

DIAMOND JUBILEE YEAR, 1875-1935

# THE THEOSOPHIST



## PRINCIPAL CONTENTS:

A TRIBUTE TO DR. BESANT

BY C. W. LEADBEATER

THE NEXT FORTY YEARS

BY G. S. ARUNDALE

TSONG-KHA-PA

BY J. L. DAVIDGE

AE: THE POET OF THE  
SPIRIT

BY JAMES H. COUSINS

THE COUNT DE ST.  
GERMAIN

BY A. J. HAMERSTER



OCTOBER 1935



# THE THEOSOPHIST

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

Founded by H. P. BLAVATSKY in 1879  
and Edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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.

## CONTENTS, OCTOBER 1935

	PAGE
SUPPLEMENT	i-iv
ON THE WATCH-TOWER. By the Editor	1
A TRIBUTE TO DR. BESANT. By C. W. Leadbeater	11
H. P. BLAVATSKY. By Herself and Others ( <i>Continued</i> )	18
STRAIGHT THEOSOPHY CAMPAIGN	26
THE NEXT FORTY YEARS. By G. S. Arundale	27
I AM A KING ( <i>Poem</i> ). By G. S. Arundale	36
DOWN THE CENTURIES. IV—Tsong-Kha-pa and the Buddhist Reformation in Tibet. By J. L. Davidge	37
THE COUNT DE ST. GERMAIN. I—In the Nineteenth Century. By A. J. Hamerster.	43
AE: THE POET OF THE SPIRIT. By James H. Cousins.	51
WHAT A THEOSOPHIST OUGHT TO KNOW! V—Forces of Evolution. By J. W. Hamilton-Jones	57
OCCULTISM AND LANGUAGE ( <i>Continued</i> ). By W. Whately Carington	61
DAYS OF GREATNESS	65
THE BESANT MEMORIAL SCHOOL. By J. L. Davidge	66
A THEOSOPHICAL FORUM: Laws of Nature, etc.	70
SCIENCE NOTES. VIII—Diet and Health. By W. Whately Carington and D. D. Kanga.	72
THEOSOPHICAL ORDER OF SERVICE	77
YOUNG THEOSOPHISTS	78
SARASWATI'S VICTORY	81
GENEVA THEOSOPHICAL CENTRE	82
SWADESHI BOY SCOUTS	83
NOTES AND COMMENTS: "The Magic of Kingship," etc.	84
THE THEOSOPHICAL FIELD	87
BOOK REVIEWS	89
SUPPLEMENT, Financial Statement, etc.	v-viii

## ILLUSTRATIONS

DR. ANNIE BESANT, frontispiece	<i>facing</i>	1
DR. G. SRINIVASA MURTI	"	12
A GROUP AT THE BESANT MEMORIAL SCHOOL	"	68

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, Page III

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

### FREEDOM OF THOUGHT

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

---

Keep your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

## THE THEOSOPHIST

Editorial communications should be addressed to The Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. will not be returned unless international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance* :

India, Burma and Ceylon: Rs. 9 postfree; single copies, Re. 1 postfree. America, \$4.50; other countries, 18s. postfree. Single copies: America, \$0.50; other countries, 2s. postfree.

*Changes of Address* and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies, and change of address should be addressed to the Manager, quoting the number printed above the subscriber's name on the wrapper containing the copy of THE THEOSOPHIST.

### AGENTS :

*India* : Theosophical Publishing House, Adyar, Madras.

*Europe*—(a) *Great Britain* : Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

*America* : Theosophical Press, Wheaton, Illinois, U.S.A.

*Dutch East Indies* : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

# THEOSOPHY

Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral and cultural heritage of the human race.

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist, live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the Basic Truths of Life; to proclaim and teach these, The Theosophical Society was founded and exists.



DR. ANNIE BESANT

October 1, 1847—September 20, 1933

"Thrown out into the world in young womanhood, I took as my motto, 'Be strong'. I pass it on to you in my age, 'Be strong'."



## ON THE WATCH-TOWER

By THE EDITOR

**October 1st**

THE month of October inevitably finds association in my thoughts with our late President, for year after year the first day has been for thousands throughout the world a day of joy and gratitude. On October 1st 1847, she returned into the darkness of the outer world, and on September 20th left the outer world a brighter place for her sojourn of eighty-six years in its midst. There are, of course, a few who, knowing little of her, disapproved of the little they knew. Perhaps they did not realize the profound truth of the dictum of Charles Lamb that it is impossible to dislike people once we begin to know them well; and as for disapproval, at least it becomes an appreciative and generous disapproval. But as against such few, who may well be forgiven for their lack of knowledge, there are thousands upon thousands who have loved and revered her, less, perhaps, for all that she taught, though for most her teachings have been priceless in their strengthening, but rather

for what she was—fearless, chivalrous, selfless, almost reckless in her search for Truth, loving, the soul of honour. It is my cherished privilege to offer homage to her on what would have been her eighty-eighth birthday, and to tell her that thirty-three years of almost daily contact with her have given me an imperishable insight into the nature of those high standards of character from which no true servant of the Masters ever deviates.

\*  
\*  
\*

### A Golden Age

During all those years I saw her intent upon her Master's service, even down to the smallest details of everyday life. Theosophy and The Theosophical Society, and the directions of Those who Themselves gave both to the outer world, had her wholehearted and unceasing allegiance; and she counted no sacrifice too great which might in any way serve these great objectives. I can only wish that those who depreciate her had had more opportunities to know her better, or had lived a



decade or two after her passing. In her own time H. P. Blavatsky was anathematized by her fellow-members as well as by the outside world. But she has passed away, and those who thought they knew her have also passed away. Thus is she today most rightly honoured by all who came after her, and who had not to contact the burning of her splendid fire. Tomorrow, Annie Besant will take her rightful place beside H. P. Blavatsky—when the small among us, having no measure wherewith to measure greatness, in our turn pass away, to be followed by those who, like ourselves, can see greatness that is gone, but not greatness that is living. And Bishop Leadbeater, too, will join the ranks of his honoured comrades, where, needless to say, the President-Founder also abides. And some day, perhaps a little later still, our successors will look back upon the period between 1875 and 1933 as a veritable Golden Age of The Theosophical Society.

\*  
\*  
\*

#### "The Theosophist" Is Born

Many useful returns of the day to THE THEOSOPHIST, born on October 1st, 1879, and very much in the land of the living—how absurd this phrase is Theosophically speaking! I quote the following from *Old Diary Leaves*, Vol. II, pp. 93-95:

"By what to Americans may seem an interesting coincidence, the conversation which decided us to found THE THEOSOPHIST occurred on the 4th of July of that year (1879), Independence Day. As elsewhere explained, we were driven to

it by the necessity of meeting the growing interest in Theosophy by some better means than epistolatory correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I sometimes worked from 6 a.m. to 9 p.m., and night after night until 2 and 3 a.m., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be for ever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the *pros* and *cons*, and finally decided upon the venture. But the difficulties were grave, one of them being that The Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the Magazine on the terms of the best American and English periodicals, *viz.*, payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning, and writing, I would not. Our Indian friends strenuously opposed this innovation, as they regarded it, Babu S. K. Ghose, of the *A. B. Patrika*, particularly so; they prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve numbers, and on the 6th of July I wrote the Prospectus and sent it to press.

### A Promising Future

"We asked Sumangala, Megittuwatte, and other Ceylon priests; Swami Dyanand; Babu Pramada Dasa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang, and many others to send us articles; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted Secretary—getting nearly two hundred himself. Not before 20th September did we get the first form of type to correct; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new Magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation: 'Welcome, stranger!' That on the 1st October, the day of publication, is '*Sit Lux: Fiat Lux!*' That, reader, was one hundred and ninety-two months ago, and since that time THE THEOSOPHIST has never failed to appear, never met with a disaster, never caused its projectors to incur a shilling of debt. Since the fourth month it has paid a profit, small, it is true, yet in the aggregate enough to enable us to contribute a good many rupees towards The Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours."

