



THE THEOSOPHIST

ADYAR

OCTOBER 1943

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited ; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

STEP BY STEP HE CLIMBS

The method of the unfolding of the continuous and conscious self in the human kingdom is by Reincarnation. Reincarnation is, in fact, the only doctrine of immortality that philosophy can look at, as Hume said.

It means that the self, having unfolded to the human stage, appropriates matter from the three worlds—mental, emotional, physical—and builds it into bodies, suitable for life in those worlds, beginning in the stage of barbarism, as a savage of a low type. During earth-life he gathers experiences, pleasant and painful; after death he meets the results of these experiences—the lower in the intermediate world, where he suffers in the appropriate body of matter belonging to that world—and converts all these experiences into mental and moral capacities. When all are thus converted, he returns to earth-life, bringing with him these capacities wrought out of experiences, into new bodies built to express and utilize them. In these he goes through a similar cycle, gathering, suffering, transmuting, and so on and on; each birth brings the fruitage of the preceding lives to start the new pilgrimage, and this is the inborn character and temperament, mental, moral, physical.

Step by step he climbs the ladder, working under inflexible and inviolable laws, until he reaches the stature of the Perfect Man; he passes through all the classes of the school of life until he has mastered all that this world has to teach, and is *asekha*—he who has no more to learn. He is then a man beyond birth and death, “fitted for immortality,” ready for work in the larger life.

ANNIE BESANT,

1st October 1847—20 September 1933



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

VOLUME TWO: THE BESANT "AUTOBIOGRAPHY"

IN *New India*, dated 3 October 1929, its editor, Dr. Besant, published a very remarkable article entitled "Foreword to 'From Peace to Power,'" which was to be the introduction to the second volume of her Autobiography. The first volume was called "From Storm to Peace," while the second was to describe the way in which the Peace she achieved was to become the Power that would regenerate the world. It is infinitely regrettable that she was unable in the few years that remained to her on the physical plane even to begin, let alone to complete, what would have been one of the most stirring and striking volumes ever published, for it might have been the history, as she hoped it would be, of India's triumphant rise

from dependence either to interdependence or, should the situation not develop as was hoped, to independence itself.

THE INNER STORY OF INDIA

In the beginning of the article she writes:

"I begin in this number the forecast, in the form of a history, of the true story of how India became a partner-member in the Federation of Free Nations, linked in friendly and equal alliance with Britain by the Crown of George the Fifth, whom may the Ruler of our world, the King of Kings, preserve to see the realization of the dreams of India's greatest patriots—of Gokhale and Tilak, of Aurobindo Ghose, of Surendranath Bannerji, of C. R. Das (who thought Federation greater than isolation), of Lajpat Rai, and of many others who are working with us, who are still in our mortal

bodies, strengthening our hearts, illuminating our minds, guiding our hands, as we approach the close of our first half-century of struggle for the Freedom of our Motherland, dating from the first Indian National Congress in 1885. The story will include the inner action of that 'Power which makes for Righteousness,' whereof Matthew Arnold spoke, that Inner Government of the world which exists and shapes evolution towards perfection of all that lives, the Power whom Hindus and Buddhists call the Rishis, whom Muslims call the Prophets, whom Christians call 'the company of Just Men made perfect,' linked with those whom the first-named call the Devas (the Shining Ones), whom Christians and Muslims call the Angels. Names matter little. Such Beings exist, and minister to all living things."

Dr. Besant continues :

"I have often been pressed to write a continuance of my Autobiography, but have refused, because of this invisible but most vital part of my life. I should not do it now . . . [but for] the dear sake of India's Freedom—her Independence within her own territories, the control of her Army, Navy and Mercantile Marine—in a word, Dominion Status *such as Canada enjoys*. India will accept nothing less.

THE OUTER WORK

"Mr. MacDonald [then Prime Minister of Great Britain] said in July 1928 : 'I hope that, within a period of months rather than years, there will be a new Dominion added to the Commonwealth of our Nations, a Dominion of

another race, a Dominion that will find self-respect as an equal within this Commonwealth. I refer to India' (2 July 1928).

"In the Labour Party's programme (*Labour and the Nation*, 1929, p. 49) we read: 'It (the Labour Party) believes in the right of the Indian people to self-government and self-determination, and the policy of a Labour Government would be one of continuous co-operation with them, with the object of establishing India at the earliest possible moment, and by her consent, as an equal partner with the other members of the British Commonwealth of Nations.'

"Again, on p. 57, it acknowledges: 'The recognition of the right of the Indian people to self-government and self-determination, and the admission of India to the British Commonwealth of Nations on an equal footing with the self-governing Dominions.'

"At its Annual Conference in 1927, it said: 'The Conference reaffirms the right of the Indian people to full self-government and self-determination, and therefore is of opinion that the policy of the British Government should be one of continuous co-operation with the Indian people, with the object of establishing India, at the earliest possible moment, and by her own consent, as an equal partner with the other members of the British Commonwealth of Nations.'

"Will the Labour Party and its Leader, now Premier, add these to the many broken promises of England, so calmly confessed by Lord Lytton (the elder) when Viceroy of India ?

"I have circulated these pledges over Britain and the United States of America.

"When the then Viceroy of India, Lord Chelmsford, and that true lover of India, Mr. Montagu, Secretary of State, toured India in 1917-18, I, as President of the Home Rule League, quoted Mr. Asquith's fiery description, intended to stir up the English against the Germans, in which he pictured Germans as levying taxes on England, making laws, holding all high offices, and said: 'It is inconceivable and would be intolerable.' When I added: 'To us [in India] it is readily conceivable, as we know nothing else, but it is intolerable,' I saw the Viceroy start. Probably that had never struck him! Even now the same state exists, since our representative House may refuse to double a tax, or pass an oppressive law, and see these declared law by the Viceroy's Ordinance.

"But we shall win Home Rule ere I die, though I am 82!"

RIGHT CONFIDENCE

Alas! that Home Rule was not then won as it might have been, and that Annie Besant: Warrior was withdrawn by her Elders four years later. Yet how confident she was and rightly confident, for Home Rule has to come even though, due to forces beyond her control, it could not come as originally planned. Dr. Besant begins her second volume of Autobiography thus:

LIFTING THE VEIL

"There is a story in the Hebrew Bible that when a servant of the

Prophet Elisha who fled with his master from his enemies—two against a host—cried out to him of their defencelessness, the calm Prophet prayed that the man's eyes might be opened. The prayer was heard, and the servant saw, with joyous amazement, that their place of refuge was surrounded by horses and chariots of fire. So is it today with disarmed and therefore apparently helpless India. She seems to be in the grip of an iron grasp; but while she only sees and feels the grip, were the eyes but opened, she would see the Devas round her, would hear the Gandharvas' joyous chant of victory, for the rule of the Empire of Force is crumbling, and the Day of the Federation of Free Nations has dawned."

At the moment of her writing in 1929, as I have just observed, there was still the hope that this great Messenger of the Rulers of the world would achieve the objective of her mission—the liberation of India into Freedom and into greatness among the nations of the world.

THE YEARS 1917-18

This hope was at its pinnacle after Dr. Besant's internment by the Government of Madras and on the occasion of her assumption of the greatest office the Indian people had it in their own power to bestow—the Presidentship of the Indian National Congress. The most wonderful session the Congress ever enjoyed in the course of its history was that at Calcutta in 1917, over which Dr. Besant presided and in the course of which she delivered a magnificent address, since published in book form as the fourth volume of the Besant Spirit

Series, published by the Theosophical Publishing House at Adyar and available from all Theosophical Publishing Houses throughout the world.

The close of the wonderful survey of the Indian situation was in the following peroration :

“After a history of millennia, stretching far back out of the ken of mortal eyes ; having lived with, but not died with, the mighty civilizations of the Past ; having seen them rise and flourish and decay, until only their sepulchres remained, deep buried in earth’s crust ; having wrought, and triumphed, and suffered, and having survived all changes unbroken ; India, who has been verily the Crucified among Nations, now stands on this her Resurrection morning, the Immortal, the Glorious, the Ever-Young ; and India shall soon be seen, proud and self-reliant, strong and free, the radiant Splendour of Asia, as the Light and the Blessing of the World.”

Needless to describe the thunderous applause which greeted this most noble utterance. Needless to say how throughout the following year, 1918, she was acclaimed the saviour of India and the herald of the New India to be. Nearly a quarter of a century still lay before her in which to serve her adopted Motherland—how often in the past had not India been her physical Motherland—and year after year she gave of an utmost infinitely surpassing the utmost of any living Indian. From the very beginning of her landing on Indian soil every year was a heroic year, but perhaps the year 1917 was among the most heroic until that great year of the

framing of the Commonwealth of India Bill which might have given the freedom India needed but for Britain’s hopeless obtuseness and lack of vision and high statesmanship, and for India’s virtual repudiation of the Messenger whom her Rishis had once more sent to awaken her to the destiny which lay at her feet.

H. P. B. THE FIRST MESSENGER

For H. P. Blavatsky was Their first Messenger, and of her Dr. Besant writes in this *New India* article :

“When the Great Messenger from the White Lodge landed in India, she brought in her strong hand the charter of India’s Freedom. Russian by birth, she had become naturalized in the Republic of the West, which had, a century before, broken the chains that Britain strove to fasten on her mighty limbs. Her colleague was American-born, and the constitution of The Society which was to become world-wide was framed by him on the model of that created by the Fathers of the Republic, aided by Hands which had become liberated and immortal.

“Helena Petrovna Blavatsky quickly began the great task assigned to her—the destruction of triumphant materialism. Alone she stood in her unbreakable knowledge, a knowledge of the Laws of Nature belonging to the subtler worlds. With these she fought her giant foe, and slew him.

“But a stronger enemy barred her onward way—the apathy of the people she came to enlighten, and through them to enlighten the world. They admired her, they became proud of their past, they held up their heads. But even

she, aided by her Guru and His Brothers, could not stir them to united action. In vain was the effort made to found a paper through which the clarion note of Freedom might ring over India. Even one of her patriots said: 'India is dead; you cannot wake her'."

ANNIE BESANT THE SECOND MESSENGER

But a second attempt was yet to be made, and again through a member of The Theosophical Society—Annie Besant. The *New India* article continues:

"At last, H.P.B.'s Guru, who in the past had ruled over India, recognized the hopelessness of the task, and, as she wrote, retired in deep displeasure.

"H.P.B. was practically driven from India, and went to Europe, seeking a colleague whom she knew. She wrote her great work, *The Secret Doctrine*, and found her colleague, Annie Besant, who became her pupil in their new bodies, and led her to the Guru who was also her own. This colleague brought to the service of India trained political methods, guided by experience and by fighting side by side with that great warrior for Freedom, Charles Bradlaugh. A little later she went Home, leaving her pupil to carry on the work of thoroughly arousing the Indian spirit. Colonel Olcott had revived Buddhism and Zoroastrianism; he encouraged his new colleague in the revival of Hinduism and passed away. His Guru materialized by his bedside, ere he passed, and bade him name Annie Besant as his successor in the Presidency of The Theosophical Society. She was loath to leave her educational work, the

Central Hindu School and College, for which she hoped to obtain a Royal Charter from John Morley, the then Secretary of State for India, with whom she had discussed the subject, but her Guru bade her accept the duty; and she, of course, obeyed, and was duly elected as President in 1907."

TWO GREAT WARRIORS

So did the second Messenger enter upon her work, for India must if possible be saved for the splendour to come, and both the almost insuperable difficulty of the herculean task and the urgent need for its early fulfilment could not be better demonstrated than by the choice of these two great warriors to accomplish it. Indeed did the great Hierarchy send down into the outer world two of Their most trusted agents, and I am sure that India could have achieved her great dawning had not Britain and India both combined to thwart what would otherwise have been not only the beginning of the new world of India's part therein, but might even have averted both the great wars which now have brought the whole world well-nigh to ruin. It was, of course, the spirit of intellectual pride which for the time being defeated both H. P. Blavatsky and Annie Besant. Britain's self-assurance had never known decline, while India's intellectuals, hard, cold and narrow, could not bear that this foreigner—Irish though she was—should lead the way they themselves had never found.

THE SECOND DISASTER

How well I remember the constant enthusiasm of the crowds for Dr. Besant,

their trust in her, their complete indifference to the colour of her skin, their tremendous gladness that at last their deliverance might be in sight. How stirring were the scenes of Dr. Besant's arrival in Calcutta. What pomp and circumstance marked her passage through the crowded streets to the great house appointed for her residence. How surrounded she always was by personages who so often came to lay down their law to her, and whom she invariably received with the utmost courtesy. How gracious had I to be who was her Private Secretary, and how careful to be sure that no engagement slipped my memory or hers. How I had to be ready for anything at any time. How I had to be ready with accessibility to facts and figures the moment she wanted them, and often even before she wanted them. And how vital it was for me to be like a little child—seen but emphatically not heard.

How certain we all felt, we who were her principal domestic entourage, that India's time had at last come and that under the Besant magic she would move from height to height till she stood once more on the pinnacles of her ancient glories. We "knew" we were assisting in Calcutta in 1917 at the coming event of India's Coronation Ceremony, and so we might have been but for Britain's and India's default. India in the persons of her then leaders rejected the Crown which might have been their Motherland's despite Britain's refusal to participate in the crowning. India might have placed her Crown on her own head, as did Napoleon on his head when he became Emperor. But Annie

Besant would have been the most remembered figure at the Coronation Durbar—Annie Besant the patriot Nation-Maker. So once again the Gods'-given opportunity slipped by, and even Dr. Besant's heroism and splendid refusal to acknowledge defeat could not retrieve the disaster. In 1933 the Messenger passed away in her old home at Adyar, and India was left desolate, with none to help her.

MR. GANDHI

Mr. Gandhi might have helped her, but time after time he failed her, punctuating his failures with perfectly futile fasts. Writes Dr. Besant in *THE THEOSOPHIST* for August, 1920: "Mr. Gandhi's influence on politics since he came to India has always been destructive. I remember how, when I expressed to Mr. Gokhale, before Mr. Gandhi's arrival in India, my pleasure about his coming, and my hope that he would be a great help in winning freedom for India, that wise and far-seeing statesman replied: 'No, you are mistaken; Gandhi will cause a great set-back to our political movement'."

Such has Mr. Gandhi proved, and it is not too much to say that Mr. Gandhi is exclusively responsible for India's present decadence. Immensely popular he is. But he uses his popularity to further violent purposes, despite his supposed adherence to non-violence. He endangers India, and he endangers the cause of Righteousness in the present war between Right and wrong. But, as I say, he might have helped India had he placed himself under Dr. Besant's guidance. But he could not

do this, and those of us who know something of the inner history of India's struggle for freedom know that Mr. Gandhi has ever been the obstacle in India's way. Few there are of us to say this fearlessly, for the crowd in vast majority shouts constantly in his favour. But Dr. Besant had no fear to tell the truth, and I who come after her try to follow distantly and humbly in her footsteps.

THE SOCIETY, INDIA AND BRITAIN

I once again introduce this particular topic into the Watch-Tower of THE THEOSOPHIST partly because the condition of India is of the most profound significance to the retardation or acceleration of humanity's realization of the fact of Universal Brotherhood, and I am anxious that our members everywhere shall know the truth about India and not be influenced by the innumerable versions so authoritatively set forth by the ignorant who probably have never lived in India at all, and partly because two of the greatest of Theosophists were specially sent to try to help both Britain and India to do their duty to themselves and to each other. The history of The Theosophical Society will in the years to come be known to have been intimately bound with the history both of Britain and of India, and it will be The Theosophical Society which will have been largely responsible both for the establishment of a real Commonwealth of the East and of the West, and for India's emergence into the front rank of nations on guard in the world against the breaking of its peace and the disturbance of its happiness.

The Theosophical Society through its members scattered all over the world has done, and is doing, great work in the cause of a Universal Brotherhood wider than its actual definition in the first of The Society's Objects. There are those who talk of the good old days of The Society and who tell us that The Society has fallen into degenerate days, no longer wields the influence it used to wield, and is in fact past its erstwhile prime. It may suit some of the disgruntled to take up this attitude, disloyal though it be to a Society which is still the Masters' Society whatever may be the conduct or misconduct of its affairs today. But surveying, as I am able in my capacity as President, the work of our Movement in all accessible parts of the world I have no hesitation in saying that most of our Sections are manned by very earnest and devoted Theosophists who are equal to all their predecessors causing both Theosophy and The Theosophical Society to be a very living and honourable force in the world's affairs. I dislike extremely any defeatist attitude among our members. It only weakens The Society both in the eyes of the members of The Society themselves and in the eyes of the outside world. In fact this defeatist attitude is nothing short of traitorous, for it simply means that the defeatist is dissatisfied with the emphasis being laid on points of view and activities with which he does not happen to be in sympathy.

Honest criticism must always be extremely welcome, but not criticism which tends to undermine the good The Society can do. It must be remembered

that the work of The Society changes from time to time and that people are brought into it for the very purpose of emphasizing certain aspects of Theosophy and Theosophical activity which may not heretofore have had prominence.

I should have no hesitation in saying that the work of trying to save India undertaken by H. P. Blavatsky and Annie Besant was Theosophical work of the very highest importance, even though it was not the work of most of the members of The Society. Their work is, I should definitely say, of the highest credit to our Society itself.

MANY OASES OF THEOSOPHY

Nor should I have any hesitation in saying that the work of members of The Society in furthering the cause of the Liberal Catholic Church is also Theosophical work of the very highest importance, even though there may have been opposition to it on the part of many members of The Society. This work, I should also definitely say, is of the highest credit to The Society.

I should say the same of Masonic activities into which the Theosophical spirit is being poured, as it has also been poured into Indian political life and into Christianity through the Liberal Catholic Church.

I should say the same of the manifold educational activities of Lodges and members throughout the world, and I should say the same of the social reforms which are so much part of the Theosophical activities of many of our members.

In fact, I am sure that any sincere effort to pour the waters of Theosophy

into the parched deserts of ignorance must be regarded as commendable. And it behoves us all to sympathize with all such efforts and not to condemn them because they happen to be in conflict with our own particular understandings of Theosophy.

There is not one of us who has any monopoly of interpretation of Theosophy, nor anyone to say that outside a narrow oasis of Theosophy as described by a particular individual there is an infinite desert of falsity into which everything outside that oasis falls. This is the difficulty with those who, confining themselves within a particular oasis, regard it as sacrosanct and all outside it as blasphemous. They perceive what they think to be a Blavatsky, or a Besant, or any other oasis, and neither can they see the possible connection between these nor any possibility of each having its own truth and rightful interpretation of the science of Theosophy.

