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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
On the Watch-Tower	689
The Presidential Address at the Forty-ninth Anniversary of the T.S.	697
About the Future of the Theosophical Society. A. Ross Read	721
Monetary Reform. Leonard C. Soper, F.R. Econ. Soc.	735
Occult Chemistry: $Ca(OH)_2$, CaC_2, C_2H_2, CH_3Cl, Isomer CH_3Cl, $CHCl_3$, CCl_4. Edited by C. Jinarājadāsa	741
Metapsychics. L. Charlston Goch	750
The Three Beggars (Poem). Lignus	764
The Law of Contest in Evolution. Weller Van Hook	765
The Early History of the T.S. (with Annotations by C. Jinarājadāsa): XV	781
Challenge to the Shadow of Clay (Poem). Harindranath Chattopadhyaya	791
The Art Section: Indian Painting: The Mughal School. Illustration	792
The Soundanese Drama of Java. A. J. H. Van Leeuwen	793
Fellowship in Arts and Crafts (Music Section). Some Aspirations and Suggestions. J. L. R.	801
The Theosophical Field. J.	806
Reviews	817
Correspondence	821
Books Received	821
Our Exchanges	822
Supplement	xiii

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. 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 the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. 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 watch-word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide 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, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, 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 civilised 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 emphasise 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 T.S. 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.

THE THEOSOPHIST

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

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THE

THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy, Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

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VOL. XLVI No. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Thirty-ninth National Section of the Theosophical Society has just been formed by ten Lodges in the Island of Porto-Rico; it is the child of the T.S. in Cuba, and is recommended as an autonomous Section by the General Secretary of Cuba, the ever faithful and devoted Rafael de Albear. He is seeing the result of his long years of toil in sowing the seed of Theosophy in what seemed to be the somewhat arid ground of Spanish-speaking America, and it is now springing up with wonderful vigour and vitality, and promising abundant fruit in the future. It must not be forgotten that these lands will form part of the continent of the seventh Root Race of our Humanity, after sharing in the development of the sixth Root Race. The view, however imperfect, of the far-off horizons opened to us by the Occult teachings, lends a wonderful interest to the changes, as they shew themselves in their infancy in our own times.

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The legal mind, when it develops into Judgeship, tends to theosophise itself. We have had three Judges on the Madras High Court Bench: Dr. Subramania Iyer, who has lately passed to his rest, after more than forty years of

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distinguished service, both in the public arena and in Theosophical usefulness. Then followed Sir T. Sadasivier, who was the great authority, after our "Mani's" retirement, on Hinḍū Law, when he reached the limit of public judicial service, retired from the Bench and dedicated himself wholly to Theosophical work, lecturing in the towns and villages of the Presidency in the vernacular, and spreading Theosophical Ideals; he has now become the General Secretary of the T.S. in India. The Hon. Mr. Justice Ramesan is still on the Bench, a devoted member. Now the Chief Judge of the Mysore State Court, honoured by his Sovereign and deeply respected by all, Rāja Dharma Pravina Chandrashekara Iyer, on retiring from the Bench, writes to me:

> With my final retirement from Government Service, my remaining years are dedicated to full Service of the Blessed Ones, to the extent of my health, strength and capacity.

In both these cases of retirement, the wife of the ex-Judge has long been known for devoted public service; Lady Sadasivier is a good speaker, addresses large Indian women audiences, and helps in work for the training of women and girls for usefulness; and she has just been appointed as an Hon. Presidency Magistrate in Madras, as a Justice in the newly developing Children's Court in Madras City—the first Children's Court in India. Parvati Ammal (Mrs. Chandrashekara Iyer) is also a good speaker, and a leading worker in women's organisations and in uplift of the submerged classes. Her husband writes, in the letter already quoted:

> My wife is equally devoted to that Service. She takes active part in movements for women's advancement and child welfare. Last week she presided at the inauguration of a special Theosophical Lodge for Pañchama members at Ukkadpalya, a suburb of Bangalore Cantonment.

The "Awakening of Women"—which I mentioned as one of the promising signs of the Indian Renaissance in my Presidential Address to the National Congress of 1917—has

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been one of the great Reforms initiated by the Theosophical Society in India. Another was the Education of Pañchamas without converting them to an alien Faith, begun by the President-Founder of the Theosophical Society in the early nineties of the last century.

***

Another line of Reform has been that of disregarding the rigid lines of caste that have been set up, not only in all Theosophical gatherings, where all meet on a platform of equality and social friendliness, but also in initiating a closer intimacy by those who are willing to have it, living a communal life, without forcing it on any who are unwilling. I remember, in one of my early visits to Adyar, how hurt the dear old Colonel was when, at a T.S. Convention, he looked into a hall in which some orthodox Brāhmaṇas were dining, and they all rose up and would eat no more of the food "polluted" by a white man's glance; he was only eager to see that they had everything they needed, and was much wounded by their action. Now there are "cosmopolitan dinners" at our Convention, and no one takes offence. The E.S. has led the way in several of these social reforms, and Bro. T. V. Gopalaswami Aiyar writes to me that at an E.S. Conference lately held, at which the General and the Asst.-General Secretaries presided:

> We lived a communal life during the Conference as members of one family. I had a big Pandal put up in the premises of the Lodge, and we all lived and ate together as members of one family, Brāhmaṇas and non-Brāhmaṇas, ladies and gentlemen, forgetting all distinctions of caste, creed and sex. A Brāhmaṇa lady from one city and a non-Brāhmaṇa lady from another were among the delegates. There was perfect peace and harmony among us, and we all felt the influence of the Higher Ones.

Only those who have lived for many years in India can realise the immense changes brought about by those whom the Masters have used to reform evil social customs, and to prepare India for the great change coming to her, so that she may enter the cosmopolitan family of Free Nations, and

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influence them in all spiritual ways. In education, in social customs, in the dawning public spirit, in the feeling of responsibility for the prevalence of social evils and the individual duty of working to remove them, in the awakening of India to a knowledge of her glorious past and of her power to create a glorious future, the Theosophical Society has done magnificent work. One realises how near is the recognition, promised in its early days by a Master, that Theosophy would be "the corner-stone of the religions of the future". Truly, the stone which the builders refused has become the head of the corner.

***

It is very pleasant to hear that at the First Theosophical Congress in Rumania, held in Bucarest, a thoroughly friendly feeling was shown among the Nationalities which took part in it. The proceedings were conducted in Rumanian, German, French and Hungarian. No delegates were present from Bessarabia, the journey being long and expensive from Chisinau, and Bessarabia being still under martial law. The Presidential Agent writes that they hope next year to welcome from Bessarabia some Fellows of the T.S. whose "native tongue they share with H.P.B." The ever-ready General Secretary of Austria was there, "and reminded all of the essential one-ness of the T.S. however scattered its Branches may be. His presence was inspiring and energising. The former Transylvanian delegates, headed by the President of the Tuoda Lodge, Mme. Hélène Lazar, were well received by their Rumanian hosts; the President of the "Fratia Lodge in Bucarest, Mlle. Fanny Seculisi, presided over the proceedings, and helped us to overcome the language difficulty". The Lodges from the different countries sent me a loving greeting, signed by them, in token of their fraternal feeling.

***

Transylvania was formerly part of Hungary, and there are naturally race antagonisms to be got over; but Theosophy

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should enable all to transcend these, and the Transylvanian delegates said publicly that they desired to work in harmony and goodwill with the members in Rumania. If Europe, as a leading Indian newspaper states, is seething with racial jealousies and hatreds, and is likely to plunge into another war, there is nothing which can spread peace and soothe into calm the tossing waves of passions, save the teaching of the One Life in which all are sharers, so that he who injures his brother injures himself.

From Denmark comes a Christmas greeting of a unique kind from "The Christmas Colony," persons who are gathered as a group in Nakskov to "try to live together in His Name"; they are mostly Danes, but the group includes two Britons and two Germans. It is very interesting to see how "Colonies" are springing up in the midst of all the National hatreds and jealousies. Those will pass, but the Colony spirit will endure.

***

A very hopeful sign is the spread of the Youth Movement. Miss Willson has been making a long tour, including Mhow, Indore, Gwalior, Ujjain, Agra, Tundla, Saharanpur, Moradabad, Lucknow, Cawnpur, Allahabad, Benares, Gorakhpur and Calcutta. She writes:

> The bright spots everywhere I went were the Youth Lodges. They don't say: "The difficulty is . . ." but go brightly about things and are full of hope and enthusiasm. It makes one happy for the future.

That is so, and it will be good for India when all the elders realise the value of the attraction which Theosophy has for the young, embodying as it does the spirit of the new sub-race now being born into the world, the spirit of friendliness, of brotherhood, of internationalism. They will show no communalism in politics, no sectarianism in religion; those evils will be buried in the graves, burnt on the funeral pyres, of the elders who are now tearing their

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Motherland to pieces with their sordid quarrels and their selfish greed.

***

It is worth while putting on record the fact that Mr. Albert Baily George, a Negro gentleman, has been elected as a Municipal Judge in one of the Municipal divisions of Chicago by a vote of 470,000. The enrolled Negro vote is but 60,000, but Mr. George was 78,000 votes ahead of his nearest competitor. Mr. George graduated from the public and high school, Washington, D.C., in the North-Western University Law School in Chicago; he is a practising lawyer, and his candidature was endorsed by the Bar Association. The *Literary Digest* says:

> Judge George's ancestors were slaves in old Virginia. His success, says the Chicago *Tribune*, "has sent a thrill of hope through the black belts—a new incentive to work and decent living". It is considered "a milestone in the journey of the negro race out of the wilderness of slavery, an application of the principles of democracy which may point the way to better things for both races".

It is a day of hope for the United States, when a huge popular majority judges a man by his fitness for office and not by the colour of his skin. Lynchings should soon become impossible when one of the race treated so cruelly sits on the Bench.

***

The way the British Government has treated some of its subjects, with regard to money invested by Germans before the war in business within the British dominions, is extraordinarily unjust and cruel. A German lady many years ago invested £1,000 in the Vasanṭā Press, and later presented the capital to the Press on the promise to pay interest on the money to her or her sister during their lifetime. The war prevented any payments to enemy subjects, so the interest accumulated. In the statements demanded after the war, all moneys lent had to be claimed and the debt acknowledged. My German friend did not at first make clear

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the fact that the money at first invested had been subsequently given on the above condition, and I did not acknowledge the debt but only the obligation to pay interest on the capital sum. The English Enemy Debt Office claimed, through the Government of India Debt Office, the immediate payment of capital and interest. I was advised to pay and recover from the English Office ; as, naturally, I had not the money, I had to borrow it at interest, and paid over Rs. 25,000. The Government of India official was very helpful, but was compelled to enforce the claim. The English Office demanded a sworn statement by some one who knew the facts above stated, and it was sent. Then it demanded certified copies from Germany of the letters containing the arrangement. The German lady obtained all these and a declaration from the German Government that it accepted the arrangement made. The Government of India official agreed and gave me copies of all the necessary papers, advising me, as I was going to London, to see the English officials to avoid delay, and he congratulated me on the transaction ending satisfactorily. What was my astonishment, on going to the British Enemy Debt Office with my solicitor, after it had put my German friend to the trouble and expense of fulfilling its conditions, to receive a blunt refusal to repay the sum taken from me. What became of the money it is impossible to find out; the German Government had only to pay the unfortunate lady the sum represented by twice the value of the mark *before the war*—and the value of the mark had dropped practically to nothing; so she did not get the return of her capital which I paid in India—a dead loss to me, *plus* interest—and she also lost her £1,000 and the interest which she would have had for the rest of her life. I have often wondered who got the Rs. 25,000 odd which I was forced to pay under threat of proceedings to recover it, that would have meant ruin to me. And I have also often wondered how many other people were similarly treated, and

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who profited by the peculiar morality prevalent in the recovery of "Enemy Debts". The German Government behaved honestly and honourably; so did the Indian intermediary; but what of the British, which refused to pay back the money unjustly taken, although it had demanded the proofs that the money paid was not a debt due from me—except so much as was interest—and had obtained them? It was suggested to me at the time that, as I was friendly with the Secretary of State for India, I might appeal to him to interfere. But the use of backstairs influence is not in my line; I prefer to be robbed, rather than to stoop to the use of illegitimate means. Besides, as a Theosophist, I do not believe that anyone suffers unjustly; I had probably swindled somebody in a former life, and was getting rid of a past debt, long overdue.

* * *

Our energetic Brother, Fritz Kunz, sends the following suggestion:

I have a little idea that you might like to support in *The Theosophist*, to be carried out at the Jubilee Convention this year.

It is that each National Society supply a compact selection of the best of its National dishes of vegetarian food, the whole to be put together as the Adyar Cook Book! I am just now staying with a lady, Madame van der Hell, whose knowledge of cooking in the Dutch manner is superior. She knows a number of special dishes which are admirable. There must be special Spanish, French, Chinese, Cuban and heaven only knows what other sorts which might be shared round in the Theosophical Family. If an appeal to General Secretaries were made to send with their representative a list of such *specialités des maisons*, with the method of making them, translated into English by some gourmand who knows the vocabulary of food—Query: are there any Theosophical epicures for this purpose?—we should be able to add Indian dishes and publish quite an unique cookery book.

I answered that I would publish the note, but that the recipes must be translated by a competent "epicure," as I could not provide one. The quantities would have to be given, I think, on the metric system, lest the eating epicure should suffer uncomfortable surprises. A "pinch," a "spoonful," and similar loose terms should be avoided.

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The Forty-ninth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN:

With pleasure I accepted the invitation of the Bombay Lodges that this Forty-ninth Anniversary of the Theosophical Society should take place in their great City, the Gateway of India. Last year we met at Kāshi, Benares, the ancient seat of Hinḍū Learning, the intellectual Metropolis of Bhāraṭavarsha; our next year's meeting is that of the Jubilee of our beloved Society, and it is fitting that it should take place in the International Headquarters, at Adyar, the Home of our outer Founders, H. P. Blavatsky and H. S. Olcott, and, as the centre of action of our Founders in the higher world, receiving ever Their Benediction, since there is the centre of the Society which radiates over the world of men that spiritual influence which renews the life of our earth.

Let us, then, renew our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality.

May Those, who are the embodiment of Love Immortal, bless with Their Protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

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The General Work of the Society

Last year, I said, under this heading that the storms which had left traces in 1923 had exhausted themselves, and that "the Great Hope of the Coming of the World's Helper grows brighter and brighter". This year, 1924, has been one of peaceful and successful activity and of useful achievements, as we shall see in a moment. But I must, before dealing with these, mention one or two matters, causing a passing sense of loss in the physical world, though we know that of real loss there can be none.

Let us pause for a moment to remember, and gratefully to show our reverence and affection to, one of the oldest and most faithful servants of the Masters and of Their Society. Dr. Subramaniam joined in the very early days of the Society, and he never wavered in his courage, his faith and his devotion. He defended our H. P. B. against the wicked attacks made on her through the Coulombs, and his clear legal mind and acute brain pierced through the pitiful evidence brought against her, and scattered it to the winds. He stood like a rock through all storms, and his loving devotion to his Master was the strength of his heroic life. He is with the One he served so faithfully, and with him all is well. Another strong man has passed away in England, Colonel Lauder, who literally worked himself to death during the War, and broke down completely when the strain ceased; he gave his life for his country, after he had for long years dedicated it to the Society, and been one of its pillars in England. Equally well known in England and India, and again one of the oldest of our members, Miss Francesca Arundale passed peacefully away at Adyar, but her services to the Society in both countries, and the self-sacrificing work she rendered here to the education of Indian Girls will long keep her memory green among us. Another serious loss of a good worker befell our Society here in India in the passing of Bro. H. K. Patwardhan of Ahmednagar, but a fortnight ago; he will be greatly missed at this Convention, which he had anticipated with much pleasure.

In Australia, our loved Brother, Bishop Leadbeater, has been in danger from a sharp attack of rheumatism, which not only caused great pain, but also for the time rendered his arms useless. He is recovering slowly. We are all hoping that he will be able to be with us next

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year for our Jubilee Convention, for none among us has done more to render that joyous event worthy of commemoration than he.

We have to congratulate Dr. Mary Rocke for the splendid success of her daring conception, the building of a Greek open-air amphitheatre in Sydney, Australia, on the shore of that famous harbour, and it is a dream of beauty. Unstinted admiration has been poured out on it in the Sydney press, and, judging by the pictures we have received, it is indeed beautiful. She has toiled for it in the hope that one day the Coming Teacher may use it; it is an offering laid at His Feet. Another great piece of construction is the "Adyar Building" on a fine site in Sydney, erected by the Blavatsky Lodge, and its hall is said to be the prettiest in Sydney.

Sydney is to be a great Theosophical centre in the future, and they have made a good beginning, for neither of the two great works was begun when I was there in 1922.

Our International Lecturers

It is difficult to over-estimate the valuable services rendered by our International Lecturers, who travel far and wide, distributing the bread of life. Among these I may name the Vice-President and his wife, Mr. and Mrs. Ernest Wood, Dr. and Mrs. Arundale, Mr. Knudsen. Miss Clara Codd and Miss Selene Oppenheimer have worked in Australia and New Zealand.

Mr. Fritz Kunz has worked incessantly, not only in lecturing but in helping the business side of Sydney activities.

Revised List of Charters issued up to the end of 1924

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	487	1913	1,441
1882	46	1898	526	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,033
1890	235	1906	913	1922	2,133
1891	271	1907	958	1923	2,221
1892	300	1908	1,041	1924	2,331
1893	344	1909	1,116		

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Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	250	6,916	1,211	
2	„ England	151	4,821	519	
3	„ India	363	5,358	427	
3a	„ Federation of Young Theosophists	47	1,000	825	
4	„ Australia	24	1,580	123	
5	„ Sweden	42	1,076	65	Report recd., late.
6	„ New Zealand ...	18	1,227	88	
7	„ The Netherlands ...	37	2,531	228	
8	„ France	68	2,740	362	
9	„ Italy	31	613	124	
10	„ Germany	32	792	201	
11	„ Cuba	43	916	172	
12	„ Hungary	10	413	8	
13	„ Finland	22	610	89	
14	„ Russia	12	392	27	
15	„ Czecho-Slovakia ...	7	1,129	...	No report.
16	„ South Africa	12	430	53	
17	„ Scotland	30	804	79	
18	„ Switzerland	17	232	13	
19	„ Belgium	10	310	72	
20	„ Dutch East Indies ...	28	1,774	166	
21	„ Burma	10	211	20	
22	„ Austria	12	505	85	
23	„ Norway	14	302	20	
24	„ Egypt	8	113	25	
25	„ Denmark	9	363	36	
26	„ Ireland	7	116	14	No report
27	„ Mexico	25	440	...	No report
28	„ Canada	24	627	76	
29	„ Argentina	18	550	140	
30	„ Chile	10	191	24	
31	„ Brazil	20	348	88	
32	„ Bulgaria	13	200	45	
33	„ Iceland	8	285	25	
34	„ Spain	14	559	117	
35	„ Portugal	11	237	41	
36	„ Wales	14	293	19	
37	„ Poland	8	177	28	
38	„ Uruguay	10	...	...	
	Non-Sectionalised Countries ...	31	711	204	
	Grand Total ...	1,540	41,492	5,859	

Only three countries have sent no report; the figures of the last report are given.

Our National Societies

Let us look at our National Societies, 38 in number:

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United States. The T.S. in the U.S.A. reports that its "most important fact this year is the spirit of intense activity. Everywhere the Lodges are unusually alert and our lecturers are speaking to larger audiences than in any previous year. More new Lodges were organised last year than in any preceding one and the prospects are excellent for still greater success in new territory." Its very useful new enterprise, the Theosophical Correspondence School, has evidently met a real demand, and has had the largest degree of success. "Aside from the better education of the members through systematic study under the direction of skilled educators, it has been especially useful to new Lodges and has also served a number of non-members." An Intermediate Course has been added to the Elementary Course for the coming year.

The Lotus and Round Table work is flourishing under the careful direction of Mrs. Vida Stone, who has established many Centres during the year. This activity is particularly useful in reaching the children of non-members. Some Tables have been established in churches, in public schools and in State institutions of various kinds, and of course at least some little knowledge of Theosophy inevitably reaches such groups.

The States have been fortunate in the visits of Mr. and Mrs. Ernest Wood, and of the Vice-President and Mrs. C. Jinarājadāsa. All four of these fine workers have given lectures, and have been welcomed by large audiences.

England has been well served by visitors this year: The President, the Vice-President and his wife, Dr. and Mrs. Arundale, Mr. and Mrs. Ernest Wood were among those who paid long or short visits. A Special Convention was held of which a very full report is given. It showed very marked sympathy with the methods and policy of the officials. The Annual Convention was remarkable as having representatives present from 28 National Societies, of whom 15 were General Secretaries. Miss Codd has returned home from Australia, and Mrs. Ransom has gone thither and has been elected as General Secretary. The much-loved General Secretary of the T.S. in England, Major Graham Pole, resigned partly from ill-health and partly from the pressure of other duties, and his place has been filled by Mr. Gardner, who is much liked and trusted. Many books were sold at the Theosophical Kiosk at Wembley, and 100,000 leaflets on Theosophy were given away.

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India. The T.S. in India has suffered from the uneasy political conditions, and the intense interest felt in political questions, which absorb public attention. On the other hand, we have the movement of Young Theosophists, and the report says that the chief event during the year " has been the great impulse given to the Theosophical movement in India by larger facilities being offered to the Youth to join the Theosophical Society. Dr. Arundale by his remarkable influence over Indian Youth has called forth an enthusiastic response from young men wherever he has gone and addressed their meetings. Our thanks are due to Dr. Arundale for the great work he is doing in this direction. Our workers have sent us very good reports of the working of these Youth Lodges, and there is hardly a town of note that has not at least one Youth Lodge in it. It will be these members that will spread the knowledge of Theosophy in the years to come and will be the mainstay of our work ". Their Lodges and members are not borne on the rolls of the Society, as they should be; I am adding them to the Indian total, though not to the Section itself.

The General Secretary speaks well of the T.S. Muslim League, which he thinks has a great work before it.

Australia. The General Secretary, Dr. Bean, retired, and his place was filled by Mrs. Sidney Ransom. She writes in her report that the Section " had the great privilege and pleasure of the presence of the Vice-President of the T.S. at Convention in Melbourne in April last. His friendly, gentle presence greatly helped in solving difficult problems in a spirit of co-operation and sacrifice. He had already lectured in Perth and Adelaide, and after the Convention, came on to Sydney, where he gave a series of noonday addresses in the Town Hall vestibule to crowded audiences. His Sunday evening addresses were equally crowded by very attentive audiences, eager to hear his message, so beautifully delivered ".

Mr. Fritz Kunz has been the main lecturer in Sydney for the Sunday evening public lectures. He has a gift for attracting the " business man," " and presents to him a practical application of Theosophic principles in a kindly humorous style ".

Dr. J. J. van der Leeuw and Capt. Ransom (at the present moment lecturing in Melbourne) have also done much good work for the Sunday lectures. Mr. Ernest Wood is in Australia and will be able to travel round the Section before he leaves.

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The Youth Movement is getting a firm grip. The movement in the T.S. itself is directed by Miss Dora van Gelder, and has great promise in it, and will produce capable lecturers. The sister movement engineered by young members in Melbourne, and known as The Australasian League of Youth, hopes to serve the Masters by bringing youths together on a wide and unlabelled platform. They have their own magazine called *Youth*.

There is no report from *Sweden*, though from visitors I hear of much activity and good work. (It came too late for inclusion here.)

New Zealand is proud of its new Headquarters, "its beauty and simplicity, its artistic colouring and joyous atmosphere". Six Lodges own their premises, a very good sign. At the Convention, the Opening Address was given by Miss Clara Codd, National Lecturer of the English Section, who was visiting the Dominion. "She said that she always attended Conventions when possible, and recommended the members to make a practice of doing so, reminding them of the words from our Scriptures saying 'Forsake not the assembling of yourselves together'. When we come together we catch fire from one another, and each one of us draws according to his capacity an increasing fullness of life and inspiration, and in the inner world a beautiful light and colour flows into the city and spreads that particular inspiration which radiates from the Society."

Miss Oppenheimer is mentioned as having done splendid work in visiting the Lodges, and other visitors are recorded. The Vice-President and Mrs. Jinarājadāsa passed through Wellington on their way to America; Dr. Mary Rocke, Bishop Irving S. Cooper and Dr. van der Leeuw also had a day or two there while journeying to Australia and America. Just recently, Mr. and Mrs. Ernest Wood have also visited Wellington *en route* to Australia. They all held meetings both private and public, much to the delight of the members who were able to gather there for the occasion.

The Netherlands, says Miss Dijkraaf, look back on a fruitful year of steady growth and harmonious development. "The increase of membership was larger than last year, and altogether there is a growing interest in Theosophy, showing itself in a favourable attitude of the press, the Churches, well attended lectures and a good sale of books."

"Wanting to help in the general difficulties of life of brothers in Central Europe, several Lodges in this Section adopted each a German

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Lodge, and this has done much to establish a warm personal feeling of nearness and brotherhood between the two countries."

France writes cheerfully of the growing interest. "The elementary course of Theosophy, by Mlle. Aimée Blech, was sedulously attended by enraptured audiences, and provided an excellent recruiting ground of new members. Mr. G. Chevrier's evening classes on *The Secret Doctrine* have shown how fascinating the study of H.P.B.'s writings can be made by a specially gifted lecturer. The second year's course, by Mlle. V. Reynaud, was most masterly, and brought home the truth 'that there are also in Theosophy teachings deep enough to cause even a giant to swim'."

In the Provinces, Theosophical work has been well sustained through the year. A valuable asset was the visit made to many French Lodges by Mr. and Mrs. Muirson Blake, who delivered in the principal towns scores of lectures in French and in English.

A new venture which met with considerable success in Paris is the "Théâtre Esotérique". "It was started by one of our members, Mr. Paul Castan, with the object of bringing to the notice of the public plays of a spiritual or occult character. Accordingly, every month a performance comprising one or several plays is given in the main Lecture Hall of the Headquarters, which can fairly well serve the purpose of a theatre. Ten such performances have been given up to now, all of which have drawn numerous and appreciative audiences, and have been extensively reported upon by the daily newspapers.

"So much for the Theosophical side of activities. The cause of Brotherhood has also been served. A League for Promoting Good Will between France and Germany was established last year during the Vienna Congress by a devoted member, Mr. J. Demarquette. It has hitherto been the means of bringing together French and German Theosophists in a common endeavour, and will—let us hope so—help to build a channel whereby the Peace from above shall be able to come down into the world of men."