We are still able to say that THE THEOSOPHIST has never failed to appear, that it has never met with a disaster, that it has never

involved us in a single shilling of debt. As for profits, these vary, and of recent years they have been very small. But today there is an upward tendency, and the future looks distinctly promising.

### The Convention Programme, and November 17th

We have decided to have a public celebration in Madras of The Diamond Jubilee. It will take place on December 28th at 5 p.m. in the Gokhale Hall, the Hall given by our late President to the public of Madras, and in which some of her own finest lectures have been delivered. The provisional programme, therefore, must be modified accordingly. In due course we shall see what readjustments are to be made. I hope that at this public celebration it will be possible for many of the representatives of the various Sections to address what will be a very large meeting. All arrangements in connection with it are very kindly being undertaken by the Lodges of The Theosophical Society working in Madras.

We are already beginning to prepare for a great birthday commemoration on November 17th at Adyar. The festivities will begin with a gathering in the Great Hall and will continue throughout the day and possibly into the night as well. What a splendid day it will be, with celebrations in almost every country throughout the world. Theosophists may have varying conceptions as regards Theosophy and as regards the work of The Theosophical Society. Why should they not? But we are all at one as to the importance of November 17th

and as to the happiness we have in making of it a day of great rejoicing. I shall hope to receive brief accounts of celebrations from all parts of the world, especially from non-sectionalized Lodges and isolated members; for even a single member by himself can well make the day happy and fruitful. At Adyar the feeding of the poor will, of course, have its usual special place.

\* \* \*

#### **The Recording Secretary**

I have chosen for our second illustration this month a picture of the Recording Secretary of The Theosophical Society, who has now been in office since June 21st, 1934, and has proved a tower of strength both to the administration of headquarters and to The Society generally. Captain G. Srinivasa Murti—he was a Captain in the Indian Medical Service, and served through the war—is a very distinguished member of the medical profession, and has the peculiarly onerous position of Principal of the Government School of Indian Medicine, an institution in which the great sciences of Hindu and Islamic medicine are given their rightful place as curricula for a degree course in medicine, western medical science being in no way ignored. Learned in Samskrit and in the two great eastern systems of medicine, and an M.B., C.M. of the University of Madras, with a law degree thrown in, Dr. Srinivasa Murti is eminently fitted to hold—as he has held for very many years—the office of Principal of this School; and his devotion to duty is such that I doubt if he has taken more than

a few days leave during the whole period of his service. He has for long been an active worker in The Theosophical Society as a member of the Executive Committee of The Society. But a very special debt of gratitude is due to him from us all for the wonderful care he bestowed upon our late President for many years, and specially during her last illness. Medically speaking, Dr. Besant had confidence in no other doctor, and every day, before he went to his office and after he returned home, he paid her a visit and looked after her as a son would cherish his mother. His visits to her were the happiest occasions of the day, for while he gave her the most expert medical care he shared with her his own inexhaustible store of vitality and was able to converse with her on the very subjects in which she took the deepest interest. She will be glad to see him honoured in the October issue of THE THEOSOPHIST.

\* \* \*

#### **The Society's Call to Brotherhood**

The Theosophical Society as such has no concern with party politics. It has no concern as such to take sides with Italy or with Ethiopia, or with China or with Japan, or with any other countries which may feel constrained to embark in war's futilities. Nor has The Theosophical Society as such concern with detailed schemes to resolve the pressing problems in the fields of humanitarianism, of internationalism, of industry, of culture, of education, of religion. Our Society as such is concerned with an all-inclusive Brotherhood, with a

Brotherhood which is constantly widening and deepening. It is concerned with progressive Brotherhood. Hence its Second and Third Objects—designed to promote in the First Object an ever-growing Reality.

But while The Theosophical Society is in duty bound to maintain an all-embracing inclusiveness, so that none in whom the spirit of Brotherhood dwells, however faintly, shall have reason to believe they are not welcome to its ranks, it urges every single member to be actively busy in all possible ways, and in conformity with his own individual understanding of Brotherhood, to make Brotherhood more of a living Reality in the life he is able to contact. A member of The Theosophical Society is but half a member if he be not active in translating into action his belief in Brotherhood, on the basis of which he joined The Theosophical Society. Maybe as he works for Brotherhood in his own way he will find himself in conflict with some of his fellow-members working for Brotherhood in their ways. The Theosophical Society does not declare that such and such alone is Brotherhood. It establishes no orthodoxy as to Brotherhood. On the contrary, The Society leaves each and every member free to define and to practise Brotherhood as to him seems good. But The Society does urge *work*, for unless a member practises that which he knows, thus releasing his knowledge and experience in action, he will not be creating that vacuum which alone can summon wider knowledge and experience to his service and strengthening.

Ever ringing in the ears of every member of The Theosophical Society is The Society's Call: Live your Brotherhood! Make Brotherhood more real throughout the world!

\*  
\* \* \*

#### Brotherhood in India

Nowhere is Brotherhood more urgently needed than in India, where so much we see a magnificent house divided against itself. In the political field divisions rend an urgently needed solidarity. The Indian National Congress claims to represent the Indian people, and to embody their demand for Home Rule. Yet within the governing body of this Congress there are intolerable divisions stultifying the great Cause committed to its care. There are times for differences. There are times for parties. There are times for a solidarity which presents a united front. If India's leaders, of whatever class or caste or community, hold no sacrifice too great for India's service, let them ruthlessly strike at the roots of all their differences, call with one voice to their fellow-countrymen, and show the whole world that India is after all not the house divided against itself that it has so far seemed to be.

India can be, is someday destined to be, a mighty Brotherhood itself—as I think, and as Dr. Besant thought, a mighty Brotherhood within a great Brotherhood of the East and West as exemplified in what we at present call the British Empire. Shall not all who are truly her leaders incarnate today, in India's critical period of rebirth, that spirit of India-to-be?

Theosophists should be busy in certain definite directions. Those who desire to work in the political field should address themselves to a noble solidarity, utterly free from hatred—strong and insistent, seeking great and brotherly ideals in nationalism and harmonizing these within the wider ideals of a Commonwealth of the East and of the West, and within the Universal Brotherhood of all Life. There is a magnificent work awaiting those who have the wisdom, the courage and the chivalry to work in the field of politics.

\* \* \*

#### **Hindu-Muslim Solidarity**

But there is work no less urgent to the end of uniting in unbreakable solidarity the members of the great faiths of Hinduism and Islam. Hindu-Muslim unity has for long been an objective for the energies of every Indian who worships the one Truth in many forms, though loving his own form most. Hindu-Muslim solidarity does not exist, and its absence saps the whole vitality of Indian life. Everywhere should Indian Theosophists be at work drawing together Hindu and Muslim in brotherly understanding and peace, each firm in his individual faith, but each sincerely appreciative of the faith of the other, as the Lord of Islam would have His children, as the Lords of Hinduism would have Theirs.

I am thankful to know that some of our Indian members have already established an Islamic Association to promote in general better understanding between Muslims and non-Muslims and in particular between Muslims and

Hindus. Our fine brother, H. C. Kumar, is the life and soul of this admirable activity, started, I believe, on the initiative of Mr. Jinarajadasa. But the Association by no means receives the support it urgently needs for furthering its vital service both to India and to the world. India's regeneration depends in no small measure upon Mussalman and Hindu dwelling in comradeship as children in God's universal family. Hinduism is a faith supremely tolerant in its attitude towards other faiths. Islam is unique in its overt recognition of other Teachers as also Light-Bringers. It is the follower disloyal to his Truth who brings shame to his faith when, by living in accordance with its precepts, he should bring glory. I urge all who are interested in this matter of vital moment to write to Mr. Kumar at Sevagunj, Karachi, Sind, North India. I may add that Captain Balfour-Clarke, now in the service of H. E. H. the Nizam of Hyderabad, has for many years been a keen and reverent student of Islam, and has constantly sought to win for it the appreciative recognition of other faiths.