Personally, I am happy to live in every oasis, for so I regard each contribution to the understanding of the science of Theosophy as revealed to the world by our great leaders. I do not want to feel that one particular colour is the only colour which truthfully reflects the great White Light. There will be those to come after our great leaders who will give to the world and to Theosophists an aspect of Theosophy so far unrevealed, and our successors in membership must be sensitive to this new aspect so as to share it with the world.

There is an infinitude of Theosophy yet to be discovered, and I would also

add even an infinitude of modification in the Theosophy we now think we know. Let us hold our Theosophy lightly so as to be ready to modify our present certainties and to explore that which for us will be Theosophical virgin soil.

DR. BESANT'S WORK

To return to Dr. Besant's article or rather Preface to her intended second volume of Autobiography, from which I have perhaps digressed at somewhat inordinate length, she wrote, and it is now fourteen years ago :

"A very important step forward is now being taken in the struggle for India's Liberty. India cannot deliver her message to the world while she continues in subjection to a foreign rule, and is looked down upon by all free peoples as a 'dependency' of Britain. The preparation was begun in 1875, when the great Messenger of the White Lodge, H.P.B., was sent out into our world to perform her splendid work, the destruction of materialism as a philosophy of life. With her brave colleague, Colonel H. S. Olcott, she the teacher, he the organizer, the work was carried on. In The Theosophical Society, colour ceased to be a badge of inferiority, and Universal Brotherhood was recognized as the Law of Life. The two colleagues associated with Indians on an equal footing, and constantly taught that the World Teachers were Easterns. The men who planned the Indian National Congress were members of The Theosophical Society. In 1891, I was sent by H.P.B. to America to meet W. Q. Judge there, one of her

best disciples, and he and I carried on the occult tradition in the E.S., the heart of The Society. Very soon I entered into the political life of India, working for her Freedom, and in 1913 opened my part of the campaign with lectures on Social Reform, and in 1914 started *The Commonwealth*."

And finally she refers to her constant association with the great Rishis who directed her work often in detail but always in its main principles. Noting one special direction she writes that it "necessarily marks out the policy I follow . . . only possible by winning Dominion Status. To win it means that India becomes free within her own territory, but in a Federation, not in isolation, as C. R. Das put it. It means the avoidance of a War of Colour, of Asia against Europe. It means the Peace of the World, the necessary addition to Mr. MacDonald's splendid efforts to make a lasting pact with the United States. The two countries will be as the two pillars of Solomon's Temple, Boaz and Jachin. At present Britain's Rule over coloured peoples is an increasing menace to the Peace of the World. In twelve years the "Awakening of Asia," of which I spoke, in my Presidential Speech to the Indian National Congress, has become "The Revolt of Asia," the significant title of a traveller's book, recording what he saw as he visited Asiatic countries."

IT REMAINS TO BE COMPLETED

The second great Messenger for India's deliverance came, toiled as only a great Messenger can toil, and left with the work of H. P. Blavatsky

continued but not completed. It might have been completed, and was intended to have been completed, but it may well happen in the freedom of life that while the Gods may propose the people otherwise dispose.

Britain was not yet ready to hear the Call. India was not yet ready to hear the Call. Both might have been ready, could have been ready, or the Messengers would not have been sent.

And now we are in the midst of that second great war which the rejection of the Messengers rendered inevitable. Somehow or other the world must learn its lessons. Somehow or other humanity must grow and move forwards on the pathway of evolution—if not in one way then in another, if not with ease then with tribulation.

Will this second great war bring the world to its senses? We do not yet know.

Now the answer seems splendidly affirmative, now terribly doubtful.

For my part I believe the United Nations will win the war, but will they win the Peace, or shall the world once again be compelled to enter into devastation—this time inevitably of unexampled fury? It is dangerous to reject the Messengers of the Gods, whether or not they be known to be such. Disaster must needs follow in the wake of such rejection. Yet it is never too late for us to mend our ways, and I pray that the world and all of us are learning the lessons of this mighty war, and at the end when victory comes to the United Nations, as it must, there will come a Peace which will be just to all peoples and fruitful of happiness to all creatures.

George Arundale

ANNIE BESANT

A First Impression

I JOINED The Theosophical Society in Paris, France, in 1895.

What led me to the above-stated act was this: I heard that ANNIE BESANT was going to lecture in Paris.

I was associated with a small journal—published in French—that gave news about the American colony; I thought that ANNIE BESANT might be a good “write-up.”

I went to the place advertised. The small hall was filled—about one hundred people. I found a chair in a side row, and when the manager, Monsieur Bailley, passed, I shrewdly said:

“I am a reporter, I want a front seat.”

The courteous Frenchman led me through a hall to a door of entrance, near the platform, and placed a chair for me.

ANNIE BESANT entered. Medium height ; face of a beautiful woman, with soft brown eyes and curling hair ; clothed in an artistic white dress,—this was what I noted.

With her was the Countess Wachtmeister and Mr. Sinnett ; they were famous in The Theosophical Society,—I did not know it then.

The lecture was read, in clear French, with an English accent. The audience received it with respect and appreciation.

I, being intent upon a "write-up," watched every detail closely.

As the door near me opened, to let the lecturer withdraw, I saw three French gentlemen, in a row, bowing low several times as Mrs. Besant smiled upon them. One of them was Señor Xifre, a devoted follower of Madame Blavatsky,—he and his famous deeds in regard to Theosophy in Spain became well known to me later on.

Mr. Sinnett led Mrs. Besant quickly into another room and closed the door ; I resented this, as I wanted to interview her.

I had interviewed a lady sitting next to me, she was Evelyn Wright ; later Evelyn Lauder, poet, lecturer,—which I learned through later association.

On the day after the lecture Evelyn took me to meet Mrs. Besant, at a small hotel ; I met something entirely new to my reporter consciousness.

Seated in an armchair, facing a window, sat a calm, silent figure in a white dress,—I thought of the symbol of a lamb, I was emotionally stilled into a great quietness.

Evelyn slipped into a seat, I followed,—acting as she did.

About ten people were in the room,—silence prevailed ; I was astonished that the famous lady was not an animated centre of an animated group. Breaking the silence, a timid woman asked :

"Do you think that Madame Blavatsky has reincarnated ?"

"I think that she is still with us," replied a quiet voice ; there was a positive closing of the lips, and ANNIE BESANT resumed her silence.

I was curiously aware that this was, for me, an unknown type of woman ; emotionally, I was absorbed into her quietness ; intellectually, I was convinced of the knowledge and truth in her reply ; but I realized that, as an experience, it was all entirely beyond my comprehension.

When we rose to say good-bye, Mrs. Besant came to the front of the room. The timid questioner said some refined words and gave place to me.

"I am glad to have had the honour of meeting you," I said.

Mrs. Besant looked at me with steady, gentle eyes, and I knew that I had voiced a platitude.

I wrote a "report" but never offered it for print.

Many times, through forty-two years of devotion to ANNIE BESANT, I have seen various phases of her character, tolerance, kindness, encouragement, approval, disapproval, force, eloquence,—but, permanently visualized in my heart, she stands in her white dress, impenetrable quietude upon her benign face.

ANNIE C. MCQUEEN

YOUR OPPORTUNITY

BY THE PRESIDENT

THE GREAT CENTRE

ONE of the greatest happinesses for some of the brethren scattered throughout the world will be, when the war is at last over and travelling once again becomes possible, to come to Adyar, to the Adyar which over and over again Dr. Besant has called the Masters' Home—in the outer world.

To come to Adyar will be like coming Home, and I spell the word with a capital "H" because Adyar is a sacred Home, a Home in which The Theosophical Society's greatest leaders have constantly lived, a Home to which more than one of the Masters have come on the business of The Society, and a Home from which have issued forth some of the finest services of The Society itself and of its leaders.

I cannot describe to you the thrill I always have, and many others have, too, as from time to time after duties which take us away from Adyar we are able to come Home. One of the greatest thrills I have ever known, and I have had many thrills in the course of my life, was when in 1905 I first came to Adyar on the invitation of the President-Founder and worked for him for the few months of my vacation from the Central Hindu College at Benares. I shall never forget it, nor shall I ever forget some other thrills associated with Adyar, as for example my first meeting with Mr. Krishnamurti and his brother

Nityananda, as for example my first conscious experience in this life of the Masters, as for example my strenuous and most joyous work with Dr. Besant in her magnificent efforts to awaken India to seize the unique opportunity offered her by her Rishis through the messengership of Dr. Besant herself, as for example . . . but every one of us who has ever contacted the real Adyar has had such thrills and we cherish them as among our most priceless treasures.

PILGRIMS BRING GIFTS

I am therefore most eagerly hoping that there will be some brethren from all over the world whose Karma will bring them awhile to Adyar, the Masters' Home. But they will only contact the external Adyar unless they come as on a pilgrimage to a Holy Place, to the Theosophical Mecca. They must come in the spirit of ardently desiring to give of their very best to Adyar and of wanting nothing from Adyar for the simple reason that to come to Adyar at all is an overwhelming reward for the very utmost they can do.

They must not come empty-handed. They must come bearing gifts, for this bearing of gifts constitutes the true worship which after a time may reveal the real Adyar, the Adyar which is so closely linked to the Elder Brethren and which is so potent a channel through which

the Masters' Blessings fructify the whole world. The physical centre of Adyar may be in southern India, seven miles from Madras, bounded by the river and the sea, bejewelled with stately palm trees, girt about with gardens and flowers, and crowned by glorious skies, be these the skies of bright sunshine, or of surging clouds and rain, or of mighty stars sparkling in the crystal-clear atmosphere. But the spiritual power of Adyar spreads far and wide to the very ends of the earth and beyond. And literally there are none, whether members of The Society or stray visitors, who do not marvel at the Peace and the Power which Adyar continuously breathes upon them. So many visitors have said so in so many words. And we who are privileged to dwell at Adyar are all the more conscious of this Peace and Power as from time to time our duties take us into the outer world. Adyar is our Peace, Adyar is our Power, for Adyar is the Masters' Home.

Therefore must Adyar be gratefully and thankfully worshipped with gifts. It will be the best of all good Karmas for those of our members who can come to Adyar for a longer or shorter stay to help to strengthen Adyar to fulfil in greater measure its dedication by H. P. Blavatsky in 1882.

Some, perhaps, will mainly strengthen Adyar by the finenesses of their natures. They will not engage in any specific work, but they will be true Theosophists, joyous, peaceful, brotherly, understanding, and eagerly helpful. They may not have any special equipment to give specialized service. But

they will be delightful friends and comrades to all, and they will revel in being so fortunate as to have shelter and inspiration in the most sacred land in the world, in India the world's Motherland. Their stay in Adyar will be one long thrill, and when they return to their homes in the outer world, when they return home from Home, they will describe the glories of Adyar and how wonderfully fit is Adyar to be The Theosophical Society's International Headquarters.

But there will be some who will be able to strengthen Adyar's physical plane activities, to speed up and to help to run smoothly the complicated machinery of its daily living. Our Recording Secretary has written for such as these a plain statement as to the needs of Adyar, so that our members everywhere may know what is wanted and how they can fit themselves to be more worthy to come to Adyar in thankful service.

Because of the world-wide war Adyar has become denuded of workers. Many have been unable to come because of the war, and some of those who have been working at Adyar have joined war service. We have to do the best we can in these days of paucity of workers, of shortage of paper, of scarcity of food, and of many other restrictions which we fully realize to be necessary in the cause of winning the war, a cause which for the vast majority of Theosophists is the cause of Theosophy and of The Theosophical Society. We carry on to the best of our ability with every resident doing his and her best to help. - But when the war is over, ah! then we hope that the machinery of Adyar

will receive new life, will, where necessary, receive new parts, and again where necessary will be refashioned and renewed out of all recognition, so that Adyar may play a triumphant part in the beginning of the new world, re-energizing The Society throughout the world and giving to the new world the Theosophy it must have if it is to become a world greater than so far has been known through all the ages.

It is to this end that Adyar calls to some of its brethren in every country in the world to see if their good Karma can bring them to Adyar for a period of strenuous service in the Masters' Home, in The Society's International Headquarters.

Let such brethren go through with great care to see how they can fit into the Recording Secretary's statement of Adyar's needs. And let them see if the Recording Secretary has not perchance omitted a valuable service to Adyar which they can render, though not actually listed.

FINANCIAL POSITION

But I must say at once that the resources of Adyar have already been strained beyond endurance, and that when the war is over and a new life begins Adyar will begin it in comparative poverty. Our Treasurer has been compelled through all these war years to husband The Society's funds with the utmost circumspection, and even so there have been constant and serious deficits which only the wonderful contributions of The Theosophical Society in America, together with other donations to the Adyar Day Fund, have

enabled him to meet with comparative equanimity, so that no activity of Adyar has had to be dropped, and in addition that substantial help has been forthcoming wherewith to help some of our stricken members. At a very critical time our brethren in America have proved themselves to be, as I have written to them, the good Karma of the whole of The Theosophical Society. And this material help, together with the constant stream of loyal goodwill from Theosophical stalwarts in every part of the world, has made it possible for Adyar to "carry on" and to "see it through."

Still, this means that those who are able to come to Adyar must support themselves in that simplicity which is characteristic of the living of our residents, unless, of course, it so happens that funds are available for the entertainment on a subsistence allowance of specialized workers in a particular field.

It does not cost much to live at Adyar. Here is an average budget for the simple life which most Indians are so happily able to live; followed by an average budget for the westerner:

Rupees 19-0-0 per month, two meals at the Bhojanasala.

Rupees 10-0-0 per month, coffee and tiffin, twice a day.

Rupees 8-0-0 per month, rent of a room in the New Quadrangle.

Rupees 8-0-0 per month, for laundry, extra milk, etc. (Total, roughly, Rs. 45-0-0.)

Rooms at Leadbeater Chambers are Rs. 40-0-0 per month per person. Meals, etc. as above at Bhojanasala. (Total, roughly, Rs. 80-0-0.)

A WORD TO NEW PILGRIMS

I do not recommend western visitors to take up Indian diet or the Indian style of residence until they have lived for some time at Adyar. The change-over would be too much of a strain. But they should gradually try to accustom themselves to various simple Indian dishes, for after all they will be living in India and they should as fully as possible enter into the spirit of India and rejoice in it. On no account must they be content to live in their western deserts amidst the richness and splendour of the Indian oasis. They come to Adyar as much to pay reverent homage to the great Motherland and to draw inspiration from her as to serve Adyar. Indeed, Adyar is in India because India is the world Motherland, however much there may be, and of course are, other daughter Motherlands, so that the service of Adyar is itself a service of the Motherland. One of the first duties of any member who is coming Home to Adyar is to study India as she is presented, not by the foreigner but by Indian writers of unquestioned distinction. We have at Adyar a Besant Library full of authoritative books on India, written by some of India's most distinguished sons and daughters, including, of course, Dr. Besant herself. And if possible no time should be lost in learning simple colloquial Tamil so that in course of time every resident may be able to converse with the people themselves without needing an interpreter. So much time should not be spent on whatever may be the regular duties that there is no time left for learning

Tamil or for studying India as she has been, as she is, and as she will be. And if these studies can be begun before the Adyarian-to-be reaches India so much the better, but the study of India must be confined to all Dr. Besant's books on India, and particularly *The Besant Spirit Series*, together with authoritative books by Indian writers, such as Ranade, Jadunath Sarkar, R. C. Dutt, Bhagavan Das, M. Visvesvaraya, Rabindranath Tagore, Dada-bhai Naoroji, C. Y. Chintamani, Lajpat Rai, V. S. S. Sastri, B. G. Tilak, G. K. Gokhale. It is clearly to be understood that the invitation to reside at Adyar extends only to members of The Theosophical Society in good standing, recommended by the General Secretary concerned, and it must also be very clearly understood that no one should leave for Adyar without having received from the Recording Secretary intimation that accommodation and work for him or her are available. It is useless to come to Adyar on the off-chance that these will be available, and if a member does so he is likely to have to leave. Residence at the International Headquarters is by invitation of the President and by recommendation of a General Secretary or other high officer of The Society such as, for example, a Presidential Agent.

Attention must also be drawn to the Rule of the General Council whereby any resident may be asked by the President to leave Adyar after fifteen days' notice. It is therefore imperative that every member coming to Adyar should deposit with the Treasurer his full return fare. Generally, in order

to enable as many members as possible to visit Adyar, the duration of a visit is one year or at the most two years. Only if the President has reason to believe that the member's stay should, in the interests of Adyar, be extended can he sanction a further term of residence.

I may, however, say that I think the request to leave has only been issued once during my nearly ten years of office, so there is little danger of such a request being made. But every one who comes to Adyar should make such arrangements as shall enable him to return to his other home after one or at the most two years' residence at Adyar. And he must have enough money to last him during his stay unless he happens to be given, as a very special case, a subsistence allowance while he lives at Headquarters.

I am specially anxious that where possible Sections should finance the stay at Adyar of a succession of suitable members, particularly young Theosophists to act as liaison officers, or ambassadors between their Sections and the International Headquarters, returning to their Sections after about a year's stay to share with their fellow-members all they will have received from this Theosophical Mecca. This will draw Adyar very much closer to the Sections and the Sections very much closer to Adyar to the mutual benefit of all.

THE NOTE OF DEDICATION

Above all, there must be an unflinching spirit of joyousness and dedication, so that there may be constant enthusiasm

for the work being done and an abiding harmony pervading all relations with every fellow-worker and fellow-resident. Disharmony and fault-finding and destructive gossip ruin the relations between the worker and Adyar, so that it is as if the worker were not living at Adyar at all. He is dead at Adyar. Those who desire to come to Adyar must be very happy to put up with all the inconveniences they may feel in contrast with the conveniences they have at home. That which they may feel they lack at Adyar has immense compensation in all that Adyar can give them if they are receptive, in all that they must needs lack at home. It may take some of those who are permitted to come not a little time before they become spiritually and materially acclimatized to the more real life which must be led at Adyar. From the unreal, sojourners at Adyar are introduced to the Real. If they receive it gladly all will be well. But if they pine for the unreal then they must return to the unreal until such time as the experiment in the Real can once more be made.

But as I said at the beginning there is a very great happiness in store for some of our members if their good Karma guides them to Adyar, and I hope there will be a few whom we shall be able to invite to enter more deeply into the service of Theosophy and The Theosophical Society.

