



THERE IS NO RELIGION HIGHER THAN TRUTH

The Great Plan For
Europe

The Impending Discovery
Of Atlantis

Montessori Material
And Method

THE THEOSOPHIST

ADYAR

JULY 1945

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17 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.



ON THE WATCH-TOWER

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.]

THE THEOSOPHY OF SUFFERING

AN esteemed fellow-member has discovered that I used the term "Straight Theosophy" seven years ago in a message which I wrote during the American Convention of 1938 to our brethren in Cuba. The message reads:

"In the world today there is such urgent need for the spread of Theosophy in its most direct form and for the living by every member of The Society of the First Object. To my mind all other activities however valuable they may be are of far less importance. I am very much interested, as some of you may know, in the Liberal Catholic Church and in Co-Freemasonry, but I realize more and more that these, important as they are, must take a subordinate place to what I have called Straight Theosophy and to the furtherance of The Theosophical Society. I call upon you therefore to rally strongly round the Flag of Theosophy as unfurled by H. P. Blavatsky and Colonel Olcott and ever to be true to The Theosophical Society."

But that is not the beginning. My actual use of the words "Straight Theosophy" began at least as early as 1934, when I succeeded Dr. Besant as President.

One of my "aides" in the Press Department finds that I was using the phrase dur-

ing my tour of Europe and America between the election in June 1934 and the Adyar Convention in December, for I wrote in the December Watch-Tower that "my insistence on brotherliness within The Society and on the immense importance of stressing what we are calling 'Straight Theosophy' has won approval."

I used the words again in my first Presidential Address of the same year, making Straight Theosophy and Solidarity the two great planks of my Presidential platform: "Theosophy straight, Theosophy impersonal, Theosophy free to the understanding and interpretation of all . . . ; Solidarity inclusive of all differences, of all roads . . . leaving none out, not even those from whom we differ most profoundly—on these I take my stand as President. . ." Ever since that time I have been brooding on the subject off and on—sometimes a little bit off, sometimes a little bit on, but now very much more on than off.

I have written three or four Watch-Towers and other articles germane to the whole idea of Straight Theosophy. In the beginning I had the impression that a number of members might quite usefully take up this work, but further deliberation and thought have made it perfectly clear to me that I must do my own work in my own way, because it

involves a good deal of change in one's outlook and demands a certain type of vision which not many members of The Society may as a matter of fact possess.

The background of my Straight Theosophy idea is that we must try to have a vision or an anticipation of the way in which The Theosophical Society and Theosophy will expand in the future, possibly in the near future, possibly in the later future. And we must be able to envisage the various changes and modifications which are likely to take place and be ready for them, either by cooperating with them enthusiastically or by accepting them and going our own way.

It is perfectly obvious that the majority of our members will continue their own way. They have been born in, brought up in, and have worked in, a certain spirit of Theosophy, and I do not think that it will be desirable for them to make those changes which are necessary if one is going to move forward with, ahead of, the times. As a friend in England put it: "I like your Straight Theosophy, but please leave me with this, that, and the other which have meant so much to me in the past; do not take away from me my props and supports, my orthodoxies and conventionalities, and all those things which have made life worth living to me. Otherwise I appreciate the breadth of outlook and even the iconoclasm which such a vision as Straight Theosophy gives."

I therefore do not expect from anyone any cooperation, unless of course they wholeheartedly give it out of the pureness of their desire. But you must remember that the average Theosophist is an orthodox person who has been brought up under a certain regime, he has become set along certain lines, and it is almost impossible for him to shake himself away from his orthodoxies and go out into adventure, leaving his boats burned behind him.

BE PREPARED!

I did say in one of my articles I hoped a number of members of The Theosophical Society will come with me in this work. But I withdraw that statement, for I hope most people will not. The reason I have determined on my own account to undertake this work is that I want The Society

to be to a certain extent ready for the special activities in which it will have to be engaged, and those activities may involve all kinds of adventures including the possible return of the great World Teacher who has not yet, I imagine, fulfilled His mission, has still to be the Great Iconoclast and to shake The Society into a wonderful and splendid newness.

I want that there should be some readiness for such an eventuality, and I want that some of us at least, I at least, should be very clear as to the special function of The Theosophical Society in the near future, apart from any Coming of a great World Teacher, about which, of course, I know nothing.

I am perfectly clear in my own mind, which is quite enough for me, that it is the suffering of the world which must claim the first attention of Theosophists, and I am equally clear that unless they address themselves to the deep understanding of suffering in whatever ways are possible to them, they will not be ready to help when suffering begins to overwhelm the world even more than it has overwhelmed it so far.

If you think of the world as it is, you see very clearly there can be no greater duty for any Theosophist than to use Theosophy to alleviate suffering. He may be an educationist, he may be an artist, he may have a number of occupations, he may have a number of activities, outlets for his own special energies, but there can be no greater service for any Theosophist to render than that of alleviating the suffering of those near him, round about him, and also, of course, of in general understanding the nature of suffering.

Suffering is a Science, and you have to try to understand it in its depths and in its realities. I do not think that the average Theosophist does understand the Science of Suffering. He can be very sorry for a suffering individual, he can try to do what he can along general intellectual lines to alleviate the individual's suffering, and of course he can be very sorry for himself. But really to enter into the spirit of an individual's suffering and to help him in it, and perhaps even to help him out of it, so that he sees his way clear through the suffering of his friend—that demands a very great deal more than, I am afraid, the average Theosophist has.

We are very pat with our theories—about reincarnation and karma and all those other things to which we give expression in the hope that they explain what is happening. But that is by no means what the understanding of suffering means. The understanding of suffering means the ability to get at the root of it and to be in the midst of it, and to be one with it in its individual expression in a particular person, and to help him through by one's own experience, by one's own knowledge, by one's own power.

YOGA OF SUFFERING

I think that is a Science yet to be developed, and I have been wanting to free myself from much of the ordinary, everyday preoccupations in order to go into what may be called—a rather presumptuous term—a kind of state of Yoga in order to understand what suffering is so far as this, that, or the other individual is concerned: what he is suffering, how he is suffering, why he is suffering, and how he can get rid of it.

That, of course, was the great preoccupation of the Lord Buddha, and I think if some of us will concentrate on the Theosophy of Suffering to a very considerable extent, to a very exclusive extent, we may be able to be of tremendous service not only so far as individuals are concerned, but also as far as the general body of suffering is concerned.

There is a great deal to be done, and I feel if some members of The Theosophical Society can undertake, however feebly, in however small a measure, some kind of Yoga along these lines, they may draw Theosophy very near to the masses of the people and make them feel we are not an aloof body more or less exclusively confined to the intellectuals, to the intelligentsia, not merely intent upon meetings and general intellectual disquisitions on the principles of Theosophy, but are people who enter into the spirit of it and endeavour to put that spirit into practice.

All these months I have been endeavouring, with not very much success I fear, to pursue this Yoga along my own lines, within my very limited understanding. But you know, here in this country, and I expect in every other country too, though I do not know, most people are very set, they are not interested particularly in anything which

they cannot attach to some intellectual consideration, so that the Theosophy of the Heart has been subordinated to the Theosophy of the Head. There is no question about it. I can get plenty of information from any number of Theosophists, so far as intellectual Theosophy is concerned, but when I want to go into the depths there is no one really who can help.

So that I do not want other people to plunge in, for I am sure they will have as much difficulty as I have. It is for that reason I want to be aloof from the Esoteric School, aloof from the Liberal Catholic Church, and from all those other activities, admirable as they are and necessary to be supported as they are. But I have no time for them. I must endeavour to get into the back of my consciousness to see what I can find there which will help me to understand.

As time passes many people will no doubt say, This is a good idea for us to avoid meetings in future; let us not attend the Liberal Catholic Church, the Esoteric School, rush from one meeting to another. Let us stay at home or do other things less fatiguing than attending meetings. But the average individual must pass through the training of supporting these activities, it is necessary to support them, and he must learn from them. I have supported them for forty years and more. I think I have supported them loyally, and my debt to every one is certainly incalculable, so that I can never desire on any account to leave any one of them, but I feel a call from myself to pursue this particular line, and I shall pursue it, and I hope that in due course some results may accrue.

THEOSOPHIST'S CASE-BOOK

I hope we may be able to have a regular series of authentic cases which will help us to understand the many cases of suffering which exist throughout the world. I think we shall be able in due course to understand suffering in its various aspects and to allocate to that understanding this, that, or the other prescription—which is putting it on a low level, but you understand what I mean—so that with the efforts of some of our workers we may be able to say: This is the general prescription for this case, though

it requires modification. I hope we shall be able to have quite a library both of experiences on the part of individuals, and of case-books which we can look up in order to help us decide the various difficulties.

As I look round me and see various people suffering, I see how little they are really understood. There is hardly a doctor who is really a psychologist and therefore able to enter into the spirit of a particular individual's outlook. When I think of this and that individual in trouble, I say, "I wish I could understand what that individual is really thinking, what ideas pass through his mind, how he looks upon life and the troubles which life has brought."

I have no doubt that the first thing I have to do when I see a suffering individual is not only to call a doctor, but also to try to sense in what condition that person is in his heart, in his hopes, in his outlook, feelings, in all the rest. I am determined that I will endeavour to understand suffering through constant research on one plane or another, so that I may really know the ramifications of a person's sufferings.

If you take any particular person, you only see the outside, and you are mainly occupied in being sorry for yourself. People do not so much weep for their friend who is ill, they weep more for themselves. Quite natural; no one can complain about that—I should probably do the same—but I want to do *more* than that. I want really to be helpful, to give strength and vision and understanding and courage and fearlessness to my friend who is suffering. This is very rarely done. A Theosophist can do it if he likes, and there can be no greater service to anybody in the world than to give an individual the courage which in all probability he is largely lacking at the critical moments of his life.

I feel part of my work is to be able to enter into a sick room and brighten it by my presence, not by a false smile, not by an appearance of hearty cheerfulness—"I am so sorry, old man, it will be quite all right"—not by any nonsense of that kind, not by extravagance or exaggeration, but by the fact that I *know*, and that such knowledge gives me intimate access to the individual and ability to help him just where he is.

All that, with the tremendous help that Theosophy can give on every plane of its manifestation, without which any effort would be entirely useless, that is my desire and intention, and I begin by looking at suffering in general to see if there are any common factors which all suffering possesses, to see if there is a general prescription, a psychological prescription which can be applied to everybody. I am sure there is, but I have not yet found it.

But I do very much want to be able to understand suffering in all its various aspects, or in as many as I can, and then to probe suffering with the Theosophy that I may happen to know. Of course, the more Theosophy I know the more I will be able to help. I feel that the more I can gather illumination from one plane to another, the more I can help.

As I say, I do not want other people to do this, because I do not yet know how to do it myself, and it would not be much use to ask other people to proceed unless I could give them some lead, which I am not yet in a position to give. But I have the duty, according to what time is available to me, in ill health or good health, to endeavour to enter into this spirit of Yoga. It means keeping the consciousness as quiet as one can and as free as possible from all deadening drugs of whatever nature. That is very essential because the strain on the brain and on the inner counterparts of the brain is naturally considerable.

SUPPOSE HE COMES!

I am not unaccustomed to these strains. I have had them before and have worked under them before. But probably you see how away this is from the average everyday, common or garden Theosophy to which we are all accustomed. It is the opening, it seems to me, of a new life, a new service rather, that Theosophy and The Theosophical Society can render. And I am emboldened to hope—I do not want to go so far as to say I believe—that if the great World Teacher does come, which so far as I am concerned is quite problematic, He will help immensely in giving a lead along these lines of the alleviation of suffering, which will be one of the greatest problems of the post-war world. And I can

quite well believe He may resort to iconoclasm, breaking down the fetishes, conventions and orthodoxies which have people so much in a stranglehold.

If I were to start off on iconoclasm I should probably break down as much that was good as that which was not good. I do not think I should be a very successful iconoclast, but He will know.

While I wish godspeed to all activities, knowing they are indeed necessary, we cannot afford to get rid of them or ignore them, still it is vital for Theosophy and The Theosophical Society to break new ground. Theosophy and The Theosophical Society are not just confined to people leading an occult life, people taking up some special activities in which they are supremely interested. Theosophy is far wider, has a far wider outlook, and I think that a few people must at this time, when we are getting away from the old world into the new, see what can be done to clear the air, leaving everybody free to go on with what he likes, what he thinks helpful to him, what he thinks is helpful to the world as a whole.

But I am an adventurer, not along set grooves but, so to speak, where there has not been adventure. I like to deserve the epithet which a Master conferred upon people who are near and dear to Him, namely, "bold." As He said once, "I like bold people," and by that He meant people who will, even if they have to remain in ruts, get out of them from time to time, and breathe the fresh air of distances.

This little adventure of mine is a necessity to my wellbeing and to the microscopic payment of my debt to Theosophy, our Society, and our Elders; and while I am much interested in all the things other people are doing, my main preoccupation must necessarily be this particular activity which I have imposed upon myself. I do not want anybody to imagine for a moment that I have had "a message from on high." I have had a message from myself, and I am trying to follow that message to the best of my ability, and I venture to believe that if at all I can follow it, even along the lines along which I have been writing, I can considerably help in the many activities in which we are now engaged.

I think our educational scheme needs tremendous enlargement, I think that most of our religious outlooks need tremendous enlargement, I think most of our activities need to be widened so that they are able to include more and draw in more. It is for that reason that I abhor orthodoxy and am endeavouring to prepare—it may be without success—to become a rebel. I like to feel that perhaps I am rebellious in challenging everything everybody says and does, and everything that I say and do.

That, I think, for the present, covers my ground so far as Straight Theosophy is concerned.

HELLS AND HEAVENS

The measure of the height which we may achieve is the measure of the depth into which we may have descended. Our heavens are the measures of our hells, and even if we are unable to trace a hell justifying a heaven we may be sure that somewhere in our past has been a hell making the heaven righteous. Only as we profit from an abode in hell can there come about a residence in heaven. And that profiting must be profit to others as well as to ourselves. There must be a redemption. Becoming free from prison we must free others whose term of imprisonment has also come to an end. We can never rise alone, even though we can descend alone.

I cannot recall in my life a single heaven, however transient and however small, the origins of which were not traceable to a hell either in this incarnation or in another, possibly remote. Of course, there are innumerable types of hell—from the hells that are really hells to those in diminishing intensity, some of which can hardly be called hells at all. I should think that most of us must have passed through both a regular scale of hells and a regular scale of heavens, all in one incarnation; though in some cases there has been little but hell, while in other cases there has been little but heaven.

I hope no one is foolish enough to deduce from all this that it is necessary to invest in a hell in order to receive a dividend in the shape of some kind of heaven. Many monks of the Middle Ages seemed to have had this

idea, for they tortured themselves in the hope that their self-inflicted hells, which I expect they liked rather than otherwise, might result in a heaven, self-inflicted or not.

We do not need to seek out any kind of hell. On the contrary. But sooner or later some kind of hell will appear and we must try to take it cheerfully and in the spirit that a darkness always precedes a light. We may well have earned our hells and must pay our debts. But what a heaven of relief it is to be free from debt. If only we could more consciously pay and more consciously know when we have paid. The hell would be less acute and a heaven would the more quickly appear as a bright lining to the cloud. We could have a heaven almost as soon as we began a hell. But we rebel so much against the hell and are so often utterly defeated by it that the waiting heaven has no chance at all, and heaven never wants to wait if it can help it.