\* \* \*

#### **An Indian Fellowship of Faiths**

I wonder if such work as the Islamic Association seeks to do should not form part of a great Fellowship of Faiths within this land of India, so essentially a melting pot for all. Of course, The Theosophical Society is itself the finest Fellowship of Faiths the world possesses, for every Faith is represented among its membership,

and all live in mutually generous appreciation. But it might possibly be useful to have an independent organization established for the sole purpose of drawing into mutual appreciation and respect the enlightened in every Faith represented in India. And the Fellowship might also have the object of discouraging by every means in its power all activities engendering in any Faith a spirit of hatred and contempt as towards other Faiths. Had we in India a great Company of Hindus, Parsis, Buddhists, Christians, Jews, Mussalmans, strong for religious friendship and brotherhood, I am sure we should soon sweep away those ugly races for special communal representation and favoured community treatment which so disfigure Indian life, degrade those who participate in them, and prove to the world that India is, after all, a house divided against herself. Are there not Christians in India who have outgrown the narrower and more prejudiced aspects of missionary enterprise, and are content to see in Christianity a splendid jewel in a Crown of Faiths? Are there not many Hindus who, in the very spirit of their Faith, are eager to hold out the hand of comradeship to all other Faiths? Are there not many Mussalmans who are eager to honour the magnificent precepts of the Lord Himself, enjoining tolerance and goodwill? Are there not many in Buddhism, in Judaism, in Zoroastrianism, similarly intent? Could they not draw near, one to the others, for the honour of their Faiths and for the service of the land in which all Faiths dwell?

### The Straight Theosophy Campaign

I am grateful to all who have been good enough to appreciate the purpose underlying our Straight Theosophy Campaign, and I am particularly obliged to those friends who have so kindly offered me the encouragement of their written approval. Obviously, the detailed programme which our Publicity Department has sent out is only a suggestion. No programme is effective which does not meet the needs of those for whom it is intended; and these needs vary almost with every town, and certainly with every district and country. It would be impossible to send out from Adyar a programme universally applicable. But those who have studied our sketch carefully will notice that it stresses two fundamental considerations.

One is the Theosophy as we know it in our splendid literature. Just that Theosophy, and no permutations or combinations of it. Just that Theosophy and no individual interpretations of it. Just Theosophy's eternal highlights, as revealed through H. P. Blavatsky and her greater pupils.

The other is happy comradeship. Running through the programme is lightheartedness in activity, of which there is such urgent need throughout The Society. All study and no play makes a Theosophist, or rather a member of The Theosophical Society, a dull fellow—to adapt the well-known proverb. Whatever else we may be, we positively must not be dull fellows. We must be bright fellows, lighthearted fellows, playful fellows, happy, sometimes even happy-go-lucky, fellows, joyous Fellows of

The Theosophical Society. Of this nature must be the "F" in F. T. S.

I earnestly hope, therefore, that in spreading Theosophy far and wide through the Straight Theosophy Campaign during October, November and December, comradeship and all that comradeship means, will no less be spread far and wide, so that the world may learn to bracket Theosophy and happy comradeship indissolubly. If Theosophy does not add to happiness, if it does not add to unrestricted Friendship, if it does not add to fine Freedom, it is not true Theosophy. It is Theosophy in which the debasing alloy of man predominates over the pure metal of God.

\* \* \*

### Three Months' Work

In these three months there are days during the course of which much inspiration should be felt. The inaugural day itself, October 1st, is the birthday of one of the greater Theosophists, as all the world knows, for The Theosophical Society owes far more to Annie Besant than it can possibly realize within these confines of her own generation. Then there will be the central day—the day of days—November 17th, the Diamond Jubilee birthday of The Society itself. Indeed may we hope for a great benediction on such an occasion from the mighty Givers of Truth, from Those who in 1875 gave to the world Truth—as to its Life, in Theosophy; and as to a form, in The Theosophical Society. Finally, there will be December 26th, the opening day of the Diamond Jubilee International

Convention of The Theosophical Society in its International Headquarters at Adyar. On such an occasion we may well hope for the blessing of our Elder Brethren, especially if each member of Their Society is striving to make the Universal Brotherhood a living reality in his life.

I hope that every Lodge throughout the world, and every member, will in some way and to some extent dedicate October, November and December to a special effort for the spreading of Theosophy in its and his locality. I hope that every Lodge and every member will strive to make the locality Theosophy-conscious and The-Theosophical-Society-conscious. I hope that every Lodge and every member will strive to make clear that The Theosophical Society stands for Freedom, for Peace, for Goodwill, for Friendship, and that the Science of Theosophy, being the very Science of Truth, exalts Truth everywhere, whether in the religions of the world, or in the world's philosophies, or in science, or wherever else man may be seeking and finding, as find he must, that Truth which is Life itself.

\* \* \*

### Our Trusteeship

And I hope that as a result of a world-wide effort on the part of our 30,000 members Theosophy may gain understanding and therefore appreciation, and The Theosophical Society increasing strength for service in a substantially increased membership. Every new member of The Society is a force gained for Peace, for Goodwill, for Truth; and the stronger The Society

grows the further war, cruelty, prejudice, selfishness, ignorance, will recede into the past, so that the present and the future shall know them no more.

May the example of H. P. Blavatsky, of H. S. Olcott, and of all those who have shown us the Way, inspire us so to be worthy of the trust reposed in us as guardians in the outer world of Theosophy and The Theosophical Society that we may pass them on to our successors the stronger for our association with them. Neither Theosophy nor The Theosophical Society belong to us. They belong to the future no less than they have been the blessing of the present. Freely have we received them, so must we pass them on, lest their value diminish because we have stamped our time-selves upon them. We ourselves, to be otherwise in the future than we are today, shall need Theosophy and The Theosophical Society. May these be free then for acceptance by all as they were so given to the world in 1875, and as I pray we may pass them on when our time comes to say: Lord, now lettest Thou Thy servants depart in Peace.

\* \* \*

**Our Science Editor**

Professor D. D. Kanga, formerly Professor of Chemistry at the Gujerat College, University of Bombay, and now resident at Adyar, has accepted my invitation to assume the Science Editorship of THE THEOSOPHIST. He will be in charge of the Science Department of the journal, and will make it increasingly valuable by his comment and by his original

and collected contributions showing how the highlights of *The Secret Doctrine* find justification through science. Though retired from the Indian Educational Service, Professor Kanga is still Managing Editor of the physical science section of the Bombay University journal, so that with his knowledge of occultism superadded to his knowledge of science, he is well equipped for the plunge into Theosophical journalism. I bespeak for him the co-operation of all members of The Society who are interested in science either as students, teachers or research workers. It is desirable to have at Adyar Headquarters a list of the names of all such members, and I shall be grateful if these will send him their full names and addresses, with academic qualifications, if any, and the subject or subjects in which they are specially interested and have specialized. This list will be helpful to the Science Editor to put himself in communication with any member when occasion arises. Such members will render useful service to Professor Kanga if they will keep him informed either by short notes or abstracts from learned journals or cuttings from science magazines and papers as to the latest researches in their respective branches of science, if they have a bearing, close or remote, on what has already appeared in the classic Theosophical literature on the subject.