* * * *

Note.—An article or two on the very special needs of the Besant Theosophical School and of Kalākshetra will follow in a later issue.

YOUR DREAM

BY A RESIDENT

YOU dream of coming to Adyar. You may have dreamed that dream over many years. You may be one of our most recently-admitted young Theosophists and have started to dream only yesterday. Why not do better than dream? Why not prepare day after day, so if the call comes to you, if the opportunity opens before you, you are ready and will not have to waste Adyar's time and your own time in preparation when you should be at work?

Where would you like to work in Adyar? There is not a department that cannot use you, from the President's own office throughout the Estate, if you have the particular qualifications that make you usable. Would you like to be the President's or Rukmini Devi's Secretary? The posts are open and in fact are waiting for just the right person to come and fill them.

BUT you will need to bring with you certain capacities and equipment, for only to a limited extent can these posts train the untrained.

Would you like to work among the marvellous collection of the Adyar Library? Again the Librarian will welcome your help, but certain equipment is again needed. Would you like to teach in the Besant Theosophical School or help Rukmini Devi in the splendid new impulse to real education she is giving through Kalākshetra? Again certain equipment is needed of a very high order.

This equipment that is needed is of a twofold nature, as is life: an inner and an outer. Please do not think we at Adyar can measure up to what is needed. We *do not* measure up. That is why we are calling for you, you who are dreaming of Adyar and wish to come here, to prepare yourselves *before* you come, so that you will not just be stop-gaps when you arrive but really the kind of helpers that Adyar itself is dreaming of and hoping for. But we can tell you what is needed, because we ourselves here are striving to make ourselves worthy of what we should be and are not yet.

In every department there is needed someone who can do small things well, who takes a delight in little perfections and yet has a vision of Adyar's wider work. The President says continually to us: *Live slowly. Live happily. Live imaginatively.* All these things that the Recording Secretary mentions as needed must be done by the person who can take infinite (not pains but) joy in the doing of his work, by someone with vision. Of course, learn typewriting, stenography, accounting, cataloguing, proof-reading, etc., etc. The more skills you have the better. But without that infinite capacity for taking joy in perfect work, without imagination, the skills will not amount to much in Adyar.

In fact, perhaps one can say that a real spirit of Happiness is a prerequisite

for life at Adyar. Are you easily hurt? Can you feel slighted and neglected? Have you ever had a persecution complex? Whatever your skill, Adyar is not the place for you if you are subject to these emotional youthfulnesses, for we have to be emotionally mature when we come, or grow up rather rapidly if we are to be useful here at Adyar.

Above all, come for what you can give to Adyar, not for some spiritual label that you imagine might accrue from living at the International Headquarters. It is true that a slight residence here often confers upon those who return to their homes a sort of pseudo-spiritual distinction: "He or she has been to Adyar," is whispered in

baited undertones. It is true that residence here should work a magic transformation, but that is entirely dependent upon the purity of the chalice we ourselves hold up to be filled by the Adyar radiance.

But whatever you do, continue to dream. Link yourselves in thought with Adyar as many times in the day as is the intensity of your purpose. Do your work as if you were doing it here. So inevitably will the barriers that stand between you and the fulfilment of your dream disappear. Make every moment a preparation and of a surety your dream must come true!

—*From one whose dream over many years finally found fruition.*

The Needs of Adyar

YOUR WORK

BY THE RECORDING SECRETARY

ADYAR, the International Headquarters of The Theosophical Society, needs many more workers than it has today. It is from Adyar that the vitalizing force of Theosophy must flow to all the countries of the world. And so in strengthening the work at Adyar, one is making the Theosophical work throughout the world more vital. Theosophical Lodges, Federations and Sections have to become more Adyar-conscious. Adyar needs not only the financial help which Theosophists can give and which our stalwarts in America offer every year in rich abundance in the shape of Adyar Day collections, but also loyal and devoted and efficient workers as well. There is so much to

be done in Adyar but which cannot be done for lack of workers. There are two broad divisions of work for which workers are needed: (1) Work for Adyar and its Departments, and (2) Work for The Theosophical Society that has to be done from the Headquarters.

1. WORK FOR ADYAR

Workers, preferably honorary, or those who can carry on on a bare subsistence allowance, are needed for practically all the Departments in Adyar.

(a) *For Office Work*: Typists, stenographers, accountants, clerks and those who can do the general office work. Most of our offices are at present understaffed, and for the efficient running

of these we need more workers who are acquainted with the management of offices.

(b) *Accountants and Storekeepers*: In many of our Departments we need qualified accountants who know book-keeping and can be relied upon for accounting. In our Departments, stores have to be properly kept and checked from time to time. For this we need dependable storekeepers.

(c) *Press Work*: We need people who are acquainted with press work, who can do proof-reading in various languages, who know about lay-out of books—in short who know how to run a press.

(d) *Garden Work*: Adyar's productive and ornamental gardens have to be looked after and developed under the fine direction of our present Garden Superintendent. We need more workers for these—those who understand Indian agriculture and Indian horticulture. Also others who have business aptitudes by which they can help to make our gardens more productive. We urgently need an honorary Business Manager for the Gardens, so as to relieve the Superintendent of overwork.

(e) *Dairy*: We have more than 100 animals in the Dairy, and we need people who have experience of running a dairy. We want the Dairy to be run on really scientific lines—but without proper, qualified people this has to remain a mere dream.

(f) *Laundry*: Our Laundry is one of the best-run laundries but still we require people who will be able to give efficient assistance to the present Superintendent of the Laundry.

(g) *Sanitation*: The sanitation of Adyar is certainly very good, thanks to the able Superintendent we have—but we need more workers in this Department who will be able to help to educate the surrounding villages in proper sanitation, for Adyar's sanitation cannot be perfect till the surrounding villages also learn the lessons of sanitation.

(h) *Bhojanasala*: We need very urgently workers to help in the running of the Bhojanasala and the Provisions Stores.

(i) *Engineering Department*: We need the help of a qualified Engineer, who knows both civil and electrical engineering.

(j) *Reception Officer*: Adyar has many visitors practically every day, and some of these visitors are interested in Adyar and its activities, but we have so few workers that there are none to give much time to receive these visitors and take them round and to talk to them.

(k) *General Work*: There are quite a number of general activities for which we need workers who are willing to do any job that is entrusted to them.

2. THEOSOPHICAL WORK

For Theosophical work that must be carried on from Adyar, we need many trained and experienced workers. Theosophists all over the world naturally look to Adyar for guidance in their individual and collective work. In order that Adyar may be able to fulfil this need, as fully as possible, it must have a trained staff of workers.

(a) *Publicity Department*: We need here a very competent Publicity staff

What I shall say refers to all Centres, but especially to this place and Benares. Remember that these Centres act as a sort of focus, as said before, into which Their force is being poured. One thing is very peculiar and yet true, and is much commented upon by the outer world, namely, that the Centres of our Movement generally show less of spiritual life than other places. But the outer world forgets that the reason for this is that all the faults a person has, who lives in a Centre, cannot be kept private, as those possessed by people in the outer world. Outside, a man may have grave faults of character that are not prominent or even known, nor is attention generally drawn to them; but when he comes to live here in our Movement, they must come to the surface, as his evolution is bound to go on rapidly and he comes under the strain imposed by the force of the inner Movement. Both good and bad qualities will be stirred and must come to the surface—the latent faults or virtues will be stirred and thrown outwards. Some faults in the ordinary man outside sink into the sub-conscious realm—these are underground faults and he is not called upon to fight against these; but when he comes to live in one of these Centres, like Adyar, they come up very vividly.

Look what happened here in the case of X. He went along all right for a long time and was very good; but he had a very subtle fault which lay latent in him. It suddenly came to the surface, he committed a crime, then killed himself. He had a piece of terrible Karma behind him to be worked out and fulfilled; if he had lived away

from here he might have gone on for some time longer without it being seen; however, he has paid the debt, and will be born again to do good work for the Masters. Let this be a great lesson for each of us, when we know not what latent faults we may have brought over from the past. Sometimes those who have the greatest possibilities show the worst faults when they come into the Movement. If you do not boil a fluid, the bad particles in it cannot gather on the surface as scum to be skimmed off; that is why people who live here must make up their minds that they will be criticized most; those who do not live here should not judge harshly those who do, because they do not realize the strain under which are the people who are here.

When you see a fault in a brother, throw yourself on his side to help him, if only in thought. We should not criticize him to others, because our criticism makes vibrations and thought-forms which the Dark Powers use to destroy and not to help the poor man—they go *against him*. From long years of work upon myself my instinctive answer to a fault is: "Let me help"; this is not yet possible for you, as it takes years of strenuous effort and practice. Your answer instinctively is to blame.

Do not say to anybody outside that So-and-so has made a mistake, for then you blame; put a barrier against even a thought of blame and say: "Now that I have come here to serve the Master I shall at least learn to put a barrier before the mouth, if I cannot before the thought; I am not going to

of these we need more workers who are acquainted with the management of offices.

(b) *Accountants and Storekeepers*: In many of our Departments we need qualified accountants who know book-keeping and can be relied upon for accounting. In our Departments, stores have to be properly kept and checked from time to time. For this we need dependable storekeepers.

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(a) *Publicity Department*: We need here a very competent Publicity staff

who can produce suitable propaganda literature for all countries and for all types of people. Theosophy has to be presented differently to different people so as to make the greatest appeal to their Quest for Truth, and it is for this that we need the Publicity Department to be organized on a truly scientific basis.

(b) *Research Work*: Theosophical Research needs to be carried on continuously and systematically, and where else can this best be done except at Adyar? Not only is the research work necessary so far as Theosophical subjects are concerned but research is necessary with a view to the correlation of Theosophy with modern thought in science, philosophy, arts, etc. For this we need an expert band of research students who will prepare transactions out of their deep studies for the benefit of the world.

(c) *Lodge Handbook*: A really fine International Lodge Handbook is needed for Lodge work throughout the world, and this Handbook has to be kept up to date. For this too we need

a group of workers here in Adyar who will study Lodge problems and guide Lodge workers everywhere.

(d) *Journalism*: We need in Adyar workers who have a journalistic flair so that they can work in connection with our various journals.

(e) *Besant School and Katakshetra, and Olcott School*: We require workers for these three institutions, workers who have organizing abilities; workers who can teach; workers who can look after various departments connected with these institutions.

(f) *Brahmavidyashrama*: Some day we must have in Adyar a Brahmavidyashrama to train Theosophical field workers. But before this can be done we must have a body of teachers who can instruct would-be workers in the Science of Theosophy.

These are the needs of Adyar, and it is the duty of every Lodge, every Federation, every Section, to see how it can help to fill these needs.

Adyar needs more workers: where are they?

SONNET: THE ARTIST

BY VIVIAN VALINE

Canst find the soul which now lies dormant here
 Within the work of his translating brush?
 Transformed to line and colour once did rush
 Subjective beauty to his vision clear.
 No cold, objective record doth appear
 And, with machine-like grip, emotion crush.
 His spirit lives within these tints that flush
 To wake emotions which he once held dear.
 In the beholder's heart the secret lies.
 His response alone can supply the key.
 When thus, to the picture, his heart replies,
 It lives once again by his sympathy.
 On his inner vision then breaks some gleam
 From the beauty held in the artist's dream.

YOUR IDEALS¹

THERE are some special ideals which you must make part of your daily life—a vital part of your daily living. This is especially necessary, because the vibrations and forces in this Centre are much stronger than elsewhere, and wrongs committed here do much more harm than those perpetrated elsewhere in the outer world. Those who come here for the meetings, or for a visit, carry back the influence to their own circle. Forces are being poured into this place and are being focussed in every person, and each one who lives here is a channel for those forces, either for good or evil.

You may ask how any force which comes from the Master can work for evil—quite a natural question. Force as force, in itself, is neither good nor evil; it is simply force, when it works alone. Suppose a strong stream of electricity is pouring from a battery; in itself it is neither good nor bad, but the person who manipulates the battery can turn that force into a channel which is either constructive or destructive. It is just so with the forces that are being sent here. The Great White Lodge is like a huge battery of spiritual force, and the enormous force it is pouring out is perfectly pure. But remember that this force must first pass through The Theosophical Society and then to

BY THE PRESIDENT-MOTHER

the outer world at large. According to the character of the people through whom it has to pass, will it remain pure or become impure when it reaches the outer world. As electricity cures as well as kills, so will the force poured through us work for construction or destruction—so will the force build up or disintegrate.

Let us make ourselves instruments for construction, for we must work on the constructive side for the Masters and become the nucleus of the coming Race. You are turning the Master's force into a destructive agent, if you are impure and careless. It is most important that we should see that the forces playing through us help to build and not to destroy. Destruction is often necessary, but that is not our work; our work is the building of the next Race. Adyar is a chosen Centre from which the Masters desire to spiritualize first India, then the whole world. Therefore an enormous responsibility falls on those who come here to live, and for that reason it is most important that they should live according to the rules and conditions that the Masters have laid down. The Masters are the immediate Guardians of this place, and how important it is that you should make yourselves fit channels to transmit Their influence. Each of you, according to your ability and advancement, must seek to become an important factor in the Master's work.

¹ From an address given by Dr. Annie Besant at Adyar in 1908.

What I shall say refers to all Centres, but especially to this place and Benares. Remember that these Centres act as a sort of focus, as said before, into which Their force is being poured. One thing is very peculiar and yet true, and is much commented upon by the outer world, namely, that the Centres of our Movement generally show less of spiritual life than other places. But the outer world forgets that the reason for this is that all the faults a person has, who lives in a Centre, cannot be kept private, as those possessed by people in the outer world. Outside, a man may have grave faults of character that are not prominent or even known, nor is attention generally drawn to them; but when he comes to live here in our Movement, they must come to the surface, as his evolution is bound to go on rapidly and he comes under the strain imposed by the force of the inner Movement. Both good and bad qualities will be stirred and must come to the surface—the latent faults or virtues will be stirred and thrown outwards. Some faults in the ordinary man outside sink into the sub-conscious realm—these are underground faults and he is not called upon to fight against these; but when he comes to live in one of these Centres, like Adyar, they come up very vividly.

Look what happened here in the case of X. He went along all right for a long time and was very good; but he had a very subtle fault which lay latent in him. It suddenly came to the surface, he committed a crime, then killed himself. He had a piece of terrible Karma behind him to be worked out and fulfilled; if he had lived away

from here he might have gone on for some time longer without it being seen; however, he has paid the debt, and will be born again to do good work for the Masters. Let this be a great lesson for each of us, when we know not what latent faults we may have brought over from the past. Sometimes those who have the greatest possibilities show the worst faults when they come into the Movement. If you do not boil a fluid, the bad particles in it cannot gather on the surface as scum to be skimmed off; that is why people who live here must make up their minds that they will be criticized most; those who do not live here should not judge harshly those who do, because they do not realize the strain under which are the people who are here.

When you see a fault in a brother, throw yourself on his side to help him, if only in thought. We should not criticize him to others, because our criticism makes vibrations and thought-forms which the Dark Powers use to destroy and not to help the poor man—they go *against him*. From long years of work upon myself my instinctive answer to a fault is: "Let me help"; this is not yet possible for you, as it takes years of strenuous effort and practice. Your answer instinctively is to blame.

Do not say to anybody outside that So-and-so has made a mistake, for then you blame; put a barrier against even a thought of blame and say: "Now that I have come here to serve the Master I shall at least learn to put a barrier before the mouth, if I cannot before the thought; I am not going to

help the Dark Powers to draw him down by telling another person of his faults." If one person tells another of a brother's fault, and that person repeats it again, they are helping the Dark Powers to make a circle of destructive force round the poor man, which helps to draw him down; and you make it impossible for the man to stand. Why make it worse by talking about it, as talk does not cure it?

Do not continue to circulate remarks about this particular fault behind his back; you will help him more by going straight to him and saying to him kindly, when alone with him: "Would it not have been better to have done so and so? What was your reason for doing this?" Generally when this is said kindly and with no blame in it, it will be of help to him.

All Centres are bad for gossip. All who come here and all who live here should refrain from gossip, and should not listen to it. If anyone begins to repeat to you some gossip, say immediately: "Excuse me; I do not wish to listen to that." This would set a good example of the right kind of living. Put a stop to evil force being generated and poured out of this place by gossip.

If I criticized people, it would be a crime; if you do it, it is injurious. Ask yourself of what good is your criticism; why make it? Make a promise to yourself every day not to gossip. You cannot "stand in the presence of the Master until your tongue has lost the power to wound." You must practise every moment to hold your tongue from uttering unkindness, otherwise you

put a barrier between yourself and the Master. It is as though while standing in the middle of a stream, you built a wall around you, thus causing the water to flow on either side of you, leaving you unaffected. So it is with Their force which is flowing here. By ignoble speech, deed, action, you put a wall around you, and Their blessed force cannot help you, no matter how much of it is streaming out.

Condemnation of personal faults is only permissible to inferiors or subordinates who have been placed in your charge; then you would be failing in your duty if you did not point out failures or faults; but even then it should be done in words that are neither unkind nor angry. They should be such as to guide, help, and shape the character. It is very instructive to study how Initiates have always spoken against idle words or injurious speech. The Master Jesus said: "Every idle word that a man shall speak he shall give account of in the day of judgment." Evil talk is sure to bring evil of some kind on the man who has spoken. Bad results are of many kinds, and a very large amount of the smaller illnesses from which people suffer comes from this.

Evil influences are attracted by these evil vibrations on the physical as well as on the higher planes of matter. For instance, we had not had any trouble in one of our Centres from animals; but not long after a certain person came there who spoke ill of people and gossiped, civet cats, a most objectionable animal, came to take up their abode with us. They came as the natural

companions of the evil elementals, who are attracted by this kind of talk; all slanderous, evil talk will cause conditions agreeable to inharmonious animals. Living as we do, and developing under such laws, we find our surroundings are more easily affected; so this is another reason for guarding our tongues. At least stop talking, if you cannot stop thinking. Idle talk is the offspring of an idle mind and of idle moments. Do not have idle time, especially if you are inclined to gossip, for it is then that these thoughts come. Do not use your time of relaxation by disgracefully lending your tongue to spread harm about your neighbours.

Let us deliberately from this moment make up our minds that no unkind criticism shall pass our lips; and only in this way shall we also protect ourselves from unfair criticism in return, since such talk is bound to react.