Part of the work of helpers along the line of Straight Theosophy is to pave the way for a heaven to begin its radiation in the midst of the darkness of a hell. But the heaven must on no account be a misfit. It must be a natural heaven—a heaven readily acceptable to the individual helped. The helper must know the kinds of heavens which appeal to the individual and make as easy as

possible the penetration of one of them into the darkness. He must be a connoisseur in heavens, and I do not mean Devachans, but just the ordinary everyday heaven which suits the ordinary everyday man, which he can obtain here and now, practically for the asking provided that winning is part of the asking.

Of course, heaven is everywhere. It grows on every bush, is hidden in every stone, flows in every river, and meets the heaven of the seas. It is a state of consciousness and not a place. When man aspires and God inspires, the meeting point is a heaven. Heaven ever lies about us, not alone in our infancy. The helper along the line of Straight Theosophy must be sensitive to the heaven-spirit, perceiving it in his friend amidst all the hells which may seem to be so actively at work. He must be tremendous with the heaven-spirit he perceives, seek to be all-conquering in it, be an angel afire with it.

A helper along the line of the Theosophy of the Heart must ever be at work transcending himself, and at no time more than when he is in search of a heaven for remembrance, for the remembrance of his friend.

Earth's crammed with heaven
And every common bush afire with God.
But only he who sees takes off his shoes.

The New Note

Dr. Arundale has received letters from which the following extracts are taken relevant to the Watch-Tower:

"I was very thrilled at your new note in the Watch-Tower. It seems to me to be the note which needs terribly much to be sounded. I am interested and intend to continue working in the other movements, but they seem to me of the most third-rate importance compared with the central Theosophical idea."

"Your Watch-Tower of April is provoking much comment, which is very good. I am wholly with you in the need to put on one

side the multiplicity of organizations which are around us, and so far as lies in our power in putting forward a 'Straight Theosophy' that will satisfy both heart and mind of those who so much need to be healed and nourished at all levels. This seems to me wholly sound and to the point. . . . We have to thank you for a strong lead in a fundamental matter, and are very grateful."

Dr. Arundale is very much obliged for the kindly appreciation, but he hesitates to publish anything lest it produce a large number of approvals and disapprovals, which would be hardly worthwhile from the standpoint of THE THEOSOPHIST.

THE GREAT PLAN FOR EUROPE

(From "Theosophy in Action," March 1945)

THE war in the West is moving into its closing phase, and Europe stands on the threshold of her new and regenerated life. Territories are gradually being liberated from foreign domination, and already the land-sea route between Britain and France has been reopened for civilian traffic. Although at present restricted to passengers whose work is regarded as of national importance, it gives promise that in the near future personal contact with brethren on the Continent can be established and the work of the Federation be resumed in a really practical manner. But how shall this work be done, and what shall be our guiding principle?

Now Theosophists differ from others in their method of approach, for they try to approach matters from the standpoint of the Great Plan. As background there is the idea of continuity in spiritual evolution, and for guidance there is at least one definite piece of information, given out many years ago by Dr. Besant and supported by various subsequent events. The Plan for Europe, we were told, is federation; the building of some sort of United States of Europe from which the German peoples, of course, cannot be excluded. To work for any other goal than this would therefore be contrary to the best interests of human evolution.

If federation is indeed the plan for Europe, then surely it must also be the plan for The Theosophical Society. It has often been claimed that our Society should lead the world and here evidently is an opportunity for doing so. There already exists a European Federation of National Societies in name. In actual fact, however, its *modus operandi* is more like that of the League of Nations. Field-Marshal Smuts has referred in public utterance to the splendid work of the League, but he went on to point out that "now we have something so much better than the League—the United Nations."

Can we not take this idea as our motto for Theosophical reconstruction? The devel-

opment of nationalism in recent decades is patently of value in certain directions. Each nation has its unique culture and quality of consciousness which should be preserved at all costs. But this does not require the impenetrable barrier of geographical boundary or rigid isolationism—a fact which the Jews have amply demonstrated.

Here, then, are two ideas which are of fundamental importance to human life. First, there is the variety of national cultures which must be preserved and given scope for full and unfettered development. These are the varied opportunities needed by the souls of men for unfolding their spiritual powers. Karma decides which opportunity shall be offered to any particular ego for each incarnation.

Secondly, there is the idea of federation, which is very different from that of a league. The latter consists of a number of independent units coming together in search of an agreed common policy; while the former demands the creation of a supreme central authority which has power to exercise a directing influence over the entire area, coupled with a decentralization of responsibility among the units into which the area is divided for administrative purposes.

To bring this about among the existing European cultures will be a matter of supreme difficulty and sublime achievement. If federation is intended in the plan, then it will be achieved. We have the opportunity to assist in this work by demonstrating the possibility of federation within our own organization.

Can we not recognize Europe as a single field of Theosophical opportunity under the responsible direction of the European Federation Council, wherein each National Society—and each is represented on the Council—will be responsible for carrying out the one work within the territory under its jurisdiction, and by the means most suited to its cultural habits? Now is our great opportunity. Let us ask ourselves: "What is the Great Plan for Europe?" and then fashion

our own Theosophic household after the pattern of that Plan.

These ideas are not put forward with any sort of dogmatic authority, but in the hope that they may provoke thought and discussion wherever this paper is read. Then,

when the Round Table Conference of European brethren can be arranged, under the presidency of Dr. Arundale, its deliberations will be more fruitful because of the thought that has been given to those problems beforehand.

Russia From The Other Side: A Fantasy

CLARA M. CODD

FOR some reason which I have not yet discovered, my chief astral-plane memories at night are nearly all connected with Russia. So often do I find myself flying over Russia and getting into contact with the Russian troops. I have seen so much of this, and have learnt to know the Russian mind and heart so well, that I have become 100% pro-Russian. I have also seen and conversed with Hitler, but more of this later. I think I must go out of my body in the mental sheath, for I cannot otherwise explain how it is that, knowing neither Russian nor German, I can yet converse in both.

I have learnt to love the Russian soldier. He is such a simple-minded, simple-hearted boy for the most part. Most of those I have seen are big, fair-complexioned young men. Although boys, most of them are already married, so it seems that early marriage is the vogue in Russia. The Russian soldier is always singing. He is easily made merry, and although strict discipline prevails in the Russian army, there is, on off occasions, a great camaraderie between officers and men. Quite often the soldiers tell me their immediate objective. In this way, long before they won it, they told me how they wanted to get back Smolensk.

I told my adventures to an old T.S. member who is psychic, but has an old-fashioned prejudice about Bolsheviks. One day he greeted me with the news that the night before I had made him accompany me to Russia. There I said to him, pointing with pride to the fine young soldiers of the Russian Army, "Aren't they splendid fellows?" "Yes," he replied, "but they are so dirty."

Now how could a fighting army be anything but dirty in such conditions?

But in spite of their simplicity and youthful appearance, the Russian soldier never wavers for one minute from the steely objective in his heart, which is the destruction of the German hordes. He has seen too much of what the Nazi beast is capable of to waver for one minute. Recently several little Russian child slaves were liberated in East Prussia. The German soldiery had sold these children for a mark apiece. As the children filed past to a rest camp, the soldiery, officers and men, eagerly scanned their little faces, watching to see whether perchance their own lost ones might be amongst them. For that is another thing to be noticed of the Russian. He loves little children, and calls them, Eileen Bigland tells us, "the flowers of life."

He spoke of the devastation he had seen. I have seen it too. Flying over the Ukraine you will see scorched earth in plenty, and dotted over the depopulated and devastated land burnt-out collective farms with perhaps here and there an old woman and a starved child with an equally starved cat trying to scratch enough to live on.

I said I had conversed with Hitler. The first time that happened was before war had begun. One night I found myself walking beside him up a narrow Bavarian lane. Two other men had gone on in front. I was extremely interested in Hitler's psychology. In many ways he could be quite charming and debonair, but always there was a blind, fanatical streak that was impervious to reason. He was talking to me about the Balkan States, and told me that Yugoslavia was

greatly in his mind, although I noticed with surprise that he continually used the old name, Servia, for it. "These little countries," he said to me with great scorn, "they aren't countries. They have no business to be States. What they want is discipline, discipline, and then, perhaps, after fifty years, one might try them out with some form of limited self-government."

The last time I remember seeing Hitler was at the beginning of the great German push into Russia. One night I found myself in an old German house on the borders of Russia, in Silesia, I would think. The house had the old-fashioned high ceilings, and the faded and yellowed wall-paper was covered with large roses. The furniture was heavy and old-fashioned, with little mats and antimacassars all about the place. A group of ten or twelve men were seated round the room, and the fair, plump German housewife was bringing in steaming cups of coffee. She seemed to be very thrilled that the Fuehrer was in her home. Hitler was seated with his head dropped on his breast next to a gramophone which was playing Wagner records. No one spoke to him. The others all chatted together. I noticed that no one could see me. I suppose they were all awake in the physical body whilst I was in the astral body. So I thought that as they could not see me I would go round and have a good look at Hitler. He looked rather jaded, not at all the debonair person of years before. As I stood opposite him, outside the ring of men and officers, he suddenly lifted his eyes, and in that fleeting glance I saw that *he* saw me.

He tried to cover that up, and presently I saw issuing from his solar plexus what looked like a colourless gas coming straight towards me. It filled me with momentary fear, but to my intense relief when it reached the edge of my aura it deflected and could find no entrance.

Although on the other side there seems no barrier between the Russian soldiery and myself, yet, when I meet Russians here I notice a reserve, a wary watchfulness in their attitude. This does not surprise me, for they have been the object of destructive criticism and misrepresentation for more than thirty years. "Mother Russia," they call their country. I think there must be a difference between peoples who speak of a "Fatherland" and a "Motherland." This I know. To me Russia is the hope of the world, the last hope for the millions of the dispossessed and the disinherited. It is not meaningless that the three Great Powers are the three "U's",¹ for the Hierarchy has given the leadership of the world into the hands of the Anglo-Saxon race, the British Commonwealth of Nations plus the U.S. of America; and for a long time I have known that their understudy was Mother Russia.

I found a wonderful book the other day which so well describes the spiritual link making that mighty conglomeration of nations, the U.S.S.R., a unity. It is written by a Russian: *Three Russian Prophets*, by Nicolas Zernov. The first chapter, "The Russian background," is most striking. I recommend it to all my Fellow-Members.

¹ The U.K., U.S.A., U.S.S.R.

Why Not?

Why should there not be peace among all the Nations of Europe? . . . Why should we not have a United States of Europe as well as a United States of America? Why should not war be outlawed between European Nations? American States do not now fight with each other. People have grown into one Nation made out of all the different Nations of Europe. Why should we not teach here in our schools and practise in our manhood and womanhood that ideal of the United States of Europe, which would put an end to War from one end of this continent to another? For after all our interests are the same. The more we can spread common interests, the less danger will there be of War.—ANNIE BESANT in *The New Civilization*.

AN ASALA MEDITATION

GEORGE S. ARUNDALE

[July full moon falls on the 27th at 8.55 a.m. Indian standard time. At this auspicious festival the Lord Buddha's sermon delivered to the bikkhus in the Deer Park, Benares, is recited by the Lord Maitreya, who follows it with a commentary on the world situation today. The sermon was reproduced in an English translation in the June THEOSOPHIST: the following is the substance of a talk given by the President after last year's ceremony.]

FOR me each Asala Festival has for quite a long time been the beginning of a new year, and I generally try to make some decisions with regard to the fitting of myself to be more useful to the Elder Brethren so that I may key myself up a little more year by year, and that in which I may have failed during the past year I may endeavour to succeed in during the coming year.

THE TASK OF REMEMBERING

When one thinks of the Asala Festival and of the commentary of the Lord upon the great Sermon of the Lord Buddha to His panchayat of brethren, one thoroughly appreciates the fact that memory of such events, even if inadequate and partial, is of very vital importance. How is one, then, to combine one's attention to the administration of Adyar, one's attention to the helping to drive forward The Society into the new world, with that other-worldliness which is so vital if one is to keep the channels open between the inner life and the outer needs?

You know perfectly well, of course, that Dr. Besant at her far greater level was faced with the same problem, and she found it necessary to cut off her complete relationship with the inner worlds in order to pay what you might almost call exclusive attention to the outer world, save the working of her intuition which was itself a very definite contact, but more of an unconscious than of a conscious contact. At my very much lower level the difficulty is all the greater, because if you say to me, "What do you remember of the Asala Festival?" I cannot, as could Dr. Besant and Bishop Leadbeater, give a clear answer, supposing you were worthy to receive it. They had that uninterrupted consciousness.

Supposing I want to try to remember something, however inadequate, however little true to the perfection of the facts, I have to feel my way about for a very considerable period. It is actually using one's consciousness as a kind of feeler in the direction of the Asala Festival place to see if you can draw something down which perhaps, and probably, you have missed when you came back into waking consciousness.

You may perhaps be amused to think that out of a detective story I derived the stirring of my memory of the Asala Festival. Of course that sounds quite ridiculous. But I was reading this detective story, with my consciousness feeling out all the time, only half reading, when my eyes came across two words spoken by one of the characters in relation to some activity or another, and those words were "How magnificent." The moment I read the words "How magnificent" immediately a channel was made and there opened up before me at least the general theme of the Asala Festival commentary by the Lord on the Lord Buddha's Sermon.

You never can tell what key will unlock the doors of memory. The moment that "open sesame" word "magnificent" broke into my conscious and destroyed the inhibitions, I was translated, putting my detective story down and then lying recumbent on my chowki, into the atmosphere of the Asala Festival with all its magnificent and tremendous uplift.

UNFOLDING OF THE PLAN

At once I perceived that the Lord Maitreya was commenting on the Lord Buddha's Sermon in terms of the eternally great Plan to which we all belong, of which we all form part, and which is as inexorably working

its way up or down—whichever you like—in these catastrophic times, in these times of tremendous suffering and tremendous wickedness, as in any other times. The great Plan cannot be gainsaid. We cannot thwart it, and the more we know about it the more shall we be uplifted by it, comforted by it, made peaceful because of it, knowing that all is well in our darkness.

Of course, it is very easy to say, How can everything be really well from the standpoint of the Plan when you see or hear about the ghastly atrocities, the terrible widespread suffering which is taking place? Yet there was the Lord in all serenity, in all peace, in all joy and faith, furnished with a compassion that none of us know, nearer to the suffering, nearer to the wickedness, nearer to the wrong, nearer to the darkness than any one of us with all his protestations could possibly be.

I said to myself as I became translated into that atmosphere, How magnificent is life, how magnificent is the purpose, how safe we all are. Whatever happens to us, if only we could realize it, we are perfectly safe in the Plan. We cannot realize it. That is the difficulty with us. But Theosophy and membership of The Theosophical Society show us the way to the realization, and little by little as we become Theosophists and as we fulfil our membership of The Theosophical Society we perceive the majesty and the inexorability of the Plan. Naturally one becomes so exalted under those conditions that there is no question of argument, uncertainty, desire, to know. One *is*, and that suffices.

It is only when one comes down filled with the ecstasy in which he has been dwelling, either the ecstasy itself or some shadowing forth of it, that he begins to wonder. As I came down stage by stage, plane by plane of consciousness from the ecstasy which is a condition of perfect being, self-contained, I said to myself, Whence comes the Plan? There is no real necessity to ask because in due course I shall know, we shall all know, but still at the same time, Whence comes the Plan?

Immediately one is able by the very utterance of that mantram in the form of a question to be transported on to a hill from the summit of which it is possible to perceive at

all events the direction where the origin is, even if one can perceive nothing else. Of course I came to my positive conclusion, namely, that the Great Plan is blessed and set in motion by the Supreme Lord of our universe, of whom at times, though rarely, it is possible to gain a glimpse.

I will not enter into the highly controversial question as to whether He is a Person or a principle, because the question does not matter at all, and the answer matters perhaps even less than the question. But it is obvious that from our point of view He is the Author of the Plan, and who can prevail against His Will which proceeds from the alpha to the omega, from the beginning to the end of existence? For with Him the beginning and the end are one.