\* \* \*

**World Day for Animals**

I hope our thirty thousand members will make a special point of observing, and induce another



thirty thousand and more to observe, World Day for Animals on October 4th. The birthday of that kindly animal lover, St. Francis of Assisi, who was one with all created things, who called "the wind my brother and my sister rain"—his birthday was chosen in 1928 as the most suitable date for celebrating this World Day, which has since developed into a world observance. Its origin was a year earlier, when Miss D. J. Winter wrote from Brno, Czechoslovakia, to the World League Against Vivisection, London, suggesting that one day throughout the world should be devoted to the benefit of animals. It is an extraordinary world in which we need to be reminded that our duty is to treat animals as worthy fellow-citizens, when every day in the calendar should be a real World Day for Animals and every week should be a real Animal Week. We need to remind ourselves that animals are members of the universal family of God's creatures, and that they are no more to be exploited than are men and women; unhappily we exploit both—men and animals, though men in the main are more kind to one another than they are to their young wards and brothers. We can imagine St. Francis raining blessings on those who observe this Day, whose threefold object is: (1) To direct attention to the wrongs inflicted on animals for "sport", commerce, amusement and (so-called) science; (2) To focus thought on the speediest means of abolishing such wrongs; (3) To inspire action on behalf of all suffering animals. All of which may be

summed up in the motto for the Day: "Think—Speak—Act for suffering animals."

\*  
\*

#### Ten Good Reasons Why . . .

I wonder whence the Melbourne Lodge (Victoria, Australia) obtained its excellent "Ten Good Reasons Why You Should Study Theosophy." Anyhow, here are the ten good reasons:

Because

1. It solves the Riddle of the Universe; harmonizing the facts of Science with the fundamental truths of Religion.
2. It proves life worth living, by rendering it intelligible, and demonstrating the justice and the love which guide its evolution.
3. It removes all fear of death, and much of its sorrow; recognizing birth and death, joy and sorrow, as alternating incidents in a cycle of endless progress.
4. It insists upon the optimistic view of life; proclaiming man the Master of his own destiny; child of his past; parent of his future.
5. It demonstrates the Power, the Wisdom, and the Love of God; notwithstanding all the sorrow and misery of the world.
6. It brings hope to the hopeless: showing that no effort is ever wasted, no error irretrievable.
7. It proclaims the Fatherhood of God; hence the Sonship of Man, and his ultimate attainment of perfection.
8. It declares the universality of the Law of Causation; maintaining that—"whatsoever a man soweth, that shall he also reap," in this, and in all other worlds.
9. It regards the world as a school, to which man returns again and again, until all its lessons are acquired.
10. It affirms the Brotherhood of Man; and provides a basis of union for all who desire to work for its realization.

# A TRIBUTE TO DR. BESANT

BY C. W. LEADBEATER

*The following lecture was delivered by Bishop Leadbeater in the Adyar Hall, Sydney, on October 2nd, 1927, to celebrate Dr. Besant's eightieth birthday. It is here published for the first time.—ED.*

LAST time I had the privilege of speaking from this platform my subject was one of the greatest women of last century, or perhaps of all time—Madame Helena Petrovna Blavatsky, the Founder of The Theosophical Society, a Teacher sent to enlighten our western world by bringing to it the wisdom of the East. Tonight I have again to speak about a great woman—a very great woman—but this time happily one who is still among us, Dr. Annie Besant, the chief pupil of Madame Blavatsky, and the present President of The Theosophical Society and leader of several other movements. We are celebrating her eightieth birthday, and I have the honour of being chosen to address you about her because I have known her longer and more closely than you have. That is no mere figure of speech, I assure you; I do indeed feel it to be a very great honour to speak of her, though I know full well that no words that I can use will ever do justice to my subject.

This is a very great day for us—this eightieth birthday of our President. I know that a mighty host of her followers all over the world will join in this celebration,

for it is, to us who are Theosophists, all that the festival of his patron saint is to the most ardent churchman—all that and much more; for a man's relation to his patron saint, though it may sometimes be very real and very valuable, is often but vague and nominal; whereas in our case we have the strongest ties of love and gratitude to one whom we have seen and know well, a great Teacher who has done for many of us the greatest of all services, for she has lifted our lives from darkness to light, she has made them vivid, full of meaning and power—made them emphatically worth living in the highest sense of the word.

That you may see that I know that whereof I speak, let me first touch a personal note, and tell you a little of what your President is to me, her humble representative in certain capacities in this part of the world. She has just completed her eightieth year; for nearly half of those years—for 37 of them—I have had the privilege of very intimate association with her, of working with her as a comrade and a close personal friend. There is a cynical proverb to the effect that no man is a hero to his *valet*

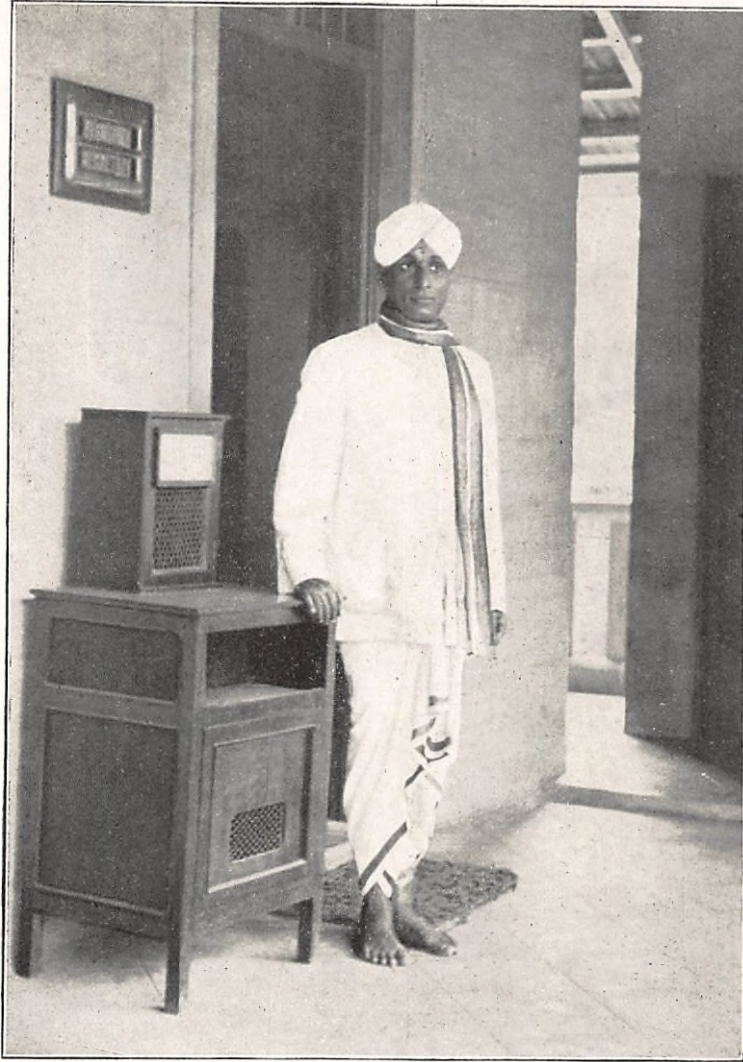
*de chambre*—that is to say, to those who are in daily contact with him, but in the case of our great President absolutely the contrary of that is true; the closer the association that we have with her the deeper is our reverence and our love. For she is that rare phenomenon, a character wholly consistent, a saint who is always saintly, who never disappoints her devotees by falling below her highest level—a person of dauntless courage and immense determination, inflexibly carrying through to the end whatsoever she undertakes, yet ever gentle; courteous, and kindly to all. Wise with that eternal wisdom which she has learned at the feet of the Masters of Wisdom, she yet fails never to show forth the qualities of power and love which complete the triangle of the divine manifesting in man.

She is unquestionably the greatest woman in the world—the greatest, too, in many different directions. More and more as the years roll on we learn to appreciate her many-sided-ness, to see in how many different ways she towers above the average humanity. We cannot but admire her amazing versatility, her extraordinarily complete grasp of a vast number of subjects, her power of dealing instantaneously and effectively with any and every emergency. I remember a most remarkable instance of that versatility. She is a person of very wide reading on philosophical, religious, and scientific subjects, but I am not aware that she had ever turned to unravelling the tangles of the law. Yet when an action was

brought against her in India to try to annul the papers of adoption which had been given to her by the father of the ward, Mr. Krishnamurti, she declined to engage counsel in the ordinary way, but instead sent for a cab-load of law-books from the library in Madras, devoted herself for a fortnight to an exhaustive study of the Indian law on that subject, and then went into court and conducted her own case with a brilliancy and vigour which astounded all those who were concerned in the affair. I myself attended as a witness, and can bear testimony to the eagerness with which all the lawyers not at the moment otherwise engaged crowded the court to listen to her speeches.