Do not write gossipy letters from here about what goes on. The faults of people here, or the disagreeable things personal to them, are nobody's business but mine; also, letters that come here which contain gossip that had been better left unwritten should be destroyed by the person who receives them, and they should certainly not pass on the gossip to another. An Occultist never would do such a thing. Let us purify the atmosphere so that it ceases to be stifling here. Do not think that the Masters can come into such an atmosphere, for Master K.H. spoke of the stifling atmosphere of Amritsar, saying that He could not breathe in it, as it was too foul. Every single one of us desires the Masters to come here; do not let us want Them, and yet do aught to prevent Their coming. How many of us are willing to make the atmosphere pure, so that They can come?

JOAN OF ARC

Here is a paragraph from the magazine *Liberty* which is issued weekly. This appeared in the column edited by Princess Alexandra Kropotkin, a Russian exile. She writes about many things, at times about the latest in society women's clothing, sometimes about the latest or foreign food dishes, and at times about more intellectual news, as for instance the following:

"During his last visit to the United States, I enjoyed several home conversations with the late F. Britten Austin, distinguished author of stories and histories concerned with war. He was working, he told me, on ancient documents that seemed to him to prove Joan of Arc did not die at the stake,

but that she escaped at the last moment through the secret substitution of a girl already dead, and that Joan lived long years incognito, eventually marrying and reaching a ripe age. What a fascinating possibility for research to go on with!"

My memory tells me that C. W. Leadbeater once published an item corroborating this; only his was gained through occult research. Perhaps I should say that this item in the magazine *Liberty* corroborates Bishop Leadbeater's findings. It might prove interesting to our members reading *THE THEOSOPHIST*.

JULIA K. SOMMER
5 February 1943

THE NICENE CRIME

BY MORLEY STEYNOR

[The 4th of October is World Day for Animals.]

AN EMPEROR AND HIS SISTER

"MAGNA est veritas et prævalebit."

Flavius Valerius Aurelius Constantinus, surnamed Magnus, or the Great, surveyed the City of Nicæa from a balcony overlooking the principal quarter. Escorted by a bodyguard of lictors and followed by a cheering populace, he had just returned from a wearisome meeting of bishops and presbyters at the Council then being held in that city. He sighed with relief at the thought that this had been the last meeting, and that on the morrow he would be returning to his beloved Constantinople.

Under his personal supervision this future great city was rapidly emerging from its scattered rural hamlets. Indeed, his own beautiful palace, dominating so proudly the town, and with its terraced gardens and playing fountains, was already nearing completion. Soon the older Nicæa would be envying the great new city only a few miles away, and which, one day, was to dominate so majestically both the Bosphorus and the Golden Horn. If only Rome and Milan could be persuaded to settle their interminable differences, and let him have a well-earned rest, he could give all his leisure to the further planning of his future great metropolis.

"I weary of these wrangling bishops and presbyters with their hair-splitting polemics!" he said to his sister, Con-

stantina, who invariably accompanied him on his numerous journeys. "Today Hosius spoke for an hour and said nothing, and Alexander spoke for two hours and said less. Eustathius and the irrepressible Eusebius were bitterly opposed to Nicomedia, whilst Leontius accused Arius of being schismatic, iconoclastic, sectarian and inflated with his own opinionativeness. Arius charged Bishop Alexander with holding Sabelianism, and the Bishop retorted by saying that Arius was a heresiarch, and that, by his handsome face and seductive manners, he had drawn away seven hundred virgins from the Church. And mind you, Constantina, all this trouble and worry over a few unimportant lines of Scripture. I believe in this prophet, Jesus, and what he claims to be; but surely it does not matter very much precisely what he said or did not say. It will be all the same in a few centuries."

"But will it?" replied his sister who, secretly, was an ardent follower of Jesus. "In a few centuries his followers may have become whole nations, and then it will matter a very great deal what he said or did not say. But in any case," she continued, warming to a subject that was very dear to her heart, "why should the sayings of Jesus be altered at all? Because, forsooth, a few bishops and presbyters who are interested solely

in their own reputations and ways of life, will not give up their sacrifices in the temples and the eating of the slain, then a prophet's words are to be changed to fit in with their theories, beliefs and habits? If Jesus was indeed sent, as he himself maintained, to abolish this cruelty and bloodshed, then surely his message should not be altered to mean exactly the contrary, as these "correctors" have been commissioned to do."¹

"Do you remember whether these corrections are supported by the older Scriptures?" asked the Emperor, who knew far more about Roman law than Christian creeds.

"Certainly not! they both contradict and discredit them. Yet Jesus had expressly said that he had come not to destroy the law or the prophets, but to fulfil them."

"Can you recall any instances?"

"Many," she replied. "Was it not Hosea who said, 'For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings'? And is it not in Leviticus that we read, 'Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from the people'? And are we not warned in Genesis that 'flesh with the life thereof, which is the blood thereof, shall ye not eat'? Again, 'And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague'?"

¹ See Note at end.

"That sounds conclusive, Constantina."

"To us, yes," she replied, "but not to those whose interests and reputations are threatened. Is it any wonder that the Essenes are heart-broken about it? In the teachings of their beloved Jesus they had visualized a kinder, a juster and a more beautiful world replacing the present unlovely one. And now they fear that if these revised teachings supplant the original ones, and thus give further rein to man's coarser and lower desires, then not a better, but a still more ungodly world must result from them. One of their women who sew for me, assured me, with tears in her eyes, that they will never recognize these alterations, and that, if necessary, they will preserve the original sayings in their original purity, even should it mean burying them or hiding them in some foreign country."

"Perhaps you are right, my dear," replied the Emperor. "Perhaps I should not have so readily assented; but I was weary with the recriminations of those bishops and the endless disputes of the presbyters. Well, never mind; the gods willing, we shall be returning to Constantinople tomorrow, and then we can forget all about this tedious business."

THE CORRECTORS

For this Council of Nicæa had been attended by no less than 300 bishops, presbyters and clergy from widely scattered countries, and all with the same object in view—the correcting of Scripture in the interest of orthodoxy and the wellbeing of the Church; and also, as a subsidiary issue, to combat the

growing power of Mithra which was now gaining converts at a pace that threatened the Christian Church. This beautiful youth, Mithra, a happy blending of Narcissus and Hercules, slays the bull with his own unaided hands. Although the men of his day did not take kindly to the scourging, fasting and ordeal by water that characterized this cult, the women found him irresistible and were flocking to his banner—the rising sun—in ever-increasing numbers, thus pushing the Christian Church into the background. The main reason, however, for the success of Mithra was, they maintained, that this cult did not conflict so much with the customs, habits and beliefs of the day; whereas many of the sayings of Jesus were calculated to alienate all but a few fanatics, such, for instance, as the Essenes who carried asceticism to an absurdity. Had it not been the honoured custom, ever since the days of Moses, and, indeed, sanctioned by Moses, to offer sacrifices in the temple, and then to eat of the flesh of the slain? Surely a custom so ancient, so venerable and so universally respected should not be lightly abandoned, for would it not mean alienating the sympathy of those most interested in the true welfare of the Church? Yet, if we are to take the present version of the sayings of Jesus, he had unwisely and unadvisedly forbidden this, declaring that he had come to put away the sacrifices and the feasts on them, and to restore the pure oblation and unbloody sacrifices. Now this was all very well for fanatics, but quite impracticable for the masses; and unless these teachings were revised and revised quickly,

then the fate of the Church was sealed. "Pagan Mithraism," as they viewed this esoteric cult, not Christianity, would become the religion of the future.

So scholars, called "correctors," had forthwith been commissioned to make the necessary alterations in the text of Scripture; and the Council had broken up, perfectly well satisfied with its work and with the decisions taken.

A FLAMING CROSS

Some time later, as Constantine was returning from the victory of Melvian Bridge, which had thus made him sole Emperor of the West, a Flaming Cross appeared in the sky at midday with the motto—"By this conquer": *In hoc signo vinces*.

Greatly impressed, the Emperor determined that henceforth he would champion the cause of Christianity.

Arriving back at his palace, he was met by his wife, Fausta, beautiful and only daughter of the unpopular Emperor Maxentius. Lately she had been won over to Christianity by her sister-in-law, Constantina, and, in turn, had become a fervent follower of Jesus. She also had bitterly resented the work of the correctors who, she declared, had completely falsified the words of the Saviour. Thus, when the Emperor told her of his remarkable experience with the Flaming Cross, she, who until then had kept a bashful silence about her own experience, was emboldened to tell him, in turn, that she herself had also seen a vision.

A VISION OF A FUTURE

It seems that, retiring somewhat late during her husband's absence, a wonderful Deva, with a brilliant aura which lit

up the entire room, came and stood by her couch. Sorely affrighted, she was about to call her serving women, when she realized that her visitor was not of this realm. Then, at the sound of his voice, she was immediately reassured (just as Nausicaa had been at the sound of the voice of Ulysses, when "all trembling was taken from her limbs") and listened to his words with increasing interest.

He told her that he had been instructed by the Great White Brotherhood to tell her that the future of the Christian faith had been gravely compromised and imperilled by the work of the correctors. She, being the wife of the all-powerful Emperor, could influence him to rescind these corrections, if, indeed, it was not already too late. He then said that he would show her a vision of a future that would result directly and inevitably from this falsifying of Scripture.

At once she saw clearly before her, as though outlined kinematographically on the wall, pictures of great cities of the far West, with huge buildings seeming to reach to the heavens. On vast battlefields the men of these cities were locked in deadly conflict. Terrible and awe-inspiring machines moved rapidly over the ground, scattering death and destruction before them, whilst the sky was filled and darkened with death-dealing monsters, like great birds, raining down fire, poison and destruction on cities and men, sparing neither women nor children. All that was most brutal and ruthless in mankind was here exhibited in naked calousness.

"But what can this mean?" she ventured to ask. "It is all so terrible as to be almost past belief!"

"It means," replied the Deva, "that men became so brutalized throughout the centuries by their cruelty to the animal, and their thoughtless ingestion of its flesh and blood, that their veins were filled with fire, creating a fatal thirst for alcohol and strong drink, and driving them irresistibly to excess and self-destruction. Hoping to awaken them to their peril, Karma or Nemesis inflicted pestilence, strife and merciless wars upon them, such as you now see before you, and to an extent never before reached. Yet still they would not listen; still they remained obdurate and impervious to reason. Again and again throughout the ages messengers were sent seeking to awaken them to a realization of their danger, and showing them how cruelty was not only holding up all true progress or evolution amongst them, but was actually leading to retrogression and physical and moral degeneration. These messengers were cruelly treated; and the story of their sufferings at the hands of religious bigots and fanatics is a sorry one and best forgotten. By the time, however, portrayed in these pictures, these messengers were no longer stoned or crucified, but were merely laughed at. Laughter and ridicule had replaced the torture chamber of former days through which all our messengers were constrained to pass. Dungeon, gibbet, stake, rack—all were applied mercilessly to those who dared to question the errors and illusions of their day, or to point out the path to enfranchisement from delusion with its

accompanying suffering. And although laughter proved less drastic than torture, it served its purpose equally well in defeating the good work, and giving renewed life to ancient and hoary superstition.

"Thus had the Master Jesus been sent to counteract these evils, and to show mankind that only in so far as he was just and considerate for the animals placed under his care could he himself reap any benefit, or make any advance on the path of salvation. Later, the Christ descended upon Jesus at the time of his baptism by John, bringing him renewed strength and courage for a task that had now become too great for human strength alone. And now we see all this care and preparation threatened to become frustrated and brought to naught by this mischievous Council. You will recall how Jesus often spoke to the people in parable, but even these had been travestied and rendered of no service. Indeed, they became, as history now shows you, the cause of endless wars, strife and bitterness between men and nations.

"For instance; in the parable of the prodigal son, the father had said, 'Bring hither the best ripe fruits and the bread and the oil and the wine, and let us eat and be merry.' But the correctors, obeying instructions, have changed this into, 'Bring hither the fatted calf, and *kill* it, and let us eat and be merry.' Thus making a mockery of his words, and thus sanctioning both cruelty and brutality, and leading ultimately, as we see in these pictures, to a terrible retribution."

"But surely," Fausta could not help saying, "surely this is so altogether

foreign to all that Jesus taught, and still more to every act of his life, that no one could possibly believe it! It sounds more like an unseemly joke. Surely it must defeat its own purpose, for no one could possibly credit it!"

"You forget," replied the Deva, "that we are now visualizing the men of two thousand years hence. Long before that time, these perverted parables will have become 'Holy Writ,' and therefore not to be questioned, however absurd or even vulgar they may be. Even the most intelligent of their theologians and doctors will not dare to throw doubt on them. They will have become sacred, the 'Word of God,' and who would be so bold as to deny that! Thus their teachers and divines will quote this very parable in order to excuse and justify their own carnivorous tastes and injurious habits.

"Again, to take one more instance, when Jesus fed the multitude in the wilderness on loaves and clusters of grapes, 'fishes' were substituted for grapes, for the good bishops and clergy were not to be denied their accustomed food; and here again, those who counselled a more wholesome and humanitarian diet were confronted with the 'Holy Bible,' or the 'Word of God,' and forthwith persecuted, abused and ridiculed for their presumption in daring to question the settled convictions, customs and hallowed teachings of their several Churches. The possibility that human intervention—such as this Council of Nicæa, for instance—might have misapprehended or ignorantly revised the teaching, would never for one moment be admitted or even conceived,

whilst those who ventured to suggest any such thing would be ostracized. The very idea that Jesus, the spirit incarnate of absolute self-sacrifice, should have counselled the making merry over the butchered body of a calf, is past all reason, all understanding, all belief! Like the Buddha and, indeed, *like every evolved soul that ever lived*, Jesus would have none of this butchery and bloodshed! For did he not say—before this culpable revision of his words—‘I am come to end the sacrifices and feasts of blood; and if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you; even as it came to your fathers in the wilderness, who lusted for flesh, and did eat to their content, and were filled with rottenness, and the plague consumed them’? Again, ‘But they have made the house of prayer a den of thieves, and in place of the pure oblation with incense, they have polluted my altars with blood, and eaten of the slain.’ Then should we not remember the Buddha’s oft-repeated words: ‘Killing, my friends, is evil’? And: ‘Walking the holy path of righteousness, *laying aside all harm to living things*: Practise the practice of compassion, for so will all vexation be abandoned’?”

“True, Jesus was ever compassionate.”

“All the Saviours of mankind have been compassionate,” continued the Deva. “The Manu forbids the killing of the animal and the eating of its flesh, more in the interest of the man himself even than that of the animal. Confucius would not allow the killing of an animal even for making sacrifices or for food. Pythagoras strictly forbade

his pupils from having any dealings either with butchers or hunters, and the Zarathustrian religion, like that of both Egypt and India, condemns the eating of flesh, because it implies the destruction of life. Yet we are to believe that Jesus alone, of all the great Teachers and Saviours of the past, was in favour of cruelty, and even preached the butchery of the animal for food and merriment!”

“But surely,” she asked, “all this awful destruction of life and almost unbelievable cruelty shown here does not arise solely from this substitution of animal flesh for the fruits and cereals of the earth? How is such a thing possible?”

“Were it not possible, and had it not been foreseen,” replied the Deva, “would Jesus have been sent with a special mission to combat this very evil; and would he, in turn, have so insisted upon its importance, just as the Buddha had persistently and emphatically done throughout all his long life? For until this evil is vanquished, as all these Teachers so well knew, no further progress was possible for the man, only retrogression or, at best, stagnation. And not only is the ingestion of flesh and blood—blood being inseparable from flesh—brutalizing for the man, filling his veins with desire and a fever which craves for the artificial stimulation of alcohol with all its tragic consequences, but the unavoidable cruelty to the animal reacts upon him even more fatally, although he never associates his troubles and afflictions with their cause, nor, apparently, can he ever be made to do so. What you call Nemesis or

Cause and Effect, we call Karma or Ethical Causation. For just as mankind has its guardians or Dhyans Chohans—call them what you will, and who, moreover, are as yet little suspected, so have the animals, in the mass, their elemental guardians (also unsuspected) whose hostility is largely responsible for many of the troubles and sufferings which have so retarded man's evolution. For surely these guardians do not remain indifferent to the wail of anguish which reaches them from the millions of creatures slaughtered and tortured uniquely for man's supposed benefit!

“Particularly does the child suffer from this evil. Thus whilst it is fed in this unnatural and harmful way, its finer and higher attributes are mostly blunted or atrophied by the animal nature and quality bred into it. With passions prematurely developed, and with mind tarnished and corrupted with unclean thoughts and desires, its future is already sadly compromised. Strife and love of war, thus bred in the child, soon dominate and overcome its higher and nobler attributes, and another promising life may be lost to the world. What more natural, therefore, and what more inevitable than scenes you have just witnessed? Indeed, how could it be otherwise? What justice would there be were this not so! And surely all should know by this that absolute justice rules this world of ours, just as it rules the myriads of worlds of other solar systems. We have done what we could, and are still striving—hopeless as it seems—to make men understand that they alone are responsible for their

misfortunes and suffering, and that this strife and bloodshed has sprung automatically from their wilfulness and strange inability to realize the causes of their sorrow.

“With his blood-stream contaminated and corrupted by animal toxins, and his health sadly compromised by disease-breeding foods and drinks, the brain, in turn, becomes abnormal, and man's outlook on life consequently distorted and falsified, so that the truth remains hidden from him. No longer able to contact the higher and finer vibrations, he now needs the lower and coarser ones in order to galvanize his brain into activity; but this activity is purely physical and lacks the spiritual help and guidance which would have meant so much to his evolution, and *cut out centuries of fruitless endeavour*. True, this Christian cult has by now spread all over the world, as we see in these pictures, and claims its millions; but, unlike Buddhism, it has, throughout the centuries, favoured wars, conquests and aggression rather than peace and brotherhood. Hence its failure as a civilizing influence, in spite of much that is admirable in it. Indeed, its record throughout these intervening centuries has been a sad one. And why? Because the ambitions and desires of men were not checked by a gospel of love to all beings, but were rather encouraged in one of strife by a spurious rendering of the Scriptures which has led, quite naturally, to cruelty and advocacy for the destruction of the animal for food, furs and brutal experimentation in laboratories all over the world. The results of the crime of

Nicæa—pointing again to the picture on the wall—are here seen in all their hideousness. Surely, if we are to judge by its results, this crime was the greatest crime in history ; and surely the vindication of Jesus is long overdue.”