A COSMIC SYMPHONY

But what came with clashing intensity into one's consciousness was the fact that every individual unit of the evolutionary process—and these units are apparently inimitably innumerable and of all kinds of consciousness—is a perfect reflection of the Plan of the universe. While I was on the hill I looked at myself and said to myself, Yes, I am the Plan, and so of course is everybody else. So the dictum of the poet, "Man, know thyself," is sufficient, if it is followed, for the understanding of all Theosophy.

It is a tremendous revelation which one cannot hold because one's consciousness is not yet advanced, unfolded, enough to hold these terrific conceptions. But one comes to the conclusion that there is no essential difference between the Infinite and the finite, between the Supreme Lord and those over whom He reigns. And then one brushes aside the distinction between the formless and the form, for in His regions there is no distinction. It is we who make distinctions for the sake of and in aid of our ignorance, our weaknesses.

The Plan as one sees it from the hill—one would see it differently from a higher hill, still more differently from a mountain—is, as one translates it in terms of one's comparative ignorance, a perfect Radiance, a forthflowing from an Unknown and untraceable Centre, so that when you look at the Plan from that point of view you have to

come to the conclusion that there is no beginning, no cessation. There is an ever-flowing, an ever-expanding, an ever-hastening movement towards an ever-receding end.

All these conceptions which one obtains on the top of the hill are of course derived from the magic and the mystery of the Lord as He unfolds the Plan in His commentary and lifts all of us up to heights which we can only retain while His magnetism is round about us, from which we are bound to fall as the magnetism slowly diminishes, as it must.

I felt that I must immediately go and worship Mount Everest, and I went and I worshipped Mount Everest, because the Great Plan is a mighty mountain ever ascending into heights ineffable. Mount Everest being, I suppose, the highest mountain in the world, I had to sit at the feet of it and ascend in its ascension to whatever heights I could reach. You know that on the summit of Mount Everest there is a tremendous occasion for yoga.

Then having meditated at the feet of Mount Everest, I had also to go elsewhere and to worship what are called the Niagara Falls. Just as the Great Plan is a mighty mountain ever ascending, the Great Plan is a mighty Niagara, ever descending into depths divine. That gave me some conception of the Plan, in the physical waterfall, by the falling of the water and all the concomitants by which such falling is attended.

Then if I had had the time, which I did not have during this particular meditation, I should have endeavoured to reach out after the orchestra of every group of individuals and meditate upon that orchestra, so that I might realize that all the individuals dependent upon the orchestra are mirrors in all sublimity of the completeness and perfection of the Great Plan.

All these things are too difficult for our present stage of consciousness which is certainly at an extraordinarily low level. I could only be thankful that there is an infinitude of time for the expansion of consciousness. The difficulty is that we are so proud of our consciousness, think we know so much, and can assert so definitely that we are inhibited from growing because we like to live in little deserts of our own mak-

ing instead of moving out into the great oases which surround the deserts.

I wrote down at the time, "Every individual unit of life conducts the orchestra of its manifold being." In modern music there is sometimes an orchestra, a group of musicians who are synchronized by the beating of time of very great complexity by what is called a conductor. Every single unit of life is its own conductor and its own orchestra, and it conducts itself in all details of its manifold being.

I was talking to Mr. Krishnamachari, a great musician, yesterday and we were speaking about the differences between eastern and western music. He was saying, very rightly, that western music is extremely military. Everything has to be done at the right time, every instrument must come in at the right time, wait the beat of the baton of the conductor, and only come when it is called. It is perfectly true; we are military. Perhaps eastern music is no less military.

THE NOTE OF THE NEW WORLD

When I thought of an orchestra and the perfection of its subordination to a great conductor who knows every instrument by heart as to what it has to play and can distinguish it from every other instrument—a miraculous feat—I thought, Yes, this music is very definitely military and Mr. Krishnamachari is perhaps even more right than he conceives.

Every individual unit of life conducts its own music of unfoldment and sings the song of its divine unfoldment, plays the music of its enlarging way.

We are very much self-contained. In that connection I was reading an utterance by one of the Elder Brethren, where the great Teacher says:

Some say: "Some teachers give this advice; others that; I am still confused; how can I know whether I am advancing or retreating?" You can know; you need no advice from others; if you will be absolutely honest with yourself, you have an infallible criterion.

That, to me, is the note which is coming to us from the new world. If you will be absolutely honest with yourselves you have an infallible criterion.

Are you living a higher, purer, nobler, and above all a more unselfish and useful life? Are you thinking ever less and less of yourself, less and less of gratifying your desires and emotions, and ever more and more of serving your fellowmen? I have indicated to you many lines of useful activity; are you working along some of them mere strenuously than ever? If so, you are advancing, and our blessing rests upon you. But those who for fancied self-development forsake the helping of their brethren are moving backward, not forward. Deeds, not words alone, are the sign of progress. Have I not said along ago to one who made earnest protestation of love and devotion: "If thou lovest me, feed my sheep?" We must know upon whom we can depend—who are wholehearted in the great work.

I think that was the purpose, if I may say so with all reserve, of the commentary of the Lord on the Sermon of the Lord Buddha. You do not need advice, guidance, instruction, books, laws, disciplines, regulations; you need to be honest with yourselves. And if you can remember that you mirror the Great Plan, then you can see what a tremendous "yourself" there is with which to be honest.

Then little trickles of thought come, perhaps having nothing to do with the Commentary or of the Sermon, but brought into existence by those uprisings in your consciousness, not from exalted sources but perhaps from some higher portion of your own consciousness. There were three ideas that made hammer-blows upon my consciousness.

1. You must not lose what you have, but you must not stay where you are.

2. In movement alone lies deeper understanding.

3. If you stay where you are, you lose even that which you have, because it becomes atrophied and therefore useless until it can become regenerated in whatever way the regeneration must take place.

All this created an atmosphere and made the Sermon and the Commentary tremendously alive for me. I can quite well imagine

that someone else coming from the same atmosphere would derive a different conclusion, because it is ever the high purpose of the Lord to give as people need to receive. He has that magic not only of being able to be interpreted in the tongues of those who listen to Him, but also of causing His utterances accurately to meet the needs of those who are listening to them. I am able to say, This is what I draw. What do you draw?

If you say, "I draw nothing," then I suppose you have to recondition your lives. I cannot conceive that anybody could be a member of The Theosophical Society who is not gradually beginning to awaken, however feebly, some little chord of memory, unless of course he lives exclusively in the outer world, imprisoned therein, unable to find egress from it even into these tremendously appealing and calling regions.

You can probably imagine, assuming that His Commentary may be interpreted as a disclosure, as He alone can disclose it, of the nature of the Great Plan as it is necessary for us to understand it at present, what a revealing His Commentary must have been. Of course, we have read about the Great Plan, we have some intellectual conception of it, but what realization of it have we in terms of our individual being and consciousness? It is there that He inspires us. He is not concerned with words nor with the mind. He is concerned largely with the Will, so that our remembrance of or reflection of the Great Plan may give courage, strength, power, right direction, peace and serenity in these tremendous days of darkness.

For the more we have all these qualities in our consciousness, the more can we be of service to the myriads who are crying aloud for whatever help we can give. That of course explains to us the tremendous insistence on the part of the Elder Brethren for action. We must do things. What are we doing?

These are considerations which come to me in part out of the Asala Festival. I hope you have been similarly endowed, and possibly more richly. If we can pool our memories it would be very beautiful. But they must be definite memories and not vague impressions.

THEOSOPHY AND THE MASTERS

W. Q. JUDGE

IN every age and complete national history these men of power and compassion are given different designations. They have been called Initiates, Adepts, Magi, Hierophants, Kings of the East, Wise Men, Brothers, and what not. But in the Sanskrit language there is a word which, being applied to them, at once thoroughly identifies them with humanity. It is Mahatma. This is composed of *Maha*, great, and *Atma*, soul; so it means great soul, and as all men are souls the distinction of the Mahatma lies in greatness. The term Mahatma has come into wide use through The Theosophical Society, as Mme H. P. Blavatsky constantly referred to them as her Masters who gave her the knowledge she possessed. They were at first known only as the Brothers, but afterwards, when many Hindus flocked to the Theosophical movement, the name Mahatma was brought into use, inasmuch as it has behind it an immense body of Indian tradition and literature. At different times unscrupulous enemies of The Theosophical Society have said that even this name had been invented and that such beings are not known of among the Indians or in their literature. But these assertions are made only to discredit if possible a philosophical movement that threatens to completely upset prevailing erroneous theological dogmas. For all through Hindu literature Mahatmas are often spoken of, and in parts of the north of that country the term is common. In the very old poem, the *Bhagavad-Gītā*, revered by all Hindu sects and admitted by the western critics to be noble as well as beautiful, there is a verse reading, "Such a Mahatma is difficult to find."¹

But irrespective of all disputes as to specific names, there is sufficient argument and proof to show that a body of men having the wonderful knowledge described above has always existed and probably exists today. The older Mysteries continually refer to them. Ancient Egypt had them in her great King-Initiates, sons of the Sun and friends of great Gods. There is a habit of belittling the ideas of the ancients which is in itself belittling to the people of today. Even the

¹ *Bhagavad Gita*, Chapter VII,

Christian who reverently speaks of Abraham as "the friend of God," will scornfully laugh at the idea of the claims of Egyptian rulers to the same friendship being other than childish assumption of dignity and title. But the truth is, these great Egyptians were Initiates, members of the one Great Lodge which includes all others of whatever degree or operation. The later and declining Egyptians, of course, must have imitated their predecessors, but that was when the true doctrine was beginning once more to be obscured upon the rise of dogma and priesthood.

The story of Apollonius of Tyana is about a member of one of the same ancient orders appearing among men at a descending cycle, and only for the purpose of keeping a witness upon the scene for future generations.

JEWISH ADEPTS

Abraham and Moses of the Jews are two other Initiates, Adepts who had their work to do with a certain people; and in the history of Abraham we meet with Melchizedek, who was so much beyond Abraham that he had the right to confer upon the latter a dignity, a privilege, or a blessing. The same chapter of human history which contains the names of Moses and Abraham is illuminated also by that of Solomon. And thus these three make a great Triad of Adepts, the record of whose deeds can not be brushed aside as folly and devoid of basis.

Moses was educated by the Egyptians and in Midian; from both he gained much occult knowledge, and any clear-seeing student of the great Universal Masonry can perceive all through his books the hand, the plan, and the work of a master. Abraham, again, knew all the arts and much of the power in psychical realms that were cultivated in his day, or else he could not have consorted with kings nor have been "the friend of God," and the reference to his conversations with the Almighty in respect to the destruction of cities alone shows him to have been an Adept who had long ago passed beyond the need of ceremonial or other adventitious aids. Solomon completes this triad and stands out in characters of fire. Around him is clustered such a mass of legend and story about his dealings with the elemental powers and of his magic possessions that one must condemn the whole ancient world as a collection of fools who made lies for amusement if a denial is made of his being a great

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character, a wonderful example of the incarnation among men of a powerful Adept. We do not have to accept the name Solomon nor the pretence that he reigned over the Jews, but we must admit the fact that somewhere in the misty time to which the Jewish records refer there lived and moved among the people of the earth one who was an Adept and given that name afterwards. Peripatetics and microscopic critics may affect to see in the prevalence of universal tradition naught but evidence of the gullibility of men and their power to imitate, but the true student of human nature and life knows that the universal tradition is true and arises from the facts in the history of man.

ADEPTS IN INDIA

Turning to India, so long forgotten and ignored by the lusty and egotistical, the fighting and the trading West, we find her full of the lore relating to these wonderful men of whom Noah, Abraham, Moses, and Solomon are only examples. There the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels that would have been forever lost to us had they been left to the ravages of such Goths and Vandals as western nations were in the early days of their struggle for education and civilization. If the men who wantonly burned up vast masses of historical and ethnological treasures found by the minions of the Catholic rulers of Spain, in Central and South America, could have known of and put their hands upon the books and palm-leaf records of India before the protecting shield of England was raised against them, they would have destroyed them all as they did for the Americans, and as their predecessors attempted to do for the Alexandrian library. Fortunately, events worked otherwise.

All along the stream of Indian literature we can find the names by scores of great Adepts who were well known to the people and who all taught the same story—the great epic of the human soul. Their names are unfamiliar to western ears, but the records of their thoughts, their work and powers remain. Still more, in the quiet unmovable East there are today, by the hundred, persons who know of their own knowledge that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers. And yet further, in that land are such a number of experts in the practical application of minor though still very astonishing powers over nature and her forces that we have an irresistible mass of human evidence to prove the proposition laid down.

And if Theosophy—the teaching of this Great Lodge—is, as said, both scientific and religious, then from the ethical side we have still more proof. A mighty Triad acting on and through ethics is that composed of Buddha, Confucius, and Jesus. The first, a Hindu, founds a religion which today embraces many more people than Christianity, teaching centuries before Jesus the ethics which He taught and which had been given out even centuries before Buddha. Jesus coming to reform his people repeats these ancient ethics, and Confucius does the same thing for ancient and honourable China.

The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehmè, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge at the proper time. It is true they are generally reviled and classed as imposters—though no one can find out why they are when they generally confer benefits and lay down propositions or make discoveries of great value to science after they have died. But Jesus himself would be called an imposter today if he appeared in some Fifth Avenue theatrical church rebuking the professed Christians. Paracelsus was the originator of valuable methods and treatments in medicine now universally used. Mesmer taught hypnotism under another name. Madame Blavatsky brought once more to the attention of the West the most important system, long known to the Lodge, respecting man, his nature and destiny. But all are alike called imposters by a people who have no original philosophy of their own and whose mendicant and criminal classes exceed in misery and in number those of any civilization on the earth.

EVERY MAN AN EMBRYO MASTER

It will not be unusual for nearly all Occidental readers to wonder how men could possibly know so much and have such power over the operations of natural law as I have ascribed to the Initiates, now so commonly spoken of as the Mahatmas. In India, China, and other Oriental lands no wonder would arise on these heads, because there, although everything of a material civilization is just now in a backward state, they have never lost a belief in the inner nature of man and in the power he may exercise if he will. Consequently, living examples of such powers and capacities have not been absent from those people. But in the West a materialistic civilization having arisen through a denial of the

soul life and nature consequent upon a reaction from illogical dogmatism, there has not been any investigation of these subjects and, until lately, the general public has not believed in the possibility of anyone save a supposed God having such power.

A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a perfected man. Every human being has the germ of all the powers attributed to these great Initiates, the difference lying solely in the fact that we have in general not developed what we possess the germ of, while the Mahatma has gone through the training and experience which have caused all the unseen human powers to develop in him, and conferred gifts that look god-like to his struggling brother below. Telepathy, mind-reading and hypnotism, all long ago known to Theosophy, show the existence in the human subject of planes of consciousness, functions, and faculties hitherto undreamed of. Mind-reading and the influencing of the mind of the hypnotized subject at a distance prove the existence of a mind which is not wholly dependent upon a brain, and that a medium exists through which the influencing thought may be sent. It is under this law that the Initiates can communicate with each other at no matter what distance. Its *rationale*, not yet admitted by the schools of the hypnotizers, is, that if two minds vibrate or change into the same state they will think alike; or, in other words, the one who is to hear at a distance receives the impression sent by the other. In the same way with all other powers, no matter how extraordinary. They are all natural, although now unusual, just as great musical ability is natural though not

usual or common. If an Initiate can make a solid object move without contact, it is because he understands the two laws of attraction and repulsion of which "gravitation" is but the name for one; if he is able to precipitate out of the viewless air the carbon which we know is in it, forming the carbon into sentences upon the paper, it is through his knowledge of the occult higher chemistry, and the use of a trained and powerful image-making faculty which every man possesses; if he reads your thoughts with ease, that results from the use of the inner and only real powers of sight, which require no retina to see the fine-pictured web which the vibrating brain of man weaves about him. All that the Mahatma may do is natural to the perfected man; but if those powers are not at once revealed to us it is because the race is as yet selfish altogether and still living for the present and the transitory.