Italy was much thrown back by the War, but is now showing signs of revival in active work. Colonel Boggiani, the faithful General Secretary, writes that the outstanding feature of the year 1924 has been this revival. He gives the following interesting note on Italian characteristics:

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"It is necessary never to forget that Italians generally are not in the habit of joining societies or clubs of any kind; they very much prefer to stand aside, even when very soundly interested in the various matters. Moreover they have more in view the spreading of the ideals than increasing the number of members on the rolls, and consider T.S. membership very much as the enrolment in an army of workers and of servers; and therefore when somebody, after having attended a few lectures or an open meeting, asks for application, it is generally suggested to him to wait, to attend more lectures and meetings and study, till he feels quite sure he is in harmony with the Theosophical doctrine and its Ideals. So it happens that membership is not so numerous as perhaps it could otherwise be; but on the other hand, when talking to outside people, very frequently one finds that many of them are deeply interested in Theosophy. This is the most important thing; and it is so much so, that the orthodox Roman clergy feels now very uneasy, and gratifies us with angry attacks and special sermons full of false statements. Such attacks, however, virulent as they have been, have had no result but that of evermore increasing the general interest; and so we can feel very grateful to our generous, though unwilling, co-operators. Another sign of the increase in the interest for Theosophy and things spiritual in this country has been very clearly prominent in the Philosophical Congress held last spring in Napoli, where not a small number of lectures, papers and speeches by the Congressists were marked with a true Theosophical spirit.

"The 'Young Theosophists' movement, which was started in Italy, has met a considerable success; there are already Branches in Torino, Milano, Trieste, Bologna, Roma and Bari. They are still in a period of organisation and of research, but their working is very promising. In Roma through the care of these Young Theosophists will shortly be edited a fortnightly paper, *Alcyone*, which, though not openly stamped with a Theosophical mark, aims at the spreading of Theosophical Ideals among the Italian youth, so that, if living, it will assuredly perform a very useful work.

"Side by side with this Y. T. movement which is a part of the European Federation, another important activity has had its beginning this year, the 'Order of the Goliardi Theosophists,' promoted by some young members of ours who are students in the Pisa University, where they formed a special Branch 'Isis,' which has been fully admitted to

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the rights and privileges of every Goliardic association; so this Branch with our Theosophical emblem was officially inscribed in the University Register, and soon attracted the most benevolent attention of all teachers and students. A second Branch is in process of being formed in the Firenze Athenæum, and they hope to have others in other Italian Universities."

The Italian Section of the "Karma and Reincarnation Legion" is going on steadily in its useful work of the popular spreading of these two fundamental tenets of Theosophy. The Section has now a monthly magazine of its own, *Rincarnazione*, which has met with the most sympathetic public favour.

"Another new departure is the starting of a Vegetarian Restaurant by two members of the T.S. in Turin, and they hope it will prove to be a real centre of preparation, guiding the general public to a materially and morally more hygienic system of life, and contributing in this manner to make them ready for the impending Coming of the Great Teacher, and for the new Way that has to be trodden by Humanity in the future."

Germany sends a long and interesting report, showing 199 new members, and 4 new Lodges. Here again we meet our Young Theosophists. They have formed two Groups at Berlin, one at Hamburg, at Essen, at Ruhr, at Dinslaken, at Iserlohn, at Elbing (Ostpreussen). "They are bringing quite a new spirit into the body of our Section, a spirit of enthusiasm, joy, enterprise and strong will of co-operation. They are in touch with representatives of other German Youth Organisations, and this mutual interest is opening splendid vistas for our work in the future. On May 15th a Youth Festival took place at Berlin, where members of the Youth Groups and the Round Table gave a performance of Gertrud Prelliritz's *Heiteres Marchenspiel*, for the benefit of poor children."

The Vice-President collected during his stay in England £20 for the Propaganda Fund; Birmingham and America also helped. Members from Australia and South Africa sent whole volumes of *The Theosophist* and *The Herald of the Star*, which are circulating amongst our members. The European Federation of the T.S. has once more given the sum necessary to continue the Sectional Magazine.

The help given by the Order of Service to German F.T.S. and Star members in distress has been really marvellous. The Section thanks

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Mr. Burgess, Mr. Thomson and Mme. Poushkine, who, with the help of F.T.S. all over the world, have constantly been sending money and clothing. They have enabled several Lodges to feed a large number of members during months. England and Norway have taken care of children. The American Section alone has collected more than $800 for the Relief Work of the Order of Service, and Mr. Burgess is intending to continue his selfless work, because utter misery and poverty are still spreading in this country and he has not yet been able to help all the members who are in distress. The General Secretary says: "May I take this opportunity to send once more in the name of all those whose suffering has been diminished, whose hope and confidence has been strengthened through the help received, the heartiest thanks to Mr. Burgess, to his noble co-workers and to all the F.T.S. who have supported the Relief Campaign of the Order of Service."

"It may seem strange that six years after the war people are still so dependent on financial help from other countries. The main reason is that the German Section has *not one rich member* since about eight years, whereas in other Sections there are always some members who are able and willing to cover the deficit in the budget of their Section. Work done for Theosophy in Germany is work done for humanity as a whole, as all the Nations are only different manifestations of the One Life."

Much work is being done for Internationalism, and the General Secretary says: "I am encouraging the international aspirations of our members as far as possible. In the beginning of October I shall attend the World Peace Congress at Berlin and represent there the International League for the Federation of Nations, being its Secretary for Germany."

Mr. Knudsen has continued his unceasing work in the Central Countries. Visits are noted from Professor Kulkarni, Dr. and Mrs. Arundale, and others. These have done much to inspire in the sorely stricken Germany courage and hope, and they feel that they are welcome everywhere in the Theosophical Brotherhood.

The T.S. in *Cuba* is one of the most active of our Societies, and formed seven Lodges during the year; two were dissolved. 10 Lodges are in Porto Rico, and the Cuban Mother is thinking that these might well form a National Society of their own.

Hungary has worked very steadily; the Round Table has been started in two Lodges, and the Hungarian Branch of the Federation of

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Young Theosophists has been formed. The translation of the *Bhagavad-Gītā* is in the press. Some of you may remember that I mentioned in *The Theosophist* that the translation had been made and was held up for want of funds for printing it. That want was supplied.

Finland has had much lecturing activity during the year, and mentions gratefully the visit of Dr. and Mrs. Arundale. There are four Round Tables, all in Helsinki, and Dr. Sonck winds up:

"The Theosophical work has thus been performed perhaps a little more intensively and successfully than during the preceding years, bearing richer fruits in form of steadily increasing number of members and Lodges, and more and more changing opinion of the public in favour of our movement."

Russia must not lose her place in our list, the fourteenth, though her children are scattered about in many countries, being exiled from their own. I authorised their linking themselves up, and this has cheered them much, and they have a little Russian paper the *Vestmik* (Messenger). Mme. Anna Kamensky remains their General Secretary, with a roving commission.

[There is no report from *Czecho-Slovakia*.]

The T.S. in *South Africa* seems to be making a little way. It has received from Miss Knudsen a beautiful plot of ground and fine buildings, named "Adyar," to form which she has "slaved for years". It will be the Headquarters of the Section. To spread Brotherhood in S. Africa is an uphill task. It is practically meaningless in a country where it depends on the colour of the skin.

Scotland reports a year of steady work. The Sunday evening lectures in Glasgow aroused so much interest, that a study class of 70 persons was formed. The Headquarters Library has opened a department for Braille Theosophical Books for the Blind. Groups of Young Theosophists are being formed. The Edinburgh Lodges work steadily for the League of Nations Union, and have brought into it 200 members.

The *Swiss Section* has been very active during the year, and is recovering from the many difficulties of the years after the War. It has difficult work, with French, German and Italian Provinces, their inhabitants being of such different types. They are very active in the diffusion of vegetarianism and the protection of animals, and have opened in Geneva a Star shop, which forms a good centre of propaganda.

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Belgium speaks of the number of Professors from the Universities and other well known men and women, who like to speak on the Theosophical platform. A lecture on the Intelligence of Animals, brought in 2,000 francs, which were distributed among Societies for the Protection of Animals.

In the *Netherlands-Indies*, steady growth is maintained, but the General Secretary asks that one of the leading members of the Society may find time for a visit to "this earnestly striving Section," and it really deserves such help, as it has every year recorded a growth in membership. A Branch of the T.S. Muslim League has been started and it should be very useful, as there are many Muslims in the country, who are descended from Hinḍūs and are often Sūfīs. The Theosophical Order of Service has many branches. The Young Theosophist Movement has started, and a Loan Society, well managed, has proved useful.

Burma has had a number of visitors this year, and the report speaks earnestly of the urgent need of an active Theosophical propaganda, that the new life which is pulsing through the country may flow in right channels.

Mr. John Cordes, *Austria*, writes, as ever, cheerily, though struggling with many difficulties; Austria has been so reduced in size and population, to say nothing of its poverty, that the T.S. has there a hard task. Mr. Cordes has, wisely, gone carefully over his register, and has cut out all members who are dormant. His list is therefore reduced to 505.

"The policy of consolidation brought in its train the hoped-for increase of inner strength. Formerly, members in this Section might have been fitly compared to bees swarming, whilst to-day they are truly quite like a bee-hive, so intensified have their ways of working become. A glance at the new edition of their *Schätze 1923* reveals over twenty different activities, all carried on in Vienna, chiefly at Headquarters, where every evening is taken up by well-attended Lodge and other meetings, whilst behind the scenes intense translation activities are carried on by a small but specially devoted set of workers, who translated into German Krishnaji's monthly messages to the Star Self-Preparation Groups, his new work *The Path*, *The Lives of Alcyone*, those of Orion, etc. Mr. Knudsen's liberality enabled these extra busy ones to flood us with Brotherhood Campaign leaflets also all in good German."

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Norway has made no special progress, but speaks of the establishment of a group of Young Theosophists.

Egypt reports a quiet year of steady work, unmarked by any special features. She works on perseveringly under many difficulties, and shows a little progress under the devoted General Secretary, M. Perez.

The General Secretary, *Denmark*, remarks that "during this last year the conditions in Denmark altered in a way which has been very favourable to the spreading of Theosophy and to the Theosophical work in general. The public opinion, both as a whole and in literature and the press, has in many ways shown that the interest and the respect for the Theosophical attitude towards life has evolved to an astonishing degree. One sees, for instance, that the Theosophical way of regarding life is discussed in several of the books published by the greatest Publishing House of this country, and the leading papers are bringing articles before the public on Theosophical meetings as well as reports of them. One result is that the Society has engaged one of the finest and biggest halls in Copenhagen for a series of public lectures. All looks well for a great development."

There are no reports from *Ireland* and *Mexico*.

Canada is, at present, divided as to policy, some good workers standing by the General Secretary, others finding it impossible to work with him. With his consent, several Lodges have been attached to Adyar and these are forming a Federation.

There is much activity in *Argentina*, which mothers Peru, Bolivia, Paraguay and Uruguay; but the last named has fulfilled the hope expressed in the Argentina report, "that it is confidently expected that within a very short time, a Uruguayan Section will be formed". The application for a Charter has been received and granted. A very large number of lectures have been given, and with the help of a friendly press much propaganda has been carried on. The end of the report tells us that Señor A. Madril has been elected General Secretary and, as I have since been notified, Mrs. Gowland has been elected in the daughter Section.

Señor A. Zanelli, General Secretary of the T.S. in *Chile*, writes a very bright report, as he considers the "outlook for the future very promising". The *Revista* is much appreciated in the Spanish-speaking world, and a book containing translations of Mr. Ernest Wood's lectures

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has been published, and is selling very well. Spanish-speaking America evidently means to come to the front.

There are 19 Lodges in *Brazil*, but one is "in lethargy". The General Secretary sends a full report of work; he notes that there is much collaboration between Theosophists and Spiritualists in Brazil, as many Theosophists have come through Spiritualism, and as they have much respect for Allan Kardec, most of the Brazilian Spiritualists are believers in re-incarnation.

Bulgaria is much disturbed politically, but it is noted that the discussions after the lectures shew interest in Theosophy.

One of our members in *Iceland*, Sig. Kristofer Peturssen, published during the year a book on the Spiritual Life in Iceland and a translation of the *Bhagavad-Gītā*; last winter he wrote a scientific book on the Icelandic language, and the MS. was read by some of the professors of the University; it was so much approved, that the University has given the money for its publication from a fund set apart for the publication of noteworthy scientific works. In the Introduction he states that he could not have written the book without his Theosophical knowledge.

Spain is making progress, slow but sure. A noteworthy fact is the donation by a Catholic priest of a large plot of land. *Sophia* has been revived, after a suspension of nine years.

Portugal shows an expansion of members, and claims that it has 40 members per million of inhabitants, a higher percentage than that of many other countries. It has started Leagues for the Protection of Animals and for Helping Orphans. An adventurous Theosophical aviator, Captain Manuel Sarmen Beires, left Lisbon last April for Macan, in China, and carried a message to me from Portuguese Theosophists, prefacing his long flight with a profession of his Theosophical beliefs, that was published in the Portuguese papers.

Wales sends a very full report of its many activities, among which we are glad to see the work for the League of Nations Union. The steady work of the groups is planned for strengthening the organisation, so as to carry the message of Theosophy all over the land.

Poland has this bright beginning:

"This year of work in the T.S. in Poland was a most successful one. It has grown in strength and unity. The Section has built up the consolidation of the collective organism, and has fully realised the spirit

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of the Section, which is, the Spirit of Youth—real, live and active brotherhood, joy and enthusiasm—and has widened outer activities."

It has an Action Lodge, which is collecting all the evidence available on the Jewish problem, so as to discuss it fully and if possible arrive at a conclusion. The General Secretary says:

"Not only many of the members are working in various social, religious and political movements, but several societies are coming themselves to us to ask help and co-operation, because they feel the strength and readiness for impersonal work and service. A great part of the members is training itself to become workers and 'living examples' of the standard of the New Era. In this fact lies the strength of the Society."

We have no figures yet from *Uruguay*.

Unsectionalised

Rumania is not yet sectionalised, but hopes to fulfil the necessary conditions by next year. The report is interesting, showing the difficulties with which our brethren in those unsettled regions of Europe have to contend.

Jugoslavia also is unsectionalised and has but two chartered Lodges, but it has a very energetic and devoted Secretary in Miss Jelisava Vavra, who is the Presidential Agent there, and we expect good news.

T.S. Outposts in the Wilderness

Sokaren, Finland, and *Den Danske Loge* (Denmark), remain separate organisations, for no very clear reasons.

Shanghai and *Hongkong* are really in the wilderness, but are in the full current of Theosophical life. Shanghai is doing well, led by that earnest and devoted worker, Miss Dorothy Arnold, who hopes to be able to leave it and start a centre in Peking. It has published its first book in Chinese, not as I had hoped, *At the Feet of the Master*, for the translation turned out to be unsatisfactory, and it is being redone. Miss Lily Noblston is the Hon. Secretary. Its activities are most creditable.

The Hongkong Lodge is also doing most admirable work.

There has come no report from *Hankow* or *Barbadoes*.

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The World Federation of Young Theosophists

A report has reached me of this Federation, but I have had no direct information about its formation. In India, we have a Federation of Youth Lodges, of which the members are members of the T.S. but apparently it is not so in other countries. Details will doubtless come to hand later. Details apart, it is an admirable movement, and has my warmest sympathy.

The T.S. Muslim League

The T.S. Muslim League in India has a useful record of service since its inception last year, largely due to the work of Bro. H. C. Kumar, who has lectured on the teachings of Islām to both Hinḍūs and Muslims in many parts of India.

Headquarters Activities

Our T.S. Headquarters have become a centre of many activities which affect our neighbourhood and the larger world outside. The Treasurer's Report is very satisfactory, and again shows how well the Gardens are flourishing under the skilful care of Mr. Jussawalla. There is no change in our old and faithful workers: Messrs. Schwarz, J. R. Aria, Ranga Reddi, A. K. Sitarama Shastri, helped by Mr. C. Subbarayadu—under whose care the Vasanṭā Press is one of the best in India—and Rao Sāhab Soobhiah Chetty, H. P. B.'s old friend; Mrs. Stead, Miss Ware and Miss Whittam look after the Leadbeater Chambers, Blavatsky Gardens and Headquarters; Mrs. Cannan, Miss Mc Culloch work in the Editorial Office; Mr. Ramachandra Rao, Corresponding Secretary, assisted by Mr. Raghavachari, Miss Willson and Mr. C. Ramayya in the E.S. Central Office; Miss Ridge and Mrs. Dinshaw in the T.P.H.; Mr. Shah caters for Leadbeater Chambers and looks after the Dairy; Mr. Mudaliandan Chetty works in the Laundry; Miss Bell, Messrs. Raje and Srinivasa Iyer in the Private Secretary's Office; Mr. J. Srinivasa Rao in the Bhojanashāla; Miss Noble and Miss Palmer in the Mylapur Girls' School; Messrs. Telang, Shiva Rao, Shriram and S. Natesan in the *New India* Office; and Mr. Zuürman in the Power House.

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The *Library* sends in a good report, and announces a fifth volume of its Upanishat series—15 Shaiva Upanishats—as in the Press. It has been delayed by the much-to-be-regretted failing eyesight of the Director, due to cataract, but after a successful operation, the eyesight is now improving, and aided by glasses, he hopes soon to resume his work. All our sympathy is with him in this painful trial. The Buḍḍhist Pāli-Sinhalese MSS. are noted as probably unique. Mr. F. L. Woodward has just completed an edition of the Commentary on the *Udāna*, to be published by the Buḍḍhist Text Society, and he has published at the Oxford University Press a translation of the *Samyuṭṭa Nikâya* for the Pāli Text Society. *Sayings of the Buḍḍha* is about to be published and other works are in hand. 144 MSS. have been given, bought, or copied—the last when originals were unprocurable and the works very rare.

The *T. P. H.* is, under Mr. S. Raja Ram's care and devotion, beginning to revive from its long depression. It has added five more valuable little books to its Asian Library, Vols. VII, VIII, IX, X and XI. The Vice-President has published *Early Teachings of the Masters*, answers to some of the questions of Messrs. Sinnett and Hume; *The Reign of Law*; Eight *Buḍḍhist Lectures; First Principles of Theosophy*, a most valuable book; *I Promise*: Talks to Young Disciples. Also it has reprinted Bishop Leadbeater's *Hidden Side of Things*, and a third edition of Bhagavan Das' valuable *Science of the Emotions*, revised and much enlarged.

Dr. Cousins is responsible for the growing and most useful work of the *Brahmavidyāshrama;* it was his conception, and his enthusiasm has carried it through: it adds a most useful element to Headquarters.

He has done another marked service to the Society by adding to its Theosophical presentments of the Divine Wisdom, the Creative Activity of Īshvara, manifesting as Beauty; his lectures have aroused so much interest that his services have been requisitioned by the Calcutta and Mysore Universities. Mrs. Adair has aided much in this by the Art Exhibitions they have co-operated in organising with our T.S. Conventions at Adyar and Benares, and now this year in Bombay.

Mrs. Cousins has her own line of Art—Music—and she is much sought in high class amateur concerts for her brilliant playing. Another line of work started by her—Adyar residents being now regarded as pioneers in Service among Indian women and children—has been a

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most successful *Women's Home of Service and Baby Welcome*, which is doing much useful work among the poor mothers and their babies in the *cheris*, and is also teaching home industries to middle class girls and women, so that they may add to their small incomes. The latest work is the setting on foot of the first *Children's Court* in India, a step rendered possible by the coming of a lady well trained in such work to Adyar as resident, Mrs. Stanford, who is one of the three Hon. Presidency Magistrates appointed specially for this work, a second being Lady Sadasivier, known in all good work for women and children in Madras, the wife of the just-elected General Secretary of the T.S. in India, and his comrade in all his work as T.S. lecturer.

Another of the activities centred in Adyar is that remarkable little company, known as the *Brothers of Service*, without whom our educational work could not be carried on. They set a delightful example of willing, joyous service, which is an inspiration to all of us.

Miss Barrie, who came to us some years ago to teach the Montessori method in our schools, and who later, with my full approval, accepted the offer of the Government of Madras to take up work under it, and is now the head of the Training College for Women Teachers, started last May a *Village Improvement Society* for the little hamlets close to Headquarters, in connection with her Montessori School at Adyar. A large shed has been opened for spinning, weaving, carpentry, to train the children to use their hands as well as their heads, and some of the village women have also learnt to earn a little by spinning. Mme. Manziarly is very active in this, and has learnt from one of the rare Indian experts in the use of vegetable dyes, a perishing art, its practical methods and is introducing that to complete the old village industry. Thus are we trying to carry out the injunction of one high in the Hierarchy, given through H. P. B., "Theosophy must be made practical," for Theosophy is Their chosen instrument for the redemption of India from bondage, for the revival of her religions, her intellectual greatness and her material prosperity, and for winning back for her her place among the Nations of the world.

Subsidiary Activities

Our Subsidiary Activities carry on their most useful and necessary work. Some of these, carried on by residents in Headquarters,

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I have noted under "Headquarters Activities," as it is well that members should realise how great a centre of the Masters' all-embracing work for human evolution Adyar is becoming. But these that are classed as subsidiary are so named because their work is largely carried on outside Madras by members not residing in Headquarters, and also they admit non-members. Foremost in importance is the *Order of the Star in the East*, energised to a wonderful extent by its Head, our Bro. Krishnaji. We have not as many reports from the Order as we should like, but those we have received are very good. The event of the Star year was the wonderful Congress at Arnhem (Holland) and its sequel, the Camp at Ommen. The gift of the castle and lands at Ommen have rendered an International Headquarters possible. *The Herald of the Star* has become a power, largely due to the remarkable editorial notes of the Head, some of which have been republished under the title of *The Path*. Brazil sends in a report, and asks for help and guidance, as the movement there is lethargic. Two monthly magazines, *Avatār* in Hindi and *Brothers of the Star* in English are issued by the Star Office at Adyar. Mr. Varma is managing the office.

The *Theosophical Educational Trust* flourishes exceedingly, both in India and Britain, and sends most interesting reports. The Indian one remarks that "our ideals and practice are more and more being adopted by other institutions". That is very well. It is what I call "Theosophising Education," and that is exactly why we carry on a few Schools and Colleges. In Adyar, in Guindy Road (Madras), in Madanapalle and in Benares, our educational work has been going on admirably during the year, and is likely to expand largely in the near future. In Guindy, Mr. Subba Rao has built up a fine institution, and is helped by Adyar residents, Miss Herington, Messrs. Yadunandan Prasad and Mr. Rama Rao. The Benares Boys' High School and the Girls' College and School do extraordinarily well in their examinations; all the girls sent up to the Matric. and Intermediate passed; at the first Messrs. Damodar Prasad, Kanitkar, Anandamurti, Brijoilas and Dr. Phansalkar, and in the second Padmabai Amma, Sitabai Amma, Miss Amery and Miss Orr work admirably. The Girls' School at Mylapur, near Adyar, with Miss Noble and Miss Palmer, has become a High School. I should add that all our schools are strong in Boy Scouts or Girl Guides. For the power to keep these up, I have to

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thank our Public Purposes Fund, though it has not been as large as in its first year, and I have had to make two large loans, which much strain my now scanty resources.

I would urge upon each of you, who talk about the service of the Masters, what are you doing to prove your earnestness? What real sacrifice do you make to render possible the Coming of the Lord by preparing his way? Two years ago the Lodges, 104 of them, sent a monthly contribution to the Public Purposes Fund, which, aided by two or three donations carried on the work well. The second year less was sent, and I had to make a loan out of money sent to me to use in any way in which it was wanted, and at the end of next month there will be a deficit as well. Yet our educational work is specially stressed by the Lord Himself. I trust our 363 Lodges will remember how vitally necessary this work is for the future of India, and how the Theosophical plan of education, embracing the whole nature of the student, and developing him physically, emotionally, intellectually and spiritually, is one of the chief methods which is needed for that Future. It is the surest method of bringing about Hindū-Muslim Unity, for Hindū and Muslim students learning together, playing together, and led to reverence each other's religion as they join in a common daily act of worship to the One God, in which prayers from all faiths are used, results in an attitude which cannot be lost in later life, but sweetens the whole character, and broadens it unconsciously, while deepening the individual faith. Think of your monthly gifts to this work as offerings made directly to the Masters, one of whom described Theosophy as the corner-stone of the religions of the future, not as supplanting any one of them, but as holding them together in Unity. Our Theosophical Schools and Colleges are the only ones which give religious and moral teaching to the student according to the faith of the parents, and link them all in the recognition of a single Object of worship. We have few Schools and Colleges, for the Society in India has few wealthy members, and those few do not show the same generosity as do the poor.

And here let me express the gratitude I feel for the support given by our American Brethren, who are sending over an increasing sum regularly to help our work, especially the educational part of it. This year, thanks to Brother Krishnaji's efforts, some large sums have been put into a London Bank, to be released when we

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are sure of larger help from India. A great project is in front of us, no less than a regularly chartered Theosophical University, wherein the successful line followed by our Schools and Colleges, and universally praised for its results on education and character by Government Inspectors, will be more thoroughly and completely carried out. Only then shall we, by a striking practical example, succeed in Theosophising the system of Education.

The *Theosophical Educational Trust in Great Britain and Ireland* sends a long report of excellent work at Letchworth. Dr. Arundale much approves the Guilds, which "represent the conviction of the authorities that every S. Christopher boy and girl must be trained to become a good citizen, apart from all else". That is what is needed, and is the aim of all the Schools and Colleges of the Trust. It is, in fact, the essential of all education, yet is sadly neglected everywhere, and in India, where it is most lamentably necessary, it is ignored. The S. Christopher Co-operative Guilds are an interesting industrial experiment, and have covered their expenses during the first year. The whole report is most interesting and inspiring.

The Round Table flourishes in America. The report from England really embraces Europe, and gives a most interesting account of the various Tables. When I was in Hamburg last summer, I was much struck with the beauty and devotion of a Round Table I attended. It is a touching tribute to the Chief Knight, the Founder of the Order, Knight Lancelot, that a seat in the Amphitheatre at Balmoral has been bought for the Order in his name.

Spain sends a report of *The Golden Chain.*

The *Musæus School and College* at Colombo continues to flourish and its Training College has achieved a unique success. It sent up 99 students to the Government Examination, and every one of them passed. Mrs. Higgins, the Director of the whole Institution has indeed a right to feel pleasure in the splendid service she has rendered to the Education of Buḍḍhist Girls and Women.

The *Olcott Pañchama Schools* enter on a new phase. Madras is one of the seven Provinces in which the Indian Minister of Education passed a Free and Compulsory Education Act. The Corporation of Madras becomes responsible for Primary Education therein, and the Trustees have handed over the three schools within Municipal limits to the proper authority. Their names will be

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retained. The other two schools, outside the limits, remain in the hands of the Trustees, and if friends will make the same donations as heretofore, we shall be able to raise the teachers' salaries to the Municipal level, and thus make easier the lives of a most deserving set of persons. The new Superintendent, the son of our Library Director, is doing excellent work.

The Theosophical Order of Service is becoming world-famous, thanks to the priceless services of its remarkable International Secretary, Arthur Burgess. No praise could be too strong for his work and he is nobly served by his comrade Thomson. It is truly a World Social Service Movement.

