decrepitude of H. P. B! The

Tookaram Tatya letter is *one of the latest, and it shows nothing of the kind.* Such is the value of the evidence against the great Teacher! Dr. Stokes says he is not through with the Brothers Hare; so much the better.

THEOSOPHICAL NEWS AND NOTES (Adyar) September. The report of the recent Adyar Congress at Geneva contains a paragraph which states that it had "tense moments" during which "some of our members found this hard to listen to without protest." "This" referred to a long address presented by a prominent official in which he discussed some of the most delicate political problems of the day. In the *Supplement to The Theosophist*, for July, 1883, Col. Olcott and H. P. Blavatsky published an official declaration in which the following occurs: "The tenacious observance by the Founders of the Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared objects, ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. . . . Before we came to India, the word Politics had never been pronounced in connection with our names, for the idea was too absurd to be even entertained, much less expressed." It is further stated that the "perpetuity of our Society" largely depends upon "keeping closely to our legitimate province, and leaving Politics 'severely alone.'"

THE THEOSOPHICAL MOVEMENT (U. L. T.) August. Several of H. P. Blavatsky's shorter but very valuable articles are republished. It is announced that Pandit Bhavani Shankar, one of the oldest Hindû workers under H. P. Blavatsky, and a man greatly appreciated by the Masters, died lately, faithful to Theosophical principles to the end.

THE THEOSOPHIST (Adyar) September and October. Mr. Hamerster collects interesting facts from H. P. Blavatsky's writings about the influence of Adepts, especially Saint-Germain, upon historical changes in Europe and America, since the French Revolution. Margaret Sanger writes in defense of Birth Control. There is a very severe condemnation of this method by the Master K. H. in *The Mahatma Letters to A. P. Sinnett*, p. 405, but probably Mrs. Sanger has not read it. This issue contains interesting articles on Baháism, Dr. Carrel, Shelley the poet, and the Sanskrit Drama. In the last named, the writer, Shrimati V. K. Chinnammalu, an Indian lady, traces the Sanskrit drama back to Vedic times and shows that tragedy is forbidden as being detrimental to spiritual unfoldment, which is the whole purpose of the Sanskrit drama. The October number of *The Theosophist* is entirely devoted to the recent Adyar Congress at Geneva.

THE ARYAN PATH (U. L. T.) September and October. Mr. A. E. Waite's quarterly comment on contemporary occult events and opinion is welcome as usual. He discusses Hamlin Garland's *Forty Years of Psychic Research*, and Garland's statement that, though he accepts the phenomena, he finds himself as far as ever from accepting the Spiritualistic 'Summerland.' Mr. Waite quotes Professor Richet's statement to a pupil as to the real "convincing evidence" of Survival: "It is as Jesus and Socrates said: *within you.* The Secret of Eternal Life is found within the heart." Dr. Kalidas Nag, Editor of *India and the World*, points out

that "A new consecration of violence in this scientific age, is slowly but surely undermining the faith of mankind in the so-called Progress and the cult of Efficiency," and that "Authentic Leaders" are needed in this "Age of Rebarbarization, to strive for the re-establishment of the kingdom of the compassionate mind and the enlightened heart." Dr. Franklin Edgerton, Professor of Sanskrit and Comparative Philology at Yale University writes an extremely valuable reply to a challenging question as to the influence of Sanskrit literature on the life of the individual, in 'The Humanizing Effect of the Study of Sanskrit.' He says that Sanskrit shows that it cannot be proved that our European civilization is the highest form of culture yet evolved, that it gives us a great respect and reverence for the intellectual status of the Hindûs millennia ago, and that it makes us realize the essential oneness of mankind — universal brotherhood as we should say! In short, the study of Sanskrit is a most potent method of humanizing or 'civilizing' ourselves. Well, that is nothing new to Theosophists. No doubt Dr. Stokes of the *O. E. Library Critic* will enjoy this article.

THE CANADIAN THEOSOPHIST (Adyar) September. Robert A. Hughes gives a reading of King Edward's horoscope, which he says is unusually idealistic for the incumbent of such an office as his. He says it is "a public secret that the king is interested in occultism," and that this is indicated by the position of Uranus in the ninth house. This issue contains several instructive articles on Science in its relation to Theosophy and modern problems. The *Gîtâ* and *Timæus* chapters are continued.