I repeat then, that though the true doctrine disappears for a time from among men it is bound to reappear, because first, it is impacted in the imperishable centre of man's nature, and secondly, the Lodge forever preserves it, not only in actual objective records, but also in the intelligent and fully self-conscious men who, having successfully overpassed the many periods of evolution which preceded the one we are now involved in, cannot lose the precious possessions they have acquired. And . . . the Elder Brothers are the highest product of evolution through whom alone, in cooperation with the whole human family, the further regular and workmanlike prosecution of the plans of the Great Architect of the Universe [can] be carried on.

THE FUNDAMENTAL UNITY

"It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life. . ."

A MASTER OF WISDOM in *Lucifer*, I, 344.

THE WORLD MOTHER

LUCIA McBRIDE

[The fourth and final part of Miss McBride's article which began in *The Theosophist* for April.]

EDUCATION OF CHILDREN

EVER must we realize that the children who are being born into the world now are observed to be very sensitive and liable to suffer much from slight carelessness on the part of guardians and teachers. Brutality or harshness, whether intentional or unintentional, injures them to an extent the older people do not imagine. As Bishop Leadbeater says in his article, "Child Training," it wrecks their whole lives, breaking to pieces all that is beautiful and noble in them. We must inspire nobility and trust on the part of our children, and this can only be achieved through love. "Perfect love casteth out all fear." Those of you who have read *Man: Whence, How and Whither* know that the educational methods of the future will fulfill that prophecy, for in that day education and religion will be so closely allied that it will be difficult to tell where one ends and the other begins. In this community, which will be made up of sixth sub-race people, the teachers will naturally all be clairvoyant and great Devas will materialize to give certain lessons. Nature spirits will take a keen delight in executing the tasks committed to them, and if a pupil does not grasp the point put before him a nature spirit will be sent to teach and stimulate that centre in his brain. Great importance will be given to the attention of surroundings, colour, light, electricity, so that the environment most conducive to the study of each subject will be realized. Nothing will be taught but what is likely to be practically useful in later life, and at quite an early age children will be allowed to choose one or another line of development to pursue. Stupendous work has to be done before we can hope to approach this ideal of education, when angels will walk freely among men, but let us set ourselves to that task, striving to discover the process by which the faculties of the child may be developed to the highest degree! In *The World Mother as Symbol and Fact*, Bishop Leadbeater says:

"We are reminded that the primary object of all education should be to develop the latent capacities of the child, to discover what he can do well, and then to help him to learn how to do it. The method for so long has been to repress all individuality and to force the young into the

same mould, to fill their brains with vast masses of undigested and largely useless facts, instead of explaining to them the real intention of life, and showing them how best to fulfil it.

"Putting aside for the moment the admirable methods adopted by the Kindergarten and the Montessori systems for the development of very young children, it is hardly an exaggeration to say that the only training at present available for those a little older, which is moving at all in the right direction, is that given by the Boy Scout and the Girl Guide movements, or by the Round Table. The motto of the latter body, 'Live pure, speak true, right wrong, follow the King,' covers all that is most important in life.

"This is the true education, the education which makes life worth while; if a boy has this training, it matters little whether he passes examinations or takes university degrees. The examination is one of the greatest curses of modern life, and the preparation for that examination often means years of unnatural and unhealthy life, of mental overstrain, of lack of proper exercise and sleep, of all that is most desirable for a growing physical body.

"The World Mother, speaking recently on this subject of education, said, 'I do not object to book-learning; a certain amount of it is good and even necessary for successful work; but I do object to the imposition of incessant strain and slavery upon a young life which ought to be full of happiness. The harm done by that far outweighs any possible hypothetical benefit which might be derived from the cramming of the brain with alleged facts.'

"Each year these examinations are becoming more and more difficult, more and more soul-destroying. It will soon be necessary for sensible, far-seeing parents to make a determined strike against this disastrous system, and to say: 'You may keep your college degrees; we do not want them; the price expected is too high and the result too meagre.'"

The new psychology is a step forward in helping parents and children to understand this whole question of education better, and thus to live lives of credit to themselves and their fellow men. Surely the Parent Teachers' Association is another move in the right direction, and the

great educator, Angelo Patri, and others, are contributing an infinite amount of good toward the right education of children. All unknowing, perhaps, they are indeed enrolled in the service of the World Mother.

HER GREAT WORK

Knowing then these departments of Her great work in the world today, it is possible to think of other branches in which She must be vitally concerned. "If thus she serves, will not mankind give service, too? If every organized society, secular and sacred, religious and profane, would devote a little of its time and energy to this great cause, the future of the race would be changed as by a miracle. The physique and consciousness of the children of the coming age would be improved beyond all imagining. If medical societies and philanthropic institutions could be brought to realize and recognize the urgency of this need, a magnificent future of the race could be assured."¹ We must work to glorify Motherhood, to reduce the shocking maternity and infant mortality existing today, by education and right physical care. The World Mother must indeed be filled with horror at the shocking conditions of child labour existing today, of young children working at the age of five in factories, of the unsanitary and terrible sweatshop situations prevailing for many women in industry. We must work for the proper conditions for working women, for tolerable surroundings for destitute women and girls in place of the unspeakable provisions now existing. Jails must cease to be the horror they are today, and women must be uplifted and regenerated until they are honoured for what they are, as the great creators of every age.

Let us join, then, the glorious band of those who work for the World Mother, and choose that particular line which best appeals to us, whether it is in trying to assist in the instruction of women in the hygiene of childbirth, whether in the education of children, in medicine, in social reform, in the giving of comfort to the afflicted in the name of the Consoler of the Afflicted, or in the promoting of the idea of spiritualization of love and marriage. Whatever we do, let us make it an offering pure and acceptable in Her sight. Leonard Bosman says:

"Would it not be well if every female Theosophist who is able to accept the great idea of the World Mother would endeavour to make the Presence of Our Lady as much manifest as is now that of Her Lord? I suggest, as a means to that end, that all who can should devote a

¹ *New Light on the Problem of Disease*, Geoffrey Hodson.

few moments each morning and evening to a brief meditation upon Our Lady and Her work and thereby endeavour to make themselves agents, not merely negative channels but *active* messengers to the world to bring about the changes She desires, to develop Purity, Devotion and Self-sacrifice as well as the truest Sympathy and the greatest Love and Compassion. It would not be at all difficult for any who is accustomed to meditation or prayer to enter into very definite relation with the World Mother in this way; and the more there are who undertake the work, the greater will be the volume of glorious Beauty, Peace, Love, and Harmony She will be able to give to the world. A great peaceful, healing power, unlike any other, will stream from the World Mother through all who put themselves in meditative touch with Her, and will enrich and uplift all who contact it.

A SHRINE TO OUR LADY

"It is perhaps peculiarly woman's work. Let all such welcome Her into their homes, making therein a little corner shrine whereon to keep a picture of Our Lady and at which to meditate for a few moments each morning and evening. This endeavour to get in touch with the World Mother through Her picture would quickly bring the aspirant into rapport with Her and she could then think of all those who need help and send to them the healing forces poured out by Our Lady. In this work of healing, it is perhaps more efficacious to pronounce the name by which She is known to the devotee, and to affirm, as each person is being helped, 'In the name of Our Lady, Maria-Isis, and in the name of Her Lord and Son, I send you Peace, Health and Happiness.' This is of course only one formula amongst the many that might well be used, but each individual will be able to find his or her own way of approach and his or her own method of channelling the healing force, provided that the proper rapport is made and the true intent be there." Again Geoffrey Hodson says:

"The World Mother seeks a world-wide response to her ideals, and would have men plan an international campaign to reach the hearts and minds of all the nations of the world, and plead with them in the sacred cause of Motherhood."

Groups will be formed in Her name. One such group has been formed under the direction of Mrs. Minnie E. Peets in Cleveland, Ohio. It is in the form of a class working for Self-development, and has dedicated itself especially to the work of the World Mother. Because of this regard for Her, this group (which was

organized in December 1932) calls itself the White Lotus League after that beautiful national flower of the Hindus and Egyptians symbolic of the World Mother and Her great Purity. Consecrated to that end, this group feels particularly devoted to that exquisite example of womanhood, Rukmini Devi, who has been chosen today to spread over the world the message of Motherhood. Dr. Besant, in a sermon in the Church of St. Michael and All Angels, Adyar, in 1928, on the occasion of the Festival of the Annunciation, said this about Rukmini Devi:

"The Coming Age is the Age of Motherhood, and it is in the fitness of things that an Indian woman should be chosen to lead that world-wide movement . . . it is not I who will lead that movement. It is our Rukmini. . . . It is she who is chosen by the World Mother to spread through India and the world this recognition, which partly has been overlooked by Western thought, of the sanctity, the greatness of Motherhood in all its varied aspects. . . . She is worthy of her great mission in the world."

The White Lotus League, then, is dedicated to the great cause of Motherhood, and is aiming to make Her Power manifest in the world. Recognizing the fact that the World Mother is sending forth Her Call, it was the opinion of this class that groups would soon be organized and that by naming this the White Lotus League (with the right to affix No. 1 after the name when necessary) other groups would later follow, glad to be known as White Lotus League No. 2, No. 3, etc. These councils may be formed as subsidiary activities of a Theosophical Lodge, as ours is, or they may function separately. These are matters to be decided by the respective Leagues and the important thing is that we should realize the Call of the World Mother and take part in her work today.

Having as our goal the perfection and purification of ourselves for Her, it was early decided to use as a class textbook *Meditations on "At the Feet of the Master,"* by A Server. Thus each member of the group is supplied with a copy, endeavouring to meditate daily upon the appropriate verse. Geoffrey Hodson's daily procedure, as given in "Thus Have I Heard," is also followed. Meetings of the group are held each Friday afternoon, and the work consists in a review of the verses for the week with class discussion and questions, with invariably a reading following from Bishop Leadbeater and Dr. Besant's *Talks on "At the Feet of the Master,"* Dr. Arundale's *Thoughts on "At the Feet of the Master,"* and other important Theosophical books. A great interest in Theosophy

has been evidenced by a number of people hitherto unfamiliar with its teachings, and as a result of this class, many Theosophical books have been purchased, quite a few have been loaned, and several people have joined The Society.

AN EXPRESSION OF THE WISDOM

Dedicating the work of the class to the World Mother, the importance of having a special World Mother division was recognized, and this was organized with one person in charge. This department is thereby responsible each Friday for a reading pertaining to the World Mother, and has as its particular concern a suitable procedure of study connected with Our Lady. Knowing that She is Queen of all the Angels and that a proper understanding of Her Host will lead to a truer comprehension of Her, a study was undertaken with this in mind. It is the hope of this division that not only will the class be supplied with a picture of Our Lady, but that every member will herself have a similar picture with which to worship in her home. It was this World Mother department of the White Lotus League that was responsible for an evening's programme at Besant Lodge at which time two talks were given on the World Mother, one on the inner meaning and symbolism connected with Our Lady, and one on the varied aspects of Her work today. Following the custom of the class to open and close all meetings with a special mantram, this programme, too, began and ended with a mantram to Our Lady. At a later date one of these talks was repeated for the benefit of another group, and we expect to do much more in the speaking field. Impressed by the importance of Beauty in serving Her who is the apotheosis of Beauty, it is the belief of this group that these gatherings at which the idea of the World Mother is presented should be really beautiful occasions, and thus we endeavour always to have music appropriate to the hour. Our habit also is to have music at the regular meetings of the class.

Conscious of the fact that a definite part of the work of the World Mother includes the comforting of the afflicted, ever has it been our endeavour to include in our circle those whom we know to be in suffering or want. We have endeavoured constantly to be alert to those conditions of our times which we knew to be part of Her work, or included in the Plan. Dedicated to the World Mother, the White Lotus League stands ready to help wherever help is needed, to work, and to put before the world the great idea of Motherhood. We welcome to join our

band those who respond to Her Call to become one with us in this most glorious of tasks, that of forming a group and serving in Her name. Let us remember that Theosophy is Divine Wisdom, and that it includes all Wisdom, all Philosophy, all Beauty. There is as much of Theosophy in the study of the Angels and the World Mother as there is in the study of chains and races. For, as Geoffrey Hodson says in *THE THEOSOPHIST* for January 1933:

"The Ancient Wisdom must be expressed in terms of art. Side by side with this will be scientific developments, and the gradual giving of deeper knowledge concerning the constitution of matter and of man to the world. The organization will become less important than a steady diffusion of the Ancient Wisdom into all fields of human endeavour. Such illumination demands, however, a background of trained brain consciousness concerning the knowledge aspect of the Ancient Wisdom. This background it is, in fact, the work of The Theosophical Society to provide."

TRANSFORMING THE WORLD

Let us then be loyal to The Theosophical Society, to our Selves, and to those Great Ones behind, for only in that way can we give of our best in this new movement which is being born. We must be tolerant towards all, towards those who cannot accept the idea of the World Mother, and towards those following a different way. Their way is a path to the Highest just as ours is.

"However men approach Me, even so do I accept them, for the path men take from every side is Mine."

"Each individual must eventually follow his own Way, which is never quite the same as any other Way, is based on his own experience, and subject only to the guidance of his own divine inner being."

"Truth is complete and eternal, you cannot add to it, or take away from it, there is no path to it. Every one in the world must recognize that there is but one Law, one Aim, one Truth, one Kingdom of Happiness: and that you can enter it only if you live according to that Law, which is the recognition of the oneness of life, of the one essence in all things. The Beloved is yourself—ennobled, glorified, yourself made perfect. The Truth lies in giving happiness to others, that lasting happiness which will liberate them from their own afflictions, from their own limitations and from their prejudices. So those who would seek Happiness and Liberation must wander within, must search out and find their own Kingdom. And when they have found that abode they will discover that it is the Kingdom

for all—for all are searching, all are suffering and sorrow-laden. And those who have drunk at that fountain, who have developed that wisdom which is the outcome of experience, can go out and give to the afflicted of that lasting Happiness which is Liberation."¹

Not sufficiently do we realize, I think, the importance of being true to the Highest. For, if we did, these lives of ours would radiate splendour, and we would become great geniuses, great creators inspiring all people to worship Truth. Let us pledge ourselves to live in the Light of that Vision, "doing all things from a centre from which they are seen as one." Turning everything to greatness, we will then rise above the petty things of life towards perfection, identifying ourselves with the Great Self of all, and transforming the world. As a younger Theosophist, I would emphasize the need for courage and understanding. We need courage to remain faithful to our highest intuitions, and understanding in order to help and serve. Ever must we be aware of the need of impersonality, for without the surrender of personal viewpoints and feelings there cannot be the perfect flow of Love and Power. Let us share our enthusiasm with those older than ourselves, and let young and old cooperate and go forward giving each his best in promoting the great cause of Brotherhood on earth. For that alone we live.

This Call of the World Mother comes as a benediction to those who realize their responsibility to unborn generations. Let us therefore "sing the Song of the Mother, so that it may ring through the worlds, summoning all to the worship of Motherhood." She calls upon those who follow Her to restore woman to her throne in the heart of the home, and to free her to be its glory and its most precious jewel. The world must be reminded of the noble sanctity of Motherhood so that in this new dawning of the Mother-Life Her children in the many kingdoms may know a comfort and rest long absent from their lives. In every Kingdom of Nature the period of Motherhood is sublime, for the fiercest of creatures becomes infinitely tender, the most selfish full of sacrifice, the weakest mighty in self-forgetful protection.