The Women's Indian Association is one of the remarkable institutions which have taken birth by the energies of the Fellows of the Theosophical Society. It has 51 Branches and 18 Centres, with a membership of 2,700, and it has been at the back of the great political movement of Women in India. The vote has been gained in three Provinces of India and in Burma, and given to women in Mysore, an Indian State. Two of its members have become the first women admitted to the Indian Bar. Six have been appointed to Municipal Councils. Three are Hon. Bench Magistrates. Two of the three Presidency Magistrates just appointed for the first Children's Court in Madras belong to it. The Hon. Secretary is a member of the National Convention as its representative, and has just taken part in the drafting of a Commonwealth of India Bill. The Association has warmly engaged in Social Service, and has shared much of the responsibility of the National Baby Week in different places. The Women's Home of Service in Madras is one of its beneficent institutions. There were 20,000 attendances of infants and children at its Baby Welcome; 150 pupils were taught handicrafts at its training School. Classes in Samskṛt and English were held. No record has reached me as to its work in connexion with women doctors, though the T.S. has escorted several to Europe and America through its sea-port members.

Conclusion

Let me, in conclusion, acknowledge inadequately—for I find no fitting words of thanks—the extraordinary love and kindness lavished on me during my visit to Europe last summer. Nothing I have done

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deserved the welcome I received; it was due to the loving hearts met in each country I visited—England, Wales, Scotland, France, Holland, Germany. The love I keep in my heart as a priceless memory, to be an added inspiration to better work, to less imperfect service.

Brethren, do you recognise the Joy of Service, when it is rendered as a humble aid on earth to that Will which makes for Righteousness and Bliss, that is served so perfectly by our Elder Brothers? We speak of it as a "Service which is perfect Freedom". It is far more. It is a Service which is Joy so profound that it is uttermost Serenity; a Service which is fed by an ever-upwelling fountain of intarissable strength; a Service which accepts every frustration, every set-back, knowing each as a seed of a vaster good, that acknowledges no failure, no defeat, because victory is ever with Īshvara, the Ruler, and a fragment of His Being is the Hidden God in man, the Inner Ruler Immortal. O my Brethren! if in the silence of the mind and the calm of the emotions, you had ever caught one glimpse of the Glory, of the Majesty, of that Supreme, you would not need my feeble words; for you would hear the Voice of the Silence, the Silence which speaks more eloquently than any sounds which are known to mortal ears, the Silence, because the REAL is ever inexpressible.

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ABOUT THE FUTURE OF THE THEOSOPHICAL SOCIETY

By A. Ross Read

An intelligent Theosophist will not doubt the permanence of the profound truth which the Theosophical Society teaches, but he may doubt the permanence of the Theosophical Society as an organisation; and even though the name might be changed the institution will not die, for it is founded on eternal principles.

It is of the utmost importance to the world that Theosophy, the most philanthropic, the most illuminative, and transcendent of philosophies ever known, should have the truths which it contains and the problems of life which it explains made clear to the inhabitants of every clime, country

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and corner of the globe. This is the great mission of the Theosophical Society.

It is the only organised and world-wide association there is whose sole purpose is to aid in hastening the evolution of man. It is the only available agency or instrumentality fully equipped for that great work, and it is more nearly universal in its organisation than any other philanthropic body, unless it should be the League of Nations.

If in the future another instrumentality will have to come forward to be the vehicle of Theosophy's principles and the interpreter of the Great Law of the Universe, which the Theosophical Society has so faithfully tried to explain to perplexed humanity, it will be but a natural change in the course of evolution carrying out the Great Plan. The times and the trend of thought towards evolution demand an organisation that both in name and application are appropriate for the advancing mental status of mankind. The world is gradually outgrowing the ideas born in the dark periods of superstition and religious fanaticism which for so many years held the minds of men in their unrelenting grasp. The lingering remnants of that same tendency are still in evidence wherever free thought is hampered, free speech throttled, or religious intolerance prevents progress.

The material progress of the age, the triumphs of science, and the success in utilising the forces of nature by the genius of man are preparing the minds of men for the study and acceptance of the Great Law of involution and evolution which until now was so far from the thought of the average man that he seldom gave any attention to their marvellous operation. Now, since the virgin birth of Christ has been challenged by clergy who still claim to believe in the essential doctrines of *The Bible*, there has been an awakening of thought in the church that a few years ago would have horrified the members as an attempt to destroy all the bulwarks of Christianity.

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The controversy between the Modernists, who claim the right to reason about and reject what they see fit of the old orthodoxy, and the so-called and self-named fundamentalists, who believe in the plenary inspiration of *The Bible*, some of whom are endeavouring to eliminate the study of science from universities and the public schools, has drawn the antagonism of church orthodoxy away from evolution, which it formerly considered its mortal enemy, and carried the war into their own precincts to be fought out between themselves. This battle royal between churchmen will in the course of time compel the laymen, who are not so greatly concerned about the loss or salvation of their souls as they once were, to wake up and take sides in order to learn the real truth. When that time, now steadily approaching will be fully upon us, it will be unfortunate for the world humanity, if the Theosophical Society, or some other such vehicle, be not prepared to extend to those who have lost their old faith a greater hope than that which they lost and a broader and clearer vision of life.

A Decreasing Interest Claimed

Certain individuals, who are by no means alarmists nor yet of a pessimistic turn of mind, and have been and are faithful and influential members of the Theosophical Society, speak disparagingly of its future. They say:

> If appearances are not deceitful, the indications are that the Theosophical Society is on the down grade toward the end of its cycle of usefulness.

In support of this contention, one of the evidences they cite is the very light vote cast in the U.S.A. three years ago for the world President and the still lighter vote, comparatively speaking, for the U.S.A. President last spring. In each case there was no opposition to the candidates, which had much to

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do with the light vote cast; but there still remains the plausible supposition that, if there had been the interest in the philosophy that formerly existed, there would have been a much larger vote to have given tangible evidence of that interest. The vote for Dr. Besant did not show as great a lack of interest in other countries as it did in America.

Coupled with the indifference in America, there is the increasing number of independent Lodges and divided attention between Theosophy and the Liberal Catholic Church, and in Australia there has been aggressive denunciation and separation, and here and there over the world there have been some annoying episodes.

It is not my aim, however, to describe with accuracy or in detail the transactions of any country foreign to my own, nor to condemn any; for out of all that is or has been, good may, and in the near or remote future, must come, and my reference to them is for the purpose of soliciting and receiving expression of opinions more securely anchored than mine in this sea of tossing waves, as to the future course of the Theosophical Society. In making this effort I must express my sincere thoughts frankly, freely and fearlessly.

One of the causes of the decline of interest in the Society is ascribed to the loss of Krotona. While Krotona was the Mecca of Theosophists, there was a charm even in the euphony of its name that caused those members who had never seen the locality to draw a beautiful imaginary picture of it. That picture never lost any of its graces or charms by the descriptions of returning pilgrims. Nor was there less praise from those who had the good fortune to visit it, for the wonderful progress made; its artistic buildings, the great work being done, and the uplifting influence that was going out from that lofty, flower-decked headquarters.

But one day a false idea began to wander around that most charming spot of the world and it got into the minds of some

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Krotonians. This idea was that Theosophy and business were incongruous and would not thrive together; and so the seeds of dissolution were sown and there began to be dissatisfaction and some dispute. Then the end of Krotona's glory came into view and it was declared that business was detrimental to the growth of spirituality. It was thought strange why one who labours or trades for a living cannot develop spiritually. Then another declaration was made that neither profound education nor a life of study and meditation alone will insure spiritual growth, but that good deeds and honest pursuit of any kind of honourable occupation will aid in such growth.

Truly, we cannot advance spiritually unless the principles which make for spirituality are carried into every act of our lives. Every gainful occupation, followed according to the precept and principle of the Golden Rule, will be an aid rather than a detriment to such growth, and Theosophy will make business honourable and ennoble industrial pursuits.

Change of Name from Branch to Lodge

It is very desirable that all local organisations should be loyal to the Headquarters at Adyar. The change from Branch to Lodge may not have had the bad effect that some have ascribed to it, but it undoubtedly had some influence in loosening the former close tie all felt under the original name "branch". That it had a psychological effect to that end can scarcely be denied.

The organisation of the World Theosophical Society was once fittingly symbolised by the strength, symmetry and beauty of a great branching tree. The roots extending in all directions, deeply and widely into nature's provision for its life and growth, as the organisation of the Theosophical Society extends into all nations and draws from the spiritual forces of all races and nations indicating that the Universal Brotherhood

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of Man is the real foundation of a World Theosophical Society. In like manner was the trunk, limbs and branches of the tree emblematic of the world organisation. The strong round trunk of the tree representing the World Headquarters, its strong limbs the sections, and the smaller limbs shooting out from them the local branches throughout the world.

For nearly twenty-five years all the local organisations of the Society, in the U.S.A. especially, were designated as branches. It was in the spring of 1897 when Countess Wachtmeister travelled over the country, reorganising American Branches which had been wrecked by the Judge secession, and organising new ones, that the name " Lodge " began to be substituted for that of " Branch ". Not every one then in existence changed its name in accordance with her action but many of them did; and when A. P. Warrington was General Secretary at Krotona, he issued an order that the local organisation should be officially known in the American Section as Lodges instead of Branches.

The writer is not making any accusation against the individuals named above; for what they did was done with good intentions and perhaps was best for the Society in the course of its experience, however much many members regretted the change.

Our Symbols

In an article in THE THEOSOPHIST more than a year ago, the thought was expressed that our symbols should be of a modern type, and that since a symbol is meant to be an ideal representation of an edifying thought, it should exemplify as little of the mysterious and as much of the understandable and ennobling as possible.

In our present symbol the triangles have a significance familiar to many, which a little explanation will enable

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modern intelligence to grasp, but surrounding those triangles, instead of simply a plain golden circle, a serpent with its tail in its mouth is made to represent the grandeur of eternity. The serpent symbol, sacred to Hermes, myriads of years ago, does not represent ennobling thought in A.D. 1924. Its name and that of the snake have so long been associated in mind, both in the Old and New Testaments, in literature and in modern thought, with sin, deceit, and vindictiveness, and their attendant evils, that it is not suggestive of noble thought.

Without disparaging the benevolent purpose of Madame Blavatsky or any other individual in bringing out this recondite emblem, yet what logical reason can there be for retaining the serpent, when it detracts and repels and fills no purpose emblematic of eternity, that could not be more fittingly and attractively represented by a plain circle? If any of the living animal kind is to be represented in our T.S. symbols, the most beautiful and fitting for the world at the present time would be a dove bearing the olive branch of peace in its mouth. An inspiring, sublime and beautiful philosophy should have a symbol of like exalting character in the association of thought between the two.

Another Reason Given

The following is from the pen of a devoted student of Theosophy who lives in England:

> It must be admitted that there has been an increasing tendency in the Society during the last twelve years to place undue reliance on ceremonial, orders, churches, creeds, and their equivalent, thereby sacrificing the virility of individual effort and freedom of thought which was so noticeable in the early days of the movement.

Those who are conversant with the history of the Society from its organisation, or have been members twenty-five years or more, and have watched the trend of thought and action of its membership and noted the tendency, as pointed

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out in the quotation, and the gradual decreasing interest in the fundamentals of Theosophy, and its interpretation of the Great Law, will agree there is much truth in the quotation.

The idea of thinking that it is necessary to resort to church ceremonies to make the teachings of Theosophy more effective is absurd. The Theosophical subject itself, is, or would be if properly handled, sufficiently illuminating to invoke by its own inspiring truths all the unity of thought, serenity of mind, and concentration of attention, which it is possible to secure by any other procedure.

This departure from the former methods of conducting the meetings of the Society and the consequent loss of interest in them, because of making the philosophy less distinctive as a leading interpreter of the laws of the universe, has much to do with the decline in interest noted.

Why Any Kind of Devotional Exercise?

Many people in various new and independent organisations are still creed-bound by the traditions and devotional ceremonies of the church, that they think any kind of a meeting must open either with prayer or other form, or it will be no good. This mania, following the Ku Klux Klan example, has broken out in banquets, conventions of various kinds, at political meetings, and promiscuous gatherings generally. We may expect to find that corn huskings and log rollings will be opened with prayer after awhile, if this indiscriminate use of a sacred rite continues.

We should neither denounce any ceremonies sacred to others nor make such an inappropriate use of them ourselves as to render them ridiculous and useless, or positively injurious.

There is no preliminary performance, ceremony or ritual that can add anything to the search for truth. In fact, to admit

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that any ceremony is necessary to the search for truth is to have an inadequate conception of its power and the divine laws of nature it explains. When opening or preliminary practices have become the custom, they naturally and inevitably lead to a limitation of thought, produce intolerance and finally result in dogma, bigotry and superstition. Such is the natural course and consequence of form, ceremony, and ritual practised by those brought up under the influence of Churchianity.

The only safe plan is to eschew any kind of a preliminary or devotional exercise in Theosophical meetings, in order to avoid their detrimental use.

The Trend Towards Sectarianism

President Rogers of the American Section expressed the thought in *The Messenger*, not many months ago, that if the independent Lodges kept on increasing as they are now doing, there would soon be as many sects in the Theosophical Society as there are in the churches.

The question naturally arises, will this cutting loose from the sectional organisation have a disintegrating effect upon the unity and solidarity that one time characterised the section and its branches?

What is a Sect?

Lexicographers define a sect as "a company or set having a common allegiance distinct from others. In religion, the believers in a particular creed or upholders of a particular practice". In other words, it might be defined as a regular repetition of certain forms or ceremonies, especially so when practised until the sect or company or organisation and the members belonging to such an organisation, or the outside

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world, look upon such practices or ceremonies as an essential part of the principles of that organisation.

Again, persons, or a set of persons, separating themselves from a body because of disagreeing with it, or differences of opinion on certain tenets or teachings, become a new sect and also make a sect of the ones that are left. Sectarianism in either a secular or religious organisation has a tendency to narrow the vision and prevent freedom of thought. Rituals, rites, and ceremonies are the practices which naturally distinguish the different church sects and beliefs, and because of the differences of opinion between sects, in the dark past, they caused antagonisms, ill will, persecution, wars and all the long list of cruelties and evils that followed in their wake.

Opening and Closing Exercises

Neither the teachings of Theosophy nor the instructions of the Master, who directed the founding of the Theosophical Society, ever suggested the propriety or necessity of opening or closing devotional exercises at its meetings, other than the opening of them by the President in the ordinary parliamentary secular manner; for it must be remembered that Master K. H. very emphatically told A. P. Sinnett, in one of his letters to him, that "Theosophy is not a religion but a philosophy" and as such the T.S. has been organised to bring together a body of people united in a mutual effort of research into the laws, marvels, and occult forces of nature and the latent powers in man.

The Society, therefore, is more akin to a body of scientists, geologists or astronomers coming together, each to bring before the others the results of his research for consideration and to gather therefrom some definite hypothesis to form the basis for still more enlightenment.

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For Lodges which hold weekly meetings, if they do not have music or some other exercise which is common with secular assemblies generally, the best opening exercise which any meeting can have is simply a reading of the minutes of the previous session, followed by whatever business it is necessary to transact for the good of the Lodge, and then to take up the presentation of the subject for its consideration. And the best closing exercise that it can have is by simply leaving the illuminating thoughts that have been expressed in search of the truths of the philosophy to remain in the minds of members instead of diverting their thoughts to something else.

The reading of the minutes of the meeting in session at the next meeting will thus form a link between the successive meetings, and will recall the discussion and thoughts of the previous meeting, which will be the best mental preparation possible for effectively considering the subject of the present meeting. Thus a connected chain of thought is created in the minds of the members without any broken links from one meeting to another. The *absence* of any opening exercise after calling the meeting to order, or a closing one after the motion to adjourn, which distracts the attention from the subject considered, is far more beneficial than the performance of such exercises. Thus does a meeting avoid placing the shadow before the substance and finally making the shadow so important, in comparison, that it dims the light of truth that might have been brought out for illuminating the minds of the members in its full radiance.

A Theosophical meeting so conducted could not possibly merge into sectarianism; for Theosophy recognises truth wherever it may be found and does not ally, or at least is not supposed to ally, itself with any other organisation, except in a co-operative manner for aiding each other in the search for truth and in the work of propaganda for the benefit of humanity.

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On the other hand, if this total absence of ceremony of any kind, or devotional exercise, is not observed, there can be no assurance of avoiding sectarianism. Any kind of ceremony or practice continued indefinitely will, in time, unconsciously ingratiate itself into the minds of the less thinking members as a necessary part of the meeting, who would hold that it would not go on right or have a spiritual trend if the usual form and ceremony were dropped out. At this point the lodge has already made itself a sect, whether it recognises the fact or not. Another step, and intolerance and dogma will grip it and sooner or later, if not made conscious of its digression and it sees the necessity of retracing its steps, searching for the truth will become a negligible quantity in the limitless field of knowledge and light, in that Lodge.

The objection to sectarianism in the T.S. is that it would lead to the hampering of free thought, to the throttling of free speech, and become intolerant of any expression not cut down to its narrow sectarian view. It therefore, would be disastrous to the Society.

Fourteen years after the organisation of the Theosophical Society, Madame Blavatsky wrote in *The Key to Theosophy* that,

> the future of the Society will depend almost entirely upon the degree of selflessness, devotion, and, last but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of its founders.

She further says:

> Every such attempt as the Theosophical Society has hitherto made ended in failure because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

She then refers to the fact that

> all our members have been born and bred in some creed or religion and consequent on that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences, and if they cannot be freed from such inherent bias or at least taught to recognise it instantly and so avoid being led away by it, the

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result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

She also says:

If this danger be averted, the Society will live on into and through the twentieth century.

After some further explanations, she concludes with these encouraging words:

If the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century compared with what it is now.

The above quotation needs no comment or explanation. But following it I quote from a copy of a letter which a sincere Theosophist and esteemed friend wrote to an inquirer seeking light. I most earnestly commend the thoughts contained therein to the unprejudiced consideration and judgment of the reader. The quotation is as follows:

One of the basic conceptions back of the original Theosophical movement was the creation of an absolutely unfettered and unsectarian organisation, which would discover and express synthetic truth, in non-dogmatic form. Unfortunately, Theosophy to-day has become and is universally considered by the outside world as a sectarian cult with its own peculiar dogma. We are regarded as a group of people who believe queer things, professing to believe something we seldom practise. It is because of this fact that the wide-awake, well informed persons shun the movement, and we therefore draw our members quite generally from the more provincially minded class.

The Society is not in a healthy condition spiritually. It needs to be refocused and re-polarised. It is wasting time attacking and exalting personalities.

Apropos of the above quotation, I quote and paraphrase, in part, from an individual living in Sydney, Australia, who is a prominent member of both the T.S. and L.C.C. He, in reasoning along lines of cyclic periods, draws his conclusions that in 1928 the Society will contact another crisis. He says:

Eleven years after the founding of the Society, the Coulomb trouble occurred in the year 1884. Then another eleven-year period

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began by the Judge affair in 1895; and in eleven years after that, in 1906, as a result of unreliable accusations by Katherine Tingley against Leadbeater's instructions to his pupils, a great furore was created about his head, which shook the Society to its very foundations. But in two years after that storm, it took on new life and vigour and grew in stature, strength and virility, as never before until 1917, the year of the inauguration of the Liberal Catholic Church, which was the occasion of seeds of dissension being sown among the members, and which culminated in the United States of America in the campaign for a national president which left scars of the battle fought, so deep that the three and one-half years elapsing since that time have not yet fully healed them. In four years more, in 1928, another eleven-year cycle will be rounded out and whether it will result in a period of peace and growth following the present period, is an unsolved problem.

H.P.B. AND MEDITATION

The wise discrimination so frequently observed in Madame Blavatsky's teachings were never more impressively exercised than in her sincere commendation of concentrated meditation in private, and, as one of the founders of the Theosophical Society, making no provision for its use in opening or closing T. S. meetings. By a lack of that same discrimination by the members of the T.S. they have again verified the proverb that

> a worthy spiritual act, properly performed at the right time and place will redound to the greatest good, but improperly performed under wrong conditions, will result in great harm.

Because meditation is commended by Theosophic teachers as having great intrinsic merit it becomes distinctly a Theosophical attribute and its use in T. S. meetings is particularly adapted to making the Society a sect and thus bringing about its downfall. Would we prolong the life, the usefulness and the benign influence of our world-wide and loved Society, we must heed the advice of our Great Teachers.

A. Ross Read

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MONETARY REFORM

By LEONARD C. SOPER, F.R. ECON. SOC.

(*Continued from p. 569*)

II

IN a previous article we saw that although the currency of a country is a measuring-rod of wealth, acting as a medium of exchange, a measure and store of value, yet, unlike other standards, it is allowed to expand and contract regardless of the effects on the owners of the thing measured. Following from the world-wide production and distribution of wealth, we concluded that the problem of an invariable monetary standard was one that could only be solved permanently by international action and several schemes for effecting this in whole or in part were outlined. These were summed up in the statement that on the whole the world had definitely decided to introduce a "gold exchange" standard as soon as expedient. It is proposed here to deal with the special problems that arise in the introduction and maintenance of such a standard.

We are familiar with the fact that under a "gold exchange" standard there are two factors that may cause the stable general price level, which is our goal, to vary. One is, changes in the amount of the currency (as defined in the first article) relative to commodities, the other, changes in the

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amount of gold itself in relation to commodities. The pre-war system concentrated only on maintaining the currency at a fixed value with gold. The post-war system, in view of certain considerations to be discussed later, will have also eventually to maintain gold itself at a fixed value.

An examination of the amount of currency in the chief industrial nations at the beginning and end of the war, made by Prof. Lehfeldt shews that even when reduced to a gold equivalent (which means the elimination of the influence of inflation) the amount at the end exceeded that of the years immediately preceding the war by 50% to 75%. The Sauerbeck Index of 45 representative prices stood at 85 in 1913. In terms of gold in our post-war years it has been between 50% and 75% more, so that even after allowing for inflation, these prices are still 50% to 75% above the pre-war level, which is in close agreement with the results of Prof. Lehfeldt's investigation. The war stopped any increase in real production that could have used some of the increase to monetary gold, with the result that there has been a progressive decrease in its value. If, therefore, a return were made to the pre-war gold standard, general prices would still be 50% to 75% above the pre-war level.

The possible methods of maintaining a stable general price level previously described may be summed up as follows:

1. The currency to be controlled through the Bank Rate (Discount Rate) of the Central Bank of each country with a view to eliminating changes in the general price level, that is in the value of the currency relative to commodities. The currency to be based on a "gold exchange" standard, at a fixed ratio with gold, without however any attempt being made to control the long-period changes in the general price level due to changes in the supply of gold itself. This is the proposal of Prof. Cassel.

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2. The currency to be controlled as above, but to be fixed at a variable ratio with gold, the Central Bank of each country to buy and sell gold at a variable Gold Rate. The general price level would be kept stable by the regulation of the Bank Rate or the Gold Rate. If for instance, gold began to leave the country, this might be due to (*a*) depreciation of the currency in terms of commodities, manifesting itself in rising prices, or (*b*) appreciation of gold in terms of commodities. In the first case the Bank Rate would be raised to restrict credit, in the second the Gold Rate would be raised to attract gold. Here again no attempt is made to control the value of gold itself. This method is that of Mr. Keynes, which he proposes as a modification of that already described.

3. The currency to be controlled by instituting (*a*) a standard coin containing a variable quantity of gold, or (*b*) a standard currency unit which should be exchangeable for a variable quantity of gold. The first proposal would necessitate recoinage when the general price level tended to change. If (*b*) were adopted the unit might be either a coin containing a fixed quantity of gold but exchangeable for a variable quantity of gold bullion (in effect a token coin) or paper. Gold bullion would be bought above and sold below the current market rate, to check a tendency of the general price level to fall or rise respectively in terms of commodities. The value of gold itself is not controlled under this method proposed by Prof. Irving Fisher.

4. The amount and therefore the value of the gold entering into the world's monetary system to be controlled by an international Commission with the object of stabilising the general price level in terms of gold. This is suggested by Prof. Lehfeldt with a view to eliminating long-period changes in the general price level. It does not afford any means of controlling the general price level in terms of currency.

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We have, therefore, three proposals for controlling the general price level in terms of currency and one for its control in terms of gold, all based on a "gold-exchange" standard. Our task now is to attempt to decide, on the basis of practical experience and the requirements of the immediate, as apart from the remote, future, what working compromise between the ideal and the expedient will probably be effected.

We know that the U.S.A. holds a vast stock of gold, which is continually increasing. The Federal Reserve Board, controlling the banking system of that country, has, in pursuance of a policy of price stability, declined to allow this gold to have the multiple effect on the country's currency which normally arises under a gold standard, where the currency is fixed at a certain ratio with gold. Instead therefore of rising prices, we have the spectacle of gold buried in the Treasury vaults. Now, so long as the rest of the world is in general America's debtor, and under obligation to redeem its debt in gold, just so long must gold accumulate there, unless one of two things happens. Either the industrial nations of the world introduce a "gold exchange" standard, or the Federal Reserve Board allows its accumulation of gold to exercise its normal effect and cause a tremendous rise in the general price level of America. The second possibility may be ruled out, as the probability of the Federal Reserve Board deliberately initiating an economic crisis on a large scale is remote. The second possibility is, as already stated, on the way to fulfilment.

If both internal and external general price level stability is desired (for instance, as between England and America), the procedure of Professor Cassel will have to be adopted *in toto*. This means that the Court of the Bank of England will need to work in close co-operation with the Federal Reserve Board. But in practice, in view of the considerations discussed above, the Bank will be subservient to the Board. There

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is yet too little faith in human nature for English and Americans to accept such a proposition. Each will naturally suspect the other of wishing to control the monetary system to its own advantage.

There remains for decision the relative advantage of internal and external price stability, (or of home and foreign trade). Since we cannot have both in the immediate future, we must choose one or the other. The general conclusion seems to be that the latter should take first place. If we accept this we must also accept the proposal of Mr. Keynes for a stable internal price level regardless of the policy of other countries, thus leaving the external price level (and therefore the rates of exchange), to take care of itself. This then should be the immediate object of the monetary policy of England. With England and America both using a "gold-exchange" standard, there is every encouragement for the rest of the world to follow suit immediately they are confronted with the beneficial results of internal general price level stability. The stabilisation of the external price level would then inevitably follow. Summing up, the immediate aim is stability of the internal price level, the ultimate is stability of the external price level in addition, in terms of currency and of gold.