Fausta was about to ask him what steps should be taken to remedy this, when he passed away as mysteriously as he had come, leaving her in a state of wonder and bewilderment.

THE SEQUEL

“Amazing!” exclaimed the Emperor, when he had heard the story. “It is even more astonishing than my vision of the Flaming Cross. Can it be that they are related in some way, and that we two are to be given this chance to play some important part in the rehabilitation of Scripture? I do not see, however, what at present either of us can do. It is too late now to alter the decrees of the Council of Nicæa. Those bishops and clergy are back in their respective countries, and could not, even if they would, be brought together again. In any case, Fausta, my hands are full for the time being with my journey to Rome to celebrate the twentieth anniversary (*vicennalia*) of my accession.”

With that the Emperor called a henchman, and soon was engrossed with the details of his journey, to the exclusion of all else.

His wife, however, was not going to let the matter rest at that. The vision that the Deva had shown her was not

to be forgotten and was still vividly before her eyes, whilst his words continued to haunt her.

With the assistance of a young Essene, himself an enthusiast in the cause, she sought to gain adherents. But, alas! envious and ambitious eyes had seen her in earnest converse with the young man, and forthwith the Emperor was informed of his beautiful wife’s unfaithfulness. Furious, he had her suffocated in her bath before discovering, to his eternal regret, that the accusation was wholly false.

Thus the ruling of the Council of Nicæa still holds good even to our own day, and woe betide him who dares to question it! For did not truth ever beget hatred? *Veritas odium parit.*

NOTE

At the time of the Council of Nicæa, A.D. 325, the MSS. of the New Testament were considerably tampered with. Both Archdeacon Wilberforce of Westminster and Pro. Nestlé tell us that certain scholars, called correctors, were appointed by the ecclesiastical authorities, and commissioned to correct the text of Scripture in the interest of orthodoxy. For the full story, see *The Gospel of the Holy Twelve*, by the late Rev. G. J. Ouseley, with Introduction and Notes by E. Francis Udny, M.A. The original Gospel, says Mr. Ouseley in his preface, “is preserved in one of the Buddhist monasteries in Tibet, where it was hidden by some of the Essene community for safety from the hands of corrupters, and is now for the first time translated from the Aramaic.”

FREEDOM IN EDUCATION

BY M. WHINCOP, M.Sc.

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THE call to Freedom stirs the heart of all true citizens at this time—freedom of speech, freedom of action, freedom of belief, freedom in religious worship.

We need freedom; without it our Souls are stifled and weaken and become stunted. As air to the body so is freedom to the Soul. It is the living space in which, and in which alone, the Soul can live. The Soul needs space in which to move, to explore, to find its own powers, and above all, to grow into the fullness of its own divine nature.

Among all other forms of freedom we need no less freedom in education. There must be first and foremost freedom for the child, for only in an atmosphere of freedom can it develop all its divine possibilities and show the glory of its divine descent. Yet also must freedom be given to the teacher, to the principal, to the school itself, and to its governing body.

How is freedom thus to be given to each and all of these? Will not the freedom of one necessarily limit the freedom of the others?

What is freedom? Often it is thought to be the right to do as the individual likes with none to say him nay. Such, I imagine, is Hitler's concept of freedom; the result we know but too well. Such is not freedom: it is slavery—slavery of the many who are forced to

yield to the dictates of the one, slavery equally of the one who wields such mis-called freedom. He is a slave to his own perverted desires. This is not freedom.

Whence then is true freedom? True freedom belongs only to the divine nature of man, not to the outer personality through which he functions. There is but one will, the Will of God.

Our wills are ours, we know not how
Our wills are ours to make them Thine.

Deep down within ourselves we are free. Our inborn sense of freedom is not wrong. God is not mocked, neither does He mock us. Our God-given realization of freedom is true, is witness indeed to the Divine Spark within, however much over-clouded by our ignorance and self-interest. When we rise to the heights of our God-like consciousness then we know that we are utterly free, and since we are sparks of the Divine Flame, essentially Sons of God, a manifestation of His all-pervading life, we will as He wills. His purpose is our purpose. There is no conflict between our will and God's Will, for "I and my Father are one," as Jesus taught.

But the Divine Spark in man has clothed itself in the garments of flesh—in a mind, in an emotional nature, in a physical body. These "bodies" have their needs, their desires, and but too often we, the Divine Self, forget the glory of our heritage and wander from

the path that leads to righteousness, and we identify ourselves with our mind, or emotion, or physical body, and think we are choosing, we are willing, when we are merely slaves to the desire of our bodies. Such is not freedom.

Nevertheless freedom implies the right to choose, the power to choose, as we, the Divine Self, wills. Hence there must be a field of choice available for each, and none shall dictate the right or wrong of another. Yet we have to live together and among animals, plants and material things, and it may well be among other entities unknown to us, such as the Angel Hosts. Thus our measure of choice, the field wherein we exercise our freedom, is limited. The fullest freedom possible to each and all is the ideal we must set before us. The wellbeing of the community, be it nation, family, race, school, town, trade union, social class, etc., is of value, and the freedom of the individual must not be allowed to damage the community. Yet the community is made up of individuals and has no purpose in itself, it exists solely to serve the wellbeing of the individual, its value is dependent entirely on the full development of every individual in it; its freedom is possible only in so far as the individuals of which it is formed are truly free.

—As the individual or the community develops, the field of choice grows wider: he has greater freedom till in perfect service to the Christ spirit he has perfect freedom.

How does all this apply to education? First the child must be given as wide a choice as possible with regard to the

wellbeing of the group, never forgetting that its wellbeing is dependent on his. Opportunities for choosing must be presented to the child, and as he grows older suggestions as to how to choose wisely may be needed, but there must be no coercion. The same principle applies to the teacher. He must be given a free hand. Every teacher will have his own unique way of presenting his subject for the child's growth. The greater the teacher the more unique his methods, and his fine capacity for teaching can only be utilized to the full in a free atmosphere. So also the Head must not only be able to give as full a measure of freedom as possible to his Staff, he must have as full a measure of freedom as possible for himself, for planning the school. It is obvious that another principle is involved here, that of co-operation.

There are parts, possibly large parts, of the work of the teacher that concern himself and the children almost entirely, but there are other parts of his work which will concern other teachers in the school. For one to dictate and the rest be expected to submit does not give the fullest measure of freedom to all; whereas, if there is free discussion and plans made in co-operation, then a far greater measure of freedom is obtained.

Even so it may well be that the final decision must rest in the hands of one, ideally the wisest one of the group. Thus again the Head must have considerable power of decision, but a wise Head will discuss matters with his Staff and be willing at times to accept and act on what they consider best even though he thinks otherwise.

Only, when he deems it essential for the good of the school, must he be accorded full right to act on his own judgment in opposition, if need be, to his Staff: further, his Staff must be ready to co-operate loyally in such a decision, on the rare occasion when the Head has so to act.

Here we see another principle contributes to the full freedom of the individual—the principle of Love.

As we learn to love one another, to love each and all as manifestations of the one Divine Life, co-operation becomes a joy. We wish to co-operate and the need for it is no bar on our sense of freedom. Instead it is an added mode of expressing our freedom, fraught with all the immense joy that true freedom ever brings with it.

There is a danger, obvious to all who think carefully over what is being spoken and written about education at present, that this priceless asset of freedom in education will be very much reduced or even wholly lost unless we are on our guard. The Nazis have shown us the immeasurable power of carefully directed and well-planned education. There is a tendency, and it may be a wise tendency, to desire that education in England shall do at least as much for her children, shall be as powerful a force to build the future of our land.

Indeed we do want our education to be as fine as the best that Germany can do, but we do not want the terrible results which have accrued in Nazi Germany; we do not want our children enslaved by chains more powerful than those of steel, chains which will bind

not the body but the soul. May God preserve us from so evil a thing. Hence one all-important factor in our teaching must be an attempt to guide our children to think for themselves, to feel for themselves, not just to think that which we teach, that in which we believe, that which is true for us. They must discover that which is true for them, even though it appears to us as wrong. Truth is far greater than any one of us, and it may be they see a different facet of Truth which we in our blindness see not, and so call it wrong.

Yea, if we teach truly, the children, fresh from the Gates of Heaven, will see more truly than we can hope to see (except perchance as we learn it through them). So greatly must we reverence the Truth-knowing faculty in the child, and we may seek to stimulate it, to guide it even, but never to dominate.

Then also, and even more so, must we seek to teach our children to feel rightly, to see and appreciate beauty in its many forms, and seeing to love. For wherever there is understanding, wherever beauty is perceived, though hidden possibly under a crust of ugliness, there love follows. Love which is Understanding and Understanding which is Love. Love is perhaps the greatest faculty of the Soul, not in any way to be forced, not even in oneself, still less can we *make* our children love that which we want them to love, but it is possible to show the fine qualities, the divine beauty, embodied in a person, an animal, a flower, a work of art, or some great ideal, and as the child learns to appreciate the beauty, to understand

a little of the greatness there enshrined, his love for it will arise spontaneously. To learn to love the true, the beautiful, the great, is far and away the finest faculty we may evoke from our children. To be ready to respond to a noble purpose, to be able to follow it, even unto death if need be, because he has greatly loved, to see beauty in the great things of earth and yet equally in the common things of life, to be able to give an understanding response to the challenge of the world around us, these are the signs of a real education that nothing can take away, for such divine powers of the Soul can never be lost; at the Gate of Death they pass with us into the Great Unseen, that there they may develop to full fruition, the ideal half-realized on earth, the vision but half-seen, there to shine forth resplendent, and the Soul in bliss beholds and is transformed into the likeness of that marvellous vision.

Not for such things as belong to one poor earth-life only, a tiny fragment of

the Soul's eternal life, not to gain riches or power, not just to be a little more clever than his comrades, and that just for his own pride therein, or his own gain, not for such petty things must our education be directed, but rather that the Soul may grow in likeness to its own vision, may on earth shine forth as the Noonday Sun, giving light and strength and joy to all around. Sons of God are these, our little ones, coming to us fresh from His Bosom; shall they not grow into the likeness of their Father? Time indeed may be needed for so great an achievement, but time is theirs and ours, all eternity awaits them. So let us bring the greatest that we have, that we are, to lay at the feet of our children, not rashly, not thoughtlessly, but in realization of our great opportunity to serve them, choosing the very best, the very greatest available for their education, and seeing that they are given every opportunity to grow in Freedom towards the great heights of the Destiny that awaits them.

INVITATION IN SONNET FORM

BY MARY CORRINGHAM

O thou, my soul's precise interpreter,
 Who o'er my untranquil countenance can trace
 Each heavenward soaring, every fall from grace,
 Past tremulous hope to adamant despair—
 Wherefor so long the ultimate bliss defer?
 What hesitant shadow broods still in my face,
 That points to a remoter time and place
 Rather than now, when ardent pulses stir?
 So lately met, and yet at first glance known,
 (Not without torment to my soul allied)
 When the last barrier is overthrown,
 How I shall bid thee welcome at my side!
 Speak, therefore, speak! and put all to the test:
 To have peace at last—or nevermore to rest.

MYSTICISM

BY T. V. SESHAGIRI ROW NAIDU, M.A., Ph.D.

Nothing of beauty dies without having purified something, nor can aught of beauty be lost. Let us not be afraid of sowing it along the road. It may remain there for weeks or years, but like the diamond it cannot dissolve, and finally there will pass by someone whom its glitter will attract; he will pick it up and go his way, rejoicing. Then why keep back a lofty beautiful word. . . ?

MAURICE MAETERLINCK

WHAT IS MYSTICISM ?

“**M**YSTICISM” is one of the most abused words in the English language. It has been used in different and sometimes totally divergent senses in religion, poetry and philosophy. It has been used vaguely for occultism, sentimentality, symbolism, bad metaphysics, or for any reveries high or low. But, broadly speaking, this golden word may be understood to mean “the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order.” It is the business of metaphysics and theology to formulate what this transcendental order is like. It may be the God of Christianity, the Brahman of the Vedanta, or the Compassionate of Islam. Whatever that may be, Mysticism implies an innate tendency of the soul towards that transcendental order, towards what is deepest and highest in existence. The desire and the will to attain it and the striving towards it come within the connotation of this term “Mysticism.” Such a striving represents the development of the highest form of consciousness. It constitutes the leading characteristic of some of

the greatest thinkers of the world. We find it in the founders of the eastern religions and in the leaders of western thought and faith from Plato downwards. In the life of each of these Great Lights we find that Mysticism is the very centre of his being, and “it is the flame which feeds his whole being.”

Mysticism is not a theological doctrine. It is not a philosophical principle or system. Philosophy for a long time, up to the advent of Bergson's Intuition as a philosophical method, has been merely a speculation made up of well-ordered guesses at Truth. But to the mystic, Truth is a fact actually perceived through the medium of “illuminate consciousness,” wherein pure abstract definitions of Truth are transformed into living, throbbing realities, fierce with meaning.

Mysticism then is a *genuine life-process*. It is a “temper,” an “atmosphere.” It is a state of “awareness.” It is “a seeing, a hearing, a touching, a tasting, a complete consciousness of Reality and Truth.” The whole personality—the mind and the senses—takes part in this life-process. The senses are no longer merely physical,

but have become spiritual in their functions. They play a very important part in the "spiritual transfiguration," and become "the media for the realistic perception of Truth." The Divine Nature becomes actual and vivid even as the very physical world itself. It is this condition of personality that is known as the Mystical Consciousness. Thus true Mysticism is an experience and a life. It is an experimental science. And it cannot be communicated to those who have not experienced it, even as the odour of a rose cannot be communicated to those who have never smelt a rose. In its highest form it is "the supreme adventure of the soul": "the flight of the alone to the Alone" (Plotinus).

Different mystics have caught glimpses of Truth at different angles, transformed by diverse emotions. But all of them seem to agree in some respects: All of them agree in one passionate assertion, *viz.*, that Unity underlies diversity. This then seems to be the basic fact of Mysticism. From this fact, *i.e.*, from an attitude of mind founded on experienced conviction of Unity or oneness in all things, springs all mystical thought. The mystics of all ages and countries see, as Shri Krishna has seen, "One changeless Life in all lives," and "One Inseparable in the separate" (*The Bhagavad Gita*).

If this Unity is at the root of all things about us, man must partake of the nature of God. He is a spark of the Divine. And therefore, through his God-like nature, man is capable of knowing God, in and through his very spirit whose function is to apprehend spiritual things.

There is, however, one way of our knowing a thing spiritually. And this way is not analysing it or defining it, but *becoming* it. "Like is known only by the like, and the condition of all knowledge is that the subject should become like to the object." So that to the mystic, whether he be philosopher, poet, artist or priest, the aim of life is to become like God, in Love, Beauty and Truth, and thus to attain to union with the Divine Lover. Hence, for him, life is a continual advance, a ceaseless aspiration, and "Reality or Truth is to the seeker after it a vista ever expanding and changing with ever deeper meaning" (C.F.E. Spurgeon).

The distinguishing mark of a mystic is that he is a man of *vision*. There is an air of other-worldliness about him while yet he lives and moves about us. He is a man who sees things as we do not see. He is like one "who in a world of blind men, has suddenly been granted sight, and who, gazing at the sunrise and overwhelmed by the glory of it, tries, however falteringly, to convey to his fellows what he sees." Though his fellow-men do not believe him, yet there is this thing. All through ages, there have arisen men and women to whom this vision has been granted and who bear testimony to the common glory of the vision vouchsafed to them. And further, there have been other men and women in the world who have in them what is called the "mystical germ" which makes response to the message, a faint and vague feeling of a "Beyond," a sense of an unknown something backing them up at times of moral crisis, a something that is like a

"tune that is always singing in the back of their mind, but which they can never identify nor whistle nor get rid of." It is such a sensation which some people experience vaguely, especially in times of great exaltation, that seems to be the first spark that develops into the definite flame of their vision. And all the great mystics of the world describe this vision, this "serene and blessed mood," as one in which

With an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

Symbolism and mythology are the language of the mystic. "By the aid of symbolism we are often enabled to catch a reflection of a truth which we are not capable of apprehending in any other way." Jesus Christ makes constant use of symbolism. The seed and the harvest, the bread and the wine, the fire and the water, the lilies and the fig trees, the feasts and the festivities, each of these is shown to contain and illustrate a great abiding truth. So also in Indian Mysticism, we have artistic symbolism of eternal relations between the Soul and God, and the eternal Joy, the "Ananda" of their union, in music and dance, laughter and tears, the flute and the forest. Thus a true mystic experiences the touch of the Eternal in things temporal. To him nothing is trivial, nothing is unclean or unimportant. He struggles for an expression and a life whereby,

To see a world in a grain of sand
And Heaven in a wild flower,
Hold Infinity in the palm of his hand
And Eternity in an hour.

BLAKE

TYPES OF MYSTICISM: I. ABSOLUTE MYSTICISM (Nirvikalpa Samadhi)

The mystics of the average type are those who realize the ideal as manifested outside their personality, and distinct from their soul. But the mystic of the "exalted type" is the one who passes over and transcends this objective form of perception. He gradually attains the ultimate goal which is the summit of mystic realization. Here he comes to know that the varied and manifold revelations, which he previously perceived as outside him, are verily within himself as the substance of his very Atman, or self, and at the same time as beyond the Atman, "even as the substance of Divine Life." He who has formerly seen God has now become one with God. This experience is what the Hindu saints call *Nirvikalpa Samādhī*, said to be the highest of all spiritual realizations. This is the climax to which all the personality must reach in the realization of spiritual aspiration and in the attainment of that reality which the Upanishads call Brahman.

This is the religion of the formless and Eternal, where intelligence soars beyond thought, the region of Nirvana into which the soul enters, in the climax of attainment. This is Mukti, the essence of all freedom, into the peace and endless beatitude of which the soul, liberated from all fetters, has soared at last. Then the body-idea has gone; then even the mind-idea has gone; the soul is seen as the soul. Verily then only Reality is (*Life of Swami Vivekananda*, by his Eastern and Western Disciples).