"My call is to the womanhood of the World and to those who honour womanhood; for if the word of the Lord is heeded by the woman, the world is sure of its salvation. Therefore do I call upon the women of the world, members of My kingdom, My special care and in whom I dwell, to manifest me to the world, to spread My Motherhood everywhere, so that Motherhood may be revered as God's most precious gift. Let there

¹ Krishnamurti

be none to seek in vain the solace of a mother. Let there be none to dwell in loneliness for want of motherly protection and understanding. If every woman will represent Me, if every woman will serve in My Name, if every woman will seek out those who need Me, and will minister to them in My Name, if every woman will live in the honour of My Motherhood, then shall I be with her so that she shall know Me, and through me she shall know the Peace and the Joy which I bring to those who strive to live in My Strength and Compassion."¹

Ave Maria

THE CALL

Shrimati Rukmini Devi writes: "In an article by Miss Lucia McBride appearing in THE THEOSOPHIST for April, May and June, she

¹ *The Call of the World Mother.*

quotes from 'The Call of the World Mother,' which she states was written by Dr. Besant.

"This particular booklet was published by me, and I know from first-hand knowledge that it was not written by Dr. Besant, but by a pupil whose name has intentionally been kept anonymous."

BOOKS TO READ

C. W. LEADBEATER: *The World Mother as Symbol and Fact, The Hidden Side of Christian Festivals.*

GEOFFREY HODSON: *New Light on the Problem of Disease, The Miracle of Birth, The Coming of the Angels, The Angelic Hosts.*

ANNIE BESANT: *Esoteric Christianity, The New Annunciation.*

LEONARD BOSMAN: *The World Mother, Amen, the Key of the Universe.*

LADY EMILY LUTYENS: *The Call of the Mother.*

TO THE WORLD MOTHER

*I have seen the Glory of Thy Beauty.
I have felt Thy beauteous Presence.
I have seen the Light of Thine eyes.
I am lost in Thee even as the rivers in the Ocean.
I have seen the Light of my heart, the Vision of the World.*

*I have no desire but Thine, no mind but Thine,
I am lost in Thee, beloved of my heart!
Thy protecting arms have I felt.
Thy caressing touch have I known.
Thy tender smile have I seen.*

*I long but to serve Thee.
Into Life's darkness I cannot wander, for I am enfolded in
Thy Light.
Into the turmoil of the World I enter with Thy Peace in
my Heart.*

*We love Thee, we worship Thee, we call to Thee.
Come to Thy World, blessed Mother Divine!*

A DEVOTEE

To The Motherland

Awake! Arise!
Thou hast slumbered too long,
O Land of the Wise,
Of legend and song.
For past is night's sorrow,
The Eastern skies borrow
The light of tomorrow
To flash on thine eyes.

Arise thou and save!
Put on thine old strength,
O Land of the Brave,
Bethink thee at length,
Thou hast slumbered for years
While thy children in tears
Appealed to deaf ears,
To India—a slave.

Awake and make flee
That dream of the night,
O Land of the Free.
The East is alight.
Thy sons, all aflame
With their pride in thy Name,
Have sunk that past shame
In the depths of thy sea.

O Mother Eternal,
Thy sons bow before thee.
Crowned Wisdom Supernal,
The Nations adore thee.
The WORD hath been spoken,
The chains are all broken,
And thou the world-token
Of Union Fraternal.

ANNIE BESANT

The Impending Discovery Of Atlantis

FRITZ KUNZ and RUBY LORRAINE RADFORD

THE age of discovery has only just come to its period of vast expansion. Polar exploration and the climbing of Mt. Everest are trifles compared with the imminent revelation of intelligent Martian life, and the enlargement of our imagination to take in the people of the Planets. In this, as in the equally imminent discovery of Atlantis, the lost successor of Lemuria, Plato has been before us. Perhaps the most curious aspect of modern thought is the degree in which this great intellect of Athens is seen to be increasingly the truest scientific mind for large scale operations of thought which Europe has as yet furnished.

PLATO'S STORY

The detailed account of Atlantis is in Plato's dialogue, *Critias*, but the story starts in *Timaeus*. We learn first how Solon visited Sais in Egypt. There he heard from the priests, who were themselves descendants of the founders of Atlantis-in-Egypt, how the earlier Greeks, the Pelasgians, defeated the sea forces of the diminished Atlantean race, who were then dwelling on Poseidonis, the last small remnant of the once-great Atlantis.

Solon recounts this tale to his fellow Athenians, and the grandfather of Critias, when he was himself ninety years old, tells it to Critias as a boy of ten. This much we find in the *Timaeus*, and we are promised more. According to the dialogue named after him, Critias starts to recount the whole story, and gives the celebrated detailed description of the great capital of Atlantis, its allotment to Poseidon when the gods parcelled out the earth, and the founding of a new race of men through the marriage of the god with the daughter (Cleito) of a family of the previous (Lemurian) race which then held that area. Most of the account is devoted to the great capital city, with its central mountain, and the circular canals and fosses.

As the land later sank, this elevation remained until the very end, and as it was surmounted by the vast temple of Poseidon, the diminished area which sank last of all, was called Poseidonis. It was the original continent as a whole that bore the name Atlantis. Much later, west of what are now the Atlas mountains,

another city was built in imitation of the capital of Atlantis, the historical Carthage, a community descended no doubt from that branch of the Atlanteans who travelled westward to found the Egyptian race.

It is then to Plato that we owe the first rich account of this strange people. Plato, being an Initiate in the Mystery Schools, often used veiled language to convey his teachings. He tells of the strange red-gold metal, aurichalcum, used by the Atlanteans, their wealth of domestic plants and animals, their rise to world power and decline through vice. When the new sounding and core-sampling machine of our times is brought eventually over the peaks on the tableland which forms the bottom of the Atlantic Ocean, we may expect conclusive proof that Plato was recounting no pretty fable. Explorations will then extend into incredible distances of time, as with new discoveries about Mars it can be expected to carry us into incredible distances out into space.

SCIENCE GIVES EVIDENCE

The discovery of Atlantis, however, has been proceeding in a quiet way for a considerable time. The geological work of Suess showed long ago that the Himalayan rampart existed millions of years ago, exactly as occultism declares, when it was contemporary with the land of the Lemurians. Suess showed how the older Himalayas wore down as those first ages passed, and then in the cataclysm which thrust up the Alps, a new Himalaya was erected in the midst of the worn hills of the old. This geologically modern Himalaya, contemporary of the Alps, appeared when Atlantis finally vanished with the sinking of Poseidonis.

Since the civilization remained externally far into the time of the appearance of the Aryans in Europe, the accounts of this cataclysm are found in the legends of our own race, as the city beneath the sea, the tales of giants who succeeded the Cyclops (the one-eyed Lemurians) and the like. The Cherokee Indians of Georgia have their own myth of finding dry land on the flooded earth: All the animals were gathered up in Galunlati. The earth was very wet and very soft. They sent forth various birds to see if

dry land could be found, but all reported no place to alight. At last they sent out the buzzard, the great father of all buzzards. The earth was still soft, but he was tired and flew so low that every time he raised his wings hills were lifted up, and when he lowered them a valley was sunk. So the Cherokee country has been hilly ever since.

But when Atlantis sank, forcing its inhabitants to seek refuge on new lands it did not sink flat to the ocean bed. Kurniker shows in *The Cosmic Cycle* that if the surface of the Atlantic were to sink only 1200 fathoms, or about a mile and a half, there would appear the outlines of the world as it was at the time Plato described. In the middle of the Atlantic would appear a large island, about 600 miles wide and 800 or a thousand long. Britain and Europe would again be connected by land, and the American eastern continental shelf extend well out into what is now the Atlantic. There lies the land round which once the Gulf Stream had reason to flow.

Geological discoveries made off the eastern coast of the United States bear out the idea of a continent existing where the Atlantic now rolls. Recently petrified stumps of an ancient inland forest were found in the ocean bottom off the coast of New Jersey. Many years ago an even more interesting find was made off the coast of Georgia. In the salt marsh there, buried many feet under deposits of mud, were stumps of cypress, pines and other fresh water trees. This region is also the depository of petrified bones of many ancient fresh water mammals; the horse, the mastodon and the elephant.

All this bears evidence of the continent which stretched from the east coast of the two Americas to the European shores. Some geologists also claim that streams on the southern east coast once flowed northwest, instead of southeast. Obviously when this land was part of Atlantis the streams had to flow northwest in order to empty into the sea, that then stretched across what is now the Mississippi valley and the western plains.

In one of the great cataclysms which caused the final disappearance of Atlantis, land along the eastern shores of the present North American continent sank beneath the waves. Then the course of streams was changed on this western land, which was developing into the North American continent. Rivers now drained from the Appalachian ridge into what was to become the Atlantic Ocean. Geologists have also found deep under the present coastal plains of Georgia roots of ancient mountains, great masses of

granite and igneous rocks, giving still further evidence that our present Atlantic coast was once dry land.

Lewis Spence tells us that there is in the British Museum a piece of lava dredged from the ocean floor in this area, where Atlantis was said to have been. When this was examined it proved highly significant. Its structure indicated that it was a type which had originally emerged from the earth into air, and not under water. From this Spence properly concludes that the land in question was once above the surface of the water, and subsided—perhaps during the very disturbance which produced this lava—after the eruption of the rock into the air. Evidence of this kind slowly accumulates, and perhaps gently prepares the human race for the conclusive expansion of our human history to dimensions which might, coming without warning, stagger our reason.

CULTURAL RECORDS

Spence also thinks that the Osirian and Druidical religions had their origin on Atlantis. Also that a now-vanished oceanic link must once have connected Europe and Africa with the two Americas, since the cultural remains are so similar. Most interesting and vivid is this record of Atlantean culture on both sides of that ocean. The anthropologists tell us of the races which have left a marvellous art upon the walls of the caves of Altamira in Spain and Dordogne in France. This race, the full account shows, came from the West. We must imagine, if we are to explain this people, that they were a developed humanity with a fine art and established culture, fleeing their established home. Their prodigious antiquity is witnessed by the age of the animals contemporary to them—animals long extinct in Europe, and resembling the American bison.

Egypt provides a record less easy to read, because it is so much more complex, with early African elements, intermixtures from the far East, from Mesopotamia and the whole Mediterranean, added to the original Atlantean stock. But the art gives us the clue. For the Atlanteans were the people of the Pyramid, the land of the lion, just as the Lemurians were the people of the eagle-dragon, and the builders of the platform monuments. This is the clue. In many lands the dragon and the lion and the eagle are strangely interwoven, as we see in the feathered serpent of the New World, the Koloositsu, plumed serpent, of our own Zuni. But there is no question that the lion stands out clearly as the mark of the Egyptians, the lion-bodied sphinx, telling us of the transition from Leo to Virgo during the life of that race. And of course the

American puma links us with the old culture which gave the lion to both shores, east and west of Atlantis. It is as clear a mark as the bull of the Aryans. So the pyramid and the lion are the firm index of Atlantean influence, with Egypt, Central America and Mexico witnesses to a motherland now sunk beneath the waves.

Diffusion must not be stretched too far as an explanation to cover these cultures, especially in the short time archeology allows for man. The astrological meaning is given to Venus and Mars, and other planets on both sides of the Atlantic, where celestial studies proceeded from these vast pyramidal observatories. The cross, which modern Christianity has tried to claim as its peculiar symbol, is widely diffused. It is found carved on the giant Lemurian statues, as the oldest symbol in India, carved on Chaldean bricks, in the ansated form it was used in ancient Egypt, and the Spaniards found it being used in Mexico. And if culture is not enough there is the banana plant, native to both descendant lands. This plant is not propagated by seed, but by slips. And the tenderness of the slips is such that weeks of transport by water are out of the question to explain the occurrence from Asia to America.

We may therefore read into the art of Egypt and the New World the record of the strange life of the past. The similarity of their pyramids, obelisks, sphinxes are monumental evidence to a common cultural background. The figure of the psychopompic gods conducting the deceased to a safe haven is the common story of both children of the motherland. The symbology is a strange and marvelous, but fully recognizable Masonry. As Andrew Lang has said, tradition is as fluid as water, yet strong as steel.

In Yucatan there are male and female sphinxes similar to those found in Asia Minor and Egypt. If we go far enough, to India, we shall see among the southern people there the Dravidian culture, which tells us the same story of piled up pyramidal buildings with many levels to represent the many mansions in the house of the father of living and dead. That these are realms of consciousness is clear from the fact that the remains in Central America place the face of a god upon each story of the building. Again, in the face is the mark of Atlantean religion and magic, the tiny face placed between the eyes and at the root of the nose, exactly where the serpent head appears in the Egyptian uraeus. This is evidence of the clairvoyance of the early pure Atlantean, lost and become only a symbol of worldly power when the race declined. The *Book of the Dead*, really "the

book of the opening of the gates," is the scripture of a race gone by.

In that remarkable and little known book by Elizabeth Winter Preston, *The Earth and Its Cycles*, is provided a valuable map of the spread of the culture from the centre. No fragile theory of Asiatic origins covers this far-flung culture. What are we to do, save accept the tale of Plato for truth? It came to me with renewed force that we are one humanity when I heard in the Taos Pueblo in New Mexico how a visiting cultured Chinese was struck by the knot of hair worn by the men and women—and worn alone during ceremonial dances to earth fertility. He said in China a word for "wearing the hair in a ceremonial knot" was available and he said the word. It turned out to be close to this word in the Taos tongue.

We must be open-minded and expect a large reorientation of our views when Atlantis becomes acceptable fact. The story of Stonehenge, especially the inner ring of the blue stones which come from a point not nearer than Wales, the whole tale of the Isle of Avalon, and the Irish legends of the Western Isles—all this and much more is in flux waiting a new and more reasonable form round the facts of older races.

LINGUISTIC POINTERS

Geologists hold that the Pacific Ocean is of much greater antiquity than the Atlantic. In fact the latter is comparatively modern. And if Haug and others still suspect today the existence of a Pacific Continent in that immeasurably older area, then with the vast storehouse of data on Atlantis, and the relative youth of the Atlantic Ocean, we can confidently expect a complete reorganization of thought around the central truth of the people of Poseidonis.

We may meantime study the monuments of Mexico and of Central America and the knowledge of the Pueblo Indians for the enrichment of knowledge. Little doubts should not deter us. We find that the words Atlas, Atlantis, contain the radical *tl*, and that this radical occurs in countless place-names in the New World. When white men reached the western world they found some Indians calling this continent Atlanta. In the Nahuatl tongue *atl* means "by the water." The Cherokee word for mountain was *atali*. The linkage of the truth about Atlantis in the identity of sounds and meanings seems final.

Then scholars arise to tell us that *tl* in the Mexican language is a recent change from an original form of the simple *t* sound. But the story cannot end like that. We have yet to know whether a like transformation did not occur in the Greek. And we have to know why

this *atl* is so powerful in place names, which are notably copied from some loved original as New York and New Orleans. It comes to us in the most sacred names of the gods, as well, *Quetzalcoatl*, and race names such as *Nahuatl*. And we have then to face the fact that Atlas was one of the older, Titan gods, and the earth-bearer, and an enemy of the typical Greek Zeus-family of later gods. That is, he is of an earlier race, and under (around) the earth from the Greek homeland.