Her whole life shows evidence of this amazing thoroughness. When she took up Theosophy she very quickly mastered its intricacies and became its foremost living exponent, yet when she was instructed by her Master to work for the freedom of India she at once turned from Indian philosophy to Indian politics, and immediately became a powerful factor in that entirely new sphere of action.

She is the most strenuous worker that I have ever seen. From very early in the morning, long before sun-rise, to very late at night, she toils incessantly, never wasting a moment. The instant that one piece of work is finished, she lays it aside and turns promptly to the next, with no thought of rest or relief. Yet all her work is done with extreme care and accuracy. She is the most extraordinary mixture of tremendous energy, flaming enthusiasm and



DR. G. SRINIVASA MURTI

Recording Secretary of The Theosophical Society, and  
honorary physician to Dr. Besant.

steady persistence, and now at the age of 80 all these qualities are just as strong as ever. The Psalmist somewhat gloomily remarks: "The days of our age are three-score years and ten, and though men be strong that they come to four-score years, yet is their strength then but labour and sorrow." The Psalmist, however, had not the privilege of the acquaintance of Dr. Annie Besant, or he might have seen fit to modify his statement.

Our President has attained the four-score years, and in the course of her long and eventful life she has certainly laboured harder and with infinitely greater result than most people; certainly also in the course of that life she has had more than her share of sorrow and of persecution; yet her attitude now is one of serene cheerfulness and indomitable hopefulness. Her intellect is colossal, and the breadth of her mental vision seems all-comprehensive. At the time of those legal proceedings in India, I have often heard her discussing points of law with the late Sir Subramania Iyer, and it was most interesting to watch the play of intelligence between those two great minds, to see how instantly each grasped the points made by the other, leaving the other lawyers present far behind them.

She is by far the greatest orator of our time, at least in English-speaking countries. Here again I know whereof I speak, because I have in my time heard a large number of celebrated speakers, including Mr. Gladstone and others in Parliament, and all the most famous preachers of various denominations. She undoubtedly sur-

passes them all in fire and effectiveness, and her Irish poetical temperament gives her a wonderful readiness and gracefulness in speech. She possesses a faculty along those lines which I, at any rate, cannot in the least understand; she tells me that while in her public lectures she is speaking one sentence, she sees the next sentence in the air before her—usually in three alternative forms, from which, while still speaking, she deliberately selects that which she thinks best suited to the audience. I have never myself had any experience in the slightest degree like that, and I cannot comprehend how it is done, but at least I can testify to the magnificent result achieved. She is a veritable artist in words, and knows so exactly how to apply them. She delivers an enormous number of lectures, and as her life is so full of the most pressing business she has no time to revise them; yet so splendidly are they put together, and so beautifully are they expressed, that the stenographic report of them is usually printed without the slightest alteration.

Again, she is one of the most prolific of writers. Most of her books and articles are on the deepest and most difficult of subjects, yet she produces them with amazing rapidity. I do not know exactly how many books and pamphlets she has written, but some time ago the number was well over three-hundred, and that does not include twenty-five works written in collaboration with others, twenty-one books and twelve periodicals edited by her, and six translations.

As to articles, their name is legion. They are by no means all on Theosophical subjects, for her industry was equally great when she fought in the ranks of Free-thought. I know of no other teacher in the physical world who can be compared to her; she is revered and loved by hundreds of thousands who have been led by her lectures and her books to come from the wilderness of doubt, and to build their spiritual lives on a sure and certain foundation. During the twenty years of her Presidency, The Theosophical Society has more than trebled its membership, and the numbers of charters issued has risen from 900 to 2,500. Her services to the Liberal Catholic Church, to the Co-Masonic Order, and to the cause of the newer, saner, and more scientific education are well-known to all who have any acquaintance with such matters.

All her life she has battled for freedom, for herself in earlier days, then for others. I do not know how many of you have read her wonderful *Autobiography*. If there be any who have not yet perused it, I should earnestly recommend them to do so without delay. It is a very wonderful record of the struggle of a soul from darkness to light, from slavery to freedom—a report of terrible suffering and persecution bravely endured, and of the royal reward which came at the end of it all. Born in orthodox surroundings, she presently found herself compelled to struggle for freedom from the fetters which they imposed upon her. The narrowness and illiberality of the presentation of Christi-

anity which she encountered drove her eventually to adopt the atheistic position, and for some years she spoke and wrote with characteristic vigour against the fundamental delusions of orthodoxy. Her eloquence was scathing, but never vulgar. She never descended to the low levels of personal abuse by which many free-thinking writers spoiled the effect of perfectly legitimate arguments, and disgusted all nice-minded people. Atheist herself, she yet never asserted: "There is no God," but simply said: "I see no certain evidence of His existence, and therefore I cannot believe in Him."

The condition of the poor at that period, the hours and circumstances of their work, and the utterly scandalous slavery of little children aroused her burning indignation, and she was constantly engaged in various movements which were endeavouring to ameliorate those conditions. Just as she sought to free men's minds from the tyranny of a heartless creed, so did she also strive to obtain for them freedom and humane treatment on the physical plane.

It was in that earlier and stormier part of her career that I first saw her. I am not quite sure of the exact date, but I think it must have been about 1877, that, seeing an advertisement of a distinctly anti-Christian lecture, and being at that time an enthusiastic young clergyman of the Church of England, I went to the Hall of Science in Old Street, turning out of the City Road, to hear what this wonderful lady

orator had to say. I confess that I was startled by her vehemence, and I felt that she was stating certain objections to the faith rather more strongly than need be; yet even then I was forced to admit that there was much reason in what she said, and that many of her arguments were unanswerable. There was an unfortunate young man present who represented the Christian Evidence Society, and made feeble endeavours to argue with her, but in very short passage of arms she reduced that poor fellow to stuttering imbecility, so that one could not help being rather sorry for him, even while recognizing that he had not a leg to stand upon. I heard her two or three times at the same place when I happened to be in town, and I may say that it was in consequence of these lectures of hers that I came into touch with the works of Colonel Ingersoll and other liberal writers, so it was really she who prepared my mind for the ready response to the Theosophical truths which were to come to me some five years later.

We have all heard how Theosophy was brought to her notice by the fact that Mr. W. T. Stead invited her to review for his magazine Madame Blavatsky's *Secret Doctrine*—how she at once recognized the mighty truths that were hidden in that most wonderful of books, and promptly tried to come into touch with its author in order to learn more of the system. Madame Blavatsky met her with characteristic frankness, answered all her questions, and made a tremendous impression upon her, but would not allow her

to join The Theosophical Society until she had first read the Psychological Research Report on the Coulomb case, at that time the most recent of the many amazingly unscrupulous attempts which, all through its history, have consistently been made (and are still being made to-day) by the enemies of Theosophy to discredit its teachings by fabricating the most incredibly wicked slanders against those who try to spread abroad its truths in the world. Our President went home and read the Report, and at once decided to throw in her lot with Madame Blavatsky, whose faithful disciple she remained until the hour of her death; and, indeed, she remains so still.

When she joined The Society in 1889 I had already been working for Theosophy for five years in India and Ceylon, and I did not meet her as a Theosophist until I returned to England at the end of that year. In fact, my first encounter with her was in Mr. Sinnett's drawing-room in Ladbroke Gardens at a meeting of the London Lodge, to which somewhere about that period I became Secretary. From that time onward I met our Leader frequently at such meetings, and from the first I felt the strongest possible attraction to her—due, no doubt, to the fact that we had met in many previous lives, and had tried at various times and in various ways to serve our Masters together. The Theosophical Headquarters had been moved in 1891 to our President's house at 19 Avenue Road, St. John's Wood; but it was in 1895 that at her invitation I went and took up my abode in that

house, remaining there with her until it was sold to the adherents of Mrs. Tingley at the end of the century. From then until now I have been in constant communication with our beloved Leader, and she has ever shown herself the kindest and most gracious of friends and the most loyal of comrades.