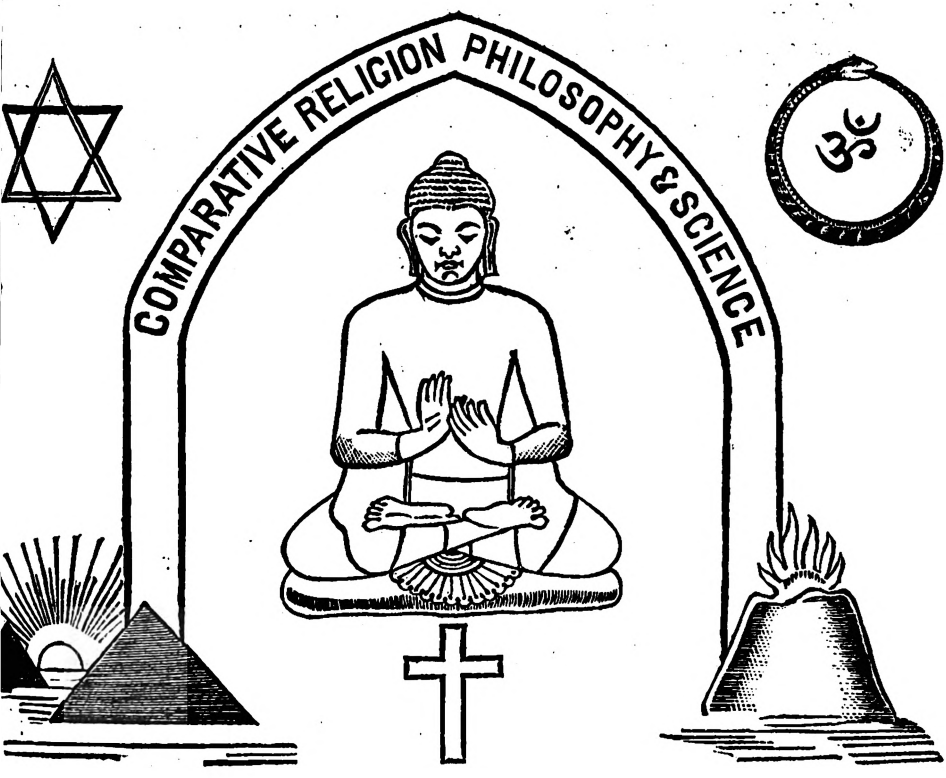
It should be clearly realised what is the precise meaning to be attached to the word "stability". By this we do not mean that the price level is to be *fixed* at a definite figure, even were such a feat possible, but that changes must fluctuate within a *small radius* of a definite figure. Of course seasonal and trade demands cause the rate of exchange to vary daily, but normally such variations are within a limited area and are corrected by influences of the same nature that gave rise to them. It is continued and large variations arising out of changes in the value of the currency that we seek to restrict within as small an area as possible.

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In conclusion, a word should be said for the much advocated pure paper currency. There is no doubt whatever that such a currency would be perfect, *other things being equal.* Among those things are the honesty of traders, the veracity of politicians and the integrity of financiers. Human nature being what it is, no reasonable optimism can foresee an adequate realisation of these essentials. We are aware that perfection of a part implies perfection of the whole. Until that time comes pure paper money must be relegated to the realms of Utopia.

Leonard C. Soper

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OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLV, No. 11, p. 607)

CALCIUM HYDROXIDE, $Ca(OH)_2$

CALCIUM is a di-valent element, and when investigated by clairvoyant magnification is seen to be a tetrahedron, that is to say, it is composed of four funnels which radiate from a centre to the four faces of a tetrahedron. The centre of

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Calcium is a sphere of 80 ultimate physical atoms, and each of the four funnels contains 160 atoms. The diagram of Calcium is given in *Occult Chemistry*, p. 36, (1st. edition) and its "breaking up" on pp. 43, 44.

The appearance of Hydroxide OH is given in Fig. 14 of this series of articles. How OH is attached to another body is shown in Fig. 16 in Methyl Alcohol CH_3OH.

We can follow the arrangement of Calcium Hydroxide $Ca(OH)_2$ in Fig. 25. Each Hydroxide lies at right angles to

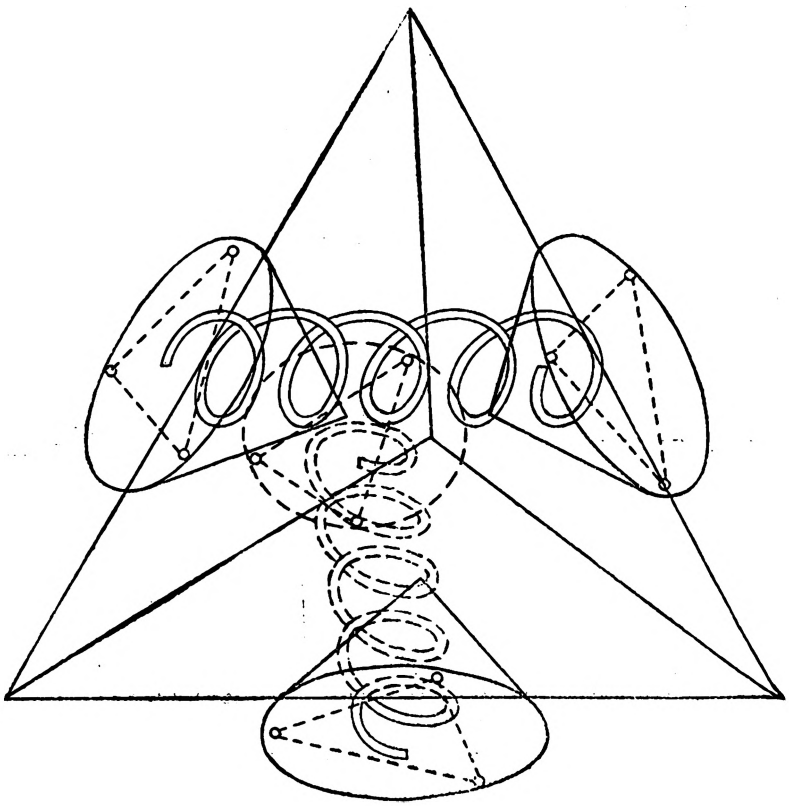


FIG. 25

two funnels of Calcium. The arrangement will be clear if one holds in one's hand a tetrahedron. In the diagram Fig. 25, one Oxygen, with half-Hydrogen triangles attached to

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its ends, is shown lying horizontally across at right angles to two Calcium funnels. The second Oxygen and its half-Hydrogens will not be seen, from the angle of vision selected by the illustrator, as they will be hidden. They are however suggested by dotted lines. Calcium has a sphere as the centre of it. This of course persists in $Ca(OH)_2$, but it is not shown in our figure of it.

Calcium Carbide CaC_2

In Calcium Carbide we have one Calcium and two Carbons. In the combination, each Carbon divides into four segments, each segment being composed of one positive and one negative Carbon funnel, with their linking atom.

Calcium has four funnels, directed to the faces of a tetrahedron, and a centre. In the combination CaC_2, the Calcium centre remains unchanged. But each Calcium funnel swells out to make room for two segments (each of two funnels) of Carbon, as in Fig. 26.

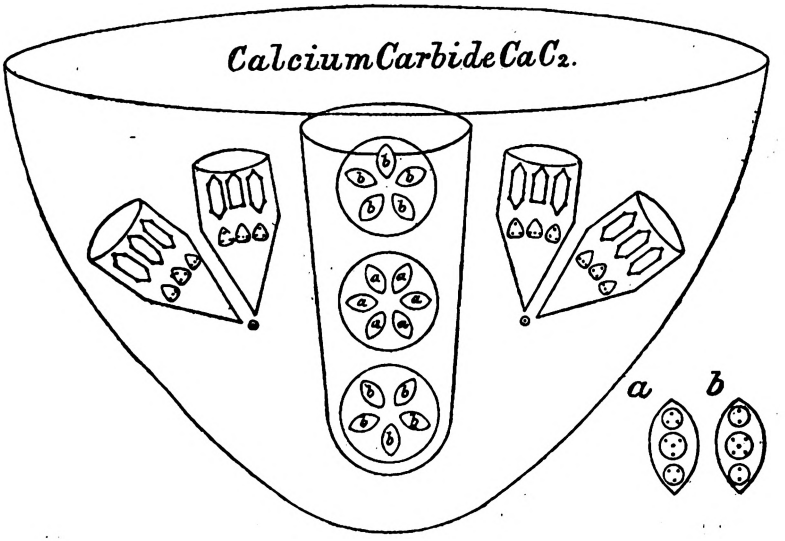


Fig. 26

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ACETYLENE C_2H_2

All users of Acetylene know how simply it can be produced, by dropping water on Calcium Carbide. A chemical change takes place which produces Acetylene, a powerful illuminant. The change is represented by the formula,

$$CaC_2 + 2H_2O \longrightarrow Ca(OH)_2 + C_2H_2\uparrow$$

A precipitate of Calcium Hydroxide is formed, and Acetylene rises as a gas.

When this change is looked at clairvoyantly, the Oxygen is seen to fly to the Calcium funnels, releasing the Carbon segments. These Carbon segments arrange themselves in the formation represented by Fig. 27. This figure is an attempt

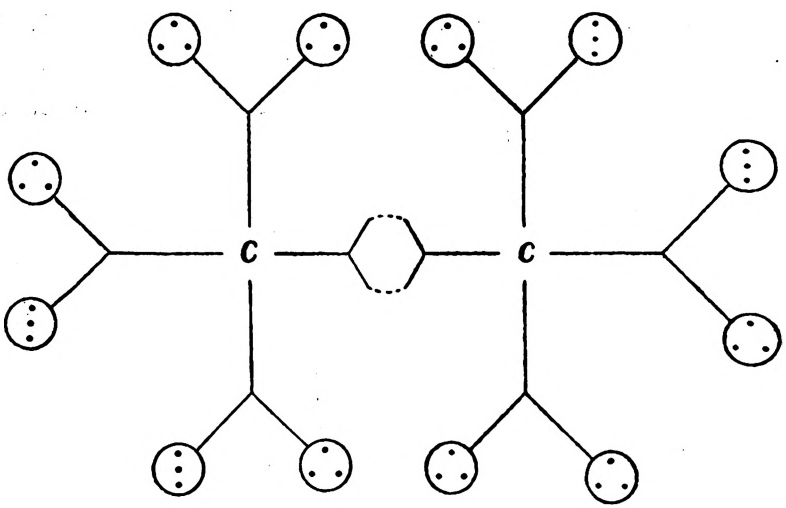


FIG. 27

to represent how the four accepted valencies of Carbon are seen clairvoyantly as 8 half-valencies. (See Acetic Acid, p. 53, THEOSOPHIST, April, 1924, where this figure was first used.)

The mode of linking C=C is shown in Fig. 17. Four Carbon funnels are thus used up by this linking. The two

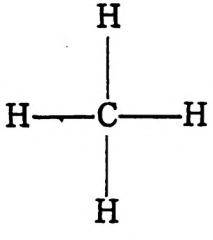
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Hydrogens, broken up into their twelve constituent charge units, each of which contains three ultimate physical atoms, then fly to the remaining twelve funnels of Carbon.

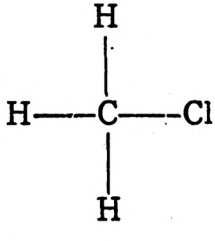
Looking at the diagrams of Acetic Acid and Acetylene, it would seem easy, as there is only the substitution of Oxygen by Hydrogen, to make Acetylene from Acetic Acid, if only a way could be found to break up Hydrogen, so that its six charge units arrange in two groups of four and two, and not as normally in groups of three and three.

Methyl Chloride CH_3Cl

The first Carbon compound of the "chain" series, Methane CH_4 was shown in Fig. 10. Methane is represented as



Methyl Chloride is made by the substitution of one Chloride for one Hydrogen,



Chlorine, which is a "dumb-bell,"[1] undergoes disruption. Its two ends, each of which consists of a central sphere whence radiate twelve funnels, separate from the central rod.

[1] Fig. 3 which is of Sodium Na gives the general appearance of Chlorine. See also Fig. 86 and 92 of *First Principles of Theosophy*.

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This central rod itself breaks up. The result is shown in Fig. 28.

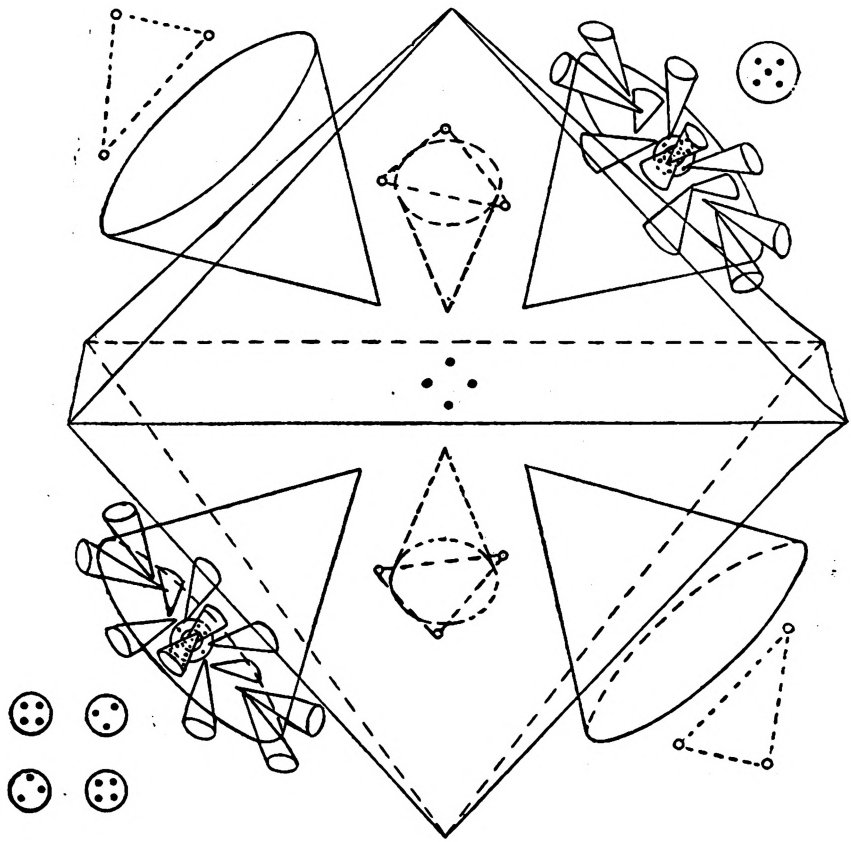


FIG. 28

It was mentioned, in the first article of the present series on *Occult Chemistry*, that "in the central rod of Sodium, there appears a body of 6 atoms. This body is positive, and appears to act as the centre of the whole atom" of Sodium. Similarly in Chlorine, the centre of it all is a body of five atoms in its central rod. This body of five atoms is positive. When Chlorine breaks up, this body of five takes one end of Chlorine with it, and floats over a negative funnel of Carbon. The remaining bodies of the central rod, two of

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four and two of three, go with the second end of Chlorine and float over a positive funnel of Carbon. Over each of the six remaining funnels of Carbon, there floats a half-Hydrogen triangle, as in Methane.

Isomer of Methyl Chloride CH_3Cl

A variant of Methyl Chloride was observed, which is slightly different in the distribution of the five bodies of the central rod. This distribution is as in Fig. 29. Over the

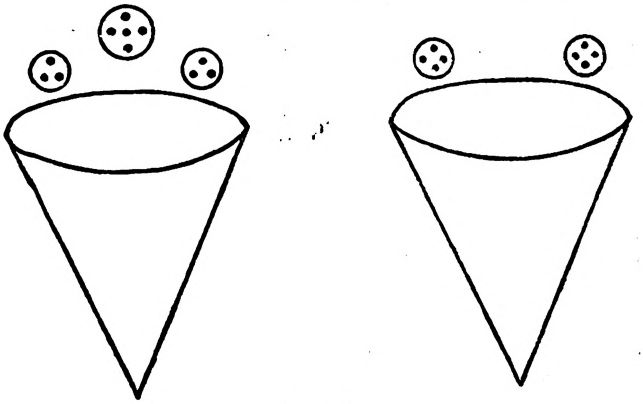
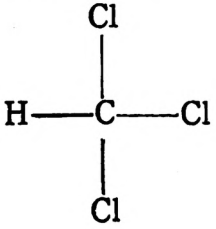


Fig. 29

mouth of the two Carbon funnels, and under the bodies from the central rod, as in Fig. 28, there float the two ends of Chlorine (each of a central sphere and twelve funnels) but in Fig. 29 they are not drawn.

Chloroform $CHCl_3$

Methenyl Chloride or Chloroform has three Chlorines and one Hydrogen attached to Carbon. It is represented as



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When examined clairvoyantly, its appearance is as in Fig. 30.

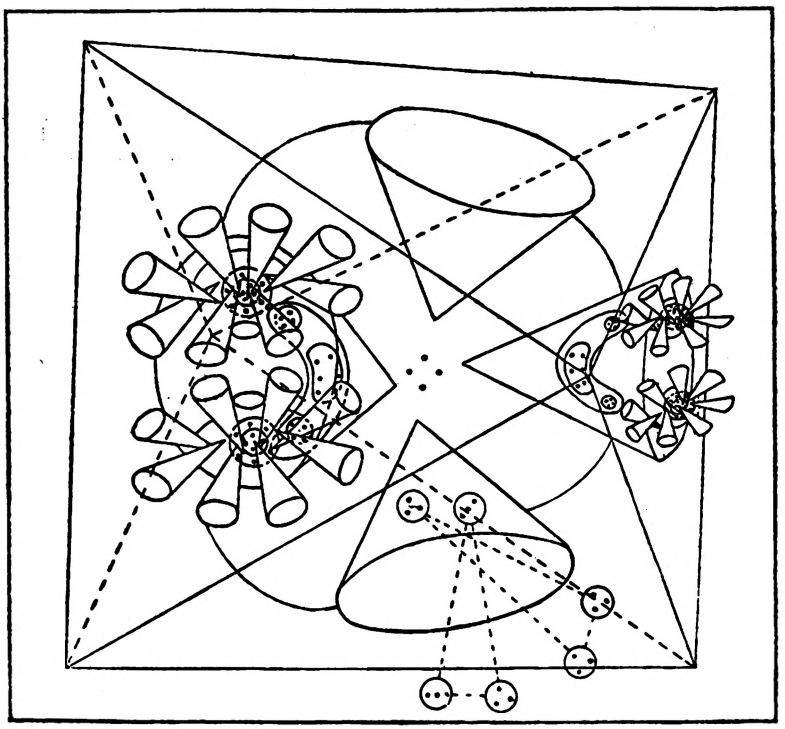


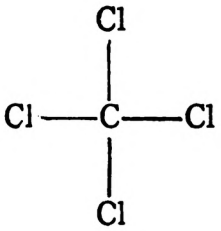
FIG. 30

In the previous combination, Methyl Chloride CH_3Cl the atom of Chlorine was broken up into two parts. Here however, each of the three Chlorine atoms is not so broken up, but attaches itself as a whole to a Carbon funnel. The Chlorine is partly sucked into the funnel. The central rod buckles up and bends in the process. The two flower ends of Chlorine however remain outside. One end of the atom of Hydrogen also gets partly sucked into a funnel.

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CARBON TETRACHLORIDE CCl_4

Carbon Tetrachloride contains four Chlorines attached to a Carbon atom. Its formula is



An examination of Fig. 30 Methenyl Chloride will suggest how the four Chlorines are attached to four Carbon funnels, making a balanced combination.

C. Jinarājadāsa

(To be continued)

HISTORICAL NOTE

It is noteworthy that the Occult Chemistry investigations began *thirty years ago.* The first article, describing the clairvoyant appearance of Hydrogen, Oxygen and Nitrogen, was published in London in *Lucifer,* November, 1895.

C. J.

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METAPSYCHICS

By L. CHARLSTON GOCH

MOST of us are aware of the intensity with which men are everywhere investigating and inquiring into the nature of this wonderful universe of ours, and more particularly how such investigation is directed towards the certainty of knowledge concerning the survival of life after death. At an earlier period of European thought the question was considered to be one that religion alone was concerned with, and, in fact, the Church confidently declared that it alone was the arbiter of the future destinies of humanity, and the single source of any authoritative knowledge concerning the survival of the soul after this earth-life had run its course.

Science held itself aloof from the inquiry until the latter end of last century, adopting the materialistic view that, in general it was only concerned with the present life and its manifestations, and that a future existence in which it held but scant belief was not its concern.

Perhaps it would be as well at this stage to remark that Modern Science was, as it still is, very young. Properly speaking, modern science, of which we are justly proud, does not, in fact, extend backward in time any further than the period of the French Revolution, although it had very illustrious forerunners such as Galileo, Copernicus, Roger Bacon, Newton and others, who, after all were but isolated geniuses and did not very greatly affect the living conditions of humanity. The first attempt to apply the principles of science

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to human life and human society was made at the time of the French Revolution, that era of intellectual mutation in Europe which, like the present time, was distinguished by turmoil, restlessness and world wars. It was this era which gave us Laplace, destined to revolutionise science with his Nebular Hypothesis, and Lamarck the brilliant forerunner of Darwin in the field of Evolution; and these two great theories have changed human life completely.

Perhaps it was the first flush of its vigorous and triumphant youth that led modern science to adopt a lofty attitude of aloofness towards the question of the survival of the soul—an unscientific attitude, mark you !—but the work of the brave pioneers, Sir William Crookes and Alfred Russell Wallace gave a new impetus to scientific inquiry in that direction, and so in our day there are many men of science of outstanding attainment and genius, who are devoting their lives to the scientific investigation of that very problem. Can we not indeed say that science is to-day approaching the very threshold of the spiritual world in all directions? As the solid world is dissolving bit by bit before his eyes and dwindling down to a single Force, is the scientist not at last beginning to find himself, as Dr. A. T. Schofield says, "in the unclouded presence of the Divine Glory?" But this fascinating inquiry will lead us too far from our present subject and we must not now pursue it any further.

There is however a phase in the trend of scientific investigation which we might follow up just now, and that is in *Metapsychics*, and we shall take for our groundwork a little book recently published in Belgium under the title of *La Mecanisme de la Survie* (*The Mechanism of Survival*).[1] Prof. Rutot's name is a household word in scientific circles. He was formerly the curator of the Royal Museum in Brussels, and is perhaps most popularly known by his very remarkable

[1] By Professor A. Rutot and Mons. M. Schaerer.

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series of restorations of the form of Prehistoric Man, on which his opinion is regarded as authoritative.

The authors precede their study of survival with a short essay upon Determinism and Morality, in order to define certain guiding principles which serve to elucidate their main proposition and give it a foundation.

They find that there are two inevitable modes underlying all phenomena, one of which is subjective and the other objective. In the first, or subjective mode, man says "I am," and is certain of his existence because action takes place in succession or duration. In the second or objective mode he senses the existence of things in his neighbourhood. The first affirms his existence in TIME, the second in SPACE, and these two forms of extent—succession in time and extension in Space—are the only possible forms of extent. The first is psychical force, the second is physical energy. But the two modes are inseparable. In Theosophy we are already familiar with these distinctions under the terms "the life-side" and "the form-side" the first being persistent, the second subject to constant change.

The struggle of the form for expression, which is imposed upon it by evolution, constantly resists the essential action of life in its impulse towards freedom. This sets up a conflict which in its turn forces Nature of necessity to progress. Nature constantly seeks to free itself from the restrictions of the form, in order to attain the more aspiring freedom of the life, and the process makes it more and more conscious of the need of co-ordinating its action, since it is brought to realise that in co-ordination and not in separateness lies its freedom. It is a necessity on the part of existence to endure, that is its very nature, and Evolution is the victorious march of Necessity towards Liberty and Knowledge. Perhaps, if we call Necessity the initial vital impulse which underlies all things, its nature will be better understood. Everything partakes of

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that original or initial impulse involved in its call into existence, which urges or pushes it on throughout the ages towards a realisation of itself in all its potentialities. The life persists and continues to unfold through all its changing forms, and the forms change only in order that the life which they enclose may move forward towards the conquest of that best expression of individual liberty of which it is capable, and the two are complementary to each other. With the growth of consciousness comes the realisation of co-ordination, and this finds its highest expression in Love, which is an intuitive or sentimental form of knowledge. Evolution itself is neither moral nor immoral; it is simply necessary action; that is to say, it is unmoral. It is the expanding consciousness of the necessity for co-ordination that brings the moral forces into action.

This is, briefly, their fundamental philosophy of evolution and it is one with which we cannot find much fault. We are already familiar in our own teachings with the duality which leads to multiplicity in the form, contrasted with the unity of the monadic essence which ensouls matter whatever the form. We are also aware of the conflict between the egoic life and the personal form, and in the very practical doctrine of the Universal Brotherhood of man indicate our awareness of the essential necessity for co-ordination of the whole of humanity. Similarly are we aware of the obstacles or fetters which have to be overcome ere liberation may be reached. Our authors rightly point out that liberty is in inverse ratio to the resistances which oppose the normal march of life and that, in consequence, liberty lies in knowledge, since the great enemy of all life is ignorance.

During the last ten years science has closely investigated those strange and mysterious phenomena known as metapsychical. Metapsychics is the science that investigates the phenomena, whether mechanical or psychological, due to

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seemingly intelligent forces, or to unknown powers latent in the human intelligence.[1]

Metapsychics show two main orders of phenomena : (1) An intelligent order in a faculty of knowing things other than by the customary means; and (2) a dynamic order, in the movement of objects by other than the customary ways. These phenomena have been known since antiquity and have been variously named mystical, magnetic, spiritual, and lastly in our own day they are beginning to be called scientific.

The intelligent manifestations, showing as they seem to do, a kind of latent universal memory, have been called by Dr. Richet " Cryptaesthesia " (concealed or occult sensibility). Dr. Gustave Geley, the Director of the International Metapsychical Institute of Paris gives the name of " Cryptomnesia " (concealed or occult memory). The specialists have agreed to describe such phenomena as subjective metapsychics.

The manifestations of a dynamic character, such as " telekinesis " (the production of movement without contact), " levitation " (heavy bodies floating in the air), the " Ectoplasm " (a substance that exudes from the body of a medium and forms the basis of materialisations), and other such manifestations are called objective metapsychics.

One party of investigators, led by Sir Oliver Lodge, ascribes all these manifestations to the action of the " spirits " of the dead. The other party led by Dr. Charles Richet ascribes them to the subconscious forces of the living. Our authors, however, consider the differences of opinion between the controversialists to be more apparent than real. They say that Cryptaesthesia explains some of the phenomena but not all, and they too fall back upon a modified hypothesis of the " spirits " of the dead to explain or aid in explaining the others.

[1] The definition is by Dr. Charles Richet.

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Life and survival (*vie et survie*) say they, exist simultaneously—(by survival here let us indicate the surviving principle, for it is evident that our authors refer to the persisting or surviving Ego). The latter is like an invisible extension, by radiation, of the material form of the personality, and it is analogous to the gravitational field of a material mass, which is an invisible extension of the energetic power of such mass. Theosophists will immediately think of the astral body in this connexion, but from the subsequent argument it is quite clear that our authors not only include the astral body but also the "causal" body and indeed they state concerning this irradiating surviving principle (*survie*) that it is a psychophysical entity projected into the All. It is in fact a thought-form of the entire life, and of the entire series of lives—they have much to say about the dynamism of the thought-form and the rapidity, equivalent to that of light or wireless telegraphy, with which it is projected or dispersed. The dispersal is, they say, analogous to that of the Hertzian waves (wireless waves) which traverse all directions and can nullify, stop or accelerate other Hertzian waves according to the direction in which they are travelling. This action on the part of the thought-form is also, I may remark, quite familiar to Theosophists, who found upon it one of the most potent factors in their doctrine of the development of the Higher Self. The projection of the thought-form has a rapidity, say our authors, which, within the limits of the ambient memorial reservoir, now about to be considered, is almost instantaneous in its action.