History is too compressed to explain man, as knowledge stands today; to embrace in the account those early peoples who domesticated the melon into a banana, who were engaged in converting the lion into a pet, and gave us in

spite of their disastrous dispersal and homeland destruction the cat, who prepared some red metal alloy from those red earths which were their soil, and built magnificently enough to inspire the wonders of a later age. For this we need a history which, in its first stages, is pulled out like an accordion to give room for all that man has been. We who, only today, with our Grand Coulee Dam have at last exceeded the pyramid work in a job of masonry, will do well to pause long before we reject the story of Atlantis, progenitor of all that culture of Egypt, South Indian Dravidians, and the New World, which are the imitators and relics of a grandeur obliterated beneath the weeds and stagnation of the Sargasso Sea.

The Drama Of Consciousness

CORONA G. TREW

Another keynote book reviewed at the London Shadow Convention in December: *A Study in Consciousness*.

THE sub-title to this great work of Dr. Besant's is "A Contribution to the Science of Psychology," and it is often overlooked, yet it gives the key to the attitude required of the student in approaching this work. Most works on psychology—dealing with human consciousness in its varied manifestations—start with the individual, man the thinker, here and now. Almost more than any other science, that of psychology in the West today tends to be empirical, working from experimental observations. In contrast to this, the greatness of *A Study in Consciousness* is that it starts with universal principles and causes—the First Cause—and the beginning of all manifestation. Thus in the opening pages one is introduced to the study of the One Universal Creative Consciousness and the field in which That acts, as a necessary preliminary to any understanding of individual human consciousness. There is presented a magnificent stage panorama, the scenic background, upon which the drama of the unfoldment of consciousness is to be played. The Introduction and first chapters deal with this vast dramatic background.

Yet broad and limitless as is the scene envisaged, one is most impressed by the scientific

exactitude and conciseness of the material presented. Thus it is irresistibly brought home to the student that in this book he is being presented with the record observed by Dr. Besant's own consciousness as a direct experience, rather as though she were present at a great dramatic or operatic presentation and gave a meticulous description of its unfoldment, exact and carefully precise, down to even the minutest detail. Her own testimony in her *Autobiography* supports the view that assisted by her teachers, the Masters, she observed the living records. Thus she writes (only just over two years after her first contact with H. P. B. in 1889!): "I know that my soul can, disembodied, reach and learn from living human teachers and bring back and impress upon the physical brain that which it has learned." One is impressed with the fact that she observed the records in which this great drama of the unfoldment of consciousness is preserved and from her living contact with them wrote down the material that is found in this book. And as these records are living ones, made of the vibrant material of the higher mental plane, the symbols that are presented in *A Study in Consciousness* are living thought-seeds which will

unfold for anyone who will dwell upon them in a meditative state of mind.

This is a book to be read, not with the intellect alone, but with the intuition, or "inner touch," that interior organ of human consciousness. We may note here that this organ is itself a living instrument, as we are reminded in *The Crest Jewel of Wisdom* by Shri Shankaracharya, as it is constituted of Buddhi (or Intelligence), Manas (or Mind), Chitta (or Image-building faculty), and the focussing organ Ahankara (the Personal or I-sense), four factors which together make any experience gained by its use vital, real, and living. If one will align this "interior organ"—this intuition—within the consciousness with the symbolic material presented in *A Study in Consciousness*, the symbol springs to life and one is enabled by the perfection of Dr. Besant's recording of her own real vision and experience of the happenings here described, to touch by direct personal contact the magic world it represents. In this way her method becomes justified, and the student may gain experience of those vast origins and fields so far beyond his present range of perception, and all his bodies thrill under the impulses received. As an example of this pictorial representation and the vision it evokes we find on the first page:

"We have learned that the matter in a solar system exists in seven great modifications, or planes; on three of these, the physical, emotional and mental . . . is proceeding the normal evolution of humanity. On the next two planes, the spiritual—those of wisdom and power . . . —goes on the specific evolution of the Initiate . . . These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system."

What an introduction is this to a work on psychology, and how vast and enthralling is the vision it evokes! Each of the above sentences is an exact factual description, yet each is a doorway into great regions of experience.

There follows the explanation by means of symbol, of the activities of the consciousness of that great Being who is the Logos of a Solar System, in preparing the field for the unfolding of human consciousness. "We are told that the supreme facts of this preparatory work may be further imaged forth in symbols." These symbols

are the triangle or tetrad, in a circle, and the cross in a circle, those great symbolic forms which enshrine so much that they have been found within almost every set of symbolism that has existed since human thought began and are still found in modern religious systems and other organizations.

Only after this great preliminary act of the drama has been described does the book deal with the problem of the focussing of the great consciousness of the Logos into Monads or individual units of human consciousness, a process described with the finest of scientific accuracy in the chapters on "Consciousness" and "The Peopling of the Field." The drama then unfolds steadily, portraying the great and intricate processes of the limitation of pure consciousness from the lofty splendours of its own level, until it can attach an organ through which to manifest at the mental, astral, and physical levels of experience. The student follows the description spellbound, as one gazing on a great living drama, until he comes to the familiar scenes occupied by himself and others of similar experiences. So the last half of the book seems more familiar and is easier to grasp, since one is in the region of that which one's limited mind can comprehend as the chapter headings, Will to Live, Desire and Emotion, show. But one sees it anew and afresh in the light of the vast panorama through which one has travelled. Finally, with the analysis of the individual human consciousness in the various bodies that he employs, the vision is again directed upwards to the heights in the final chapter on The Will, but with this difference—he who was but the spectator of the vast drama in the first acts has suddenly occupied the stage itself, and realizes that he is himself both actor and audience, and that the ultimate consummation of the drama rests for him within himself. "The part is written by the great Author: the ability to fill it is of the man's own making" (page 419). The student following this method thus knows himself as actor and sees the role for which he is cast: "That union of the separate Will with the one Will for the helping of the world, . . . not to be separate from men, but one with them." Thus for each actor the great drama herein portrayed will end only as he reaches this goal and unites his own separate consciousness with that monadic consciousness which is a spark of the One Consciousness—the One Consciousness that planned and presented the great Mystery Drama that is life itself.

(In our last issue appeared a colourful note on *Old Diary Leaves* by Dorothy Ashton).

Some Aspects Of Montessori Material And Method

EDITH F. PINCHIN

[This is possibly Miss Pinchin's last written work. It appeared in the *South Indian Teacher* for April, and she passed away on April 4th at Ahmedabad, North India, where she had gone to help Dr. Montessori with a teachers' course. (See May *Theosophist*). This article is typical of her deep understanding of the child and the spiritual intensity with which she worked.]

IT is of the utmost importance to understand that the Montessori material or apparatus does not make the Montessori Method, although it is essential to it. I make this statement without in any way detracting from the extreme value of the material which should be used to its utmost capacity; far more than it is usually used indeed. It is wonderfully conceived both in its general and minutest details, to teach perfectly that for which it was made, but the really important factor is to know that this perfection is achieved because the material is really the *result*, not the source, of Dr. Montessori's education-method; or perhaps I should say it is not the *heart*, but it is that which ensures that the heart can work freely and finely. In her own words: "One cannot see the method; one sees the child. One sees the child soul, freed from obstacles, acting in accordance with its true nature"—the childlike qualities "simply a part of *life*, like the colours of birds or the scent of flowers; not at all the result of any 'method of education.' But. . . . These natural facts can be influenced by an education seeking to protect them, cultivate them and assist their development." Hence the excellence and value of the material—it has one function and one importance alone—to protect and assist the child to show his own inner greatness, and follow his lead and his expressed needs, meeting *all* those needs spiritual, psychological, and physical.

THE INNER DIVINITY

The deepest foundation and the highest pinnacle of the Montessori School is the inner divinity of the child; "the *Secret of Childhood*, individual and sacred to each child," not to be moulded in any way by an outsider, but offered an environment to enable it to reveal itself as the child's real centre "round which he cannot err." Because of this inner divinity and plan, this individual secret of each child, all things

are possible to him at his own rate, in his own time, and according to his own inner nature. This understanding of the immense beauty and *power* of the child, which can express itself even in the years of childhood, must be firmly grasped. Unless we have this, we can have, and alas, sometimes do have, schools full of Montessori material but they are not and never will be Montessori schools.

I may appear to be labouring this point, but if I am to show the value and use of the Montessori Material it is necessary that we understand the *spiritual* source and essence of it and the Method, and that this assistance to the child is not only that he shall live a fuller intellectual life, but that he shall be able to live in the *wholeness* of his life; and wholeness means spirituality.

A mistake is often made when it is thought that insistence is only on intellect in the Montessori Method; it is true that the children learn easily and quicker, but that is precisely because Dr. Montessori does not seek to serve the intellect alone. She recognizes that *the whole child is present* in any real lesson: sensorially, actively, emotionally, mentally (both analytically and synthetically, or lower and higher); he is present even in babyhood, and above all there is the centre of him, expression of his real inner plan, that manifests itself when he is happy and working at his highest. This expression we sometimes call intuition; it is the quick recognition of the significance and powerful truth of any subject or information in its wholeness, which results in what she rightly calls an *initiation*. In the small child, when the sensorial qualities are paramount and active, this intuition will work through the sense expression, but always all the rest of his nature will be there—all the levels of emotion, intellect, etc., but they will be subjective, "pressing down for expression," as a French psychologist put it, and will manifest

themselves through the sensorial aspect as far as possible.

When the child reaches the stage at which, for example, the emotional aspect is paramount, the senses and the activity powers if they have been already happily developed will *serve* the emotional expression, while the intellect though keenly alive remains subjective. All these qualities of the child must have expression: "Education has to be equal for the greatness of man; and the greatness of man is not summed up in acquiring mental knowledge, but in planes of life and the way of living life"; and if he does not experience in all these aspects of his nature, not only is there the gap in that expression, but "a general inertia in the total functioning of the whole personality takes place."

PRACTICAL EXPERIMENT

Let us apply these principles to the material; and I will spend a moment on the sensorial because it is the basis, and your own Vedas tell us of the paramount need of a complete education of the senses and give directions concerning this training. For example:

The block of movable cylinders. This is one of the earlier pieces of apparatus and is used for $2\frac{1}{2}$ years old. Its method of use is to remove all cylinders and then refit them into their respective cavities—a very fascinating exercise for the child at this age. It gives activity to the sense of sight, and to the general motor sensitiveness, and as it is self-corrective it can be used by the child unaided, once he has been shown the method of use.

But Dr. Montessori was not satisfied with noting that it was attractive to the children; she watched and meditated on what she saw that she might find out the *real* source of the children's interest and how that could be used and helped. For one thing she discovered that if the material was inexact the interest disappeared, and that is why all the Montessori material has to be so perfectly made; attractiveness is not sufficient, for the child has a crying need for exactness; if the thing is not exact, *not true*, his interest is gone. Only truth (even at this sensorial stage) will absorb the whole attention, so that even at this age it is a spiritual satisfaction that the child seeks, though expressed through the senses.

We notice that the cylinders deal with the three dimensions, as do certain other pieces of apparatus used at this stage. Nothing is said to the child about this, of course, even the simple words: thick, thin, long, etc., are not given till a later stage. No words are necessary at this point, nevertheless the child is able to satisfy himself with a completely organized *sensorial*

understanding of dimension. He will of course meet dimension—since he lives in a dimensional world he meets it as soon as he begins to notice as a baby. And here comes another great understanding of Dr. Montessori, and that is, that most of what we "teach" small children we do not need to teach at all; they have learnt it all as practical experience long before they come to school through *living*. What they need is not facts but some help in organizing the facts they have themselves acquired, some focus round which they can organize the knowledge they have gained through life far better than we could teach them. All the Montessori apparatus is planned to that end, whether at the sensorial or later stages, Nature with all her wealth of beauty will teach him the facts of science, of mathematics, of all the "ologies," and he should live close to Nature all his years; the apparatus merely isolates one factor at a time, of natural law and beauty. Now it will isolate dimension, at another time colour, scent, mathematical exactness, etc. So that *if and when the child chooses* he may concentrate on that one fact and reach the *essence* of it sensorially or at some later level. Dr. Montessori discovered that this was what the child needed—to be able to feel *exquisitely* the beauty of form, law, order, in each isolated aspect by exploring it with all his senses and other capacities for his spiritual satisfaction.

LITTLE YOGIS

Hence his repetition of these exercises, if he can use them at the right age. It is not that the repetition is mechanical and produces mechanical skill or recognition of facts, but that the *repetition is a sign that he is absorbed in living into the essence of dimension* (in the case of this material). He meditates—albeit at the sensorial level: if you have seen this happen even once you will not think my words extravagant. He will repeat such an exercise a hundred times at one sitting, and is so absorbed that if he is sitting on a little chair, he can be picked up chair and all and put on a dais and then moved back again and he will not notice. He is completely absorbed in this work. I, myself, have had an inspector *complain* that the children took no notice of her entrance, did not know she was there, they were so absorbed in their work, and that was a class of 40 children all under 8 years, working individually. The child is truly a little Yogi at a sensorial level, and even after he is satisfied with work on the material, he will often remain absorbed "doing nothing" almost in a state of Samadhi as far as anything else is concerned. This is Dr. Montessori's idea of education, not mere intellectual skill.

We may not see this happen very often even if we are using the material, owing to the fact that there are various "wrong" elements: the wrong age for that work; the wrong presentation of the material in some detail; wrong understanding of the child generally at home or at school; some little temporary disturbance, etc., but if you have seen it happen only once, you will know the truth of Dr. Montessori's principles; you will feel as if you yourself have had a spiritual lesson, as indeed you have.

This, then, is the essential value of the Montessori method and material—not the various points usually given: that the children like it; that they are happy; that they learn things in a play way; that they learn more easily and gain skill; all these they do, but Dr. Montessori's aim is to help the child to live spiritually—"the soul of the child demands High satisfaction" she says. This is what he asks of us, this is his heaven—only we don't believe it, we think he is yearning for lesser things—and as the Christian Scripture says; having sought first the Kingdom of Heaven, "all things else shall be added unto him"; the joy of play, the skill. But if we teachers aim as a sufficient end in themselves only at these things for the child, we shall find that they satisfy only for a time and they are not even attained in the same high degree. We do not really know *what* the child obtains in these meditation lessons which are free to him and not imposed; we only know he gains some intimate knowledge which we can never give, and that he comes from them aglow with light and a new strength and purpose; and this is true as far as capacities allow even for the very poorly equipped, retarded, child.

But let us take another subject not so unrelated to this as you may think, and that is one of the terrible 3 R's—Writing. Probably most of you have remembrances of weariness connected with your early lessons—if not worse.

Many of you may have read Dr. Montessori's description of a totally unprepared, and to her surprising, "explosion" into writing—an initiation, as she truly calls it. How do these things happen among ordinary children and what is their real value? There is a double aspect in the phenomenon. In the first place the teacher must herself realize the dignity and majesty of writing as a step in the drama of developing humanity; she must know how it developed in the different races and *feel* the wonder that it was when it was a new achievement, a spiritual achievement at the time (for any new power drawn out from individual man or a race is spiritual in its first appearance, for it is above and beyond anything hitherto expressed). There is no need that the

child should know the history of this growth of writing; the older child of 7 years is interested to know, and if you want to improve his handwriting a wise presentation of the development of writing will often achieve the result of a good style. The tiny child who wants to write, does not want to know this yet; but the teacher must know this so that all the emotion, sublimation and elevation of spirit that accompanied this building up of a skill through the ages, may be subtly felt by the child in the atmosphere. Dr. Montessori's words are:

"If you can, place yourself in the position of a superior being, who *helps the child to reach heights*. This, and not any specific method is the secret of success."

SPIRITUAL EXPERIENCE

Helping the child to reach heights is spiritual education, and it comes in in every lesson in the Montessori Method, not merely in the religious class.

With her knowledge and real feeling for the majesty of the art of writing, the teacher will present it with the dignity it deserves—with a desk cleared of everything extraneous, with serious and calm attention, herself letting the child watch as she herself writes as if for her own delight, not an enforced copy to a class.