Her occult progress was amazingly rapid, for from the very first she did work for the Theosophical Society which no one else could have done. As practically her first introduction to it was through reviewing *The Secret Doctrine*, she made the study of that her speciality, and she interpreted it, systematized it, solved many of its problems, and reconciled its apparent contradictions as none but she could do. Well may we who are members of her Society celebrate her birthday and thank God for it, for the world would have been infinitely poorer if she had remained out of incarnation. We owe our Theosophy to our great Founder, Madame Blavatsky, but it is Dr. Besant who has arranged it, interpreted it, and made it comprehensible to us. At intervals since then, when the exigencies of other duties have allowed it, I have had the very great honour and privilege of working with her along various lines of occult investigations.

Our labours have been directed not so much towards the discovery of anything new as to the verification and corroboration, the expansion and the explanation of what had already been told to us; so that we are now able to say with utter certainty that we know from our own personal experience that

the main Theosophical teachings are absolutely true. Having worked so much with her in this way, I can bear testimony that our dear President is a most careful and painstaking investigator, and she has at the same time an unerring intuition and a splendid sweep of vision which enable her to arrive at accurate conclusions while I am still plodding far behind and building my way up step by step from below to a result upon which she has already descended with an eagle-like sweep.

Her magnificent enthusiasm in the cause of those who are oppressed, and her frank outspokenness in defence of what she knows to be the truth have, not unnaturally, made her a certain number of enemies. She has again and again been bitterly assailed, and foulest falsehoods have been told about her by those to whom her strength and greatness were an offence. We know that in other lives as Hypatia and Giordano Bruno she faced martyrdom in order that she might proclaim the truth, and the same fate has followed her in this incarnation, though the martyrdom has stopped short of actual bloodshed, and employed, instead, the ignoble weapons of slander and persecution.

In no part of her work has this been more conspicuous than in regard to her brave and long continued attempt to obtain Dominion Status for India. For many years she has energized in various directions for the helping and betterment of that Motherland of so many of our Masters, but through all that time she has never receded an inch from what she feels to be the right position, and has steadfastly



maintained the necessity for the future of the world that India should remain an integral part of the British Empire, though attaining the fullest system of self-government possible under the circumstances. Many Indians have misunderstood her position in this matter, and have even abandoned her wise and statesmanlike leadership to follow others who are less far-seeing. Nevertheless, she has gone on her way undisturbed, and I think it will not be long now before we shall see her action justified and her purpose achieved.

Another and a very wonderful department of her work has been to train and to take care of the vehicle of the World-Teacher. Many years ago now it was confided to her care, and she has been unremitting in her attention to that duty. Now, she is reaping the reward of that care, and is watching with joy the unfoldment of the bud which she nurtured, the blossoming of the flower whose fragrance shall fill the worlds.

And we, members of her Society, who owe her so much more than others do, what can we do to mark this auspicious occasion, to show to some small extent the overflowing gratitude which we all feel? There is little that we can give to one so much greater than ourselves, but if we pour out at her feet our loving homage and devotion we shall

thereby generate force which she can use for the helping of the world she loves so well. Above all, let us show our devotion to her by doing our best to pass on to others all the many benefits we have received from her; let us do all we can to support the movements which at the instance of her Master she has initiated. Her one object in all that she does is to serve her fellowmen; if we can, to some small extent, co-operate with her in that never-ending labour, I think that that will be the most acceptable of all possible expressions of our gratitude.

\* \* \*

*Bishop Leadbeater appends the following note:*

Since the above lecture was delivered, our great Leader has once again been chosen by the Hierarchy as the herald of a movement of a paramount importance to the world. Through her was given forth the beautiful and touching call of the World-Mother which has made so vivid appeal to every woman who has had the privilege of hearing or reading it. In this line of work also we shall gladly and lovingly support her; we shall range ourselves under her banner, and follow her whithersoever she leads us, knowing that she is ever the servant and the representative of the Holy Masters of Love and Wisdom.

# H. P. BLAVATSKY

BY HERSELF AND OTHERS

*This second instalment is from a manuscript prepared by Miss M. K. Neff from The Society's records at Adyar. The question of publishing the whole manuscript as a volume is under consideration.—ED.*

## III

### LIFE AT HER GRANDFATHER'S

“THE five years passed in safety with her grandparents seem to have had an important influence on Helena's future life. Miss Jeffries had left the family; the children had another English governess, a timid young girl to whom none of her pupils paid any attention, a Swiss preceptor, and a French governess . . . wild . . . woods surrounded the large villa occupied by Mdlle. Hahn's grandparents during the summer months. It was only when roaming at leisure in the forest, or riding some unmanageable horse on a Cossack's saddle, that the girl felt perfectly happy.”<sup>1</sup>

The dearly loved aunt, Mme. Nadejda Fadeef, who affectionately called the little Helena “Helinka”, wrote of her in later years: “We who know her (Mme. Blavatsky) now in age can speak of her with authority, not merely from idle report. From her earliest childhood she was unlike any other person. Very lively and highly gifted, full of humour, and of most remarkable daring; she struck

everyone with astonishment by her self-willed and determined actions . . .

“Those who have known her from her childhood would—had they been born thirty years later—have also known that it was a fatal mistake to regard and treat her as they would any other child. Her restless and very nervous temperament, one that led her into the most unheard-of, ungirlish mischief; her unaccountable—especially in those days—attraction to, and at the same time fear of, the dead; her passionate love and curiosity for everything unknown and mysterious, weird and fantastical; and, foremost of all, her craving for independence and freedom of action—a craving that nothing and nobody could control; all this, combined with an exuberance of imagination and a wonderful sensitiveness, ought to have warned her friends that she was an exceptional creature, to be dealt with and controlled by means as exceptional.

“The slightest contradiction brought on an outburst of passion, often a fit of convulsions. Left

<sup>1</sup> The foot-notes are at the end of the article.

alone with no one near her to impede her liberty of action, no hand to chain her down or stop her natural impulses, and thus arouse to fury her inherent combativeness, she would spend hours and days quietly whispering, as people thought, to herself, and narrating, with no one near her, in some dark corner, marvellous tales of travels in bright stars and other worlds, which her governess described as 'profane gibberish'; but no sooner would the governess give her a distinct order to do this or the other thing, than her first impulse was to disobey.

"It was enough to forbid her doing a thing to make her do it, come what would. Her nurse, as indeed other members of the family, sincerely believed the child possessed 'the seven spirits of rebellion'. Her governesses were martyrs to their task, and never succeeded in bending her resolute will, or influencing by anything but kindness her indomitable, obstinate, and fearless nature.

"Spoilt in her childhood by the adulation of dependents and the devoted affection of relatives, who forgave all to 'the poor, motherless child'—later on, in her girlhood, her self-willed temper made her rebel openly against the exigencies of society. She would submit to no sham respect for or fear of public opinion. She *would* ride at fifteen, as she had at ten, any Cossack horse on a man's saddle! She would bow to no one, as she would recede before no prejudice or established conventionality. She defied all and everyone.