The one thing which we have to consider with care is the *condition* laid down for the realization of this supreme

mystic consciousness. *The Munda-kopanishad* points out that the Atman cannot be realized "unless a man feels disgusted with the world to which his actions bring him, and unless he believes firmly that the world which is beyond the reach of actions can never be attained by any actions howsoever good." Indian thought, then, appears to be pure self-consciousness, and its teaching is "to annihilate the flesh, to deny its reality, to look within and to gain enlightenment." The activities, pleasures and virtues of social life and the beauties of Nature are more a hindrance to this progress of the soul than revelations of the Divine Reality. The so-called exalted mystic has nothing then to do with these! The great Shiva himself, who weds Parvati and loves her with all tenderness, and takes to heed the idea of saving the worlds by swallowing the poison that was to destroy them, is supposed to fall short of this Exalted Mysticism, which the Upanishads propound! At any rate this is not the type of Mysticism that can save the modern world at present.

II. PRACTICAL MYSTICISM

There is yet another kind of Mysticism which is not for the few but which is *within the scope of the work-a-day man of the world* who loves and weds, works and lives, "surrounded by the Samsara." This we might designate "Practical Mysticism" as Miss Evelyn Underhill calls it.

God reveals Himself in His Creation, and man is made in His image. The world is a temple built to His glory. The beauties of Nature are the hints of

the Great Mystery that is behind. Love is the solution of the Mystery of Life, is the link between God and man. And man is here to accept boldly his great mission of co-operating with God and his fellow-men and women in the glorious work of perfecting this world, and bringing about new and yet new creations. Nothing can be more divine than the moral process of acquiring spiritual creativity which is the nature of God, the process of constructing or inventing or creating free acts that contribute to the growth or "Creative Evolution" (Bergson) of the Universe, that make some humble contribution to the "duration" which is the stuff of an ever-growing Reality. It is only in such a process that man can really be said to partake of the true nature of God, establish his right to the heritage of God as the Child of that Divine Creativity, and share the glory of God. And, in our opinion, there can be no greater mystic than he who, while living and loving and struggling in his samsara, is yet able to realize that God, the original source of all, who out of His infinite Love for His finite world sets apart the glory of His Kingship, and takes His stand by the side of man as a loving parent or a devoted friend, suffers in his sufferings, rejoices in his joys, and shares in the endless struggle to bring out and sustain new and yet more new creations.

To a mystic who has this realization, this world in which he finds himself, though an imperfect world, is not a wicked world pernicious to the soul, but a *well-planned nursery of the soul*. It is also a world that gives scope for

human activity, a world in which spirituality is not extinguished. Fortunately, this world is capable of endless growth, a world which on account of its imperfections furnishes the opportunity for spiritual creative activity, and demands it as the ultimate good.

Thus all those things that might otherwise appear as an obstruction and a veil, become to the Practical Mystic the very means of spiritual ascent. And verily "he who sees the *Infinite in all things* sees God." Traces of this kind of Mysticism we find in some of the Vaishnavite Bhaktas like Kabir and Chaitanya, who taught that man was the supreme manifestation of God. We, however, find that the greatest examples of Practical Mysticism are Lord Christ and Shri Krishna, who taught and realized the great truth that human love and human relationships, the human intellect and the natural world, are sacred, and are the means of the revelations of the Divine, and that man has to turn his thoughts not wholly inwards, but also inwards and upwards, to the Father who loved him.

The central conviction of the Practical Mystic is the sacred Unity of all things. To him there is one kind of knowledge, which is supreme. And that is the direct apprehension or perception or *intuition of Love by being in love*. The Love aspect of the central Unity of all beings is the most interesting aspect. It is not a mere aspect only. It represents the very core of Reality. In *Nārada Sutra*, an inquiry into Love, (Bhakti-Jigñāsa), Sage Nārada tells us :

In all times Love is the greatest thing (Sutra 81) ;

Love is greater than work, knowledge or yoga (Sutra 25) ;

Love alone is to be embraced by those who desire liberation (Sutra 33).

In human love we have a symbol of the love between God and the soul. Here is the key to the mystery at the heart of life. And herein we have a "real apprehension" of the relationship and attitude of humanity to God.

Thomas Traherne, a mystical writer of charm and originality, describes the attitude towards earth which is needful before we can enter Heaven :

You never enjoy the world aright, till the sea itself flows in your veins, till you are clothed with the heavens, and crowned with the stars. . . . Till you can sing and rejoice and delight in God, as misers do in gold, and kings in sceptres, you never enjoy the world. Till your spirit filleth the world, and the stars are your jewels, till you love men so as to desire their happiness, a thirst equal to the zeal of your own, till you delight in God for being good to all : you never enjoy the world. The world is a mirror of infinite beauty, yet no man sees it. It is a Temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God. . . . It is the place of Angels and the Gate of Heaven" (*Centuries of Meditation*).

It is thus not the object but the light that makes Heaven. It is purer sight that is required. This is the outlook of a Practical Mystic. What he achieves is *the recapture of the value and the divine glory of the common things of life*, by throwing a halo of sanctity over everything he does, over everything he touches or approaches.

GREEK ASTROLOGY

BY KATE SMITH

IN PHILOSTRATUS' "LIFE OF APOLLONIUS OF TYANA." PART II¹

SAGITTARIUS is the next sign of the Zodiac to be considered, the Ruler of the Ninth House, traditionally associated with Philosophy and Religion. For Sagittarius is Chiron, the wisest of all the Centaurs, instructed by Apollo and Artemis, the Wisdom-deities, renowned for his skill in hunting, medicine, music, gymnastics and the art of prophecy. All the most distinguished heroes of Grecian story, Peleus, Achilles, Diomedes and others are described as the pupils of Chiron in these arts. He was the universal tutor, or guru, of youth. Thus we find the part of this story which represents Sagittarius devoted to the pupil stage of life, to discipleship, to chelaship.

"As soon as he heard of the death of his father, he hastened to Tyana, and there with his own hands he interred him near the tomb of his mother. The fortune left was considerable, which he divided with his elder brother, who was very dissipated and much given to wine. The elder was in his twenty-third year, a period of life which exempted him from the care of guardians, and Apollonius in his twentieth year, and of course still under their protection" (Bk. I, ch. XIII, p. 20).²

¹ Part I appeared in our July issue.

² All references to *The Life of Apollonius of Tyana* are to the translation from the Greek of Philostratus, by the Rev. Edward Berwick, (T. Payne, Pall Mall, London, 1809).

"After, he returned to Ægæ, where during his stay he changed the Temple of Esculapius into a Lyceum and Academy, in which resounded all manner of philosophical disputations" (ch. XIII, 20-21).

He saw to it that religious and philosophical education was provided for all.

"When he came of age, and his own master, he returned to Tyana, where it was hinted to him by a friend that he ought to reform his brother. . . . He divided with his brother half his own inheritance, saying, that *he* wanted much, and himself, little, and then, in pursuance of his plan, he led him by degrees to the necessity of admitting advice . . . and by degrees prevailed on him to part with his vices. . . . After this success with his brother, he turned his thoughts to the conversion of his other relations, and to render them more attentive to what he said, he bestowed the remainder of his fortune on such of them as stood in need of it, still, however reserving what was sufficient for his own use. . . . The saying of Pythagoras, which was so much celebrated, 'that a man should have no connexion except with his own wife,' was intended, Apollonius said, for the use of other men, as he was determined never to marry, nor have any commerce whatever with the fair sex" (ch. XIII, 21-22).

"Euxenus once asked Apollonius why he did not commit his thoughts to writing, particularly as he possessed such a fund of philosophical knowledge, and was used to such a popular and approved style of speaking. To which he answered, that he had not exercised silence, and from that time forward he began to put it in practice. He laid a restraint on his tongue, but he read much with his eyes, and comprehended much by his understanding, and committed all to memory. . . . His eyes and hands and the motions of his head made significant answers to whatever was said. He never seemed morose, nor out of spirits, and always preserved an even placid temper" (ch. XIV, 23-24).

Thus in the House of Sagittarius, the Centaur, half-man, half-animal, Apollonius sets himself to subdue the animal by the discipline of Piety, towards his family; Poverty, giving away his fortune, but keeping subsistence; Chastity, the ancient Brahmāchārya vow of every learner; and Silence, in some respects the most sacredly occult discipline of all.

"The period of his silence was passed partly in Pamphilia and partly in Cilicia" (ch. XV, 24). Sagittarius is a double sign. Apollonius became so far master of his silence, during the five years he practised it, that the tumultuous crowds of strange cities would fall silent and well behaved out of respect for him. At Aspendus the populace rioted for famine, and would have burned their Governor alive, but Apollonius won for him a hearing to name the men who had cornered the food, and Apollonius, without breaking his silence, induced

the hoarders to distribute the corn, greeting them on his writing tablets in the name of "Earth, the common mother of all, for she is just" (ch. XV, 27). Unmoved by tumults, Apollonius was almost moved to break his silence by his sympathy for the distress "for the women and children flocked together, and even the old men wept, as if just ready to drop down with hunger" (ch. XV, 27). Nevertheless, he respected his law of silence.

"Apollonius, as soon as he fulfilled his law of silence, came to Antioch, surnamed the Great, and entered the temple of Apollo Daphneus" (ch. XVI, 27).

From this point the story takes a tone more grave, austere, responsible, to mark the beginning of the influence of Capricorn. The Temple of Apollo Daphneus commemorates Daphne who retained her purity by transforming into a laurel or bay tree. The Temple was surrounded by Cypress trees "in commemoration of the Assyrian youth Cyparissus," who was transformed into a tree by his grief over having inadvertently killed his favourite stag. Madame Blavatsky says:

"Throughout all Asia Minor, the Initiates were called the 'Trees of Righteousness,' and the Cedars of Lebanon" (*The Secret Doctrine*, II, 519; Adyar ed., IV, 63).

Here we have "the tree . . . into which the virgin . . . was changed" (ch. XVI, 27).

"The symbol of the 'Tree,' standing for various Initiates was almost universal. Jesus is called 'the Tree of Life,' as are also all the Adepts of the Good

Law, while those of the Left Path are referred to as the 'withering trees'" (*The Secret Doctrine*, II, 521; Adyar ed., IV, 64).

The Temple of Apollo Daphneus had degenerated from its rational worship. Apollonius said :

"The torpid silence that reigns in this place does not suffer even the waters to murmur" (ch. XVI, 28).

This gives a graphic picture of the old age, decay, decrepitude which are the lower aspect of Capricorn. The higher aspect of Capricorn follows, in two principal ideas. First, in an increased depth of self-dedication and inner solitude, and stern dutifulness in all things. Secondly, in the bringing of every type of activity and every hour of the twenty-four under strict rule and regulation. Both these Capricorn traits are brought out very clearly while Apollonius works with the influence of Capricorn.

"Afterwards, when he was resolved to discourse with them, he avoided all promiscuous multitudes, and places of much resort, saying, it was not the company of illiterate rustics he sought, but that of men. In consequence of this determination he frequented places more retired and made his abode in whatever temples he found open. At sunrise he performed apart from all, certain ceremonies, which he communicated only to those who had exercised a quadrennial silence. Whenever he visited a city which happened to be of Greek origin, and was in possession of an established code of religious worship, he called together the priests, and discoursed to them concerning the nature

of their Gods; and if he found they had departed from their usual forms, he always set them right. But when he came to a city whose religious rites and customs were barbarous, and different from others, he enquired by whom they were established, and for what they were intended: and afterwards in what manner they were observed, at the same time suggesting whatever occurred to him as better and more becoming" (ch. XVI, 28-29).

This public life of constant travel and investigation and reform, inspiring others to act out the full implications of their own beliefs, may be thought sufficiently strenuous. His private relations were no less absolutely dedicated and subject to rule.

"Next, he visited his followers, and commanded them to ask what they pleased, telling them that they who cultivated philosophy in the manner he enjoined, should in the morning converse *with* the Gods, at midday *concerning* the Gods, and in the evening of *human affairs*. When he had answered all the questions proposed by his friends, and talked as much as he thought sufficient, he addressed the multitude, with whom he always discoursed in the evening, but never before noon. After he ended these discourses, he had himself anointed and rubbed, and then he plunged into the cold bath, saying, that hot baths were the old age of men" (ch. XVI, 29).

Is not this an ideally perfect expression of the Dharma of Capricorn? Restoring authentic traditions, in a daily life of complete lawfulness, based on inner realities.

"Apollonius used a style of speaking not elevated nor swollen with the language of poetry. . . . he spoke as it were from a tripod," [i.e., as one having authority] "—to wit, *I know*, and *It seems to me*, and *To what purpose is this*, and *You must know*. His sentences were short and adamantine, his words authoritative and adapted to the sense Being asked . . ." [he explained] "it was now become his duty, not to investigate, but to teach the result of his investigations In this way he conducted himself at Antioch, and converted many who were strangers to all knowledge" (ch. XVII, 29-30).

Now comes the crucial, solstitial point in Capricorn, from which the Sun starts out on his great journey of the year.

"After this he resolved to extend his travels, and visit the Indies, and the wise men of that country who were called Brachmanes and Germanes.

[Brahmans and Shramanas.] . . . To converse with the Magi, who inhabit Babylon and Susa, and to learn all they knew, he considered would be cause sufficient for undertaking the journey. He then disclosed his intentions to his companions, seven in number, who, as they thought differently on that subject, endeavoured to divert him from going" (ch. XVIII, 30).

There are always seven companions, or only seven vehicles, who endeavour to divert the pilgrim from going in search of the Supreme Wisdom.

"On this he said to them, I have consulted the Gods, I have declared to you their will Since I find you have not resolution to go, I bid you farewell, and desire you may study philosophy. It is my duty to go where Wisdom and my Dæmon lead me" (ch. XVIII, 31).

(To be concluded)

THE WEAPONS OF THE DARK FORCES AND HUMANITY'S SURE SHIELDS¹

BY GEOFFREY HODSON

THE student of the history of the cultural and spiritual evolution of Mankind on Earth recognizes the existence of two opposing Forces. These are sometimes called the Forces of Light and the Forces of Darkness. All unselfish human beings, on whatever level of evolution they may stand, are representatives of the Forces of Light. All selfish human beings, from the

cruel, lustful savage up to the highly intellectual enemy of human happiness, are representatives of the Forces of Darkness. Between these two a perpetual warfare is waged, of which the two World Wars were temporary physical expressions.

The Theosophical Society may be regarded as a battle operation of the Forces of Light. We Theosophists who have the privilege of being active in the

¹ Notes of a lecture.

work are soldiers of the front line. Let us, therefore, examine the enemy's strength, his weapons and his methods of using them. Let us try also to conceive of the most potent shields, the most effective counter-attacks.

WEAPONS AND METHODS AND SHIELDS

Weapon 1. *Maintenance and increase of the ignorance and mental confusion of humanity.*

The cause of all human suffering is ignorance. The safeguard and cure is knowledge, leading to realization.

Shield. *Human enlightenment.*

The Theosophical Society, the whole purpose of which is to enlighten the mind of man, is a shield against the evil forces in the world which sap and destroy the health of mankind, moral and physical. Theosophic activity is a most effective counter-attack. All effective movements with the same objective are part of this one sure shield.

Weapon 2. *Alcohol.*

Alcohol has long been known to cause more social degeneracy than any other agency, to make always for wastefulness and inefficiency, to weaken the manhood of a race, to bring in its train dishonour and degradation, the ruination of women, divorces, poverty, innumerable diseases, and generally to spread misery and shame wherever it is found.

Alcohol is one of the great weapons used by the powers of darkness and evil. With their usual demoniacal skill and ruthless efficiency, most successfully have those powers, and their human agents, employed alcohol to pro-

duce in the human race demoralization, degradation, misery and decay.

Shield. *Temperance. Education.*

The world needs a great Temperance Crusade in order to defeat what is probably the most powerful weapon in the hands of the Dark Powers, and the greatest single evil in the world.

Weapon 3. *Economic exploitation.*

The deliberate misuse of money and the power which it brings. The skilful use of the human characteristics of greed, hate and fear. An equal evil with drink. Unlike drink, which is gaining ground, financial exploitation is losing during war. A gigantic effort will be made after the war to restore this great bastion of evil with its central citadel, which is the devilish doctrine—"Each for himself and the Devil take the hindmost": "I am not my brother's keeper."

Shield. *World legislation against poverty. Social security.*

Weapon 4. *Military aggression.*

Shield. *Brotherhood.*

Weapon 5. *Cruelty.*

This includes all the nameless cruelties inflicted by man upon man, upon children, the weak, the aged, and upon the animal kingdom. In addition to physical cruelty there is the even more far-reaching cruelty of gossip, calumny, slander.

Shield. *Kindness as a gospel and ideal of life.*

Sooner or later, and the sooner the better for humanity, the doctrine of harmlessness will have to be adopted by the whole race, and applied to every aspect of human life. Particularly in

the field of Religion will harmless-ness have to become an essential expression of the religious life.

Among successful counter-attacks are a universal Anti-Cruelty Crusade, a Vegetarian Society for New Zealand and every country, and support for the Society for the Prevention of Cruelty to Children and the Society for the Prevention of Cruelty to Animals.

"Always be kinder than the situation demands."

Weapon 6. *Ugliness.*

This is the especial mark of the beast. It pervades all human life, even the Arts themselves, the supposed Sanctuary of Beauty. The words "black arts" have a new meaning today. They connote not only the practice of black magic—another powerful weapon—but the defamation and degradation of the Arts themselves. Thus everywhere amongst civilized peoples are to be met black music, black dancing, black painting and very black advertising.

Shield. *A crusade for beauty.*

This must be initiated in the schools, where ugliness must be denounced and cultural ideals be inculcated, and the supreme necessity for beauty in human life accentuated.

Weapon 7. *Exploitation of and injustice to woman.*

Shield. *Equality of status in everything.*

Man also to accord respect, honour, chivalry to woman. These ennoble a race. In their absence a race degrades itself. Sex-reverence is urgently needed.

Weapon 8. *Ignorance, superstition, priest-craft and disunity in religion.*

Compare the teachings of Jesus with the following dogmas:

FALLACIES OF THE CHRISTIAN FAITH

(1) That God has human vices, anger, etc.

(2) That dependence upon an external Redeemer is essential to Salvation.

(3) That belief in material atonement inhibits the action of the Law of Causation.

(4) That Christianity is the only true religion, revelation and way to God. Followers of all other Faiths are pagans and damned unto Eternity.

(5) That a human soul can be lost.

(6) That eternal torment and fire await the erring human soul.

(7) That the descent of spirit and of human consciousness into matter was a fall and a sin, for the expiation of which God had to send His Son that men might kill Him and so be saved.

(8) That the Bible is directly inspired by God, and literally true word by word.

(9) That damnation awaits those who do not believe this.

(10) That there is no pre-existence of the soul, or Special Creation.

(11) That there is only one life on earth for each individual.