This, then, is the great requisite—a sense of the dignity of any art. But you may lead the child thus rightly that he explodes into writing. But what if his effort is so poor (because of untrained fingers), so unlike what he wants, so unlike the glorious dream of achievement? Then the child's sense of disappointment and frustration may put him off the attempt for a very long time. There is the practical side to be considered, and here too, Dr. Montessori was concerned all the time to enable the child to express himself freely and completely rather than to "teach" any system. She realized in her masterly way of observing and meditating that the child's difficulties are again the misunderstanding of the adult. When writing is taught, children have to attempt at one and the same time many different exercises:

- (i) to follow an outline with their eye (or perhaps finger);
- (ii) to reproduce that outline, and to do so they must be able
- (iii) to hold a pencil,
- (iv) to control the pressure on it,
- (v) to control the length and direction of lines made by it.

What a host of things for a small child to accomplish successfully and simultaneously! So

she came to her principle of "analyzing difficulties" and preparing for them at much earlier stages one at a time and in connection with other activities.

So to return to our cylinders with which the child plays at 2½ years and the real delight of which is fitting them into the cavities, he is incidentally shown the correct way of holding them (when he is really interested in holding things, and noticing the details). There is no question of any reason for doing so; it is just the way it is done and it is interesting to do it. *But* it is the way one places one's fingers in holding a pencil, so here unconsciously one difficulty (which is not difficult to him, because interesting) is mastered.

Some weeks later he follows the outline of these wooden plane geometric insets to fit them also into cavities; the main interest here is the variety of figures and the fact that they are the basis of all forms he may meet, but again there is an incidental interest in tracing round their outline with the finger used as for writing. A little later come the metal insets where an added interest of using coloured pencils and making designs enters. Here again he twice follows an outline, this time with a pencil, and then fills the space with parallel lines in another colour. At first his pencil lines are thick and uneven, but that does not detract from the resulting filled-in

form; it is correct in outline and pleasing in colour and shape; gradually his lines become more delicate and show greater control; he has found control over the pressure and movements of his pencil. During the same period he has been learning to recognize his letters by following the outline of sandpaper letters, and on one day when the teacher very deliberately prepares a desk and provides a well sharpened pencil and attractive paper (something interesting is happening here!) and begins to write slowly and carefully as he looks at her efforts, he suddenly realizes that he can do it and "explodes" into writing at an early age without any of the weariness and unhappiness—the "initiation" is complete. That and that only is education, and it is spiritual first and last. The child is recognized as a spiritual power; the teacher works with high intent; the work is given its real dignified background; the achievement, though carefully prepared for in an atmosphere of loving care and assistance, is nevertheless a sudden, magnificent acquisition of power; and the result is not merely skill but a *spiritual experience* expressed through a sensorial and active medium with high emotion and a taste of intellectual joy included.

It is a writing lesson, but it is so much more. All Dr. Montessori's work is like that in all subjects.

EUTHANASIA—Is It Ever Justified?

IS "mercy-killing" ever justified? The Theosophical view is not to interfere with an individual's karma by shortening his physical life. An American psychologist confirms this view. The Bishop of Birmingham differs.

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A press telegram from Nottingham (England), May 20, states: Dr. Ernest William Barnes, Church of England scholar, who is outspoken in his belief of the need for a union of Science and Religion, today advocated legislation legalizing Euthanasia—easy death—for defective children and medically controlled sterilization in order to improve racial stocks.

Addressing the annual Cooperative Congress, the 71-year-old Bishop of Birmingham said: "Fairly often we hear of a child being born pitifully defective in mind or body and of his parents' relief when he dies. I am convinced

that in some cases Euthanasia should be permitted under proper safeguards. Equally from a Christian standpoint there is no objection to medically controlled sterilization."—Associated Press of America.

Dr. A. A. Brill, lecturer at Columbia University, U.S.A., answers those who argue for Euthanasia and demand that "kidnappers, murderers, habitual criminals of all kinds, as well as the hopelessly insane, should be quietly and painlessly disposed of," quoting the words of Dr. Alexis Carrel, one of our foremost surgeons and winner of the Nobel Prize.

Killing, which is a natural instinct, useful and necessary to all primitive existence, must be thoroughly suppressed and eradicated if we want civilization. Every human child must be moulded and trained for a long time before he is ready

to abandon his aggressive impulse to kill. As a matter of fact, it is never entirely given up; at best it is only repressed into the depths of the mind, where it slumbers until awakened by some emotional disturbance. Witness, for example, cursing as expressed by all strata of society. The "I wish you'd drop dead" is only an oral substitute for the suppressed act of killing. The need for shooting such creatures as inoffensive rabbits, ducks, and deer, and the enormous popularity of dangerous sports, such as football and prize fights, clearly point to the fact that the lust for killing is only controlled, but by no means annihilated.

The process by which this control is effected is complicated and can only be slightly touched upon here. Such curbing must start in childhood; if children exercise their natural aggression in biting or scratching, they are punished for it. The parents must exert constant pressure to inculcate in them a regard for the neighbour. Gradually, after many years the child learns to control his aggression by a dam of sympathy. The word *sympathy* actually expresses the psychological situation, for it means "to suffer" or to "feel with." That is when the child learns to identify himself with his fellow beings, when he can "read himself" or "feel himself" into his brother's pain and suffering, he can no longer be devoid of pity or sympathy. Sympathy is the strongest dam erected by civilization, it is the most powerful brake, or reaction formation, against the impulse of killing. Henceforth, the child turns his active aggression to useful and higher aims.

Active aggressive sports which we encourage in schools and colleges are nothing but sublimated expressions of the repressed impulse to kill. They serve as a healthful vent for the active participants, as well as for the onlookers who identify themselves with the players or combatants. In brief, the aggressive instinct can only be kept down by strong reactive forces, but now and then it breaks through in the form of an emotional disturbance or war. We are against war because it removes in the individual and the nation the life-long inhibitions against killing. War breaks down the barrier of sympathy which normally keeps people from destroying one another. Everybody knows that since the World War we have had more gun play and more lawlessness than ever before, and it will probably take at least 50 years before the sadistic aggression from which the whole civilized world is now suffering will be pushed back and immured in the lower regions. The lust for killing can only be held in leash with the greatest effort, and like the proverbial sleeping

dog it had best not be disturbed. History shows that the art of healing began with the development of altruism and human sympathy; it is, therefore, strange to find some physicians favouring and even advocating euthanasia. It is pleasing to note, however, that some of the great leaders of the profession are absolutely against this thoughtless proposal.

Merciful killing of incurables, no matter how humanely applied, would demoralize society. Like war and capital punishment it would revive the dormant sadism and destroy the sacredness of human life.—From *Vital Speeches of the Day*, January 1936.

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An esteemed correspondent, who agrees with Dr. Brill's conclusion, writes:

Two incidents will illustrate that man's judgment as to the length of life a suffering individual should have is apt to be most faulty: A physician was tempted to put out of the way a child he was delivering who, he saw, would be a lifelong cripple and would live perhaps a life of uselessness, a burden to herself and all around her. But he stayed his hand. Many years later he met this girl, still an incurable cripple, but beautiful, an accomplished harpist, a joy and a blessing to all who touched her life. The physician thanked devoutly the impulse that had stayed his hand so many years before.

Another case was that of a woman dying in the agonies of dropsical diabetes. Though she was suffering the tortures of the damned, the attendant physician revived her with oxygen, thus dooming her to live another two years in what was literally a rotting body. At first her relatives were bitter that she was not allowed to pass out of her misery. But before she was released, they saw reason for the delay. From a high-tempered irritable woman with a life-long persecution complex, in these two years she became a saint upon earth, humble and selfless.

We must remember that a man is a spiritual being using a physical body in order to learn lessons in the physical world. By killing the physical body to save suffering, we may do grave injustice to the man within the body by depriving him of opportunities to pay off karma.

Nevertheless, everything possible must be done to alleviate suffering. How do we know that God has not destined us to help the individual to break the last link of a chain which has so far impeded his progress? When the vesture of the body has been outgrown, kindly Death will call the man to his spiritual home.

LOOK AT THE WORLD!

RUKMINI DEVI

(An Adyar Talk)

LOOK at the world. Even the last war was not as terrible as this one. We are living through even harder times than ever before and that means we have greater opportunities now than ever before. It means also that we have a very great future awaiting us. Could this war or the stagnation of Theosophical work be for nothing? I feel our waiting and doing nothing is almost a repetition of those words, "Waiting the word of the Master." We are not able to do much, to correspond with other countries, to have contact with other Sections.

Everywhere there has been suffering, and we shall only know when the war is over how great that suffering has been. In our imaginations we can feel, we can think how hard it is. But whether people actually suffer on the battlefield or not, they are suffering everywhere. I am afraid sometimes a mistake is made on the part of many friends in thinking that because we are not in the field of war, we do not have the feeling of it. Of course no one who is not actually on the spot can ever feel quite as strongly as those who are there.

HELP WITH UNDERSTANDING

That applies also to starvation. If we go to Bengal and see the suffering, we can feel it more than from Adyar. If we were actually in Germany or England or Europe and saw the people suffering, we would feel it much more. But karma has put us here, so we must make the best of it. We must know through our imagination how much people are suffering, we must send thoughts of great love, affection and tenderness for them, and increase within ourselves the determination that we shall help people as much as we can, giving them the strength of our understanding and sympathy.

I am sure our friends in other countries who have suffered may even be very peculiar and very difficult. We all talk of the reviving of Theosophical work. It is going to be very difficult because people have been under great strain, and naturally they may not think or feel clearly and may be difficult to work with. We may say, "We have done our best, we have been sympathetic, we want to help, but these people are unfriendly." We must be prepared for that. That is one of the things about which many Theosophists have not thought. We think

we are going to write hundreds of pamphlets teaching Theosophy to all the people who have been suffering, so that they immediately accept it and become Theosophists, and thus we shall build up the Theosophical work. We think that the few members left in every Section are going to help us.

But I am not sure whether that will be our position. It will take them time to recover their balance. They will need mental and emotional rest before that. They may even feel critical and antagonistic towards The Theosophical Society—that may very well happen. None of us are our real selves under strain, and we ought to realize it from our everyday lives. We know when we are not feeling well we are apt not to be such nice people as ordinarily. But imagine if we had had bombs falling round us day after day, month after month, all the noise and irritation and suffering, not being able to get food, and so on.

One of the greatest opportunities many of us who have not been under that kind of strain can have is to be able to help those people with understanding and tenderness. I feel the keynote of our future work is not so much the quality of power, but more the quality of understanding. That is what will be the greatest help to every single individual in the world, and particularly to our own friends, our own families, and our own brothers and sisters in Theosophical activities in every country.

NEW ACTIVITIES

There is bound to be new work opening out before us, and I cannot help but feel there are going to be magnificent opportunities for us in the future along very many lines. People have an unfortunate habit of thinking that unless things are carried out in a particular way it is not Theosophical work, that unless it has the stamp of the old days it may not be the work of the Masters. That is where I feel I must differ very strongly. It is not possible to work for the Masters merely in the ways C.W.L. and Dr. Besant indicated. We must develop the work still further.

There was a time when the three great movements were spoken of—the Educational, Co-Masonic, and the work of the Liberal Catholic Church. We know very well that there must

be others. One day when Dr. Besant was at the inauguration of the Bharata Samaj, she spoke to a few of us and said it was one of the great movements born from The Theosophical Society and that we must all stand by it. But it did not come under one of those three heads. That shows that there might be four, five, six movements, or even more, and as the world progresses that must necessarily be so. The Masters' work must be along every line of activity—that is the only logical conclusion.

It has been said that Dr. Besant was a great Messenger of the Hierarchy. How often did not C.W.L. refer to this fact, saying that the greatest ego born for centuries had been living in our midst and that we must never forget to take advantage of it and help. But many opportunities were lost, and now we see the result. It is no use blaming people for not taking the opportunities. It must have been understood by the Great Teachers that there could be such a possibility. Such a thing has happened from time to time. Even the Christ was rejected, but that has brought good because the very Crucifixion has become a form of teaching. Therefore, could not the very rejection of Dr. Besant have a result in another way? It may: I am not so sure.

THE 1947 CENTENARY

Just now we are so much in the midst of thoughts about the Besant-Leadbeater Centenary. Within The Society we should not forget to pay homage to C.W.L. as well as Dr. Besant. The 1947 Convention at Adyar could become magnificent in the name of those two.

I feel educational work means something more than institutions. Could it not be along new lines? I do think that the cultural work is definitely a part of educational work—I cannot think of Education without Culture. I think in the past it was something of a drawback to separate them, but perhaps the times were not ready for the combination. One can see in the future that Religion, Culture and Education will all go together. Only then will the Education itself be Real. I look upon that as a very great aspect of the work.

Young people everywhere in the world have suffered during their sensitive ages, and we must now remove all the marks of their suffering. There has been wrong education in many countries. People are asking how to prevent the effects of Nazi education, but elsewhere I can easily say it has been "nasty" education. We must remove the effects of all wrong education.

True Education must come within the scope of our work.

What are the ways of building it up? We must always be receptive through imagination, devotion, and intuition to new ideas and new phases of work. If we are not receptive, I feel we shall certainly lose very great opportunities. We are always saying "We desire to work for the Masters," but we may not be able to help if we are unreceptive. Ways and means different from what we expect may come. We must know through our meditation and by the atmosphere created by such activities—does it ring true, does it have a quality, a spiritual 'it'? If we can feel those things, it is right.

NEW EGOS COMING

We must help by throwing our hearts and minds into the work. Work with and helping of the young will certainly have to come again, because if we do not want another war we must look after the young. How often people ask, "Why do you bother about this particular work of yours? There is plenty of war work." But if everybody goes about doing war work, what is going to happen? Helping of the young is the best work for the future.

There may even be occult work along other lines. I am trying to imagine all the possibilities. Suppose occult work is taken up by someone from whom we did not expect it. Are we going to say "You are wrong," or use our intuition to think that person is right? It is so easy to say "You are wrong," but surely new people are coming among us, new egos. Are we going to order the Masters to use the same channels prepared before?

Supposing Dr. Besant herself should come and join The Theosophical Society, start to say all sorts of things and give us an entirely different orientation to our work. Are we going to reject her? Some people would say they did not think it was Dr. Besant, and immediately reject her; others would say "It sounds right." But we should not know where we are. Only afterwards shall we use our intuition, our common sense, and have our feet safely planted within The Theosophical Society. We must be open even when new people come, we must receive them and have the eyes to see and the ears to hear. Many new and wonderful young people may come to help.

So many today ask, "What is going to happen to The Theosophical Society? Our leaders today are not as young as they were." I am sure they would like to see younger people coming so that we may be prepared for the future. I feel that I must prepare young people to take my place.

Everybody must feel that, in every line of activity. It can be, it must be accomplished not only through the ordinary college or school education—however Theosophical that may be—but also through the right kind of occult education. Surely the occult traditions must be handed down. Dr. Besant and C.W.L. were, so to speak, the children of H.P.B. Our President and Mr. Jinarajadasa are the children of Dr. Besant. Surely there must be other children coming into the world along that line. There must be heirs to that kind of a throne, people who have the atmosphere, the background, the true knowledge and intimate contact with those who have had the contact with the inner world, so that it may be passed on.

READY TO CHANGE

It is very necessary to create the right atmosphere. Without the right background, even Theosophical work of any kind will certainly be very sadly wanting in the true inner and spiritual teaching which is essential to our Theosophical work. We can undertake many activities along brotherhood lines, there are hundreds of such movements springing up in the world. But what is the difference between them and The Theosophical Society? This is where we have to think, imagine, and live in a new world, because the new world is coming.