"As in her childhood, all her sympathies and attractions went

out towards people of the lower class. She had always preferred to play with her servants' children rather than with her equals, and as a child had to be constantly watched for fear she would escape from the house to make friends with ragged street boys. So, later on in life, she continued to be drawn in sympathy towards those who were in a humbler station of life than herself, and showed a pronounced indifference to the 'nobility' to which by birth she belonged."<sup>2</sup>

There was one, however, who could curb and guide this child with the "fiery temper of the Dolgoroukis" to some extent; namely, her grandmother, another Dolgorouki. Col. Olcott relates an instance of it in *Old Diary Leaves*: "I will now tell a story which I had from her own lips, and the incidents of which had a most lasting effect upon her through life. In childhood her temper was practically unrestrained, her noble father petting and idolizing her after the loss of his wife. When, in her eleventh year, the time came for her to leave his regiment and pass under the management of her maternal grandmother (the wife of General Fadeyef, born Princess Dolgorouki), she was warned that such unrestrained liberty would no longer be allowed her, and she was more or less awed by the dignified character of her relative.

"But on one occasion, in a fit of temper at her nurse, a faithful old serf who had been brought up in the family, she struck her a blow in the face. This coming to her grandmother's knowledge, the child was summoned, questioned,

and confessed her fault. The grandmother at once had the castle bell rung to call in all the servants of the household of whom there were scores, and when they were assembled in the great hall, she told her that she had acted as no lady should, in unjustly striking a helpless serf who would not dare defend herself; and she ordered her to beg her pardon and kiss her hand in token of sincerity.

"The child at first, crimson with shame, was disposed to rebel; but the old lady told her that if she did not instantly obey, she would send her from her house in disgrace. She added that no real noble lady would refuse to make amends for a wrong to a servant, especially one who by a lifetime of faithful service had earned the confidence and love of her superiors. Naturally generous and kind-hearted towards the people of the lower classes, the impetuous child burst into tears, kneeled before the old nurse, kissed her hand, and asked to be forgiven. Needless to say she was thenceforth fairly worshipped by the retainers of the family. She told me that that lesson was worth everything to her, and it had taught her the principle of doing justice to those whose social rank made them incapable of compelling aggressors to do rightly towards them."<sup>3</sup>

In a delightful book, called *Juvenile Recollections Compiled for My Children*,\* Mme. Jelihowsky

\* Mme. Jelihovsky wrote also *My Youth When I Was Little, The Truth about Mme. Blavatsky*, as well as a serial entitled *Helena Petrovna Blavatsky*, which appeared in *Lucifer* (H. P. B.'s English magazine) in 1894 and 1895.

(H. P. B.'s sister Vera) tells these stories selected from the diary which she kept during her girlhood:<sup>4</sup>

"The great country mansion (*datche*) occupied by us at Saratow was an old and vast building, full of subterranean galleries, long abandoned passages, turrets, and most weird nooks and corners. It had been built by a family called Pantchoolidzef, several generations of whom had been governors at Saratow and Penja—the richest proprietors and noblemen of the latter province. It looked more like a mediaeval ruined castle than a building of the past century . . .

"We had been permitted to explore, under the protection of half-a-dozen male servants and a quantity of torches and lanterns, those awe-inspiring 'Catacombs'. True, we had found in them more broken wine bottles than human bones, and had gathered more cobwebs than iron chains, but our imagination suggested ghosts in every flickering shadow on the old damp walls. Still Helen would not remain satisfied with one solitary visit, nor with a second either.

"She had selected the uncanny region as a Liberty Hall, and a safe refuge where she could avoid her lessons. A long time passed before her secret was found out, and whenever she was missing, a deputation of strong-bodied servant-men, headed by the *gendarme* on service in the Governor's Hall, was despatched in search of her, as it required no less than one who was not a serf and feared her little to bring her upstairs by force. She had erected for herself a tower out of old broken chairs and tables

in a corner under an iron-barred window, high up in the ceiling of the vault, and there she would hide for hours, reading a book known as *Solomon's Wisdom*, in which every kind of popular legend was taught.

"Once or twice she could hardly be found in those damp subterranean corridors, having in her endeavours to escape detection lost her way in the labyrinth. For all this, she was not in the least daunted or repentant, for, as she assured us, she was never there alone, but in the company of her little 'hunch-backs' and playmates.

"Intensely nervous and sensitive, speaking loud and often walking in her sleep, she used to be found at nights in the most out-of-way places, and to be carried back to her bed profoundly asleep. Thus she was missed from her room one night when she was hardly twelve, and the alarm having been given, she was searched for and found pacing one of the long subterranean corridors, evidently in deep conversation with someone invisible for all but herself.

"She was the strangest girl one has ever seen, one with a distinct dual nature . . . one mischievous, combative, and obstinate—everyway graceless; the other as mystical, and metaphysically inclined . . . No schoolboy was ever more uncontrollable or full of the most unimaginable pranks and *espiègleries* than she was. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study; and she could not be prevailed\* to give up

her books, which she would devour night and day as long as the impulse lasted. The enormous library of her grandparents seemed then hardly large enough to satisfy her cravings.

"Attached to the residence there was a large abandoned garden, a park rather, full of ruined kiosks, pagodas, and out-buildings which, running up hillward, ended in a virgin forest, whose hardly visible paths were covered knee-deep with moss, and with thickets in it which perhaps no human foot had disturbed for centuries. It was reputed the hiding-place for all the runaway criminals and deserters, and it was there that Helen used to take refuge when the 'Catacombs' had ceased to assure her safety . . .

"Fancy, or that which we all regarded in these days as fancy, was developed in the most extraordinary way, and from her earliest childhood, in my sister Helen.† For hours at times she used to narrate to us younger children, and even to her seniors in years, the most incredible stories with the cool assurance and conviction of an eye-witness, and one who knew what she was talking about.

"When a child, daring and fearless in everything else, she got often scared into fits through her own hallucinations. She felt certain of being persecuted by what she called 'the terrible glaring eyes', invisible to everyone else, and often attributed by her to the most inoffensive inanimate objects; an idea that appeared quite ridiculous to the bystanders. As

† Not fancy, but clairvoyance, the Theosophist would say.

\* So in the original.—ED.

to herself, she would shut her eyes tight during such visions, and run away to hide from the ghostly glances thrown on her by pieces of furniture or articles of dress, screaming desperately, and frightening the whole household.

"At other times she would be seized with fits of laughter, explaining them by the amusing pranks of her invisible companions. She found these in every dark corner, in every bush of the thick park that surrounded our villa during the summer months; while in winter, when all our family emigrated back to town, she seemed to meet them again in the vast reception rooms of the first floor, entirely deserted from midnight till morning. Every locked door notwithstanding, Helen was found several times during the night hours in those dark apartments in a half-conscious state, sometimes fast asleep, and unable to say how she got there from our common bedroom on the top story.

"She disappeared in the same mysterious manner in daytime also. Searched for, called and hunted after, she would be often discovered, with great pains, in the most unfrequented localities; once it was in the dark loft, under the very roof, to which she was traced, amid pigeons' nests, and surrounded by hundreds of those birds. She was 'putting them to sleep' (according to the rules taught in *Solomon's Wisdom*), as she explained. And indeed, pigeons were found, if not asleep, still unable to move, and as though stunned, in her lap at such times.

"At other times, behind the gigantic cupboards that contained

our grandmother's zoological collection—the old Princess's museum of natural history having achieved a wide renown in Russia in those days—surrounded by relics of fauna, flora, and historical antiquities, amid antediluvian bones of stuffed animals and monstrous birds, the deserter would be found, after hours of search, in deep conversations with seals and stuffed crocodiles. If one could believe Helen, the pigeons were cooing to her interesting fairy tales, while birds and animals, whenever in solitary *tête-à-tête* with her, amused her with interesting stories, presumably from their own autobiographies.

"For her all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to everyone else empty space, but even for visible but inanimate things, such as pebbles, mounds, and pieces of decaying phosphorescent timber.

"With a view of adding specimens to the remarkable entomological collection of our grandmother, as much as for our own instruction and pleasure, diurnal as well as nocturnal expeditions were often arranged. We preferred the latter, as they were more exciting, and had a mysterious charm to us . . . We knew of no greater enjoyment. Our delightful travels in the neighbouring woods would last from 9 p.m. till 1, and often 2 o'clock a.m.