Their investigations have led our authors to the definite, reasoned conclusion that our earth is surrounded by a spherical stratum, like the atmosphere, of what might be termed a mental material, which is influenced by, and influences thought. It is a reservoir of memory-matter surrounding the earth, and we will refer to it as the ambient memorial reservoir, or

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simply as the memorial reservoir. In it is conserved a phantasmal reproduction of every individual throughout his entire life, and it contains also phantasmal representatives of the things associated with physical life such as houses, clothes, furniture, etc., in fact, a replica of all the associations of the individual. Every person throughout his life creates by his thoughts an energetic entity in this memorial reservoir, which reflects his being in its true form and conserves his individual character with all its acquisitions throughout life or throughout successive incarnations. It is morphogenetic, that is, form-producing, and every person endowed with the proper receptivity can draw from it for his needs, if he wills, that essence of the True and the Good and the Beautiful, which great Human souls have deposited therein in the past, and in which each individual ought to take care to deposit only his best, the best that his life-work is capable of giving.

Let us pause to examine this conclusion briefly. From time to time other observers have referred to the action of what they call unconscious race memory and in our day such appeals are becoming more and more frequent, but as far as I am aware no other observer has so clearly stated from the scientific standpoint the mechanism whereby this race memory may be appropriated, and their conclusion is to me a gratifying indication of the justice of Dr. Schofield's observation in his "Borderlands of Science," how that science working by the light of reason from the circumference of the disc of knowledge towards the centre, frequently encounters the illuminating light beams which emanate from the centre where resides the great first cause, the great central Divine Light. So in our inquiry this evening we see the flickering light ray of the scientist investigating the phenomena of metapsychics, encountering the steadfast beams of the divine illumination which in the dawn of antiquity gave us the idea of the "Ākāsha," or Universal Soul, and the "Ākāshic record" in

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which may be read by those who have attained the requisite degree of development of the spiritual faculties, not only all his own past, but all the past of all the world. It is the imperishable record open to the Lipika, or Lords of Karma, who are the arbiters of man's destiny and in whose just balances are weighed the sum of all his acts, all his desires and all his thoughts, and who equip him for his future reincarnation with the materials which he has created for himself, which he has stored up for himself in the "Ākāshic Record," whether it be bad, indifferent or good, and which shows us how just was the exclamation of Sallust when he said that "every man is the carver of his own fortune".

Bishop Leadbeater tells of these Ākāshic records, that they

> are in truth a sort of materialisation of the Divine memory, a living photographic representation of all that has ever happened.

To me it is always interesting to find indications that the flickering, fluctuating and often uncertain light of scientific research at times approximates towards the steadfast beams of Divine illumination, whether that illumination come from India, Egypt, the plains of Galilee or elsewhere. And surely as we ourselves overcome the barriers of ignorance, and penetrate more deeply into the realms of the unknown, so too must we see a synchronisation of the ephemeral wisdom of our day, so laboriously dug out, with the steadfast unalterable Ancient Wisdom.

The thought that this memorial reservoir is one to which we ought to contribute the best we are capable of and from which we can draw upon the best of others even of those Great Ones who have so freely poured forth into it their finest and noblest gifts of Love and Service, of Sacrifice and Wisdom, is both inspiring and stimulating. Nor need we fear the record, if it is of our best that we contribute to it.

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But let us return to our authors. This memorial reservoir is divided into various strata, according to the stage of development or evolution attained by the individuals, those who are more highly evolved reaching the higher planes.

Discarnate entities, those who have cast off the garment of the physical body, pass to this reservoir, which is the field of survival, where they do not necessarily assume an active, conscious condition. Generally they are in a latent state which is, however, capable of being aroused into activity by the thoughts of the living, which charge them to some extent with the vital force of the living and lend them a kind of ephemeral reincarnation. Our authors do not distinguish very clearly between the varieties of condition found in the after life and I think they sometimes confuse what is Theosophically known as "Astral Shells" with astral bodies, or with ensouled thought-forms, and sometimes also they appear to refer to the Buḍḍhic vehicle: but in an illuminating passage they refer to the planes where the more highly evolved entities lead an active, conscious existence, from which they influence the world and actually bring about profound cerebral and morphological mutations in the human kingdom on the physical plane. These are the advanced beings who through cosmic and terrestrial forces bring about that gradual transformation which will evolve physical man into the superman. They describe the process as ideo-morphoplastic metamorphosis, which being translated into simpler language may be said to be "thought-form-moulding transformations".

We may have no doubt that they are here referring to very highly evolved beings who have already passed beyond the necessity for reincarnation, and the hierarchy which they say these beings constitute will perhaps be readily identifiable with that body of evolved beings which we describe as the Great White Brotherhood.

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Reverting back to their Reincarnation theories we note them saying that acts are but objectified thoughts. The thoughts or thought-entities surviving in their memorial reservoir receive transitory embodiment in the memories and in the physical lives of the living. Under certain conditions where the character and qualities of the conjugal pair furnish the appropriate material in physical condition and mental approximation, the discarnate entity leaves the memorial reservoir and once more enters upon terrestrial life in the form of their child. This view of reincarnation, though incomplete and inadequate in many respects, is nevertheless interesting as indicating a view of the subject from the standpoint of the human pair whose influence in drawing down the appropriate entity lies largely in the quality of their thoughts. But Theosophists generally prefer to view the subject from the opposite standpoint; from the spiritual side, that namely of the Lords of Karma, who make their choice of material for the reincarnating entity consciously and with the fullest knowledge of all possible circumstances, while the human pair are unaware, except perhaps in very exceptional cases, of what is transpiring from this standpoint.

Per contra, they say, that a Confucius, a Buḍḍha, a Christ, a Plato, an Aristotle and, nearer us, Galileo, Newton, Pasteur and others have in their last terrestrial lives realised co-ordinative qualities so conformable to universal perfection that their mental bodies though partially embodied in thousands of living beings, have not yet been surpassed by any single one, and terrestrial reincarnation is not possible for them on that account, but they continue to guide terrestrial life as Idea-forces, each according to his degree in the evolutionary hierarchy. The apotheosis of these superior beings by antiquity rests, they say, upon an indisputable reality, and they find in this reality a ray of light which will one day permit believer and unbeliever alike to unite upon the common ground of knowledge.

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Here we may take advantage of the opportunity afforded to us to observe that in our view these Great Ones do sometimes reincarnate terrestrially, not as the result of any Kārmic Law, nor as the result of any satisfactory or sufficiently approximate advance in development on the part of the human race, but by reason of their own boundless compassion for struggling humanity, whose evolution it is their desire to help and to advance. This is magnificently stated in *The Bhagavaḍ-Gīṭā* where the Lord Kṛṣhṇa tells His disciple:

> Manifold the renewals of my birth
> Have been, Arjuna! and of thy births, too!
> But mine I know and thine thou knowest not,
> O Slayer of thy Foes! Albeit I be
> Unborn, undying, indestructible,
> The Lord of all things living; not the less—
> By Māyā, by my Magic which I stamp
> On floating Nature forms, the primal vast—
> I come, and go, and come. When Righteousness
> Declines, O Bhāraṭa! When wickedness
> Is strong, I rise, from age to age, and take
> Visible shape, and move, a man with men,
> Succouring the good, thrusting the evil back,
> And setting Virtue on her seat again.

The ambient memorial reservoir is contacted, say our authors, by what they call mediumship, which is of two classes.

1st. Unconscious mediumship. This is exercised in sleep, which includes normal sleep, half-sleep, or reverie, and in catalepsy, also in states of ecstasy or trance. With this division I am not altogether in agreement as normal sleep may be consciously used in definite directions, and the mind set to work on the mental plane where during the sleeping state it has powers which far transcend the ordinary powers of waking consciousness. It is, of course, during a period of physical unconsciousness that the mind performs these labours, but the performance itself is conscious, having been imposed upon the unconscious mind by the conscious will, and having been consciously linked up with the waking state, otherwise, of course, the whole process would be unconscious and

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valueless. It is during such a time that the mind moves freely in the mental plane, and contacts those larger powers which our authors imply are to be derived from the memorial reservoir.

In unconscious mediumship, it is the passive entities who take the initiative, and these entities are reinforced either by the thoughts of the sleeper, or by the suggestions of the hypnotist, or the thought-forms of the assistants at a spiritualistic séance. Most dynamic manifestations are obtained through unconscious mediums in a state of trance, including such manifestations as materialisation, levitation and the like—and the brain, the faculties, and even the physical constituents of the medium, such as the "Ectoplasm," are utilised by these entities. Many mediums are pathological or neurological.

The second class consists of conscious mediumship. The conscious medium remains the master of his consciousness and of his will, and generally possesses good health and perfect mental faculties. Conscious mediumship is largely the result of a long evolution in which the physiological cells have been pre-formed for the exercise of such a faculty.[1] These faculties are employed by the conscious medium in order to reach that stage of identification in which he steps out of relative time and space, and his intuitions directly contact the planes of existence on the higher levels. Although our authors speak of contacting the realms of the Absolute, it were sounder if we called them the higher levels, for it is evident that what our authors deal with in relation to the universal memory belong to what Theosophy describes as the Buddhic plane. The metapsychical manifestations of prevision, seer-ship, prophecy, memory of the past, knowledge of events at a distance, etc., are all parts of that now rapidly developing faculty of cosmic consciousness derived from

[1] Theosophists will here note the analogy of the "Skandhas," or Mendelian factors as they are called by Mr. Jinarājadāsa.

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intuition. It is this cosmic or, if you like, Buḍḍhic consciousness, which the mystics of all ages have attained to in the past in isolated cases here and there, but the same faculty is appearing in these days in increasing numbers and at greatly accelerated rates, and this is to me the soundest indication of the present intellectual mutation which humanity is undergoing. It is cosmic consciousness which will mark the next sub-race, now being formed, and which will become the normal faculty of the next root-race whose advent too, is no longer far in the future.

These faculties, these powers, which are being developed on every side of us, indicate the direction in which the evolution of the present day is tending. It is true that in the long run the evolutionary destiny of the race will develop these powers in all men, but what is of great concern and moment to every one of us at the present time is whether we are in the current of the onward flowing stream of evolution or whether we are merely in the backwash, clinging to straws or snatching at the rapidly receding banks.

One by one the barriers of separateness are being broken down by Science, which in all directions is showing us our own identification with all that is. But it is not sufficient that the scientist should discover these wonderful things. It is true, I regard the scientists and the philosophers, the poets, the mystics and the devotees of our day who enjoy the profound visions of cosmic consciousness, as forerunners of the New Age, but that is no reason why I too should not benefit by their discoveries and their splendid indications and be carried on by the same stream. It is no reason why I should not also follow the path consciously and voluntarily.

We cling so to self-consciousness. Instead of releasing our hold upon the things of sense and sense-attraction, we should get ourselves swept forward, not unconsciously and passively, but consciously and actively, into the very bosom of

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the mighty stream that even now is flowing into the realm of cosmic consciousness, where we may fully realise our latencies and potentialities and ourselves take part wisely and sympathetically in that cosmic movement which must rejuvenate humanity and remove the unnecessary sorrows of the world.

L. Charlston Goch

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THE THREE BEGGARS

THREE beggars, by the dusty roadside met—
Abdul and Chang and Indrajoṭ—with pain
Seeking to win the City far-off set,
Deplored their losses and extolled their gain.

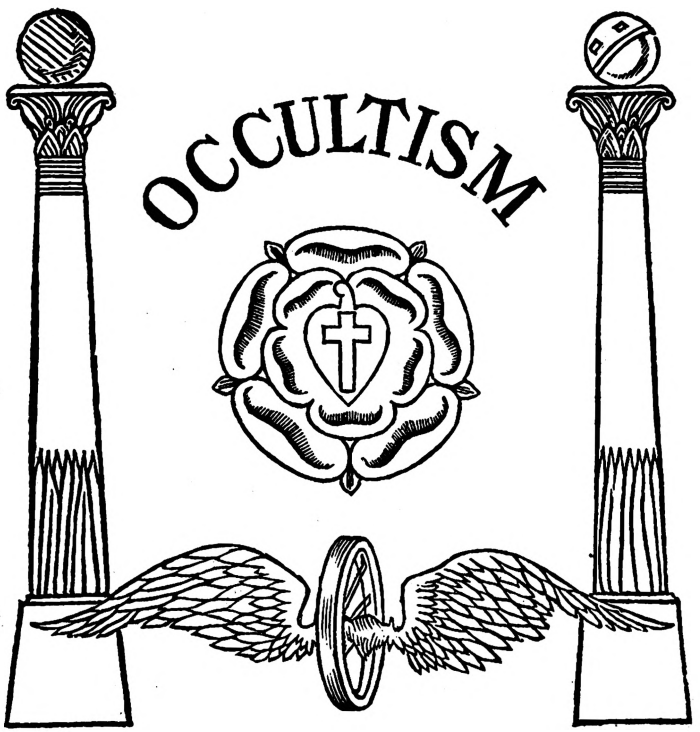
Said Abdul: "By the Prophet, life is rough!
Yet what I get—God's will—I am content!"
Said Chang: "I won but little, yet enough
To swell my bag and satisfy my bent."

Said Indrajoṭ: "I gathered naught to-day.
Yet from my heart there seemed to lift a weight:
When the goodwife had filled my begging-bowl,
A little child smiled on me while I ate."

Sudden the Lord of Beggars by them stood
And said to them: "You, Abdul, have done well:
To bear your burden with content is good."
Then unto Chang: "I praise your thrifty soul.
May the gods ever fill your empty bowl."
But upon Indrajoṭ He smiled and said:
"You, Indrajoṭ, I deem most blesséd; for
To you who strive to reach the Deathless State
A little child hath opened wide the door."

LIGNUS

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THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

The Heavens, Earths, Worlds and changes changing them,
A mighty whirling wheel of strife and stress
Which none can stay or stem ![1]

Raphael—Die Sonne tönt nach alter Weise
In brudersphaeren Weltgesang,
Und ihre vorgeschriebene Reise
Vollendet sie mit Donnergang.[2]

Let us seek the dignity of knowledge in its original; that is, in the attributes and acts of God, so far as they are revealed to man, and may be observed with sobriety.[3]

[1] *The Light of Asia*, by Sir Edwin Arnold.
[2] *Faust, Vorspiel im Himmel*, by Goethe.
[3] *Advancement of Learning*, by Viscount Verulam.

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"Fighters, fighters, Oh Lord, we are called; in what respect are we fighters?" "We fight, Oh Bhikkhu, therefore are we called fighters." "What are we fighting for, Lord?" "For lofty virtue, for lofty endeavour, for lofty wisdom. Therefore are we called fighters."[1]

And how far are we to pursue possibilities? A conclusion is unthinkable. We can always ask, "What then?" A highest stage of life which would include all possibilities of development would—according to all known psychological laws—end in numbness and death. Human thought soon discovered this. The ancient Indians early perceived that the uninterrupted duration of one and the same state can afford no joy, and the Sāmkhya philosophers maintained that he who gained admission into the heavenly world would soon discover that there are still higher stages than that which he has attained, so that *even heavenly joys contain an element of unrest.* Some thousands of years later (in a letter to Christian Wolff) Leibnitz asserted that, if blessedness did not consist in progress, the blessed would end in a state of stupefaction (*nisi beatitudo in progressu consisteret, stuperent beati*).[2]

They who have presumed to dogmatise on nature, as on some well investigated subject, either from self-conceit or arrogance, and in the professional style, have inflicted the greatest injury on philosophy and learning. For they have tended to stifle and interrupt inquiry exactly in proportion as they have prevailed in bringing others to their opinion; and their own activity has not counterbalanced the mischief they have occasioned by corrupting and destroying that of others.[3]

As to the explanation of mysteries, we find that God Himself condescends to the weakness of our capacity, and opens His mysteries, so as they may be best understood by us; inoculating, as it were, His revelations into the notions and comprehensions of our reason, and accommodating His inspirations to the opening of our understanding, as a key fitted to open the lock.

Though in this respect we should not be wanting to ourselves; for as God makes use of our reasons in His illuminations, so ought we likewise to exercise it in every way in order to become more capable of receiving and imbibing mysteries; provided the mind be enlarged, according to its capacity, to the greatness of the mysteries, and not the mysteries contracted to the narrowness of the mind.[4]

> Here sighs, plaints, and deep wailings resounded through the starless air; it made me weep at first.
>
> Strange tongues, horrible outcries, words of pain, tones of anger, voices deep and hoarse, and sounds of hands amongst them,

[1] *Anguttara Nikāya*—Dialogues of the Lord Buddha.
[2] *The Philosophy of Religion*, p. 383, by H. Hoeffding.
[3] *Novum Organum*, by Viscount Verulam.
[4] *Advancement of Learning*, by Viscount Verulam.

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Made a tumult, which turns itself unceasing in that air forever dyed, as sand when it eddies in a whirlwind.

And, I, my head begirt with horror, said: "Master, what is this that I hear? And who are these that seem so overcome with pain?"

And he to me: "This miserable mode the dreary souls of those sustain, who lived without blame, and without praise.

They are mixed with that caitiff choir of the angels, who were not rebellious, nor were faithful to God; but were for themselves,

Heaven chased them forth to keep its beauty from impair; and the deep Hell receives them not, for the wicked would have some glory over them."

And I; "Master what is so grievous to them that makes them lament thus bitterly?" He answered: "I will tell it to thee very briefly.

These have no hope of death; and their blind life is so mean, that they are envious of every other lot.

Report of them the world permits not to exist;

Mercy and Justice disdains them; let us not speak of them; but look, and pass."[1]

WHAT may you see there above, among the stars of the Milky Way with philosophic eye? Gods vying with Gods! Will joins to will; or purpose becomes opposed to purpose among them. Those that preside over constellations support or constrain those below who guide solar systems. With those whom they may accept as equals they strive, wheeling songfully through the skies. Conceive the cost and also the spoil of such contest!

What is the value in these calm realms of the slightest aberration from the foreordained intent, what the limits of the plan of the supreme Architect? What collapse may befall some world because of sustained miscalculation, for some flash of wrath or some failure of deepest purpose! What glory of world-building is there!

[1] *The Inferno*, by Dante Alighieri,

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Who will be of those that would retire from the world's agony? And who will come, contrariwise, and, joining in the universal contending, grow sinews day by day and age by age against those later strivings, which are of Fate and the joy of the Gods that stand forever at the very edge and brim of the manifest, to ward off the void, the seeming nothingness, and hold fast for the sake of those, ever coming on, young in evolving, who else would be encindered in some moment's lightning-flash among the angel-Gods?

The hard realities of our human life need comprehension and explanation. The actualities of our existence we can scarcely view, but we constantly gloss them over with some sort of explanation or some setting in a philosophic or religious category that seems to put them away from the need of further comprehension. The extraordinary catastrophies of the world, the blotting out of thousands of lives by earthquakes, the doings of human fiends such as we had to recognise as of fact during the recent great war, the consorting by men with the practices of devilry, and the deliberate efforts by many very intelligent human beings to wreck organised civilisation —such things seem to exist in a world not presided over by a loving Father of all men, but by some fiend incomprehensible.

We must begin by recognising as true the ancient occult maxim—as below, so above. We must realise, that there is that in the Cosmos which, reflected in earth-life, gives us not only the glories, the beauties and the pleasures of our life but its horrors too. The trippingly used phrases of karma, justice, human desert, or of punishment and discipline are not adequate alone. We must find how the exceptions in human life, the disasters and the apparent contradictions are reflections of the universal, the earthly small ratios that equal the mighty cosmic proportions existing in spiritual fact and law. We must look behind the law of karma and see why that law has such applications in earthly life.

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We must either ignore the horrors observed in human existence, whether involving physical agony or suffering in the spheres of emotion or of thought, or we must grant them a deceptive, false explanation as fortuitous or exceptional, or we must squarely face the issue and decide them to be the natural or normal outcome of the universal Law of cause and effect. Many philosophies and many religious schemes have brushed aside the thought of human agony without seriously attacking the problem of its meaning but saying that it is exceptional, that it is deserved, exceptional or salutary and, therefore, being beneficial, is to be regarded joyfully. There have been no small number of priests who could sing hymns of rejoicing to God while contemplating the roasting of the wicked in hell; they had deserved it and it would be good for them! But is the suffering of men anywhere good for them? The answer is that all men must learn that the law that gives men agony is true and represents not the wrath of an outraged God, or necessarily only the infraction of the law of justice, but often the weakness or ignorance of the sufferer, unable to turn aside the shafts that pierce him. Men need to pool their powers, knowledge and skill in order to find ways to diminish suffering for all beings. All men are one; what pains one pains all in some way. Let men join to find where the administration of the law gets its leverage, its *point d'appui* on conscious beings and then set to work to ward off the cause of pain. We say that we should not only recognise the law of causes and consequent effects but that the learning of the law is good though coming out of agony. We must furthermore discover that the law comes out of the remotest realms of the universe and that the very gods contend under and are amenable to the same, though more loftily-keyed, requirements.

When that universal application of the law is known we shall find that there will be less need of the harshness of its application, that karma can be partly balanced off the universal

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record, that a part may be fought off, and that the mercy of God is really the compassionate intervention of wise and patient gods, of *devas* or of adepts of human origin. We shall learn above all that we are to become as gods to aid in the Logos' plans for our further struggles beyond the confines of our solar system. It is for that we are being trained, for that we endure asperities, for that we wrestle in spirit, gaining sensitiveness and powers; it is for that God appeals to us through the actuality of life's drama, to join in the play, never yielding our deep intent.

So we can understand why humanity must have misgovernment, plagues, universal child-birth agony which shall be a reproach to us until we have mastered and almost abolished it; and, think of it, a limbo on the farther surface of the moon which is a moral leprarium, a charnel-house for the worse than dead fag-ends of abortive and malevolent or retrogressive evolvings.

The teaching of the search for a comfortable escape from this field of agony into various remote heavens falls flat when this knowledge comes. But the struggle for Nirvāṇa and its strength gains new force, irresistible insistence, when we discover that its powers and knowledge make us able to join more potently in the delivery of suffering humanity. For, if our Logos wishes us to learn life here so that we can become as He is and then help in His cosmic struggles, we can accept His command, respond and aid all the more in the immediate work of striking off men's bonds.

Contest and struggle are universal, existing on all planes and in all realms of life. Utter perfection is beyond our comprehension. On this side the absolute is that which is less than perfection, and there is struggle for that which is better, nearer perfection. By those on the good side of evolution great effort is made everywhere to plan improved ways to do and to perfect. Contests arise among those who are concerned

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with the choosing of plans as well as among those who execute them. Contests need not involve warfare or even destructiveness; we can understand that the most of all the contending is rather like wrestling than fighting. But at the very last lies the possibility of actual warfare, the assertion of authority, the vision of the *vajra*. And it is this universal possibility, reflected in human existence that gives us the strife, the distress and the destruction encountered in our earthly existence.

Just, equal, cool-headed recognition and acceptance of these facts morally forces us into the service of God, and gives us the calm, grim satisfaction of beginning as young occultists our series of millennial, well-nigh unbroken lives of sacrifice and toil, with the prospect of gaining ever keener insight and broader views, with greater sympathy and love for the Great Architect and Artist, and the confidence that, with the perpetual rolling of time as marked by the clocking of the stars that themselves live, die and live again, we shall become as are the gods, knowing the evil as well as the good and joining in the mighty inner hymns of the Eternal.

The contests of the cosmos often result, not in simple, harmless balance, but in destruction. A star sometimes ceases twinkling and the astronomer may say it is dead. We cannot doubt that the efforts of the consciously labouring celestial beings in charge of stellar life may be more or may be less successful, and that great effort and continued struggle with the inertia of matter and the opposition of the outward flowing forces of evolution result in greater success for world-systems than where will is but lightly applied. As we know that the measure of our own evolution success for our solar system depends in part on humanity's voluntary participation in well-chosen labours we must conclude that the same is true in other parts of the universe. The struggles and labours of the gods determine the destinies of constellations.

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Balance is more or less temporary equalisation of opposing forces. The Lord Buḍḍha taught most strenuously the wisdom of the search for *the Norm* in the midst of contest, and gave the illustration of the flexed and the extended limb. The search for the Norm is endless, for it moves with our growth and our changing relation to the plan of God. You may live in the light, but you may not touch the flame.

What is, for man and for our earth, this contest of life, of which we speak? First you see—the lowliest human being observes—our necessary contest with the earth, the air, the water and the fire for our existence, and then with the beasts and the fowls for the fruits of the earth. "In the sweat of thy brow shalt thou eat bread." Then later, the evolving, reincarnating man recognises that he must not only contend with outer nature but with the rebellious elements in his own being, to gain the power of self-control so that he may use all his forces to fight yet higher battles. One sees that the man who controls not only emotion but thought, can wield ideas as weapons and become victor by wit. Self-control once gained, with much knowledge of life, is then a step to greatness in the use of the ego-body directly, and true rulership is at hand. The self-controlled man is almost ready for instruction, as the world now stands, in the use of magic powers. He is ready to be taught how he may be active in his detached higher self, leaving for a part of the day the physical body.

All the universe tells of contest, conflict and struggle, of defeat, of victory and also of balance. Stretch forth your arm, make taut the muscles of the extensor side, pulling sharply against the flexors. Look! The arm bends—the flexors have won in contest! Again, strive, observe! It is the extensors that have the victory and the arm stretches forth. The fate of an empire may lie in the victory of the one or the other set of muscles. Again suppose the arm does not move, but falls quietly at your side. Even then it is not at rest, the

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muscles are pulling at balance. Even when the arm is at apparent rest in sleep the physiologist tells us of the tonus of the muscles, of their almost constant gentle testing of one another in opposing groups. And, if the nerves of one group of muscles are destroyed, the opposing muscles, by constantly acting, tend to bring about contraction with permanent shortening and final deformity.

The whirling of the stars[1] in the mightiest known curves involves forever and forever the interaction of forces that we designate as belonging to the centrifugal and centripetal classes. Antagonism, contest and occasional balance are the result, conscious beings acting in association with these forces. The inhabitants of our whirling globe do not realize or consider the mighty rush of it about its axis, and its simultaneous swift dashing through space in obedience to the leadership of our sun. This is because the world seems to be at rest; but it is only relatively so. In fact, there is no instant in which contest is not proceeding, and apparent balance is not rest! Always, forever, the vast entities of the etheric, astral and lower mental worlds who live jointly with our globe, sharing and attempting to direct its life, are straining against one another in the effort to determine and direct resultant balance of contested action.