As soon as the war is over, we will have contact with the rest of the world, but we will find that we do not know at all these countries which we thought we knew. I have a feeling if I go to England it will take me some time to understand the people and for them to understand me. We will need reorientation, a new centring of the atmosphere, a new psychological outlook. In order to do that we have to be eternally young, start anew and afresh, every now and then revolutionize our old ideas and think in terms of spiritual values, think of new worlds

opening out, of new activities. We must be prepared for anything that comes to us. Then only can we feel that we are working for the Masters.

We do not know what They want, but if we wish to do what They want, we must be receptive to Them. If They want us to do something different from what we are accustomed to do, we must say that we are ready for it without any hesitation. That is what I consider spiritual receptivity—to be always fresh, adaptable, always ready to change.

I feel these are the ways to work, particularly now that the war is coming to an end. Surely a new form of spiritual activity is bound to come into The Theosophical Society. As long as the Masters are behind it, it must live. For the particular way, we must wait. Theosophical life and work is expressed in three types. First the facts of life and death through spiritualism, as by Madame Blavatsky: then came C.W.L. with the scientific use of clairvoyance and commonsense and Dr. Besant with the intellect and reason. The third type, that of intuition, has not yet come. We must develop it. If we have intuition we know the truth; if we do not know the truth, there is not the intuition.

All these considerations lead us to only one thought—that we shall all of us with our minds and hearts have within us the spirit of "Waiting the word of the Master." That is our actual position. Every day we must feel it, but still more should we be waiting in these days. If we wait with pure hearts, with open minds, we shall have the word of the Master. It may come in a new form. But in any form we will recognize it, and therefore we shall all follow it and give to the world the great contribution which we as members of The Theosophical Society must give, not losing the magnificent opportunities that have come in our day.

SILENCE

*Who seek the silence of a wood
Can find pulsating sound
Beyond expectancy.*

*Who place a lock upon the lips
Can make the heart to sing
A wondrous symphony.*

*Who stand beside a silent friend—
Mute—hear the soul unfold
A full epiphany.*

—Whitney Castle, *World Theosophy*.

NOW THE PACIFIC!—Philippines Released

THE President on June 5 received a cable from Manila sending greetings from the Board of Trustees in the Philippines. It announces that the National President, Mr. Jose Espina, died on the 19th October 1943. The Vice-President, Mr. Manuel Pecson, is acting as President, and gives the following address: 1422 Rizal Avenue, Manila.

Mr. Pecson, who signs the telegram, adds the words: "reorganizing Society," which surely means that he and his friends at headquarters are rehabilitating the Section.

Mr. Pecson is 66, one of most active members of the Board of Directors of the Section, has founded Lodges and Centres, has been President of Hamsa Lodge with 36 members for years, and is described as a "powerful occult healer with hundreds of wonderful successes." He has already given 14 years of active service to Theosophy.

Mr. Pecson has brought the National Headquarters activity back to Manila where it was established by Mr. Zapata in 1933. Mr. Espina, who followed on in 1937, lived in Cebu city in the midst of the Philippine group. He was a lawyer with an extensive practice in Cebu. For many years he held various assignments in the Government service, mostly as translator and court interpreter, thanks to his knowledge of five European languages and five principal dialects of his country. His easy success in this department brought him into the administration of the mountain provinces where he became Governor of Kalinga, but he resigned this office because of undue pressure exercised by the Government during an election and he returned to the practice of the law.

Mr. Espina once wrote to Mr. Knudsen: "In 1927 Theosophy came to me through *Invisible Helpers* of C.W.L., lent to me by another lawyer. That book opened the doors of another life for me and my wife [Mary Osmond]. It was just what we needed to make our lives fuller, more abundant. Before that I led the life of the ordinary *homo stultissimus*. Thence I began to live the life of a real *homo sapiens*."

Mr. Espina was 54. He lectured in both Spanish and English, edited the Section journal, promoted the Theosophical Youth Movement in the Philippines, and with the aid of a group of noble and energetic colleagues, including Mr. Pecson, marvellously advanced the great work.

[The President in reply has sent "Warmest fraternal greetings and every hope for rehabilitation and advancement of the cause of Theosophy and The Theosophical Society." The cable expresses his gratitude to all stalwart workers. "I have no doubt," he says, "that the Philippine Islands has its important part in ushering in the new era of world-wide brotherhood and peace." Greetings have been cabled also to other freed Sections.]

DENMARK

Mr. C. R. Bonde Jensen cables to the President the loyal and fraternal greetings of the Danish Section. A report, he says, follows.

Mr. Bonde Jensen has been General Secretary for Denmark for the last 10 years, and besides organizing propaganda throughout the country has interpreted for English lecturers, and has written Theosophical articles and pamphlets. Before 1936 he was for 15 years President of the Lodge in Aarhus, where the headquarters of the Section are situate.

This is the first direct communication from him since the war started in 1939.

NORWAY

Mr. Erling Havrevold cables from Oslo, Norway, hearty greetings to the President and Rukmini Devi.

What this implies regarding the Section office we are unable to say. Mr. Havrevold has twice been General Secretary for Norway, and after the second term handed over to Fru Dagny Zadig in 1936, and since the war began we have had no word of activity in this country. What we do know is that the Havrevolds have shown initiative in their publications and in the inauguration of summer schools, and Louise Havrevold, who is Swedish-born, has through her artistic taste and sense for beauty, contributed valuable impulses to the Section work: she has been also for a number of years Chief Knight for the Round Table in Norway.

NOTES BY THE WAY

Mrs. Gardner writes: "Mrs. Trudy Kern, Minusio, Switzerland, has been appointed the official representative of our [European Relief] Committee in Switzerland. . . I have made contacts between her and our brother of Greece."

Mrs. Kern has had a letter from the Tunis members who are keen to carry on with the work of the Lodge.

CALLED HOME

J. D. L. ARATHOON

WITH great grief I have just learned of the passing on May 21st of a very dear friend and perfect gentleman, Mr. J. D. L. Arathoon, manager of the Bank of Indore. We last met him in Indore during our recent northern tour, and his arrangements for our stay and work there were nothing short of wonderful. The loss to the Indore Lodge is truly irreparable, and I can only hope that its members will undertake stable and splendid Theosophical work there as a fitting memorial to one of the most faithful members of The Society it has been my privilege to meet.

But the loss is as great to the whole Society, for it had been my intention to nominate him Treasurer from the date of his retirement from managership of the Bank of Indore—due towards the end of the year. He was delightfully enthusiastic about accepting the office, and looked forward to it most keenly, as did all of us who would have been his colleagues at Adyar, especially our present Treasurer, Captain Vaidyaratna G. Srinivasa Murti, whom I had some difficulty in persuading to add this office to all his many other onerous burdens.

I felt stunned when I read the telegram, for we have been having so many "slings and arrows of outrageous fortune." I cannot help thinking that our Generals must be very hard put to it for equipping Their forces for the Peace offensive to come if They have thus to devastate us, and leave us bereft of some of our most tried workers.

But the thought is unworthy of me, for the Generals know that whatever the equipment, the victory of Peace is sure in the outer world as well as the inner.

Nevertheless, I grudge Brother Arathoon, for Adyar needed him urgently, and all kinds of plans were being made in connection with the great accession of strength he would have given to the work throughout the world. I am sure he will help us from the other side, but this is not the same as being Hon. Treasurer of our Society on the physical plane.

I cannot yet get over the sense of loss we have all of us sustained, a loss which Rukmini feels as deeply as I do, and which will be felt by all our party who had the privilege of his extraordinarily thoughtful hospitality, especially remembering that he had then only just recovered from

an attack of double pneumonia, and yet day after day went about collecting money for our work to the tune of many thousands of rupees. Collecting money is both arduous and thankless, and I feel as if he laid down his life, at least in part, to help a great cause.

Mr. Arathoon was and is very, very dear to many throughout India, and was and still is a Theosophical stalwart of the first rank. Our loss is very great on this side, but their gain on the other side is no less great and the work is one.—G.S.A.

On the day of his passing Mr. Arathoon spent the whole of the morning attending to the business of the bank and other matters and about 4 o'clock in the afternoon complained of weakness and told a friend that his end was near; a stimulant was administered, but the prostration continued and he passed away peacefully at 6 p.m. After the reading of the Christian burial service in the Church, the body was cremated according to the Bharat Samaj ritual. The ashes will be deposited, one part in the cemetery and another part in the Lodge premises with an inscribed tablet, possibly in a new hall which may be constructed to his memory.

Mr. Arathoon was a stalwart of many years' standing and helped the cause of Theosophy in innumerable ways. Born in 1873 at Brighton, Sussex, England, and educated at Eton, he spent two years farming in California, 1893-1895, and in 1897 visited India and accepted an appointment in the Alliance Bank of Simla, Rawalpindi. In 1899 he joined Lumsden's Horse and served in the South African War, accepting a commission in the 3rd Dragoon Guards; this he resigned in 1902 and returned to his appointment in India. He was manager and director of the Bank of Indore from 1927, and made his bank as nearly as possible what a model bank should be.

His service to The Theosophical Society began as soon as he joined in 1909 as an unattached member at Rawalpindi. In 1912 he revived the defunct Chohan Lodge, Cawnpore, and in 1914 founded the Theosophical High School, Cawnpore, and managed and financed it from then till 1922. Some years later he came to Adyar and stayed about twelve months; he was nominated as an additional member of the General Council and served from 1928 to 1935.

Mr. Arathoon used to speak with amusement of an order for internment which was issued

against him for political activity in Cawnpore, 1917, and was not carried out owing to his sudden transfer out of British India and the influence of his friends in Simla.—J.L.D.

GOPAL CHANDRA PRAHARAJ

An erudite scholar, eminent lawyer, and all-round Theosophist passed away on May 15 at Cuttack in the person of Rai Bahadur Gopal Chandra Praharaj, B.A., LL.B., at the age of 73. He is known throughout India as the author of the Oriya Lexicon (*Purnnachandra Ordia Bhashakosha*), a monumental work in seven volumes, which he completed in the ten years ended 1940 with the help of a body of colleagues. There is a full set in the Adyar Library.

The Theosophical Lodge at Cuttack met in his parlour. He was a man of cosmopolitan views, always surrounded by many types of people, young and old, from all parts of Orissa and was consulted in law, in philosophy, and in public matters. In politics he was a moderate, in the same school as Mr. M. S. Das, who aroused the political consciousness of the Oriyans and is known as the father of modern Orissa. Our correspondent, who notes his death, writes of Mr. Praharaj as one of the oldest members of the Cuttack Bar Association, of his long services in local government, of his profound knowledge of Sanskrit and of Bengali, both rich in literature and philosophy, and of his breadth of vision which enabled him to convene Lodge meetings for discourse by speakers of various denominations and dogmas at which he acted like a senior priest and offered Theosophical prayers of all re-

ligions. His speech in public meetings was attractive and charming. And he had a very deep regard for the work of both Dr. Arundale and Shrimati Rukmini Devi for India's cultural advancement.

FREDERICK HOLMES

Theosophy in Ireland, January-March, devotes a page to the passing of Mr. A. F. Holmes, Treasurer of the Irish Section. This is a heavy blow after the recent passing of Mr. Kennedy and Mr. Gray, both at one time or another General Secretary in Dublin. The writer in the Section journal cites an old belief, perhaps a superstition, that bereavements or unusual events tend to occur in groups of three, "and certainly," he says, "the recent casualties in our ranks in the last twelve months lend support to the belief."

Mr. Holmes was manager of the National Bank, Donnybrook, at the time of his death. He was a rare soul and a most attractive personality, gentle and quietly humorous, but could take vigorous action when need arose, as he did at the end of the last war when the appalling rise in prices rendered life for people on fixed salaries very difficult. In that crisis he helped, at the risk of his livelihood, to launch the Irish Bank Officials' Association, which has played a splendid part in improving the conditions of service of thousands of bank officials, male and female, in Ireland. This Association has given a lead to bank men in England, Scotland, France and other European countries and the oversea Dominions, and an International Federation of the Bank Association was formed some years ago making for world-wide cooperation.

Roosevelt's Faith

Just before his death on April 12 President Roosevelt prepared an address for delivery at the Jefferson Day Dinner in Washington the next night. The speech reveals his great concern for the world's future when hostilities are over. "This nation," he would have said, "does not intend to abandon its determination that there shall be no third world war. We seek peace, enduring peace. More than an end to war we want an end to the beginning of all wars, an end to this brutal, inhuman, and thoroughly impractical method of settling differences between Governments.

"The mere conquest of our enemies is not enough. Today we are faced with the pre-eminent fact that if civilization is to survive we must cultivate the science of human relationships, the ability of all peoples of all kinds to live together and work together in the same world at peace. Today, as we move against the terrible scourge of war, as we go forward to the greatest contribution of lasting peace—I ask you to keep up your faith. The only limits to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith." (London *Times*.)

International Directory ★ The Theosophical Society

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President : Dr. George S. Arundale.
Vice-President : Mr. N. Sri Ram.
Treasurer : Dr. G. Srinivasa Murti.
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(Section Journals in italics)

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The Theosophical Society in Europe (Federation of National Societies): General Secretary, Major J. E. van Dissel; Assistant Secretary, Mrs. Adelaide Gardner; 50, Gloucester Place, Portman Square, London, W.1. *Theosophy in Action*.

Belgium: General Secretary, Miss Serge Brisy, 37 rue J. B. Meunier, Uccle-Brussels. *L'Action Theosophique*.

Denmark: General Secretary, Mr. Charles Bonde Jensen, "Dharma," Fredensvang, pr. Aarhus. *Theosophia*.

England: General Secretary, Mr. John Coats, 50 Gloucester Place, Portman Square, London, W.1. *Theosophical News and Notes*.

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France: General Secretary, M. Leon Benzimbra, 4 Square Rapp, Paris VII. *Bulletin Theosophique*.

Greece: Joint General Secretary, Mr. K. Melissaropoulos, Homer Street 20, Athens. *Theosophikon Deltion*.

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Wales: General Secretary, Miss Edith M. Thomas, 10 Park Place, Cardiff. *Theosophical News and Notes*.

ASIA

Burma: General Secretary, Mr. N. A. Naganathan, (present address) c/o The Theosophical Society, Adyar, Madras.

Ceylon: General Secretary, Dr. T. Nallainathan, 81 Madampitya Road, Mutwal, Colombo.

India: General Secretary, Mr. Rohit Mehta, Kamacha, Benares City. *The Indian Theosophist*.

East Asia (China and Japan): Presidential Agent.

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New Zealand : General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand.*

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Canadian Federation : Secretary-Treasurer, Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia. *The Federation Quarterly.*

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St. Louis Lodge : President, Mr. Charles E. Luntz, 5108 Waterman Avenue, St. Louis, Mo. *Ancient Wisdom.* (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

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Argentina : General Secretary, Señor José M. Olivares, Sarmiento 2478, Buenos Aires. *Revista Teosofica Argentina and Evolución.*

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Uruguay : General Secretary, Señor Carmelo La Gamma, Palacio Diaz 18 de Julio 1333, Montevideo. *Revista de la Sociedad Teosofica Uruguay, and Devenir.*

Federation of South American National Societies : President, Señora Julia A. de La Gamma, Apartado No. 595, Montevideo, Uruguay.

Interamerican Press Service : Señor Ruperto Amaya, 31-57, 34th St., Astoria, L.I., New York, U.S.A. *Servicio Periodístico Interamericano.*

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World Federation of Young Theosophists : President, Shrimati Rukmini Devi, Adyar. Joint General Secretaries, Mr. John Coats, London, and Mr. Rohit Mehta, Benares.

THE THEOSOPHIST

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