(12) The resurrection of the body.

To get these fallacies foisted onto Christianity, with all their incalculable harm, has been a very great victory for the Dark Powers. Here, as in the Arts, the Dark Powers have successfully invaded the very shrine and citadel of

the Forces of Light—Religion itself. The World Faiths are mutually antagonistic. No institution is so divided against itself into innumerable sects, mutually non-co-operative, as the Christian Faith; as long as this situation continues it cannot increase as a spiritual power and shield against evil.

Shield. *The dissemination of Truth, i.e., Theosophy.*

Fellowship of World Faiths. Unity of Christian Denominations.

Weapon 9. *Materialism.* Behind all evil.

Material objectives for all effort. "Take and get" the impelling motive, and success in both the test of success in life. Heedlessness in daily life. Everything is taken for granted. Little self-recollection. Little gratitude. Little or no sense of the Presence of God, and so of deep responsibility in life. No private religious life. No sense of interior communion. No ideal of spiritual attainment. No making of great men and women. Concentration on material power, possessions, property, popularity.

Shield. *Spirituality—Vision.*

For example :

We are all blind until we see
That in the human plan,
Nothing is worth the making, if
It does not make a man !

Why build we cities glorious
If man unbuilded goes ?
In vain we build the world
Unless the builder grows.

—EDWIN MARKHAM

Weapon 10. *Secularization of education.*

Another great success of the Dark Powers. The true aim of education

is to build men, but now largely secularized.

Shield. *Idealism in education.*

Weapon 11. *Materialism in the medical profession.*

Mechanistic view. Vivisection, serums, alcohol and meat encouraged; money the predominant motive.

Shield. *Theosophical knowledge of the Constitution of Man, the Purpose of Life and the Law of Causation.*

Physician as priest, living a selfless, dedicated life.

From this consideration of the weapons of the enemy, and mankind's defences against them, it is clear that a great and world-wide religious revival is needed, a rebuilding of spiritual faith, a return to moral principles and obedience to moral law.

I want a world in which religion will be a matter not only of Churches and rituals but a part of every person's daily life.

—MRS. ROOSEVELT

One great difficulty in this conflict is that the weapons of the Dark Powers are continually and successfully used by them with man's concurrence. Many men welcome them, frankly and blatantly profit by them. For this reason if the Dark Powers are defeated in the present war, they are still far from being finally beaten. Hitlerism is rife everywhere.

The great Shield therefore consists of individual Gnostics, unshakeable believers, devoted crusaders, great champions of the right, and organized agencies composed of men and women wholly consecrated to the service of the Powers of Light and the cause of human happiness and progress.

SCIENCE NOTES

A NEW LIGHT EFFECT

THE discovery of a new light-effect was the subject of a recent broadcast by Dr. S. S. Joshi of the Benares Hindu University. The current scientific theories suggest that the chief action of light on matter is to perturb the motion of the electrons and, in extreme cases, to knock them out of the atoms. This explains the general finding that the electrical conductivity *increases* under light. The work of Dr. Joshi and his co-workers during the last five years has revealed the opposite effect, namely, the *decrease* of conductivity under light. Largest in chlorine, this negative light-effect is observed in numerous gases under the electrical discharge and is very useful in the detection of molecular complexes. Mr. Deo, working at Benares, finds that the effect is remarkably sensitive to the colour and the intensity of even ordinary light. This is in striking contrast with the well-known photo-electric effect, which in gases and unaided by any metallic receptacles, is produced only under X-rays.

The application of the new light-effect in a transmitter-like contrivance, *controlled by light alone*, was demonstrated by Dr. Joshi last year to the Chinese Delegation at Benares. The effect is not due entirely to "selective light-absorption," but is a frequency, or a quantum phenomenon. Furthermore, the higher harmonics constituting the discharge current are instantaneously suppressed as soon as light falls on the system. This not only explains objectively part of the new effect, but opens a new line of work on light-controlled frequency-filters,

of great interest and applicability in the Wireless.

ARTIFICIAL FOOD

The late Bishop Leadbeater says, in *Man : Whence, How and Whither*, pages 426-7 :

"The food which is most eaten [in his vision of the future Sixth Race] is a sort of substance somewhat resembling blanc-mange. It is to be had in all kinds of colourings, and the colouring indicates the flavour just as it used to do in ancient Peru. There is a large selection. . . . There is also a substance which looks like cheese, but is sweet. It is certainly not cheese, for no animal products are used. . . ."

A beginning is being made towards the preparation of these foods. In the *London Times*, 29 May 1943, is an account of a dinner given in Lausanne, at which the principal dishes were prepared from chemically treated wood-pulp transformed into an edible cellulose, flavoured with essences derived from coal, so as to resemble a variety of hors-d'œuvres, an artificial meat with synthetic gravy, sweets with cellulose cream and coal-derivative vanilla. The scientists who provided this festivity explained that the cost of the meal was lower than that of the natural foods, but that its nutritive qualities were fully equivalent. We are relieved to learn that the vegetables served with these dishes were all of them genuine. It is to be hoped that during the ensuing centuries scientists may discover the superiority of vegetable flavourings and colouring matter over those derived from minerals.

KATE SMITH

WHERE MODERN PHYSICS IS GOING

BY C. JINARAJADASA

IN the article that follows, the entire section marked Part A is an abstract which I made in 1937 from a French magazine found on board a steamer by which I was travelling. I do not now recall the name of the magazine. The original article was longer than my abstract, but I tried my best to be accurate in condensation. The section marked Part B is my attempted correlation of some of the facts in Part A, to the material collected from 1896 to 1934 in *Occult Chemistry*.

PART A

THE PRINCIPLE OF INDETERMINACY, OF HEISENBERG

1. The state of a physical system can be completely determined and characterized by two variables: the state of an electron will be only and exactly determined if one knows:

- (a) its position and quantity of movement, or
- (b) its time of passage at a point, its energy etc.

2. These 2 variables, termed conjugated, are bound to each other by a relation called the relation of Heisenberg, whose signification is as follows:

The product of the error made in measuring one variable multiplied by the error made in measuring the other variable is always more or at most equal

to a certain constant—Planck's h —whose numerical value is 6.55×10^{27}

If one calls E_1 and E_2 the two conjugated errors of measurement, Heisenberg's relation is:

$$E_1 \times E_2 \geq h \quad h = 6.55 \times 10^{27}$$

We may hope to perfect our methods of experimentation, so that the product of the two errors is very slight. But no perfection will allow the measurement of reality with greater exactitude than this limit.

Each experimental method reducing one of the errors necessarily means a correlative increase of the other error.

Every observation alters the state of the object observed.

A high separative power in the microscope is not compatible with light at a high frequency (violet, ultra-violet or of less wave-length). High frequency waves are made of photons filled with great energy; their shock is all the greater and the perturbation undergone by the electron all the more grave.

This dilemma reveals the existence of a limit to the exactitude with which we can know physical phenomena. This limit is in the nature of the things themselves; therefore no perfection in operation can end it or push it off farther.

Principle of Indeterminacy—some call it Principle of Incertitude.

No law of Nature *obliges* an element to take one trajectory rather than another.

Dirac: Nature "makes a choice," by a quasi-voluntary action.

Laws act rigorously and the principle of causality holds good with absolute rigour when objects are taken in a mass, *macroscopically*.

All the physical laws are only expressions of probabilities, and not expressions of precise and determined bonds.

Dirac: "the free choice of nature."

Bohr: an atom passing from one state to another is subject purely to probabilities."

Eddington: "does not know, in the physical universe, any deterministic law."

If there are two receptacles, joined, and if there is electron E, and another electron E', then there are (according to the old theory) four possibilities:

1. E and E' are in the *right* receptacle.
2. E and E' " *left* "
3. E is in the *right* and E' in the *left*.
4. E is in the *left* and E' in the *right*.

The probability is $\frac{1}{4}$.

But, according to the new ideas, E and E' are absolutely identical and indiscernible; therefore 3 and 4 are really one. Probability is then only $\frac{1}{2}$.

Facts oblige us to consider 3 and 4 as identical; therefore they *are* identical.

E and E' are not indiscernible because of an imperfection in technique, but they are intrinsically, absolutely indiscernible.

The ultimates of matter have nothing *per se* which differentiates them.

Differentiation presupposes individuality. Electrons have no individuality.

De Broglie, in the decomposition of light by a prism, imagines the following dialogue:

"Of the photon which has no wavelength nor precisely defined quantity of movement, the prism asks this question: 'What's your wave-length?' The photon must answer, by selecting to belong to one of the bundles which leaves the prism."

Langevin: "The search for a determinism is at this essential point, that one has to ask, when nature leaves a question without answer, if it is not time to consider whether the question was not put in a wrong way."

PART B

A COMMENTARY

BY C. JINARAJADASA

Axiom: Each observation alters the state of the object observed (Heisenberg).

1. To look at a u.p.a.¹ modifies it.
2. But each u.p.a. is (sort of) looking at every other u.p.a.; it cannot help looking, any more than a human being can live isolated and uninfluenced.

3. Each u.p.a.—and all things greater in size—is modifying every other thing. This is Brotherhood *in excelsis*. Why such modification?

The axiom is due to the fact that all matter (electron, even the "bubble"² in Koilon) is a fragment of Consciousness of the Logos. Each Koilon bubble

¹ "Ultimate physical atom" of *Occult Chemistry*.

² "So little, yet the Most High God" (the Christ babe).

is movement, energy, thought, feeling, aspiration, beauty, love, etc. The Logos is imprisoned in each; is trying to reveal the fullness through each; therefore there is an outward pressure from each to every other. Each instant the balance of forces is changing. Each u.p.a. *feels and thinks*; we must not think of it as mere "force"; each is modifying every other.

All the modifications tend to a certain direction—towards the Archetype.

But *everything* is indeterminate, in the sense that everything influences every other thing to release, or to imprison. It is all simple—Brotherhood! (But of the angels or of the brutes.)

A "revolutionary fact" is the explosive pressure within each u.p.a. or bubble to *reveal* more and more, as if the Logos were "bursting" with desire to throw outwards all that is inward. When Science establishes this principle, all the old values will need revising.

BOOK REVIEWS

The Yoga of the Kathopanishad, by Sri Krishna Prem. The Ananda Publishing House, Allahabad, India. Price Rs. 6.

This is a marvellously interesting and soul-satisfying book, obviously the work of a deep scholar, one who has found in India his true spiritual home though born in a western body. The language is rarely beautiful, worthy of the nobility of the theme, and yet simple and impersonal, content to reveal without ostentatious interpretation, rather in reverence holding back in the face of the deeper mysteries which cannot be explained in words, but must be felt by the aspirant. This is admirably expressed in the preface, which may be quoted thus:

"The fact is, however, that clarity (of the intellectual sort), though undoubtedly a value, is not the only value. The true clarity which is of the Spirit is something quite different, but what is usually termed such is a one-sided movement of mental abstraction which, like everything one-sided, has a shadow which in this particular case appears as loss of reality. As long as we remain what we

are, partial and one-sided beings, so long each step in the direction of intellectual clarity is taken at the cost of a loss of vividness and vitality, until we arrive in the end at the state of logic and mathematics, a state like that of distilled water, exquisitely clear but tasteless and sterile."

So the author apologizes for passages of obscurity, and the intuitive reader will appreciate the truth. Here is no distilled water, but a living spring of realization, assuaging the thirst of our hearts. Who begins to read will not want to miss a word, and Theosophists will do well to add it at once to their libraries.

H.V.

The Dhammapada—An English Translation by U. Dhammajoti. Maha Bodhi Society, Benares, India.

Two booklets, one with the original text in Devanagari and the other in Roman print, give in simple English the verses which incorporate the Buddhist rules of right living, most of them from the mouth

of the Blessed One, speaking to His Bhikkhus. They breathe the serene benevolence of their source, and will be welcomed by many aspirants in this handy and inexpensive form.

A careful perusal of these basic teachings does not reveal that a Buddhist is forbidden to take up arms in the defence of right against manifest wrong, though killing or any sort of retaliation for private injuries is not allowed. In fact, like the Christ's Sermon on the Mount, these admonitions are for brethren of the Sangha, concerning their rules of conduct in their personal lives, and do not touch at all on public duties and responsibilities to which a man may be born or called by circumstances. Ahimsa must be in his heart, though a sword be in his hand.

H.V.

Secrets of the Spiritual Life, by Dr. Mohan Singh. Modern Publications, Lahore, India. Price Rs. 2.

This book contains 333 Sutras, each complete in itself, and worth meditating over to extract its full content. It claims to be the product of intuition rather than of intellect, and certainly most of the Sutras are charged with living rhythm, expressed in paradox. Where numerology or mathematical mysteries are touched the author seems needlessly obscure, but perhaps this is necessary in such utterances, which lose in provocative suggestiveness if expounded with superficial clarity. Certain words are used in a sense which to Theosophists is unfamiliar; for instance, personality is placed higher in the spiritual scale than individuality; but the meaning is easily apprehended. It is interesting to read in Sutra 105, in a gradation of

Life from the Earth to the Sun, that Lightning, as the "fertilizer or polarizer of the starry dust," is placed between Moon and Sun.

H.V.

Abdul Baha's Grandson, by Mirza Ahmed Sohrab. Universal Publishing Co., New York. Price \$1.50.

It is sad to see a movement that began so wonderfully as Bahatism, and held such promise for world-enlightenment and brotherhood, petering out in family squabbles and misuse of power. This is written—and ably written—in defence of Ruhi Effendi Afnan, a grandson of Abdul Baha, who has been excommunicated by his cousin, another grandson, who succeeded to the Guardianship of the Bahai Fellowship. Not content with this arbitrary act, occasioned by nothing more important than a journey to America and a marriage with another cousin without the autocrat's consent, the Guardian has proceeded to the further excommunication of almost the entire family of Abdul Baha's descendants, for the most trivial of reasons in every case.

It is evident that Shoghi Effendi Rabbani has caught badly the prevalent disease of Dictatorship, and one can only sympathize with those who have incurred his wrath, and wish them "more strength to their elbow" in deposing their Guardian, and electing one more in accordance with the spirit of the saintly founders of the order. It is strange that, in these days of paper shortage and preoccupation with war needs, so expensive and beautifully turned-out a book can find publication on a subject of such limited interest.

H.V.

THE PASSING OF PROMINENT THEOSOPHISTS

MR. CHRISTOPHER GALE

A CABLE from London announces the passing on August 11 of Mr. Christopher Gale, a stalwart of the Scottish Section and for four years its General Secretary. Recently he had lived in London, in a flat near 33-Ovington Square, where he was of special assistance to Mr. Jinarājādāsa and was in charge of the house when Mr. Jinarājādāsa went on tour to Australia and other places.

Mr. Gale was born 9 January 1877. He joined Blavatsky Lodge, London, on 7 May 1905. When he became General Secretary in 1933 he brought to the office, as his two immediate predecessors, Mr. Allan and Mr. Ellingsen, had done, the fruits of over a quarter century's experience of Theosophy, and this, combined with his business ability, enabled him to introduce many new methods for spreading Theosophy in Scotland. He helped to organize the Theosophical Kiosk at the Empire Exhibition in 1938, at which his successor, Mrs. Jean Allan, was the hostess, welcoming thousands of inquirers, and when Mrs. Allan attended the Zagreb Congress Mr. and Mrs. Gale took charge of the Kiosk.

Mr. Gale's term closed with the writing of his 1938 report to Adyar, in which he cherished the many opportunities which his duty had given him to serve the Elder Brethren. Being deeply versed in Theosophy he held office in various allied organizations. Early this year he celebrated the twenty-fifth anniversary of his ordination as a Priest of the Liberal Catholic Church. He held high office in Co-Freemasonry.

We recall the kindly presence of Mr. and Mrs. Gale at the International Convention held at Adyar in 1934. Miss Lillias Gale, the eldest daughter, has been for some years an efficient worker at the Besant Theosophical School, Adyar, and is at present on Army medical service in Bombay. The other daughters are Mrs. Margo Carritt, Secretary of the National Union of Students, Cambridge, and Miss Joan Gale, who is employed in the Ministry of Labour, London.

In THE THEOSOPHIST of July 1938, a special Scottish number, Mr. Gale, while still General Secretary, contributed an article on Scotland as "A Stronghold of Theosophy," in which he quoted the President-Founder as having predicted that "when the day of liberty dawns for Scotland," Scottish Theosophists will "outstrip all others in speeding the Ancient Wisdom through the world."

J.L.D.

MRS. E. WINDUST

An old servant of the Masters and a much-valued member of Their Society passed from life in September of 1941, in the person of Esther Windust. She was nearly eighty years of age, and had passed fifty of those years in strenuous Theosophical service, spread over many countries, especially Holland and Tunisia. Her devoted friend and companion, J. van Walchren, has supplied details of her manifold activities from which the following are culled.

Of English birth, she joined The Theosophical Society in 1890, being accepted as a pupil by H.P.B.; but her chief teacher and friend in early days was a remarkable Dutch

seeress, Mev. Piet Meuleman, for whom she made a home in Holland, first in Amsterdam and later in Amsteldijk, to become the National Headquarters, where they were soon joined by Mr. Fricke and others. After Mevrouw Meuleman's death in 1902, Mrs. Windust took her place as inspirational leader in Holland, and did marvellous work there till 1911, when she returned to England. The previous year she had visited Adyar, to which she returned for a while in 1920, as part of a world-tour lasting more than a year, including China in its scope.

At Dr. Besant's request, Mrs. Windust then proceeded to take up work in North Africa, mainly in Tunis and Carthage, but frequently travelling to found Lodges and Centres in other places—Bizerta, Mateur, Sidi-Bou-Zid, etc., names with which we have become familiar of late. Seventeen years were given to this phase of Theosophical activity, when also she was writing books, giving the fruitage of a rare mind and unique experiences on this and other planes.

In 1935 Mrs. Windust returned for good to England, where she joined the Harlesden Lodge, though living in the countryside of Surrey. She had never enjoyed robust health, and often had seemed on the verge of death, but was preserved for longer service to an advanced age. Eyesight and memory were failing her at last, and she must have joyed at her release from the body.

In addition to published works of great interest, others are waiting for publication after the war, when the present shortage of

paper and facilities shall have been overcome. Her works are then to be given to the Dutch National Society, to form the nucleus of a new library to replace that which has been destroyed by the foe. That ravaged Section of our Society will continue to hold her memory dear, for to her they owe much of the light that has helped them to pass through their fiery ordeal, to save their soul alive.