[1] Statistics of the stars, which are becoming increasingly valuable each year as the astronomer finds new and illuminating data continually coming to hand, do not give our sun such a flattering position in the universe as we might wish. A small, yellow, dwarf star is its rating in a universe of some hundreds of millions of stars, similar in size and appearance to many million other stars; its position fifty light years above the central plane of the Milky Way and fifty thousand or more light years from its centre, in the midst of a local star cloud, not over three thousand light years in diameter, which is more or less permeated with and enveloped by vast expanses of dark nebulous matter. We are something like fifty thousand light years from the centre of the universe, or possibly *one* universe, which consists of the vast lens-shaped aggregation of hundreds of millions of stars known as the Milky Way or Galaxy with its centre far away in the direction of the star clouds of Sagittarius. The stars are not all equally distant, but are flowing to and fro in streams in or parallel to the Milky Way and the sun is moving onward through space at the rate of a million miles a day, one of the units in a star stream. The distances of the stars turn out to be tremendous, inconceivable. The nearest star is something like twenty-six trillion miles away. Its light takes four and a third years to reach us though it travels 186,000 miles every second. Other stars are ten, a hundred, a thousand times more distant. Each star has the comfortable elbow room of several trillion miles on the average, its distance from its nearest stellar neighbour. (From *Science*, October 31, 1924, with slight verbal changes.)

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For, as we as individuals are constantly surrounded with entities that live in and upon the products of our thoughts and emotions, gaining experience and acquiring growth in the association, so are such bodies as the planets associated with mighty beings that live with them in a co-operative symbiosis.

If one considers the life of the fields, of the sea, of the air, he finds these laws we have mentioned have their counterpart in the contest between plant-life and the inorganic life of the soil and the air. The water of the lake seems peaceful; but the ichthyologist will tell you of the fierce warfare between the inhabitants of the lake. When this body of water has been existent for a few years, should man not intervene, its finny inhabitants reach an almost fixed balance of life. The volume of water is so-and-so, the movements of the water are orderly and the vegetation in the water makes pabulum for so many insects and so many birds and animals. Such and such fish and other creatures dwell in the lake, and experts can measure the annual capacity of the body of water to produce pounds of bass, eel, etc. The contest of life has been studied and measured, and its results predicted.

The same rather exact studies may be made for the fields, for the air-spaces, for the forests. Especially have men busied themselves to consider how many human beings may live in a given earth area. When the men of Britain fed upon the grain they produced on their island, the population was small. The capacity of the kingdom to support human beings grew enormously when corn grown in larger fields abroad could be brought to the island in exchange for manufactured articles made in English factories occupying but little space, but utilising the labour of many people.

We are forced to inquire as to the drift, the tendency, the streaming of cosmic evolutional processes toward universal purposes. Our universe consists, as astronomers tell us, of a vast congeries of heavenly bodies grouped in the form of a

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disc or lens which corresponds with the Milky Way. The invisible mass of stars is mostly arranged in groups or systems, and these, in turn, in larger systems which together are moving through the heavens, revolving about some remote point in space itself probably progressing. It is thought by some that the agglomerations of bodies in the Milky Way that seem to be like star-dust are in reality nebulæ of stars representing, perhaps, other universes like our own.

There is no reason for us to think that the light of the human physical eye, even aided by the most powerful telescopes, can give us information of all the stars or systems of stars or universes of space. So our comprehension of the physical universe must remain for the present, imperfect.

But it is patent that as our own solar system has its Logos, so does our own particular constellation of solar systems have its still greater Divine Ruler. And we may well believe that constellations are, in turn, joined into groups, themselves under the headship of yet loftier beings.

The logoi of constellations and systems often labour together in threes so that one may be in *pralaya* while the other two are in different stages of manifestation. This arrangement permits much aid to be given at critical times to those whose systems are in manifestation. Thus huge reserves of force are always held. The power of the logoi must determine the courses of the suns with their satellites. And beyond our dreams must be the possibilities of glory and joy for all beings that strive without ceasing for the universal perfection. We cannot doubt that our Logos has His mighty plans which He can only bring to perfection with the fullest co-operation of His Brothers of antecedent systems and His offspring, of all evolutions, who are being trained by this earth-life that seems severe, for that limitless future. But we must see plainly that, while there will always be periods of comparative rest for all beings, the life of striving will be forever.

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These inspiring facts give us the clue to the most dread meaning of the law of our life. For they assure us that there is a ladder of all life, an organisation of beings in an orderly scale of evolving upward from the atom to the universes that we see with telescopes.

We are told that the Logos of our solar system is evolving! This astonishing fact must be true, for He passes on, as does every other being that has any limitations, to greater and greater life! Doubtless He enjoys a mighty evolution, inconceivable to us, in that major part of His being in which He lives beyond that phase of Himself which He has projected into us to give us life. For He must live His greater life of service and of association with His own logoic brothers. He must be busily and potently engaged with them as He is with His own creation. And we know that we are evolving at His bidding within His protecting aura, most of us as yet in the egg of limitation, waiting for that first initiation which is, in part, the adding to us, each one, of a new part of His being, that shall enable us to begin a swifter development conferring at last the power of growing to live outside His aura, at least at times. That then is one of the great proximate goals for humanity—to gain the power to know our Logos as He is; to become no longer His children only, but His Brothers; to be no more sheep, but shepherds; to be able not only to stand God-like within His aura, but to go forth from Him and to concern ourselves with Him in His major business of the constellations, beyond the sea-girt Odyssean home, the Ogygia, of the days we knew before our wanderings began.

The Law of Contest for the Initiate

He who has set his feet upon the path of holiness finds contest indeed. Confronted at a stroke with his challenged

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karma, all his previous buildings lose their foundations and topple to the earth. Struggle, contest, warfare are to be faced; and his Teacher's powers must be applied to protect him from destruction.

Never is he free of this warfare and struggle except in a relative way. As he rises, however, in his evolving he gains such powers that his contests are lifted more and more into the realms of consciousness-action; less and less must they be waged in terms of lower bodies, of outer works and matter.

But even when he has attained to adeptship, the struggle is still existent, though much changed in character and nature. Still he finds his old experiences and long-developed lower nature must be studied, challenged, aroused and embattled. But now, more than ever before, he finds himself freer to engage opponents outside himself. For he must maintain a great work in the spiritual spheres of life and also conquer footing and place for his own protegées. He must make room for them in the great work and fit each of them into the great scheme of God's plan. Each of us as he grows finds provision has been made for him.[1] So the contest goes on forever, enlarging its scope, including ever greater numbers of beings and always opening more splendid fields of effort. Yet through all the ages there must be exercised the powers of observation and reason to determine opportunities, discrimination in the choice of lines of action and caution lest too much be undertaken to be included in the powers acquired or protected with the aid of forces stored.

Recognising the æonian and beneficent character of contest we should not view our world as something to be abhorred or fled away from. We are placed in the world to do battle with all that we contact that is not in harmony with

[1] In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *S. John*, 14. 2.

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the good, the beautiful and the true. Shall we not rather school ourselves as good soldiers to love the campaigns and the battle-fields that are assigned to us? We may cast longing eyes at times toward the easier higher planes, forgetting that there are struggles there. And we have innumerable loved ones about us striving and, often blindly, suffering in the contests with lower matter. If we are near them we can help them and thereby make grow the army of workers.

The old views of the world and human life must go. Let us learn and give the message of hope in the search for the balanced life, the life of the Lord Buḍḍha's Norm, here and now on Earth. "Thy will be done on Earth as it is done in Heaven!"

Contest and Governments

The modes in which life's lessons are taught us by the application of the Law through government are many. They change with the succeeding periods and, like the numberings on the clock face, return upon themselves, so that the great twelve of the fullness of the hour of earth-life is next to the wee, small first hour of puny beginnings.

A great principle in occultism lies lightly hidden here. For there is a wondrous kinship between the last of the eras of a world-period and the first of the next.

Hence the elaborate perfections of the harvest, the gathering of the grain, are in many respects near to the scattering of the seed. And, for world-periods, the Logos' thought-forms of a world life-time hang low at the beginning, easily seen and read; while at the time of the ending of the world-period the actuality on lower planes of all that has been attained, lived, experienced and achieved as the realisation of God's plans, is equally obvious, to be viewed by all who can read the history of life upon the globe.

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In the beginning of a world-period the Logos is distinctively Creator, Builder, Doer. When, during this period, the Great Teacher appears to men He comes as Manu, King, Law-giver.

During the long life of men on a globe the rulership of the divine is almost forgotten and men come to think that their kings should be chosen by themselves.

Men would elect their rulers, letting them serve but briefly lest they claim some glamour of divine appointment and, assuming the god, affect to nod, and seem to shake the skies. Democracy, rulership by the people, truly rests on the recognition by men of their own divinity and responsibility. By the device of the franchise they rule, the mass assuming one-ness and, therefore, leadership, expressed in practice by the chosen representative's sitting in the kingly chair. A fair fiction flatters every eligible citizen with the possibility of his own election to the headship!

All this could not be if each citizen did not see that his playing the game demands that in fair play the man elected must be shown much tolerance if he errs; you may yourself not govern so well if you are next elected. Put yourself in his place, man. And, if you are yourself, in the place of divinity or Providence, to choose so weightily you may do it only by virtue of your own divinity, the untrammelling of the God within.

For some thousands of years, no doubt, men's self-government will be an ideal for humanity. But the thing is really *māyāvic*! For it is truly Providence that gives England her great prime ministers quite as easily as It has provided her with Alfreds and Elizabeths. It is truly Providence that has given America her Washington and her Lincoln! People say that great souls appear when they are needed. It is true whether they be of kingly or of peasant blood.

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But men will later in the world's life learn that Providence is near, is active and that our lives are lived within the powers of Those Who are Providence. Then again when the clock is at ten, eleven and twelve, they will accept the kings that Providence gives through physical heredity. And with that we will see that the government of the last period will be like that of the first!

Weller Van Hook

(*To be continued*)

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THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from Vol. XLV, No. 12, p. 798)

XV

AMONG the records of the T.S. at Adyar, one of the most striking is the original draft of the first volume of the *Secret Doctrine*. In January, 1885, H. P. B. was at Adyar in the midst of the turmoil of attacks fostered by the missionaries and their agents the Coulombs against her with charges of fraud and immorality. She was desperately ill, and the doctor had no hopes at all of her recovery. When she was thus at death's door, sick at heart at all the vilification and the treachery which surrounded her, she half hoped that her release would come. Then it was that her Master came and put before her two alternatives, one of immediate release from her suffering body and her martyrdom, and the other of going on for a few years longer and writing the *Secret Doctrine*. H.P.B., for the sake of the work, chose the latter alternative, though it meant more years of anxiety and difficulties.

In Col. Olcott's Diary for 1885, on Friday, January 9, he has entered as follows :

> H. P. B. got from M .·. the plan for her " Secret Doctrine " and it is excellent. Oakley and I had tried our hands at it last night, but this is much better.

The documents which I publish, though they deal with other important matters, also mention the beginning of the

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Secret Doctrine. H. P. B. sailed on March 31st, 1885, for Naples. There accompanied her Miss Flyn, Bawaji and Dr. Franz Hartmann.

The *Secret Doctrine* manuscript is not in the handwriting of H.P.B., but that of Countess Constance Wachtmeister. It contains 229 foolscap pages. Its contents are as follows :

INTRODUCTION

1. TO THE READERS.
2. CHAPTER 1. On Eastern and Western Occult Literature.
   - SECTION I. *Sub-Section I.* Explanation of the 1st page of Isis.
     Sub-Section II. Hermetic and other Books of Antiquity.
   - SECTION II. White and Black Magic, in Theory and Practice.
   - SECTION III. *Sub-Section I.* Mathematics and Geometry.
     Sub-Section II. The Key of the Absolute in Magic.
   - SECTION IV. *Sub-Section I.* Who was the Adept of Tyana.
     Sub-Section II. The Roman Church dreads the publication of the Real Life of Appolonius.
   - SECTION V. *Sub-Section I.* Confession and Property in Common.
     Sub-Section II. What the Occultists and Kabalists have to say.
     Sub-Section III. The Souls of the Stars. Universal Heliolatry.
     Sub-Section IV. The Mystery Sun of Initiation.
     Sub-Section V. The Trial of the Sun Initiate.
3. APPENDIX I. The Star-Angel Worship in the Roman Church, its re-establishment, growth and history.

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PART I

ARCHAIC PERIOD

CHAPTER I. Pages from a Prehistoric Period.
STANZA I. and Commentary.
II. „
III. „
IV. „
V. „
VI. „
VII. „

PART II

STANZA I. and Commentary.
SECTION I. Calculations and hypotheses of Geology, Anthropology, Conclusions and Modern Theories.

As she expanded the original draft which T. Subba Row did not like, she used the material of the draft in re-writing the *Secret Doctrine*. But it is noteworthy that, even then, she did not use 5 Sections of the draft in her volumes I and II. They were found after her death, among the remaining manuscripts of the *Secret Doctrine,* and published in volume III. These five Sub-Sections are:

SUB-SECTION I. Who was the Adept of Tyana.
SUB-SECTION II. What the Occultists and Kabalists have to say.
SUB-SECTION III. The Souls of the Stars. Universal Heliolatry.
SUB-SECTION IV. The Mystery Sun of Initiation.
SUB-SECTION V. The Trial of the Sun Initiate.

I

S. S. PEHIO (NEAR ADEN)
April 11/85

MY DEAR OLD CHUM,

So many things to say that I do not know with what to begin. Tibre[1]—lovely. Captain as kind as Drummond—

[1] Probably the steamer from Madras to Colombo, where the passangers transhipped to S. S. Pehio.

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every one as amiable and good as can be. Pehio worse than a war vessel. Splendid to look at, accommodation better 2nd class than 1st on Alan line, but then lo! can't strike a match on any part of the steamer, no more on deck than below; impossible to get a glass of water on deck—strictly forbidden; consequence, I am all day and night separated from Flyn, H. and Bawaji (for 3rd class passengers dare not show their noses even on the 2nd class staircase) and therefor I have either to die from thirst, or to climb up and down myself the steepest ladders performing the ceremony on all fours without a soul to help me. I climbed so much that here I am sick again with cold and fever, and I tremble lest it should bring back rheumatism and gout or a fit of kidney disease, which got better the few days I passed on the Tibre. Poor Mary Flyn was brutally turned out of my cabin while helping me to go to bed—and she sleeps on deck, since 3rd class cabins are full of Calcutta prostitutes—mostly Prussian and Vallachian Jewesses. H.[1] grins and triumphs over her grievances—he hates her (!!) B.[2] is the greatest diplomat living. He got out His secret from him. It appears that (1) H. is determined to get the *Secret Doctrine* from me and have it printed in America (I wish he may get it); (2) he is as determined to persuade me to go with him America (!!!). I believe the man must be crazy. No listen, when preparing to go on the steamer, Subba Row told me to write the Secret Doctrine and send to him through you every week what I had written. I promised this to him and will do so. Now you must, to avoid useless quarrels with H. facilitate in the task. In your first letter write to me to remind me of this. Say that I must do as I promised to Subba Row—send to him weekly what I had written: as he is going to make notes and commentaries, and then the T.S. will publish it. Where to, what for, I

[1] Dr. Franz Hartmann.

[2] Bawaji, whose real name was Krishnaswami Iyengar.

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am going away I do not know unto this day. Of course we will stop somewhere near Naples—and what next? What shall I do with H.? How shall we live. If I have strength I will write for the Russian papers—and if I have none left ? Have you sent me to die far away or to . . . [1] and come back. If the former, then say so, and I will know what to do ; if the latter then how under what circumstances what is it *that must happen* that I should come back home. For mind you, I do not suppose that you would allow people to believe that the Society has sent me away, *dismissed me* as a tricky butler, as a Coulomb, for it is *just that* the Coulombs and padris wanted. They have clamoured for it, printed it, and published that wish, saying publicly that the Society was "bound to expel me," etc. Is it that wish you have intended accomplishing ? I hope *for your and the Society's sake* it is not so. For Master told me most plainly that if the Society did not recall me before 1886, They would retire entirely from any connection with it ; signify so to the L. L. and other European and American Societies and break every connection with every member. THEY will not countenance ingratitude, Olcott, however guilty I may appear in the eyes of fools or even wise men for the matter of that. THEY DO EXIST—phenomena or no phenomena ; but as " Benjamin " remarked—I am the only one, for the present, in full possession of their doctrines and ready to give out of it as much as I can. After me comes Subba Row who knows more than I do, but who will not give out a tittle of it in its true light not for a kingdom. It is the Society that needs *me* while I can do perfectly without it. But the question is not one of interest but of JUSTICE and Pride. It is not selfishness or personal pride, but I was sent by Them and whatever my failure I am Their agent: in insulting me the Society insults Them—that's all. Well, let it try the sad experiment and it will

[1] Word indecipherable.

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fall into the domain of "Women's Rights" and "Social Purity" questions. See how many members will remain. But you know all this and I will not go on repeating old things.

Now, we were turned out so rapidly that half of my things have been forgotten. Say so to Babula.[1] My spectacle *case* is there but the spectacles are left at Madras. My spunge, nail-brush, etc., forgotten. I cannot find my *duster*, with the green velvet collar and trimmings and I have nothing to wear except my fur cloak. All this means buying such things over again—and where's the money? I want you to ask Babula what has become of my green velvet berreto (a hat) that was in the band-box? Mrs. C. Oakley wanted to have it but seeing I might want it (which I do) she put it back in the band-box and now it is gone!

I am expecting a box from my aunt with a *Samovar* and a few things in it. When it comes, do not take it, but send it to me as it is. In Europe I will be mighty glad to have a samovar to drink decent tea out of it. Please do me the favour to do as I ask you. Send it to my address. I hope you will have *The Theosophist* sent to me monthly.

Well, that's all. The sea is as smooth as a glass ever since Madras and we approach Aden, where we will be to-morrow morning.

May the Masters bless and protect you. Give my love to all. Tell Mrs. C. O. that I have fulfilled my promise and written to London dating it from Madras. Do not forget her whom you have exiled but whom you will sorely want one day.

Yours ever the same

H. P. B.

[1] H.P.B.'s servant, who is still living.

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II

Oct. 21 [*1886*].
17 RUE D'OUEST

MY DEAR OLCOTT—Just a *month* ago, I gave to Mme. Gebhard the MSS. of S. D. to post from Elberfeld—ensuring it for 3,000 marks. Well, last night as you wrote to me that it had not been received till now, I telegraphed to her to ask whether she had not sent it (she had asked me to copy some things, before sending it) and she answered she *was going to.* Well after what you say of S.R.[1] that he wont look at it even, of course it is better it should be printed without his approbation; for I want to begin this spring and will go to London for it. *How to*—because of the proof reading, and the British Museum, and books. But now what shall I do for the 2nd Volume, the beginning of the true Archaic Doctrine—where I have any number of Sanskrit words and sentences, and the esoteric meaning of any number of exoteric Hindu allegories from their Cosmogony and Theogony? Can you ask Shrinavas Row and Bhavani Row to help me? Then I could send you the 2nd Vol. consisting of Books 1. 2. and 3. Unless someone helps I do not know what to do. And who will make the glossary? I can't and have no time, and Mohini[2] hardly will. Please answer immediately. The whole almost is given by the "old gentleman" and Master and there *are* wonderful things there I tell you. But someone must see to the Sanskrit and the corrections of the *exoteric* renderings. This book *will* make our fortune (yours and mine) see if it wont.

Meanwhile I have written to Mme. Gebhard to send the MSS. of Vol. I back here if not to send it to Adyar. It does seem useless since Subba R. is no more to be hoped for. Well I will say nothing more.

[1] Subba Row.
[2] Mohini M. Chatterjee.

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. . . No one in the wide world will be as true to you *behind* your back as I am. I have just proved it by writing in *your* defence an article, pronounced by Sinnett and others the *grandest* thing I have yet written.[1] An answer to M . . .[2] Hartmann (see *Path*) and A . . .[3] What N. will do with it I do not know yet. But I know that true to you I will ever remain and that's foolish and shows no discrimination in you to-day ; you *cannot* trust me, because I say every thing to others. I never said *that* yet what *could harm you* you really, wherever you did. But never mind. I will not die before I prove what I say.

The L. Lodge has now a magnificent Club at Redway's Library, a large beautifully furnished reading and Meeting Room for all the Theosophists of London and elsewhere. It was Sinnett's idea.

Rev. A. Ayton is on a visit now here to us and living in a room of mine upstairs, and the Countess takes care of him. He is now heart and soul *for us*. He can do immense good as a friend of C. C. Massey's. Now listen to me once at least in your life. Wild when President had made him an "Honorary member," whether he had a right to or not I don't know, but he did and in 1884, when Ayton claimed his rights with Sinnett, said he could not recognise it. Now he had virtually resigned all membership in our Society; but now after seeing Master's portrait he sticks to it as grim death. He would like to have the right to visit the L.L., T.S. room at Redway's, but unless he is made an Hon. member he cannot, since he broke with them on account of Sinnett's rudeness. Why should you refuse now, after the death of Cahagnet and de Potet to make him one? Yarker is one and is not worth a twopenny dam. If you *can do so* and the old man will bring us into the Society any number of real occultists, astrologers

[1] Printed in *The Theosophist*, June, 1924.
[2] I substitute initial for name, as the person is still living.
[3] *Ibid.*

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and Kabalists who will never join Sinnett's Society. Do not lose this chance, for we have to make up the deficiency of good members.

You know that Anna Kingsford and Maitland were here, come to see me on purpose and passed nearly a week with me. (It is the Countess who pays for the *entertainment* of my guests, so dont be frightened). She, the Countess, is the best and most devoted Theosophist you have. I am always thinking how to send to you Bhavani's ring and what I promised to Babula. Give my love to all, and take it for yourself.

H. P. B.

III

OSTENDE. 17 RUE D'ORIENT,

23 Sept.

MY DEAR OLD PEZZARO,

I send you the MSS. of *Secret Doct.* thro' Mme. Gebhard who will ensure the thing for 3 or 4,000 marks. She took them with her to Elberfeld whither she returned. Now I send only 1st Vol. of *Introduct.* Section and in a fortnight will send the real pucka S.D. *Archaic* Period, the 7 Stanzas, from Book of *Dzyan* commented upon. There are in the first *Introductory* Vol. *Seven Sections* (or Chapt. §.) and 27 Appendices, several App. attached to every *Section* from 3 to 6— etc. Now all this will make either more or at any rate one volume and *it is not* the S.D. but a Preface to it. It is an absolutely necessary one, otherwise if they began reading the Archaic Vol. the public would get crazy before reading five pages, *too metaphysical.* Now, it is so arranged that these Appendices can either go as attached to the Sections or be taken out and placed in a *separate* Vol. or at the end of each, but you cannot put the App. from the *Vol.* of Preliminary Sections in Vol. 11 or Book I the Archaic; I have been careful

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to mark every page of App. with title, number and to what Sect. or Chap. it belongs to. If you take out the App. then there will not [be] 300 pages printed in Int. Section, but they will lose in interest. Do, however, as you please, but do not lose pages and do not allow the thing to be mutilated. If you or S. Row find anything too much cross it out lightly; and if you want to add write the addition on page and pin it to the page you add to. Remember, this is my last *great work*. I could not rewrite it if lost to save my life or that of the Society which is more.[1]

H. P. B.

IV

From Colonel Olcott's Diary, under date December 10, 1886.

Recd. MSS. of Secret Doctrine, Vol. I, and a copy of H.P.B.'s Memoirs by Sinnett. Very interesting book.

C. Jinarājadāsa

(*To be continued*)

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[1] There is much more of this letter, which deals with the difficulties of the T.S. in 1886 owing to various persons, but as some of these are still living I omit the rest of the letter.—C. J.

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CHALLENGE TO THE SHADOW OF CLAY

IN cold grey glooms of clay
You dream to close me up the livelong day ;
A captive sad and lone,
My fiery dreams ensepulchred in stone,
But in my heart I hold
The rapture of the Fire that turns to gold
The greyness of the gloom
Lingering mournfully upon a tomb.

You do but strive in vain
To cast me in a dungeon-cell of pain,
To blow the crystal spark
Out of my life and hush me in the dark,
For inly I possess
The strength that fashions grief to loveliness,
That floods the darkest hours
With music of wild birds, the flame of flowers.
You cannot ever wound
The soul of one to God's deep calm attuned,
One who has conquered years
And found the inner meaning of man's tears,
Who has o'erleapt the bars
Of darkness and grown brother to the stars.

HARINDRANATH CHATTOPADHYAYA

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THE ART SECTION

INDIAN PAINTING: THE MUGHAL SCHOOL

WHEN the Muhammadan princely family of western Asia, known as the Mughal because of its inclusion in its immediate ancestry of a forceful Mongolian princess, carried its conquests into northern India, the artists at the Mughal court came into contact with an indigenous school of Indian painting. This school has become known as the Rājpuṭ, and will be referred to more fully when examples of its work are reproduced in this section of THE THEOSOPHIST. The Mughal artists brought with them a tradition of great fineness of technique and much delicacy of colouring from Persia, with some touch of China. For some time these elements predominated in their work, but gradually their new environment both as regards nature and humanity entered into their imaginations, and the work of the Rājpuṭ school influenced their technique, with the result that what was at first a foreign art was modified into a new but none the less authentic variety of Indian art which became known as the Mughal school. So close indeed was the relationship of the two schools that some of the best examples of Mughal painting are by Hinḍū painters. From the end of the seventeenth century the school decayed. Our reproduction, though it cannot convey the delicacy of tone of the original (which is the exact size of the original), brings out the exquisitely sympathetic line-work through which these masters of the brush revealed character and expressed feeling.

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THE SOUNDANESE DRAMA OF JAVA[1]

By A. J. H. Van Leeuwen

In a previous article we traced the development of the drama amongst the Javanese people. We shall now trace its development among the Soundanese people. It will be recalled that the Javanese and Soundanese, after centuries of struggle, agreed to take the River Tji Pemali as a definite frontier of Middle and West Java.

This agreement both peoples kept. It was said that the contract was settled between two princes, brothers of the king who reigned over Java in its entirety. These two brothers were the mythical kings, Tjioeng Wanara, who founded the kingdom of Padjadjaran and Ario-Bangah, who founded the kingdom of Madjapait.

Now, the Soundanese, being a warrior race and accustomed to many hardships, their land being mountainous and not easily cultivated, did not accept so readily the Hinḍū culture as the lowland Javanese did. Hence the remains of Hinḍū influence are far less to be seen among the Soundanese than among the Middle and East Javanese people. Temples and monuments of Hinḍū and Buḍḍhist character are very scarce among the Soundanese and all date from a relatively recent time. The Soundanese had therefore their own art evolution, based of course on the same original Sjamaan players. The stories, as with the Javanese, were taken from the old history, and are full of mythical details. They call the stories the "Pantoens,"

[1] A lecture delivered at the Brahmavidyāshrama, Adyar.