THE CANADIAN THEOSOPHIST (Adyar) October. A most interesting number, and larger than usual owing to the eighteen-page article by Mr. H. R. W. Cox on 'Who Wrote the March-Hare Attack on the Mahatmas?' This careful, scholarly and restrained analysis should take a prominent place in the growing mass of defensive literature against the most recent assault on the memory of H. P. Blavatsky, the Messenger of the Masters of Wisdom. We may not agree with every argument used, especially that which impugns the personal honor of other Theosophists in a rather strained attempt to defend H. P. B. in a question ("the notable admission") which we believe to have been more successfully accomplished in THE THEOSOPHICAL FORUM for October on page 262. Has the writer sufficiently considered page 231 of *The Mahatma Letters to A. P. Sinnett*? A number of informative reviews of books, including one of *The Esoteric Tradition*, make interesting reading.

EAST & WEST (Hyderabad, Sind.) July. This is the fourth number of a new monthly journal whose objects appear to be quite Theosophical, being to interpret the Ancient Wisdom and the New Age, to examine the character and relations of the types of civilization and culture evolved in East and West, and to publish the Editor's broad-minded comments on the Hindû, Buddhist, and Christian spiritual teachings, etc. This number contains interesting articles by T. L. Vaswani, the Editor, Sri Krishna Prem, the English Buddhist monk, Professor Roerich, and other Oriental and Occidental writers, and many short items of interest, quotations, reviews, etc. The tone is entirely religious and the scientific or philosophic aspect of the Ancient Wisdom is not apparent, at least

in this number. The motto on the cover is encouraging: "Build ye a Bridge of Brotherhood Between East and West."

THE JUNIOR THEOSOPHIST AND LOTUS-CIRCLE MESSENGER (Point Loma) August-September, October, November, December. A magazine for Juniors and beginners in Theosophy, with a Lotus-Circle Section for children. Special features, interpreted Theosophically, are an illustrated series on Archaeology and Art, including thus far 'The Finding of the Vache-Hathor,' 'The Temple of Abu-Simbel' by Mary Lester Connor, and 'On Camel-back in Egypt' by W. Tholen; 'Stories from the Cycle of the Fianna' by George Simpson; 'Stories and Science from Starland' by Professor C. J. Ryan; Myths and their Interpretation, and a Junior Occult Glossary. Among the words already defined in the latter are Swabhâva, Airāvata, Antaskaraṇa, Lokapâla, Manvantara, Marut, Puṇḍarîka, Rîshi, Sutta and Sûtra, Sûrya, Avatâra, Pâli, Râja-dharma, Râja-vidyâ, and others. There is also a special section for teachers.

HET JUNIOR FORUM EN DE LOTUS-CIRKEL (Holland) September. In attractive new format with cover, and published as the organ of the Theosophical Club in the Netherlands. Among its contributors are F. A. Lindemans, Club Director, the Club and Lotus-Circle Leaders, Miss Nel Claterbos, Miss Cor den Buitelaar, Miss Jo van den Burg, and Reindert Knauf. Mrs. Maja Waerland of Lomaland contributes also. The generous and attractive Children's Section is published separately.

LE LOTUS (France). We find in the current numbers the same vitality and charm that has characterized this magazine from the beginning. It is well edited and the sequence of its stories, Theosophical articles, original plays and poems is delightful.

LOTUSBLADET (Sweden) continues with its even tenor of excellent articles, stories, plays, and poems for children, and its exceptionally handsome letterpress. For advanced Lotus-Circle pupils, and Juniors wherever found, provision is to be made, according to letters received, in a new Junior and Club magazine, the first issue of which we await with anticipation.

EL MENSAJERO DEL LOTO (Santiago de Cuba). Issued for the young folk of Latin America and Spain, this magazine is an inspiration to their elders as well. As with all the foreign Lotus-Circle magazines, it contains Theosophy simply presented, and clearly brought out through the medium of stories, plays, symposia, articles, and as direct teaching. The scope and influence of this magazine is rapidly widening.

THE LIGHT-BEARER (Canada). Monthly magazine of the Torchbearers and Juniors of Kapuskasing, Ontario, Lotus-Circle. Of outstanding excellence, this magazine reflects in a unique and highly creditable way the deep interest young minds have in Theosophy.

ONS KIND (The Hague, Holland). A Lotus-Circle magazine especially for mothers. From cover to cover a spiritual expression, laden with Theosophy, with hints for its practical application to the problems that all mothers have.

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