H.V.

MR. BHATTACHARYA

The Bengal Federation suffered in June last another great loss in the death of Bijay Basanta Bhattacharya, who had been its President since September 1942, when he succeeded in that office Hirendra Nath Datta, the late lamented Vice-President of the parent Society throughout the world.

Mr. Bhattacharya had for thirty-three years held responsible positions in the Post and Telegraph Departments of Bengal and Assam, ending as Deputy Postmaster-General before he retired, and had joined The Theosophical Society in 1918, holding important offices in the Federation, and being held in high esteem both as a lecturer and as a student of Sanskrit Literature and Philosophy. He was a special authority on interpretations of *The Gita*.

The Bengal Federation will find it hard indeed to fill the place of this distinguished and beloved brother, who is mourned besides by an octogenarian mother, and a large family of sons, daughters and grandchildren. May these latter in their turn take their places in our ranks!

What an adventure it will be to die,
 And in a magic moment be reborn,
 Passing unconsciously upon a sigh
 From night to morn—
 To wake from sleep and find
 The eyes no longer blind;
 And like a sword unsheathed, and bright, and bare,
 The swift emancipate immortal Mind
 Flashing and flaming in an ampler air.

RONALD CAMPBELL MACFIE

BACON, SHAKESPEARE, H. P. BLAVATSKY, MASTER R., AND THE JEWS

BY JAMES ARTHUR

[The following correspondence is, I think, of sufficient importance to deserve a place in THE THEOSOPHIST. The remarks in the first letter from a Jewish brother have perhaps been made by non-Jewish members as well. The replies in the second letter to the objections raised will, therefore, be of interest to many readers.]

I

ESTEEMED Sir: (1) Anent your remarks in *The Theosophical Worker* (November 1942) about Lord Bacon being the author of Shakespeare, which I have no reason to dispute. What is perplexing is the view held by many that the Elder Brother known as R. is the Lord Bacon, author of Shakespeare.

(2) I am referring to *The Merchant of Venice*, where the Jew is presented on the stage, with a scale in hand demanding a pound of flesh for his 3,000 ducats. We Jews resent most emphatically any such characterization. It is malicious and venomous. Moreover, if Francis Bacon wanted to depict human greed, all he had to do was to look at himself, for he himself was charged with bribery, and by his own admission he did take bribes, if I remember my English history correctly.

(3) The Elder Brother R. must have made tremendous progress in his path to union with the Eternal Life in such a comparatively short period of about 350 years, from heaving brick at the Jew to Chohanship in the White Lodge.

(4) Be it said to the credit of many communities in the English-speaking world, that wherever Jews petitioned the Educational authorities to eliminate *The Merchant of Venice* from High School and College curri-

culum, their petition in the vast majority of cases has been granted.

(5) At this time I wish to petition The Theosophical Society through you, Mr. President, that the future editions by the T.P.H. of *Isis Unveiled*, and Vols. I and II of *The Secret Doctrine*, be cleansed of many of H.P.B.'s malicious and contemptible anti-Semitic statements and implications.

(6) Obviously, Jews have many, many failings, though I believe they also have some virtues, but H. P. Blavatsky is smearing them black at every turn. Comparisons are made, parallels are drawn, and the thought is always forced upon the student that "the Jew is simply no good."

(7) Please understand I am not an agitator. Out of respect for The Theosophical Society, and some measure of attachment to the Elder Brethren, I always defend her name before the world. But as a Nazi prototype she, or he, is compromising the dignity of the wisdom embodied in the volumes mentioned above.

(8) Again, as a Jew, I ask that at some future opportune time H. P. Blavatsky's distortions and her Judophobia poison be deleted from *Isis Unveiled* and *The Secret Doctrine*, on grounds of elementary justice and fair play.

Respectfully yours,

L.B.B.

II

Dear Editor: I have marked the paragraphs of Letter I (above) 1--8. My references are to these numbers.

(2) "*We Jews* resent most emphatically any such characterization." But whence does the writer get the notion that in Shylock Shakespeare is characterizing the Jewish race as such, and not one individual Jew?

Bacon-Shakespeare had his plot of *The Merchant of Venice* from the story *Il Pecorone* by Ser Giovanni of Florence, written in 1378. It depicts the actual relations between Catholic Christians and Orthodox Jews prevailing in mediaeval times. Can we say that Shakespeare has been historically untrue to his subject and the "abuses" of those times?

Should nowadays the Italians "resent" the fact that in English literature a truly poisonous intriguing villain is by preference a gentleman of their race of mediaeval times, for example, Shakespeare's Iago and Iachimo, Webster's Count Ferdinand, Shelley's Count Cenci, Browning's Count Guido? Or should "we Dutch" get heated up because there is in the English language such an expression as "Dutch courage," or such an adage as "the fault of the Dutch is giving too little and asking too much"? We should know better. In modern detective novels, especially adventures at sea, I find that a villainous seaman is as often as not a Swede or a Dutchman. I comfort myself with a Dutch proverb which says that a host does not trust his guest better than he trusts himself. Couple this with the biblical saying that it is easier to see the mote in another's eye than the beam in one's own. And with the excusable pride in one's own race, which makes authors choose for their villains and rogues by preference people from another race. It might teach us tolerance. Why "resent"? Why not rather "understand"

the "abuses of the times," and the human heart?

"If I remember my English history correctly." I will say nothing of the "correctness," but it is poor history. True, in a way Bacon "confessed to the points charged to him," but he also added that "they should be taken as myself have declared them." And how did he "declare" them? In a letter to the King he wrote: "For the briberies and gifts wherewith I am charged, when the book of hearts shall be opened, I hope I shall not be found to have the troubled fountain of a corrupt heart in a depraved habit of taking rewards to pervert justice, however I may be frail, and partake of the abuse of the times." And what was this "abuse of his times"? It was just this receiving of "rewards." It was a universal "habit." Bacon became the scapegoat, the martyr for it, so that after-times might be cleared of this particular abuse. Therefore he could also write in truth; "I was the justest judge that was in England these fifty years; but it was the justest censure in Parliament that was these two hundred years." I would here recommend the reading of Chapter 2 of my book, *A Royal Romance*. There it is shown how all the evil spoken of and done to Bacon came from people who knew him least, or hated him best, and how the highest good, indeed angelic and even divine good and wisdom, were unanimously ascribed to him by those who knew him most intimately. One example. Dr. William Rawley, who styles himself proudly "his lordship's first and last chaplain," having been in that function for the last ten years or so of Bacon's life, wrote of him: "If there were a beam of knowledge derived from God upon any man in these modern times, it was upon him."

(3) "The Elder Brother R. must have made tremendous progress," etc. From the foregoing it will be apparent that there is

no incongruous development from Francis Bacon to the Master R., but rather the right one.

(5, 7) I have studied H.P.B.'s works carefully. I did not find in them any "malicious and contemptible anti-Semitic statement and implications," nor "distortions" or "Judo-phobia poison." Neither have I noticed that she is "a Nazi prototype, compromising the dignity of the wisdom." I think the writer is mistaking her impersonal statements of the workings of the Karmic Law regarding the Jewish race,¹ for personal animus. He thereby shows himself deluded by a kind of racial paranoia, which makes him unable to judge correctly.

(4, 8) The request that the Jewish passages should be deleted from H.P.B.'s works is of course impossible. Such an "expurgated" edition of her works would not give us the real H.P.B. It is against all historical sense. Nobody would care for such a "mutilated" H.P.B.

The writer says that "wherever Jews petitioned the educational authorities to eliminate *The Merchant of Venice* from High School and College curriculum, their petition in the vast majority of cases has been granted." But this is not equal to his petition regarding H.P.B. Is it in any way doubtful what the answer would have been if the Jews had petitioned the authorities (whoever they may be; say, The Public!) to eliminate *The Merchant of Venice* from Shakespeare's works?

¹ For instance: "Over the gateway of the First Century of our era, the ominous words 'the KARMA OF ISREAL,' fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma," etc. Is it not evident that H.P.B. is quite impartial about it?

Even the elimination from the schools, I think, is a piece of foolishness, and of educational shortsightedness. Regarding the former: what treasures of beauty and wisdom would thereby be withheld from the students! Regarding the latter: what opportunities are thereby lost to discourse to the students on the evil of the mediaeval religions, and the modern Nazi and Fascist Jew prejudice and Jew baiting!

The writer might as well ask to purge the New Testament of all the ugly passages in it regarding the Jews. For example, the whole story of the Crucifixion, with the call of the Jewish people and their priests for the release of the murderer, Barabbas, in preference to the gentle Jesus; or the Christ's vituperations against the Pharisees and the Sadducees; or perhaps for the suppression of the whole New Testament, nay, of the whole Christian religion, as going against the old Jewish exclusive and separative spirit of a race elect, and set apart for all eternity.

I am one of those few (I fear) who consider all separative racial, nationalist, or birth prejudices, like, for example, the Indian caste, and the western class system of hereditary nobles, kings, emperors, etc., as obsolete and pernicious to human happiness. The sooner they disappear by free intermingling and marriage, of Brahmins and Shudras in India, of Nobles and Commons in Europe, of White and Black in America and Africa, of Jew and Gentile all over the world, and by the abolition of all religious, political and other dogmas, prejudicial to such intercourse, the better for the human race.

Yours most sincerely,

J. A.

THE NIGHT BELL

XXII. A Case in Holland

BY GEORGE S. ARUNDALE

ON this occasion, instead of the Night Bell being rung for me I sort of rang it for myself. I rang it in order to remind myself that I wanted very much to go to Holland to see what is going on there.

IN A TRAM-CAR OF AMSTERDAM

So, hearing the bell, I made a straight line for Amsterdam, and you must know that in general we can move about in straight lines on the inner planes, even though sometimes we may soar in order to rise above the heights of mountains.

I duly reached Amsterdam and allowed myself a few moments in which to absorb the prevailing atmosphere and to see in what direction I should be likely to be moved. As for the atmosphere, everybody, of course, knows that it is an atmosphere of rebellion far more than of depression. Fate has had Holland within her ferocious grip but Holland has not succumbed to fate. On the contrary she is a splendid rebel, and the moment there offers a loophole of escape, she will throw off fate's shackles and shake herself back into freedom.

Peculiarly enough, I felt moved to wander in the direction of tram-cars. I somehow thought I should find some interesting material in the ordinary everyday tram-car in which would be sitting the ordinary everyday individual.

So I picked up a tram-car and hovered about it for a little while, but I found nothing of particular interest for the moment. So I picked up another tram-car and hovered about that. My attention became almost immediately fastened upon one section of the tram-car in a part of which were a number of work-people, but in the midst of whom was a sinister figure, obviously a German spy or possibly a Quisling spy. The man was of the spy type. I seemed to have seen his type all over the world, and even in India I think I have known people who are of his kidney. I do not want to go into any particulars or my readers will speak of their less favoured acquaintances as people who obviously belong to this particular type. I can say just this much—that one of the characteristics of the type is a predatory nose, whatever that may mean.

A WORKMAN UTTERS A RASH WORD

The workpeople were tired and irritable, and within them was their share of the universal rebellion. They became loquacious and therefore careless as to what they said. One of them, a burly creature, rough of visage and roughly bearded with shaggy hair and stocky figure, gave vent to his feelings and said significantly: "Well, I hope that all this will sometime be over." It was a kind of climax to a general

conversation indicative of the tired and rebellious spirit of those around him. But the moment he uttered the sentence his friends round about him grew frightened and he grew a little frightened himself. It was not so much what he said but the way in which it could be twisted to mean far more which somewhat terrified him, and I could see that the spy was listening with all ears, and looked all the more sinister for an endeavour to appear as if he were not listening at all. I felt that danger was in store for my bearded yokel but that there was little I could do to retrieve the mischief he had done. However, after his unfortunate utterance there was tremendous whispering in his part of the tram-car and I could hear his friends advising him to stop at an earlier stopping-place, so that he might not be traced to his home and might reach it by all kinds of devious ways.

A SPY FOLLOWS HIM

So, a few halting-places away from the normal stopping-place, he alighted from the tram-car as naturally as he possibly could, saying in a loud voice to his friends that he must get off here as usual, and so he did, leaving his friends fearful in the tram-car as it proceeded on its way. But as my bearded friend got off, so did the spy, equally casually, as if he too was in the habit of alighting at this particular stopping-place. I confess I felt very nervous but I did not know what to do, because the yokel himself was not particularly impressible. In fact he was impervious to impressions, imprisoned within his own small narrowness.

After thus alighting he proceeded nonchalantly down a side street as if it were his destination. But so did the spy proceed after beckoning to a couple of people who seemed to be strolling about the stopping-place as if they were waiting for a tram-car to come in the opposite direction. I saw that at every stopping-place there were such people evidently police in civilian dress. As the spy beckoned, so did they approach him quickly, and soon the three moved onwards together. My bearded friend, on looking around and seeing these people moving in the same direction, became even more terrified. He hesitated as to whether he should try to run away or should do anything else he could think of to shake off these apparent pursuers. In the moment of his hesitation the spy and his familiars reached their prey, and the spy tapped him on the shoulder asking him where he was going. He said he was going home. Upon which the spy said: "Perhaps you had better take a little walk with us first," and took him firmly by the arm despite his protestations that all he wanted to do was to go home, have his food, and get to bed.

THE VICTIM

In this way the victim and his captors eventually reached a police station, in which he was made to sit down and was roughly questioned by people whom I could at once see to be branded, at least on the inner planes, with all the defacing insignia of the Gestapo. He was asked what he meant by the sentence he had uttered. He explained he only meant he hoped the war would soon be

over and that people everywhere would once more live happily and in contentment. He was told that he did not mean this at all, but that he meant the overthrow of the German stranglehold upon Holland, and that he had thus showed himself to be an enemy of Germany. In vain he said he meant only a deliverance from war. He begged that he might be allowed to go home on the assurance of return, but he was brutally told that he would never see his home again. On that he became desperate and I thought there was going to be a terrible outburst of rage in the course of which he would most certainly have been killed. But the Gestapo had the situation well in hand, roughly manacled his hands and feet and threw him into one of the cells adjoining the police station.

Even from the cell he begged and implored that some kind of a message be sent his wife. The reply was that a message would certainly be sent to the effect that she need not hope to see her husband again. Such a message was actually sent.

The poor fellow was finally thrown into a train and taken to Germany for forced labour. I lost sight of him then being preoccupied with an effort to try to console the wife and the children. I did what I could but they were so enveloped in an impenetrable armour of grief that all my efforts were in vain. I tried and tried and tried, but soon I became sure that the grief must, to some small extent at least, wear itself out, become thin, so that it might be penetrable. I am waiting for this now, and I shall return to this wretched

family in the hope that I may be able to give, or some of my friends may be able to give, a little strengthening consolation. I shall make contact too with the unfortunate man and try to bring the family together on the inner planes, separated though they may be forever in this particular incarnation on the outer planes. It is all that seems possible to be done. I wish I could do more, especially as this is only one example of innumerable brutalities involving the creation of centre after centre of impenetrable grief in all parts of the land.

BEAUTIFUL HOLLAND

How beautiful Holland looks on the surface! How my love for that wonderful country becomes intensified every time I visit it! But how terrible is the canker underneath, and how long it will take to cleanse and purify a great country from the evils which have been inflicted upon it!

The war will certainly not be over by the defeat of Germany, or with the complete submission of the Nazi powers to Allied terms. It will only be over when at last there has been expiation for the horrors inflicted all over the world, and when country after country has been disinfected from the disease of cruelty inflicted upon it. How long will it take for those concerned to give back to this little family that which they have taken away from it?

Doubtless there is the Karma of the family to be taken into account. If it has suffered so grievously, it is for its regeneration. But woe indeed to those who become the callous and cruel

instruments of a Karma which might have in some wonderful way shown the Love of God rather than the hate of man!

I am glad I rang my Night Bell, for the experience was stirring, and I shall never forget it. Yet it means but one more preoccupation for this particular

“panel doctor.” And in these days there are so many that the burden of them all seems almost overwhelming. But God in His loving mercy adds power to such power as is already being rightly used, and in that confidence I feel happy to add case after case if thereby I can help a little more.

A WORLD-WIDE CHANGE OF HEART

DEAR Mr. Ginwala: Year after year we are all strengthened by the stalwart greetings of the Bombay Theosophical Federation, and this year these greetings are especially welcome to me as I have had to undergo an operation and am only now recovering. But, of course, Rukmini Devi, our Vice-President, and Mr. Jinarājadāsa will equally rejoice that they, like myself, have so many wonderful friends in your Federation.

We are going through difficult times, but their difficulty lies less in their actual nature and more in the fact that they are intended to re-base us on the eternal simplicities of living. There is a message of simplicity for every human being in the world, and for Theosophists this message, I am sure, is the message of living the simplicities of Brotherhood with the powerful aid of those Truths of Theosophy to which they are able to react. The outer world may become absorbed in a jigsaw puzzle of reconstruction, in the course of which there is every danger lest forms beautiful to the eye and to the mind leave the heart untouched. There are innumerable protagonists for the mind arising everywhere, innumerable committees and movements for intellectual reconstruction, but the Theosophist must be a protagonist for the heart and draw the peoples of the world together in a Universal Brotherhood through the magic of his own personal living in everyday life.

More and more I cannot help feeling that we Theosophists can well leave much of the reconstruction of the outer world in the hands of those who more particularly belong

to it. We have our part in such reconstruction no doubt, but, living in the depths rather than on the surfaces, we must be at work on a world-wide change of heart, beginning with ourselves.

I would therefore exhort every Theosophist throughout the world to take himself Theosophically in hand, and to contribute to the world's regeneration a change in himself whereby the Truth of Universal Brotherhood becomes more of a living reality in the hearts of all. If we can thus change in the depths the surfaces cannot but respond. This I conceive to be the task of Theosophists in the immediate future.

There is nothing spectacular about it. There is nothing, perhaps, to compel the attention of the world as a whole. Nonetheless, fortified by all that Theosophy is to him and all that The Theosophical Society means to him, the Theosophist will be blessing the new world as no other individual can possibly bless it.

We already know enough to change our hearts. We have studied enough. We have been taught enough. By all means let us try to know more. Let us study more. Let us be taught more. But our main work is to translate all that we know, all that we have studied, all that we have been taught, into powerful, brotherly activity in our everyday lives.

Fraternally to you all,

GEORGE S. ARUNDALE

President of

The Theosophical Society

30 August 1943

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