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and they tell us of the old kings of Padjadjaran, their wars and victories, their loves and adventures, and so on.

Here also the Pantoen singer was a priest and held in high esteem, quite as his Javanese colleague, the Dalang. But because the Pantoens were not founded on a religious basis, they were easily overthrown by the Muhammadan invaders. The Pantoens have generally disappeared, and only a few are known to us which are sometimes sung, but without any dramatic illustration.

The Soundanese, however, are very fond of acting, and many of them are born actors. The way in which they do it is quite extraordinary and absolutely extemporaneous. The actors come together, agree about the principal points they have to make clear to the public, and then start their performance. Of course this kind of drama, without any real purpose at the back of it, and only accidentally shown for amusement's sake, could not evolve a real dramatic art, and for centuries remained at the same level. The scene of these performances usually were (and still are) of purely local interest, the subject a special person of importance or the mimicking of local conditions. Religious subjects were not touched upon, being too sacred, and the old history of the Sounda also was kept secret from the common people, because it was regarded as a sacred tradition only to be told in special cases in the intimate circles of chosen people, who were considered to belong to the old races of kings and warriors of the Soundanese.

The Soundanese nobility becoming degraded in the course of time, and under Muhammadan influence, that did not recognise the Soundanese nobility, the Pantoens became degraded as well. And it happened that some five years ago, when, at the convention of the Java Institute, a society for the promotion of Javanese culture, it was decided to stage a Pantoen called Loetoeng-Kesaro-eng, it was nearly impossible

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to find sufficient details. It was only by chance that an old Soundanese nobleman, the Regent of Serang, in Bantam named Radèn Toemengoeng Djajadiningrat, remembered that in a small tribe of mountaineers in his residency, called the Badouis, who (strange to say), kept themselves free from all external influences and maintained unchanged the ancient traditions, this Pantoen was known. With great trouble some of these Badouis were persuaded to come to Serang, a town a distance of only some forty miles from their own country, and recite the Pantoen before the Regent, who happened to be their patron. And there and then a wealth of details concerning the ancient customs and the old legends of Padjadjaran was obtained and facts were recorded of great historical interest. All that was needed to stage a beautiful drama was obtained; and a member of the Theosophical Society, Jr. Kiewiet de Jonge, in collaboration with the Regent of Bandoeng Radèn Toemengoeng Wira Nata Koesoema, also a Soundanese, actually staged this Pantoen, which was a splendid success and demonstrated the extraordinary acting-talent of some of the players.

This particular Pantoen is full of esoteric meaning, and sometimes reminds us of the Gnostic stories of the Pistis Sophia. It tells of one of the old kings of Padjadjaran "Pasir Batang," who had seven daughters, the oldest, Devi Poerba Rarang, betrothed to a very disagreeable and materialistically disposed man, who influenced her always to bad deeds. The youngest of the sisters, Devi Poerba Sari, was very beautiful and spiritually-minded. The oldest, being jealous, contemplated ridding herself of such a dangerous rival. A slight cause was easily found; the youngest sister was robbed of her royal ornaments, smeared with a black ungent that could never be washed off, and sent away to the forest.

Out of the highest all this was observed by Goeroe Minda, the heavenly son of the Goddess of Heaven, Soenan

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Amboe, who became full of compassion and determined to help this unfortunate princess. He obtained a singular disguise from his mother, who sent him to earth as a *loetoeng*, a black monkey. In this disguise he went to the bathing place of the six princesses, and one day, when they had left their clothes on the shore and gone into the water, he stole their clothes and laughed at the distressed princesses, who were obliged to return to the palace in a most humble dress borrowed from a village woman. The princesses were full of anger, and ordered their factotum, Mamang Lengser by name, to catch the mischievous monkey dead or alive.

Mamang Lengser went to the village hunter and ordered him to shoot the monkey, promising a great reward when he succeeded, but punishment of death if he was not successful. The poor hunter went to the forest with his blow-pipe, and seeing the monkey, attacked him with his best balls. At last he threw balls as large as cocoanuts (according to the narrative), but the monkey appeared to be invulnerable. Then a strange thing happened: the monkey, after the desperate and unsuccessful efforts of the hunter, quietly addressed him in human speech, and proposed to go with him voluntarily. When the hunter reaches home, where his wife and sons await his return, there is an exceedingly pleasant scene of the excitement of the boys and the tricks of the *loetoeng* (monkey). All the good acting qualities of the Soundanese were demonstrated in this scene, and it was perhaps the most successful of the long drama, that lasted about six hours at a stretch.

But a time comes where the *loetoeng* is to be handed over to the princesses. They put him in an iron cage, and think themselves quite safe now from his troublesome pranks. But iron cages form no obstacles to heavenly beings; and the *loetoeng* broke out and spoiled all the weaving-looms of the princesses when one day they worked at them. Another day

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he spoiled all their cooking, and was the most troublesome creature in the palace, the more so because no one was able to kill this mysterious monkey.

At last they decided to send the monkey away, and they sent him to the same forest where Devi Poerba Sari was doomed to live. Arrived there, the monkey began to use his magic powers. He turned the humble cottage of the Princess into a golden palace; he transformed her dress of rags into royal garments and made her appearance as beautiful as it had ever been.

This came duly to the ears of the oldest sister, who grew red with anger, and now planned a devilish thing. She said she would compete with her banished sister, and if the latter lost she would be put to death. Now a series of trials were put to her, all impossible of execution by a sole human being. For instance, the first competition was the weaving of cloths without materials, no instruments being given to the unfortunate princess. However, the *loetoeng* invoked in prayer the help of his heavenly mother; and *ḍevas* and *ḍevīs* came down to earth, and being instructed by four heavenly wise men, they manufactured the most beautiful cloths ever seen. So, in succession, the *loetoeng*, with his heavenly assistants, won for the princess the competitions of land cultivation, cooking, fishing, tree growing and house building, till at last the seventh came; this was to be the competition in beauty of which the betrothed of the oldest sister would be the judge.

Since this competition would not be a matter of tangible results but of partial judgment, the *loetoeng* deemed the moment had come to interfere, and, manifesting himself, challenged the would-be-judge to a fight and killed him. Then he married Devi Poerba Sari and installed himself on the throne of Padjadjaran, and became its greatest king and the saviour of mankind.

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Esoterically several points of interest can be seen in this story. The six sisters may be regarded as the interlaced triangles of matter and spirit, sent by heavenly wisdom to young humanity (the youngest of the sisters) to teach her humbleness and drive her to the forest and loneliness of the physical plane. Here the Teacher comes to men, not as a heavenly prince but disguised as a monkey. Do not the Teachers of humanity always come under unexpected forms? Was not Kṛṣhṇa a cowherd's child, Jesus the son of a poor carpenter, and Mohammad the child of so poor a merchant that after his father's death his uncle took charge of his education? Certainly history is not always in accord with legends, but all the myths have the same idea to convey of a teacher born out of chaos (the forest or the stable) to bring the new cosmos. Indeed it is said that the ceremonial which is observed among the Soundanese in building houses, planting paddy, weaving, fishing, and so on, is still the same as was done in the days of the *loetoeng* by his heavenly masters; and it was shown in full splendour, though regarded as symbolical, in the Pantoen performance at Bandoeng. And a striking fact for Hinḍūs is the trick played by the Heavenly Monkey on the bathing princesses, which is a parallel of the joke that Shrī Kṛṣhṇa, when a boy, played on the Gopīs.

It is interesting, in conclusion, to recall the efforts recently made to revive the dramatic art in Java. For seventeen years it has been a tradition to have dramatic performances at the Java Section Conventions of the Theosophical Society. The Society in Java has a splendid set of Wayang-Koelit figures, and the Convention performances are usually of a very high standard and attended by numerous Indian spectators. Some seven years ago a new movement was started to encourage the revivalist efforts of several princes of Djocja in Solo, and to draw the attention of the Dutch public. The Java Institute was started, which intended

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to have yearly conventions, and issues a periodical. The centre of this movement is still the old aristocracy, the Panjerans; and the Javanese nobility is in many cases devoted to the uplift of the Wayang. His Highness the Prince, Kandjeng-Goesti-Pangéran-Ario-Adipati-Praboe-Soerjo-di-Logo of Pakoe Alam at Djocja, one of the ruling Rājāhs and a member of the Theosophical Society, is a great lover and promoter of this art. So are the prince K. G. P. A. A. P. Prang Wedono, head of the ruling house of Mangkoenegara at Solo, K.P.A.A. Koesoemo-di-Ningrat, a member of the Board of Administration of the Theosophical Society in Java and brother of the Soesoehoenan of Soerakarta, and K. P. A. Soerjo-di-Ningrat at Djogja, who started a dancing school for girls and boys under his own patronage and with the help of forty of the best dancing-teachers. The training in this school lasts for about five years.

In Semarang, the economical centre of Middle Java and the town where most of the Europeans live, a society was started with the same ideals, and has done excellent work; and three years ago the writer himself started a society entirely of Indians in Batavia, the centre of intelligent Java, and of the Government, and this society has already a membership of over two hundred. The interest of the Dutch is slowly growing, only it is difficult to make such improvements as will satisfy both eastern and western minds. The eastern spectator enjoys the stage dialogue, the singing of the dalang and long interludes of the Gamelan-orchestra. The western spectator, on the contrary, dislikes such intervals, and generally not understanding the meaning of the Javanese dialogues, sometimes full of mirth, or deep instruction, dislikes too much talking and wants acting and dancing.

The Wayang Wong is perhaps the only form of Javanese dramatic art likely to be able to satisfy both, but the Javanese themselves much more appreciate the Wayang-Koelit, which

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is not acceptable to western people if they do not understand the Javanese language, in addition to which it is intermingled with Pāli and Samskṛṭ verses and very old-fashioned Javanese sayings.

A. J. H. Van Leeuwen

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FELLOWSHIP IN ARTS AND CRAFTS

(MUSIC SECTION)

Some Aspirations and Suggestions

THE International Fellowship in Arts and Crafts was formed for the purpose of working towards the realisation of the dreams and aspirations of all lovers of the Beautiful, and especially of those thoughtful people whose gaze is directed towards the future, whose attention is devoted to the study of man's evolution, who realise the part that Art, especially the Art of Music, can play in the hastening of that evolution, and the place that Music holds in the fulfilment of the Divine Plan. The place that Music will ultimately hold has already been foretold by Mrs. Besant, in her great book *Man: Whence, How and Whither*, where she describes the wonderful Temple of Music of the world-to-be. Far off though that world may be, we have to begin, however humbly, to lay the foundations upon which that glorious temple will be erected. With this end in view—although truly it seems as distant as the stars—yet with this high ideal as our guiding star, we are trying to make a beginning, for, unless we set out, we shall never reach our journey's end.

In the musical world, increasing opportunities are being offered every year to create an interest in music where, hitherto, it has not existed, and to cultivate its further development. All these efforts are to the good, and should be encouraged in every possible way. But it is not enough to be always working at the foundations, expending all our energies on the musically uneducated or half educated. Those who are already musically educated also have their claims, and because they seem to need less help, and also because they are in the minority, their needs are becoming more and more neglected. The effort to popularise music is producing a good deal of confusion both of motives and methods, and the result is the extraordinarily mixed programmes and audiences we get in our concert halls to-day. Musical gems are scattered amongst commonplace compositions, and those who love good music are outnumbered by those who do not, by those who are out not so much to enjoy the music, as to enjoy themselves, and who needs must suck sweets or smoke during the performance of such masterpieces as Scriabin's "Divine Poem"!

It is wellnigh impossible, under such conditions, to get the full artistic or psychological effect of the music. Surely the ideal would be to produce plenty of music of all kinds: to suit all tastes and all

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moods, but not to mix the manners and moods together in the present chaotic way.

The new aim must be to help on those of us who are ready to take a step further forward, and to provide opportunities for hearing perfect music under perfect conditions, so that the full artistic and psychological effect may be obtained.

Most of us have read a certain amount of psychology in these days, so that we can, in the light of that science, realise the effects one mind produces upon another—and the accumulative power of what is called 'crowd psychology'. Imagine the results that could be achieved by the forgathering of exclusively serious-minded people, stimulated to unusual spiritual energy by the performance of some great masterpiece!

Sound is a mysterious and stupendous power, existing on all planes. Knowing this, we are beginning to appreciate the inward aspect of music, and as our power to do this increases, we shall begin to realise our higher responsibilities, and find ourselves obliged to take the initiative. We shall feel it a duty to guard our treasure, as it were, and to direct the right kinds of music into the right channels —supplying the needs of all, each according to the degree of development that he has reached, and seeking every opportunity to use music for the spiritual progress of mankind.

A word may not be out of place here as to what we may regard as serious music. The expression does not mean only definitely religious music, neither does it mean only classical music, although of course it includes these two great branches of the art.

Happily, music is a living art, always growing towards the light, and rising ever from more concrete expressions to amazingly ethereal ideals. (The non-serious flippancies of the sensational writers do not count at all, and need not be considered.) But the earnest modern composers, those who contribute works like Holst's "Planets," or Debussy's glimpses of paradise, and above all Scriabin's marvellous symphonies, these are lifting the art to a mystical and spiritual height never before attained.

Fortunately for our purpose there is much chamber music written, which, although on a smaller scale, is quite as inspired, quite as spiritually conceived as the more massive orchestral works. Most of Chopin's music, Debussy's landscapes, and especially Scriabin's later piano pieces, and his most wonderful and beautiful sonatas (and other serious music of this kind), would be specially suitable for our purposes.

The growth of music is the most wonderful thing these modern days can show. We may well pay the musicians our tribute of admiration and respect, when we look back over the long history of music, from its primitive beginnings to the magnificent artistic structure which they have built. The Art is ready for us—it is an accomplished thing. Can we not make more and better use of it than

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we do, striving to break away from our earth-bound limitations, and to develop our higher faculties, using this Divine Sound to stimulate our efforts.

We read a great deal about the further evolution of man, the future development of his faculties, the acquirement in days to come of a sixth sense, and other extensions of consciousness. Science teaches us that in the past the process of the evolution of organs and faculties was not the result of blind chance, but achieved by long-sustained efforts of Will and Imagination. We may well believe that the future advance of mankind will be achieved in a similar way. We have to realise that the advance is not going (in some blind, vague, way) to accomplish itself. We ourselves must make strenuous efforts of our own Will and Imagination to draw towards us the Divine forces that will bring us further extensions of consciousness. Sound, being a creative force, and Music, the art of sound, must therefore have a special power to arouse and stimulate our higher being. Indeed, it does so, whether we know it or not, and this is why it is such a joy to us. It is one of the best things we have in life. Even under ordinary conditions it is an enormous force for good. The more receptive we make ourselves to its influence, the more its power will flow into us, enriching our lives. Surely it would be worth while for people who are naturally receptive to gather together on special occasions, to see how much farther they could get by combined efforts of Will and Imagination, inspired by suitable kinds of music.

Let it be clearly understood, however, that it is not intended to offer performances of this kind as a substitute for the existing concerts. Far from it! We need every kind of music, different kinds for different moods and occasions. We are simply suggesting that a new need is arising, which must be met by the inauguration of a new type of musical society.

We may regard it as a combined artistic-psychological exercise or experiment, but musicians need not shun it, or tremble for their art, as such, on that account. To achieve the best results the music would need to be above, rather than below, the usual artistic standard, in order to be beyond criticism, and beyond the possibility of causing the sensitive hearer that poignant distress to which technical imperfections can give rise. The players themselves should also be making special efforts of Will and Imagination—the Imagination to draw down that wonderful soul of sound, the Will to compel the hands to echo the secrets of the soul.

The act of performing music is one of the most direct ways of building extra faculties. Hand and eye, mind and brain, heart and soul, all linked up and pressed into the service of that ideal of Beauty that the artist is ever striving to realise. The composer pushes the matter a little further into the realms of intuition. In both cases the musician's work is an excellent training, a means of character building. He needs infinite patience and perseverance, humility, courage, and many other virtues. Besides this it is a preparation for that

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extension of faculties, which we are intended to achieve. Art is, indeed, a "Path" in the highest sense.

A. H. Ward in his book *The Seven Rays of Development*, has said wonderfully encouraging things on this subject, which may well be quoted here. He says:

> The real end of Art is . . . to develop the artist along his own way—the Path of Imagination. Through the practice of art . . . by degrees, he develops his higher self and keeps his body in harmony with it, and so enables his consciousness to soar on the wings of inspiration . . . His imagination bodies forth the secrets of the true, the good, and the beautiful.

Further on he speaks of the faults of the artist, the chief of which, he says, are vanity and scorn. He also speaks of his unpractical ways, saying that, for his art's sake

> he sacrifices pleasure, wealth, ease, success. (If this is not always true, it ought to be!) For this he may neglect his duties as a citizen, his business interests, the welfare of his family, the remonstrances of his friends, and of course he has to pay the price.

Then he adds:

> But it is well that a few pure artists should work for the love of their work in this Mammon-worshipping age, and so long as they hold to their ideals, and follow the gleam, all is really well with them, and a time will come when the inner power will dominate them through and through.

He ends with the following inspiring words:

> Long and toilsome is the Path of Art, many are the lives of effort and comparative failure before the growing artist, but unquenchable hope burns in his breast, the vital force of the Ray feeds that flame for ever: none need despair, no effort is ever lost but is stored up from life to life, till the great day when Ideal Beauty is unveiled and perfectly presented to the world. Upon this path success is sure, the only failure is to cease to strive. So I would say to the artist—Grasp the greatness of your future . . . unhasting and unresting, follow the Quest . . . tear away the personal desires which hold you back, defy the demons of doubt, disappointment and despair which lie in wait, follow, follow the Gleam . . . and then one day you will enter the palace of your Spirit and awaken your ideal self to the joyance of immortal life.

So much for the artist, and he may well feel encouraged by such words.

But besides the active side of art, the creative or the executive side, there is the passive side. There is the art of listening: and that aspect seems to be little understood. It is as listeners that we have to bring about the desired advance. As audiences we have to realise our responsibilities, remembering that thoughts are "things" and feeling it a point of honour to exclude all undesirable thoughts when we are gathered together to hear the masterpieces. The listener must also make efforts of Will and Imagination. By doing this, by attuning the mind, and harmonising the thoughts, those who listen may share in the blessings that Beauty bestows. Light from the Ray of Art will shine down upon them also.

* * *

Under its influence we may learn to transcend our physical limitations, and at last achieve the full powers of our Whole Self and win our way to the glory and joy that the Divine Love holds out to us.

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If the Fellowship in Arts and Crafts can gather together those who desire these things, and who will strive towards the realisation of these ideals, it will not have worked in vain.

SUGGESTIONS

1. The occasional performance of serious music under ideal conditions of peace and quiet. They might be called "Musical Meditations," to distinguish them from ordinary musical entertainments.

The conditions would need very careful consideration. Obviously the first necessity would be to secure the services of good professional musicians, for excellence of performance is absolutely essential.

Having secured that, the aim would be for all present to combine in an effort to build up thought-forms of beauty and power.

2. That members should make the Fellowship known amongst their friends, and especially amongst those professional musicians who would be likely to sympathise, and whose advice and experience would be so specially helpful.

Progress in the outside world is constantly checked and hampered by clashing views, opposition, and personal antagonisms. Within the Fellowship we can only hope to make progress if we work harmoniously. Half-hearted members would only hamper us. We need not make large numbers an object in itself. It must be made clear, too, to every member who joins, that he joins for service and not for self. Artists will find within the Fellowship an opportunity to work for Art's sake. It may even be hoped that our ideals will serve as a new hope and inspiration for composers and others, who may be longing to produce work of such an idealistic kind, that they may have refrained hitherto from offering it to the world, finding the conditions unsuitable. We do not know how much rare music may not even now be waiting in secret.

3. That our committee should be subdivided into three groups:

(*a*) The artistic group, which would select performers, arrange programmes, etc.

(*b*) The psychological group for members gifted with occult faculties. These would be specially helpful, as their visions of the colour and form produced by music, and their study of the effect of music upon the hearers, would largely influence our lines of work.

(*c*) The practical group, who would arrange all the business matters and control the finances. The question of money is always a trouble. Something in the nature of "guaranteed concerts" might be devised as a way of setting our thoughts free from cares of this kind, before performances.

J. L. R.

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THE THEOSOPHICAL FIELD

MR. WILLIAM CALDWELL, a West Australian by birth, and a member of the International Labour Office of the League of Nations at Geneva, is visiting Australia. Discussing the work of the International Labour Office recently with a reporter of *The Sydney Morning Herald*, Mr. Caldwell said that he thought Australians would be interested in the improvements in social conditions that had been brought about in Eastern Countries. The principal function of the organisation was to secure improved labour conditions, which, subject to local conditions, circumstance, climate and custom, it was sought to make uniform throughout the world. It was founded on the fact that international agreement with regard to labour legislation tended to prevent the keenness of industrial competition from lowering the standard of life of working classes in countries in which labour was advanced, and helped to bring to the level of those more advanced countries the protection accorded to the workers in those that were less developed.

Mr. Caldwell was emphatic that the International Labour organisation could point with very great satisfaction to the new system of labour legislation in India and in Japan, and to the beginning of a system of labour legislation in China.

A new and firm foundation had been established on which in the years to come the superstructure with all its completeness of detail may be gradually built. And these changes have been made not in blind imitation of Western institutions, but by the free and independent choice of the countries concerned, after the general principle had been agreed to in international conferences in which the representatives of the Eastern Countries sat side by side with the representatives of Western States.

Professor H. J. A. Woodruffe, F.R.C.S., F.R.C.P. Edin., writes an interesting paper upon "International and Inter-racial Relations" in the November number of *The Australian Intercollegian*, as the question was dealt with by the General Committee of the World Students' Christian Federation at High Leigh recently when representatives of thirty-five nationalities met in Conference. "The Last Session," he writes, "was devoted to two questions—that of race domination and that of the

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possibilities of fellowship in the W. S. C. F. The question of inter-racial relations was opened up in a dramatic way by an American negro who had lived and worked in South Africa, and who came to the Conference as one of the representatives of the African Student Movement. The first point to be noted was that at the present time domination was a fact. Why was it so, and why was it thought necessary by the white race? By many it was looked upon as a God-given right, but probably more often it was simply part of the innate struggle for existence, for food, for land. Probably the great dominant idea in the minds of white men, whether Dutch or British, in South Africa is fear, fear of the great number of the black race who outnumber the whites about six times. What is to be the future of the white race, of the children of the white people, if machinery and education are put into the hands of the blacks? As to the effect of this domination there is only one word adequate to describe it—hatred, and it may be war will be the expression of this feeling. It may be taken as certain that the dominated races are determined to be free as soon as possible, and yet (and here was the climax which made every white man among us feel very humble) there is in the heart of the African people an earnest desire for co-operation with those who have dominated and oppressed them. This may be put down to ignorance or dulness or inability to feel and understand. No! It is none of these things—it is at bottom an innate inherent belief in God. And so we turned to think for a while on the Federation as a Fellowship; part of that great fellowship in Jesus Christ, in which are neither Greek nor Jew, bond nor free. The speaker (an American Rhodes scholar) made bold to claim for the Federation that in it there does now exist a society, a community, throughout the world in which these problems are all solved. The Student Movements must be looked upon as experimental laboratories in which to work out problems as they arise, and to find solutions. We are on the verge of a new conception of what our fellowship in Jesus Christ really means. The war broke the old chains, and there is now arising a new understanding of federation, of fellowship, of the Kingdom of God here among men. Our Federation is small but it may be looked on as a miniature, a kind of doll's house, in the great Cathedral which is to be the fit temple for the Church Universal." The extract will show something of the spirit and also something of the Inter-racial work of the World Christian Student movement. The time may be not far distant when different spiritual languages may also be realised as contributing different aspects of the One Truth in the world—the larger synthesis made possible by the study of Theosophy.

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The arrival of some distinguished French students in Sydney has been the signal for a very warm welcome. The leader of the party is Comte de Roffingnac, of the School of Political Science, and a licentiate in law. All the visitors are described as " students in the larger sense ". Their visit to Australia on the way round the world is due to a plan conceived by the " Ligne Maritime et Coloniale," and carried out by the generosity of the Paris *Journal*, and by the co-operation of the educational authorities. The tours have been initiated by means of travelling scholarships in order that the most brilliant students of French Universities may complete their education by seeing something of other countries and particularly French Colonial possessions. The present tour will embrace French possessions in the Pacific and the French West Indies. Other parties of students are on visits to South America, and Northern Africa, and ten girl students are making a tour of Indo-China. And so, knowledge of the various countries of the world grows and becomes more and more general—the path to a further realisation of the brotherhood of Humanity.

It is of interest to those who watch for the dawn of a new era and a new type of humanity to note that candidates for musical examinations in Australia are largely on the increase. Mr. W. Arundel Orchard, Director of the N. S. W. Conservatorium, in presenting the certificates to the successful students at the Conservatorium recently, gave some interesting figures illustrating the remarkable growth of the system of examinations conducted by the Australian Musical Examinations Board. There were, he pointed out, 848 candidates in the first year, seven years ago, but the number had so steadily increased that there were more than 6,200 candidates this year. These examinations, he reminded his audience, were quite distinct from those of the Conservatorium. The Board was a Federal enterprise, and the Conservatorium simply controlled the activities for the State of N. S. W.; but this was important, inasmuch as through the examiners in New South Wales, who were members of the Conservatorium teaching staff, the Conservatorium came into contact, not only with candidates in the country districts, but with the teachers who were doing work there, and in this way its influence was widely extended. The fact that this year, of the twelve prizes awarded, eight went to the country, was a gratifying proof of the growing interest of music in the distant centres.

The Sydney Press comments upon the significant progress made during the year in re-establishing an orchestra and quartet within the scope of the Conservatorium's activities. The orchestra was formed

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by the Director Mr. W. Arundel Orchard, and is composed of advanced students, and a few competent players from outside the Conservatorium. Rutland Houghton's musical drama "The Immortal Hour" was given with great success and a splendid programme of the works of the great Masters, during the past twelve months. The union of the Conservatorium Activities with those of the Sydney Repertory Society under Mr. George McMahon had worked so happily that the Director hoped these harmonious relations would continue in future productions. Attention was also drawn by the Director to the success which had attended the country concert tours organised by the Conservatorium. These visits Mr. Orchard considered were of great value in bringing the people of these localities into touch with the work of the Conservatorium, and in extending the influence of good music.

Mr. J. P. J. Nolan in a series of articles upon music in the schools, made a plea for the establishment of orchestras in Public Schools, in order that the excellent work now being done there in fostering an interest in music among the children might be brought to its full success.

To give the children ability to read music at sight is announced as one of the chief aims in the teaching of music in the schools of New South Wales. One of the reasons for this is pointed out by Mr. Treherne, Superintendent of Music in the Department of Education, when he suggests that the schools must form the recruiting grounds for the choral societies, and in this way Mr. Nolan feels that there is a vital relation between the work in the schools and the future of choral singing in the community.

The tonic sol-fa system is used as a stepping stone to the staff system. The chief duty of the teacher in these lessons is to induce the children to think for themselves. They are encouraged, for instance, to discover the distinctive mental and emotional effect of each note of the scale; they are led to point out how one phrase may denote brightness, another sadness, another strength and so on. In order that a lesson may not become monotonous by mere repetition, the problem is frequently viewed from different angles; and the interest of the children is maintained by the method of associating mental pictures with given phrases of the music.

The teachers too come in for a share of help from the Conservatorium to make them more efficient in their work. Mr. Treherne has organised these classes at the Conservatorium and the response has been most enthusiastic. The instruction is very wide in its scope,

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and includes theory, colour, pitch, breath control, and the rest. Musical appreciation, and the history of music are important branches of these studies. Indeed in going into the musical work that is carried on in the public schools of N.S.W. and in an almost similar degree in the State schools of Australia, it is not difficult to visualise the foundations that are being laid by the Authorities for the drawing forth on an almost universal scale, of the inner powers of the children who will form the new sub-race in the Australia of the future. Percy Grainger, the noted pianist, who belongs to South Australia, during his visit to his native State gave as his opinion that Australia is rich in inspiration for the Artist, especially the musician. "When one feasts one's eye," he writes in the *Musical Courier*, "on the lavish scroll-work of the South Australian desert, one can readily imagine the delicate and subtle schools of Australian decorative art to which these native influences will give rise in due course".

Australia mourns the death of one of her most brilliant sons, the late Professor John Hunter which took place in England at the age of twenty-six years. It will be remembered that Professor J. Hunter was associated with Dr. N. D. Royle in the cure by surgical treatment of spastic (rigid) paralysis. Professor Sir Edgeworth David gives a wonderfully interesting impression of this noble citizen of Australia. He writes: "Proof that the late Professor, when only twenty-four years of age, was already a master craftsman, was given at the great gathering of anthropologists at Amsterdam in 1922. The greatest living authority on the human brain, Professor Grafton Elliott Smith was to have read at this Congress an important joint paper by himself and John Hunter, relating to the structure of the skull and brain development of the oldest known type of true man, the Piltdown man of Sussex. This skull is of extraordinary interest in its bearing on the evolution of the human brain. Some leading foreign scientists had maintained that British scientists, in previous descriptions of this skull, had erred seriously through articulating the jaw of an anthropoid ape (the jaw was found loose a few feet away from the skull) on to this undoubtedly human skull. Professor Elliott Smith, taking John Hunter as his collaborator worked out anew the restoration of this remarkable skull, and both were convinced that the jaw was human as well as the skull, and that they belonged to one and the same individual. But Elliott Smith was prevented from attending the Congress, and so John Hunter had to go alone and sustain the new theoretical reconstruction in the face of opposition from some of the keenest intellects in the world. He spoke so ably and brilliantly that he carried the whole audience with him, and converted his opponents.

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Sir Edgeworth David concludes his great tribute with the words:

> . . . John Hunter not only bequeathed a precious heritage to our University (the University of Sydney) and indeed to the whole world, in his brilliant work as a teacher and research student, but in his simple, earnest, self-denying life, so full of courtesy, chivalry, and unselfishness has left us an example that will uplift and inspire for all time. Only those who have heard him speaking, who have marked how he lost himself in his subject, his face aglow with the glory of new truth revealed, could realise the spirituality of the man. His message was ever full of hope for humanity, and helped one to realise the mystery and majesty of life.

* * *

THE NEW EDUCATION FELLOWSHIP

Preliminary Notice of Third International Conference on Education to be held at Heidelberg, commencing on Saturday Evening, 1st August, 1925, and ending on Friday Evening, 14th August, 1925

The Release of Creative Energy in the Child is the subject of the Third International Conference of the New Education Fellowship which will be held in the beautiful old town of Heidelberg (Germany) from 1st to 14th August, 1925.

Experienced educationists from many countries will address the Conference, including Dr. C. G. Jung (Zurich), Dr. Elisabeth Rotten (Germany), Mr. Powell (Bedales School), Dr. George Arundale (Educational Adviser to State of Indore, India), Dr. O. Decroly (Belgium), Dr. C. Kemp (U.S.A.), M. G. Ferretti (Italy), Dr. Ad. Ferrière (Switzerland), Mrs. Beatrice Ensor and others.

The aim of the Promoters of this Conference is to discover, and to disseminate, the most ideal methods of education, believing that by so doing they will not only be helping the child to develop its own capacities to the highest possible degree of efficiency, but also that they will be employing the only possible means of producing the best type of future citizen—citizen of his country and the world.

Upon this depends the welfare of every country. It can only be obtained by putting aside all the international causes of disharmony which divide the present citizens into opposing camps, and by securing for the present youth of the world, before it has become similarly biased, such an environment as will make the continuance of these conditions impossible. Teachers of all nations are therefore invited to co-operate in guiding the youth of their country along the best lines, and in promoting such a feeling of good fellowship between the youth of different nations as will ensure the future peace of the world.

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Come to Heidelberg and discuss these problems with co-workers from other countries and at the same time enjoy a holiday in the beautiful Rhine country.

Full particulars from :

NEW EDUCATION FELLOWSHIP,

11 Tavistock Square, London, W.C.1, England.

* * *

The following is useful information, as it reminds us of different work being carried on in other parts of the Theosophical Field.

A STUDY OF THE NEW TESTAMENT IN THE LIGHT OF THEOSOPHY

Under the auspices of H.P.B. Lodge, Toronto

The Introductory Series (Three Lessons) will be of a general nature and will attempt to set forth certain facts deemed necessary for an intelligent study of the New Testament.

The Second Series (Seven Lessons) will deal with certain Teachings of Jesus as recorded in the three synoptical Gospels.

The Third Series (Seven Lessons) will be a study of Paul's Philosophy of Life, and his analysis of human nature.

The Fourth Series (Seven Lessons) will take up the study of the profound Mysticism of St. John, in which he portrays the interrelation of the Manifest and the Unmanifest.

SERIES 1 (INTRODUCTORY)

1. *An Intelligent Theory of the Universe*—is the Universe wisely planned? Its origin, design and laws. Plan includes object and method. Place of Religion, Philosophy and Science in the Divine Plan. Relation of Theory to Facts. A discussion of general principles.

2. *The Making of the New Testament.*—The method by which the words of the Master were handed down. The gathering together of His sayings. The selection and rejection of the texts. Various Translations. The work of the translators of the Revised Version. A necessary prelude to an intelligent study of the Scriptures.

3. *Early Christian Teachings.*—Relation of Christianity to other Religions. Its particular place in the Divine Plan. Were the mysteries of the faith divulged equally to all? Or was there an

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Inner and an Outer Teaching, simple truths for the multitude, more advanced truths for the disciples? Declarations of the Early Church Fathers, Polycarp, Ignatius, St. Clement and Origen, as to an Inner Teaching.

SERIES 2 (JESUS' SAYINGS)

1. *The Two Great Commandments*, (Matt., XXII, 37—39).—Since God is Spirit, how can we love Him? The realities of the First Commandment. Distinction of Heart, Soul, Mind; and the method of expression of Love by each. The basis of the First Commandment. The probability of our fulfillment of it, and when. Relation of the Second to the First Commandment. The basis of the Second Commandment. Effects of perfect compliance with it. The meaning of the declaration that the whole law and the prophets hang upon these two commandments.

2. *The Kingdom of Heaven* (as described by Jesus).—He fixes its *location;* describes its *activities;* tells how it may be found; its value when found; and its relation to our everyday life. The parables and their explanation.

Necessarily there will arise the question whether His teaching is practical for the man of the twentieth century.

References: Matt, XIII, 3—52; Mark, IV, 2—34; Luke, VIII, 4—18.

3. *Out of the Abundance of the Heart, His Mouth Speaketh* (Luke, VI, 45). This lesson will deal with that portion of the Sermon on the Mount which emphasises the importance of purity of emotions and thoughts, prescribes rules for the everyday life of the disciple, and points out the enduring results of right action. References: Matt., Chapters V, VI, VII.

4 *The Lord's Prayer* (Matt., VI, 5—13).—What is Prayer? Its object. Means by which the object is accomplished, or the laws of its operation. Best conditions (physical, moral and mental) for prayer. A new interpretation of the Lord's Prayer. The great laws and facts of existence stated or recognised in it.

5. *This is Elijah* (Matt., XI, 14).—Pre-existence and re-incarnation in the N. T. and in the Early Christian Teachings. Further consideration of N. T. Teachings. Theories held by Jews at the time of Jesus. Views held by Early Christians. Are Pre-existence and Re-incarnation consistent with the main body of N. T. teachings? Effect upon human conduct of their acceptance.

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6. *The Story of the Lost Sheep* (The Prodigal Son and other things which went astray) Luke, XV, 3—32.—The background of the stories. The persistent search. Experience God's great teacher. The loss and the gain. The qualities evolved through suffering. Is any soul eternally lost?

7. *Till Heaven and Earth pass away, one jot nor one tittle shall in no wise pass away from the Law, till all things be accomplished* (Matt., V, 18).—By means of revelation, precept, experience, the gradual development of the soul is accomplished. Justice and love are reconcileable. Karma—the Law of Cause and Effect. The meeting point of the Philosophy of the East, the Declarations of the Master, and the Science of the West.

SERIES 3 (THE PHILOSOPHY OF PAUL)

1. "*In Him we live and move and have our Being*" (Acts XVII, 28).—Paul's great address to the Athenians, in which he presents a Religion which appeals to the followers of every faith. The foundation of a Universal Religion. The immanence and enveloping presence of the Divine.

2. *Body, Soul and Spirit.* (Paul's Classification).—Is there an analogy between this Trinity and that of the Triune God? Man created in the image of God; what is the full meaning of this? Meaning of the Trinity as defined in the Creed. The proper relation of body, soul and spirit, and the necessity for each part of the human being.

3. *Predestination and Freewill.* (Romans, VIII, 28—30).—These two apparently conflicting doctrines have agitated the mind of man in every religion and in every age. Can they be reconciled? The Supreme Wisdom apparently requires both in His plan. Our wish measured by our ability to find the one consistent with the other.

4. *Man's Warring Natures.* (Romans, VII, 18—23).—Why have we conflict in our nature? Is there a Divine plan in the existence of the two warring natures? If so, what is it? The origin of the two natures. The first man, Adam, and the second man, the Lord from Heaven. Methods of overcoming the lower nature, and their results.

5. *Sin.* "*Him who knew no Sin, He made to be Sin on our behalf; that we might become the Righteousness of God in Him*". (2 Cor., V, 21).—Are sin and evil part of the Divine plan for our humanity? If so, what useful function do they perform? The *unpardonable sin.* (Matt., XII, 32.) The "Holy Spirit"—why speaking against it has such a long-continuing effect. But, is the effect never ending?

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6. *Death and After* (1 Cor., Chapter XV).—Life, Death, Resurrection. A consideration of the many meanings of the words. The place of each of these facts in the Divine economy. Is death an evil? Comparison of its advantages and disadvantages. Conditions in the after-worlds.

7. *The Function of Faith in the Divine Plan.*—What is Faith? The definition in Heb., XI, 1. Distinction between faith and belief. The value of belief and how it should be guided. The supremacy of faith and its relation to reason. "The Mystery of the Faith" (1 Tim., III, 9) and the unity of Faith.

SERIES 4 (THE MYSTICISM OF JOHN)

1. "*In the Beginning*" (John I, 1—14).—Here John sets forth the relation between God, Christ and man. One of the most profound teachings of the N.T., apparently presented by John as the basis upon which rests the mission of the Christ.

2. "*I am the Vine, Ye are the Branches*" (John, XV, 5).—The mystic and intimate relation between the Master and the man. The blending of the one with the other in the one life. Does this saying throw light upon the confidence of Paul to grow to the fullness of the stature of the perfect man?

3. *The Sons of God and the Son of God* (John, XX, 17).—"I ascend unto my Father and your Father; and my God and your God." The first-fruits of them that slept. The great Exemplar. How close are the analogies?

4. *Nicodemus' Interview with Jesus* (John, III, 2, 21, 31—36).—"Ye must be born anew." The several kinds of re-birth. Theories as to the origin and destiny of the human consciousness.

5. *The Christ*—Three presentations of Christ. The Christ of Matthew, Mark and Luke, the Christ of St. Paul, and the Christ of St. John. Comparison of these three presentations. The value of each presentation when rightly understood. The "Mystery of Christ," one of the inner teachings of the early Christian Church.

6. *Angels and Saints.*—Jesus' many references to the angels. "The communion of the saints." Communication between man and super-human beings. Do the latter take an active interest in human existence? Are they affected by human emotion and thought?

7. *Salvation and Perfection.* Salvation, a transformation of character. Its method. Is it instantaneous, or gradual? The story of the rich young man. Which shall we serve? The great choice. Why

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man was not created perfect. What constitutes perfection? Is perfection possible?

* * *

At present the Orpheus Lodge meets every fortnight and we have a semi-public meeting once a month in another member's home. Mr. Labberton has been invited by two Universities at Kyoto and he gave one lecture on Theosophy and the other on Eastern [Java] Buddhism.

* * *

Three cuttings from various papers which seem to be of interest to us.

The first, as you will see, from *The Sunday Express*, suggests that it is time that the epithet "Black Man" be no longer applied to Indians, because "colour is an accident of climate, not a stigma of intellectual inferiority. Adam was a coloured gentleman".

I hope this marks the beginning of an idea which will spread. It seems to me that, if we compare the average European with the average Indian in matters of reverence and religious feeling, we shall find that the former is no more than a "whited sepulchre," whose colour is only skin-deep.

The other two cuttings, from *The Daily News* and *The Daily Chronicle* record a number of experiments conducted by Earl Balfour and others, in which it appears to have been proved that the well-known scholar, Professor Gilbert Murray, has the gift of reading the thoughts of other people, under certain circumstances. The experiments are interesting, in that they show how Theosophical doctrines come once more to be vindicated by science. We may well say that these doctrines have been present for years, centuries or even millennia, for anybody who chose to seek for them. But, as far as I know, this is the first time that experiments of this nature have been tried under absolute test conditions, where other factors could be eliminated, by which the subject might have learned what answer to give.

This is not, of course, the first time that science has corroborated "Theosophy". But I take it that it shows where there is a gap between "Theosophy" and "Science," which it is easy enough for the Theosophist to bridge, but which is not so easily filled from the side of the ordinary scientist. And it seems to me that one of the greatest means of advancing the cause of Theosophy in the world would be for the Theosophists to advance their work in such a way as to meet the scientist on his own ground.

J.

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REVIEWS

The Secret of Ancient Egypt, by E. G. Palmer. (Rider.)

This work tries to correlate the general ideas of Marsham Adams as to the Great Pyramid with the latest knowledge concerning the *Book of the Dead*. It is specially useful, since Marsham Adam's work, *The Book of the Master*, has long been out of print. The main thesis is that the Pyramid is a place of Masonic Initiation, and that its present chambers and passages are referred to in the *Book of the Dead*. That work is not merely a ritual of guidance for the departed, when he comes to the under-world, but also a reminder of the Initiation which he had gone through in the Great Pyramid, which Initiation gave him the knowledge before he died of his own perfection as an Osiris. External Egyptian religion always taught that, after death, a man became Osiris. The advantage of one initiated in the Pyramid was that at death all the consecration necessary for his exaltation had been performed while living.

Mr. Palmer rightly holds that modern Masonry is derived from ancient Egypt, and, therefore, there is a great resemblance between the Masonic ceremonial and certain things which can be discovered by a close perusal of the Book of the Dead. Mr. Palmer gives very striking suggestions of his own concerning the possible position of hitherto undiscovered chambers in the Pyramid. The book is small in compass, and is readable, and certainly can be recommended to Masons and non-Masons alike, as summing up in small compass many interesting and suggestive things concerning the Pyramid.

C. J.

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Some Aspects of Christian Belief, by Rev. Prof. H. R. Mackintosh, D.D. (Hodder & Stoughton. Price 7s. 6d.)

This is a book of essays that have been collected in the last ten to fifteen years and have been published in many different magazines such as *The London Quarterly Review, The Church Quarterly* and others.

They have been carefully revised, but, as the world has flown apace during that ten to fifteen years they are obviously rather out of date. The line of thought of the world has changed and this collection which might have been something "new" to hear fifteen years ago is now behind the times, but like many of such books it will find several to help, for many have not moved with the times, and to them this volume may be strong meat and have its use and fulfil its purpose. We hope that this may be so and we wish it well.

Simple Explanations of Theosophical Terms, by Mary E. Wilkinson and Arthur W. Osborn, M.C. (Hart Printing Co., 386 Flinders Street, Melbourne.)

This is an extremely useful book and one that we have looked for for some years and welcome most cordially. It is very complete and should command a great sale. We wish it all success.

Healing Thoughts, by Heather B. (L. N. Fowler & Co., London.)

Practical Nature Cure: Health without Drugs, by B. Noice Grainger. (The C. W. Daniel Co., London. Price 5s.)

Two more unconscious protests to the medical world, that the Science of Healing is far wider, far deeper, and far more an affair of rhythmic harmony with nature, both within and without the patient, than has even been so much as indicated by the much vaunted discoveries of orthodox medical science during the past decade or so. Both these little books press for simplicity of treatment, *Healing Thoughts* treating not only of the curative power, indicated in the title, but also presenting to the reader one of the most potent prophylactics there is, namely, the power of suggestion to the sub-conscious mind, by constant repetition, and *conveyed in a spiritual thought or recognition of the One All-pervading Universal Life.*

The writer of this little book evidently knows and acts upon some of the fundamental laws of nature. On page 98 we read, "We fail to realise the universal spirit of justice and law; that as you sow, so must you reap. No other can bear your burden, we must make our own atonement." And again, "why with good things all around him, he is

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yet dissatisfied, the word of the spirit has left him cold, etc.? He need not wonder. It is the fulfilling of the law, the avenues of his being are choked, he has forgotten the giving of thanks"; a Theosophist would add, *and also the passing on of blessings to others.* A cup is soon filled, but an ocean of love, joy and power can flow through a pipe or channel, establishing sweet harmony by the passing.

We wish the little book well and hope that the Healing Circle will increase in wise usefulness. There are so many cruel discords pouring into the mental and emotional spheres at the present time, that groups of finely attuned people could greatly help the world, by sending out rhythmic vibrations, constantly and all the time. Something is greatly needed to replace the spiritual work of the religious monks and nuns, in monastery and convent, who, in the days of long ago, kept up a continuous chain of unselfish prayer.

Practical Nature Cure is a more definite, if still unconscious, protest against the over specialisation with which orthodox medical practice is now overloaded. Not so many years ago, there were medical men and surgeons. Now every disease has a specialist, and often the disease cannot be diagnosed or the specialist chosen, until the bacteriologist has decided the exact formation of the particular bacteria which is poisoning the life of "impotent man";—and so on through a whole category of laboratory and mechanical methods, which are tending to swamp the individual, intuitive knowledge of a trained physician.

In the foreword, the author says: "The object of this little book is to give the reader an insight into the practical side of this system of healing." There are useful illustrations of various simple manipulations to bring relief to local congestion. There are also large numbers of Herbal Prescriptions for specific maladies, which to the mere layman, appear rather like the kind of things which might be called drugs, if they were bought at a chemist's shop. Perhaps a herbalist has some more simple mode of preparing the ingredients, which makes the difference.

A. C. D.

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Life on the Uplands. An interpretation of the Twenty-third Psalm, by John Freeman. (Hodder & Stoughton. Price 3s. 6d.)

If you want a book with which to spend an hour in lovely scenery, take *Life on the Uplands* with you. You will find in it much that will raise your thoughts and much that will uplift you and teach you that there is beauty in simplicity and much that you had not thought of in the simplest and, possibly, the most beautiful of all David's psalms.

W.

There They Crucified Him, by John A. Hutton, D. D. (Hodder and Stoughton. Price 6s.)

There is a great influx of books of this type but this one stands out as remarkable in this way, that it is written by a man who has great love in his heart for humanity and for his God. He writes as if he loved the work of writing on this particular subject and not as a man who would argue all the life out of his words. He wants to lay the beauty of the Great Sacrifice before us as it is to him, and he loves. This is where, to our thinking, his power lies, which will be transmitted to his readers inevitably. It is a treat to find this book in these days, for it is a treat to find one who lives his faith and is simple in the doing of it and is unconscious that he is so doing. We are impressed by this and all avoidance of churchism which is the bane of Christianity to-day. We gladly and warmly recommend it to our readers.

G. H.

Studies in the Life of the Early Church, by F. J. Foakes-Jackson, D. D. (Hodder & Stoughton. Price 7s. 6d.)

This volume will have its uses for it is well put together and clearly presented. The chapters are short and to the point, and yet there is a wealth of information in the book which is compressed in a small space without being over congested. The author has shown great ability in this and we very strongly recommend this book for students and lecturers.

W.

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CORRESPONDENCE

"THE COMMUNITY SPIRIT"

IN his excellent article on "The Community Spirit" which appears in the January number of THE THEOSOPHIST, L. E. Tristram makes a statement with regard to a certain big business concern in England which is not correct and which, from the standpoint of Labour, is misleading. After referring to the well arranged workingmen's village that has sprung up at Port Sunlight and after reminding us that Messrs. Lever Brothers have introduced a profit-sharing scheme for their workmen "which is having excellent results" he adds "There are no strikes at Port Sunlight".

Mr. Tristram has evidently overlooked the fact that not long ago there was a strike of over 1,200 clerks employed by Messrs. Lever Brothers, together with a sympathetic strike of 5,000 warehouse workers and others belonging to the same firm. The strike of the former lasted 18 days and that of the latter 10 days. It is also worth noting that those employees who struck work for what they considered a just cause—a matter of principle—forfeited all rights under the so called co-partnership scheme, which incidentally throws into vivid relief one of the objects of such profit-sharing schemes.

Coimbatore ERNEST KIRK

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Influences of Indian Art, by various writers (India Society); *Pistis Sophia*, by George Horner (S.P.C.K.); *The Old Testament*, by James Moffatt (2 volumes), *Everyman's Life of Jesus*, by James Moffatt, *Health and Personality*, by John S. Griffiths, *Die to Live*, selections from Stopford Brooke, *The Dilemmas of Jesus*, by James Black, *William Carey*, by J. H. Morrison (Hodder & Stoughton); *India, America and World Brotherhood*, by J. T. Sunderland, *The Story of Swami Rama*

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Tirtha, by Puran Singh, *Great Thoughts of Mahatma Gandhi*, *Gandhism*, by N. C. Bandyopadhyaya, *The Gospel of Love*, and *The Sovereign Rights of Indian Princes*, by Taraknath Das (Ganesh & Co.); *Ethics of India*, by E. Washburn Hopkins (Yale University Press); *The Purpose of Education*, by St. George Lane Fox Pitt (Cambridge); *The Psychology of Your Name*, by Nellie Viola Dewey (Theosophical Press, Chicago); *Self-Expression*, by E. Geraldine Owen (L. N. Fowler); *The Original Christianity*, by E. Francis Udney (Edson).

Our Exchanges

We acknowledge with many thanks the following:

Bulletin Théosophique (January), *The Calcutta Review* (January), *The Canadian Theosophist* (December), *The Co-Mason* (January), *De Theosofische Beweging* (January), *El Loto Blanco* (December), *El Mexico Teosofico* (December), *Heraldo Teosofico* (November and December), *The Indian Review* (January), *Light* (Nos. 2293-97), *The Message of Theosophy* (January), *The Messenger* (January), *Modern Astrology* (January), *The New Era* (January), *Norsk Teosofisk Tidskrift* (December), *O Theosophista* (November), *Prabuddha Bhārata* (February), *Revista Teosofica* (December), *Service* (January), *Teosofisk Tidskrift* (December), *The Theosophical Review* (January), *Theosophisches Streben* (November-December), *Theosophy in Australia* (January) *Theosophy in S. Africa* (October-November-December), *Vedanta Kesari* (January), *Vedic Magazine* (January), *The World's Children* (December, January).

We have also received with many thanks:

The Beacon (November and December), *Bollettino Ufficial della Societa Teosofica in Italia* (December), *Far Eastern T.S. Notes* (November-December), *Koinonia* (December), *Museum of Fine Arts Bulletin* (December), *Rincarnazione* (November-December), *Sofia* (December and January), *Teosofia* (December), *Theosofisch Maandblad* (January), *Theosophia* (January), *Vivir* (November and December), *The Young Theosophist* (Chicago, December and January).

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. C. Bunnel, Manila, balance of dues per 1924, and dues per 1925, £1-18-0	24	15	5
Hongkong Lodge, T.S., 7 new members, per 1925 ...	46	1	8
Danish Lands Lodge, T.S., Denmark, balance of dues per 1924, £4-15-0	62	9	5
T.S. in England, 398 members, per 1st to 31st December, 1924, £13-5-4	175	4	8
"Dawn" Lodge, T.S., Shanghai, 4 new members, per 1925	12	3	3
H.P.B. Lodge, T.S., Toronto, Canada, 21 members, per 1925	73	0	0

DONATION

Mrs. Jeanne M. Bergquest, Los Angeles, $100 ...	275	11	0
	669	13	5

Adyar
10th February, 1925

A. SCHWARZ,
Hon. Treasurer.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Miss M. Sarah Latimer in memory of late the Mr. Albert H. Loeb, Chicago	282	9	0
Miss Clara Holmstead, Ottawa, Canada, £5-4-3 ...	68	7	0
	351	0	0

Adyar
10th February, 1925

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manasquan, N. J., America ...	Manasquan ...	6-10-1924
Passaic, N. J., „	Passaic	19-10-1924
Providence, R. I., „	Providence ...	31-10-1924
Worcester, Mas., „	Worcester ...	10-11-1924
New York, „	Service	15-11-1924
Lake Charles, La., „	Lake Charles ...	19-11-1924
Montevideo, Uruguay	Morya	19-11-1924
„ „	Ariel	19-11-1924
Oak Park, Illinois, America ...	Oak Park ...	25-11-1924
Upsala, Sweden	Upsala	22-12-1924
Piraeus, Greece (France)	Pythagore ...	24-12-1924
Athens, Greece „	Athena	24-12-1924
Munchen, Germany	Centrum ...	1924
Wassenaar, Netherlands	Helios	5-1-1925
Huddersfield, England	Huddersfield ...	17-1-1925
Targoviste, Roumania[1]	Bucara Dumbrava	2-2-1925

Adyar
10th February, 1925

J. R. ARIA,
Recording Secretary, T.S.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	Union	17-12-1924
Eastbourne, „	Eastbourne ...	19-12-1924

Adyar
10th February, 1925

J. R. ARIA,
Recording Secretary, T.S.

[1] Directly attached to Adyar Headquarters.

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

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The Romance of the Stars: Astrological Stories. By Mrs. LEO. 3/6, post free 4/-.
The Pathway of the Soul: A Study in Zodiacal Symbology. By J. H. VAN STONE. 3/6. post free 4/-.

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