"We prepared for them with an earnestness that the Crusaders may have experienced when setting out to fight the infidel and dislodge the Turk from Palestine. The children of friends and acquaintances in town were invited—boys and girls from twelve to seventeen, and two or three dozen of young serfs of both sexes, all armed with gauze nets and lanterns, as we were ourselves, strengthened our ranks. In the rear followed a dozen strong grown-up servants, Cossacks, and even a *gendarme* or two, armed with real weapons for our safety and protection.

"It was a merry procession as we set out on it, with beating hearts, and bent with unconscious cruelty on the destruction of the beautiful, large night-butterflies for which the forests of the Volga province are so famous. The foolish insects, flying in masses, would soon cover the glasses of our lanterns, and ended their ephemeral lives on long pins and cork burial-grounds four inches square.

"But even in this my eccentric sister asserted her independence. She would protect and save from death all those dark butterflies—known as *sphinxes*—whose dark fur-covered heads and bodies bore the distinct image of a white human skull. 'Nature having imprinted on each of them the portrait of the skull of some great dead hero, these butterflies are sacred, and must not be killed', she said, speaking like some heathen fetish-worshipper. She got very angry when we would not listen to her, but would go on chasing those 'dead heads', as we

called them; and maintained that by so doing we disturbed the rest of the defunct persons whose skulls were imprinted on the bodies of the weird insects.

"No less interesting were our day-travels into regions more or less distant. At about ten versts from the Governor's villa there was a field, an extensive sandy tract of land, evidently once upon a time the bottom of a sea or a great lake, as its soil yielded petrified relics of fishes, shells, and teeth of some (to us) unknown monsters. Most of these relics were broken and mangled by time, but one could often find whole stones of various sizes on which were imprinted figures of fishes and plants and animals of kinds now wholly extinct, but which proved their undeniable antediluvian origin.

"The marvellous and sensational stories that we, children and school-girls, heard from Helen during that epoch were countless. I well remember when stretched at full length on the ground, her chin reclining on her two palms, and her two elbows buried deep in the soft sand, she used to dream aloud and tell us of her visions, evidently clear, vivid, and as palpable as life to her! . . .

"How lovely the description she gave us of the submarine life of all those beings, the mingled remains of which were now crumbling to dust around us! How vividly she described their past fights and battles on the spot where she lay, assuring us she saw it all; and how minutely she drew on the sand with her finger the fantastic forms of the long-dead sea-monsters, and made us almost see the

very colours of the fauna and flora of those dead regions!\*

"While listening eagerly to her descriptions of the lovely azure waves reflecting the sunbeams playing in rainbow light on the golden sands of the sea-bottom, of the coral reefs and stalactite caves, of the sea-green grass mixed with the delicate shining anemones, we fancied we felt ourselves the cool, velvety waters caressing our bodies, and the latter transformed into pretty and frisky sea-monsters; our imagination galloped off with her fancy to a full oblivion of the present reality.

"She never spoke in later years as she used to speak in her childhood and early girlhood. The stream of her eloquence has dried up, and the very source of her inspiration is now seemingly lost! She had a strong power of carrying away her audiences with her, of making them see actually, if even vaguely, that which she herself saw.

"Once she frightened all of us youngsters very nearly into fits. We had just been transported into a fairy world, when suddenly she changed her narrative from the past to the present tense, and began to ask us to imagine that all that which she had told us of the cool, blue waves with their dense populations was around us, only invisible and intangible, so far. . . .

"'Just fancy! A miracle!' she said; 'the earth suddenly opening, the air condensing around us and rebecoming sea waves . . . Look, look . . . there, they begin already appearing and moving.

\* Did she psychometrize the fossils, or read their history in the astral records?

We are surrounded with water, we are right amid the mysteries and the wonders of a submarine world! . . .'

"She had started from the sand, and was speaking with such conviction, her voice had such a ring of real amazement, horror, and her childish face wore such a look of wild joy and terror at the same time, that when, suddenly covering her eyes with both hands, as she used to do in her excited moments, she fell down on the sand screaming at the top of her voice, 'There's the wave! . . . It has come! . . . The sea, the sea, we are drowning!' . . . Every one of us fell down on our faces, as desperately screaming and as fully convinced that the sea had engulfed us, and that we were no more!

"It was her delight to gather around herself a party of us younger children at twilight, and after taking us into the large dark museum, to hold us there, spell-bound, with her weird stories. Then she narrated to us the most inconceivable tales about herself; the most unheard-of adventures of which she was the heroine, every night, as she explained. Each of the stuffed animals in the museum had taken her in turn into its confidence, had divulged to her the history of its life in previous incarnations or existences.

"Where had she heard of re-incarnation, or who could have taught her anything of the superstitious mysteries of metempsychosis, in a Christian family? Yet she would stretch herself on her favourite animal, a gigantic stuffed seal, and caressing its silvery, soft



white skin, she would repeat to us his adventures, as told to her by *himself*, in such glowing colours and eloquent style, that even grown-up persons found themselves interested involuntarily in her narratives. They all listened to, and were carried away by the charm of, her recitals, the younger audience believing every word she uttered. . . .

"If Helen loved to tell us stories, she was still more passionately fond of listening to other people's fairy tales. There was, among the numerous servants of the Fadeef family, an old woman, an under-nurse, who was famous for telling them. The catalogue of her tales was endless, and her memory retained every idea connected with superstition. During the long summer twilights on the green grassy lawn under the fruit trees of the garden, or during the still longer winter evenings, crowding around the flaming fire of our nursery-room, we used to cling to the old woman, and felt supremely happy whenever she could be prevailed upon to tell us some of those popular fairy tales, for which our northern country is so famous.

"The adventures of 'Ivan Zarewitch', of 'Kashtey the Immortal', of the 'Gray Wolf', the wicked magician travelling in the air in a self-moving sieve; or those of Meletressa, the Fair Princess, shut up in a dungeon until the Zarewitch unlocks the prison-door with a golden key, and liberates her—delighted us all. Only, while all we children forgot those tales as easily as we had learned them, Helen never either forgot the stories

or consented to recognize them as fictions.

"She thoroughly took to heart all the troubles of the heroes, and maintained that all their most wonderful adventures were quite natural. People *could* change into animals and take any form they liked, *if they only knew how*; men *could* fly, if they only wished so *firmly*. Such wise men had existed in all ages, and existed even in our own days, she assured us, making themselves known, of course, only to those who were worthy of knowing and seeing them, and who believed in, instead of laughing at, them.\* . . .

"As a proof of what she said, she pointed to an old man, a centenarian, who lived not far from the villa, in a wild ravine of a neighbouring forest, known as 'Baranig Bouyrak'. The old man was a real magician, in the popular estimation; a sorcerer of a good, benevolent kind, who cured willingly all the patients who applied to him, but who also knew how to punish with disease those who sinned. He was greatly versed in the knowledge of the occult properties of plants and flowers, and could read the future, it was said.

"He kept bee-hives in great numbers, his hut being surrounded by several hundreds of them. During the long summer afternoons he could be always found at his post, slowly walking among his favourites, covered as with a living cuirass, from head to foot, with swarms of buzzing bees, plunging

\* This indicates her early knowledge or conviction of the existence of the Masters of the Wisdom.

both his hands with impunity into their dwellings, listening to their deafening noise, and apparently answering them—their buzzing almost ceasing whenever he addressed them in his (to us) incomprehensible tongue, a kind of chanting and muttering. Evidently the goldenwinged labourers and their centenarian master understood each other's languages. Of the latter, Helen felt quite sure.

"'Baranig Bouyrak' had an irresistible attraction for her, and she visited the strange old man whenever she could find a chance to do so. Once there, she would put questions and listen to the old man's replies and explanations as to how to understand the language of bees, birds and animals,\* with a

\* One of the powers of the Raja-Yogis. See Chapter XIV.

passionate earnestness. The dark ravine seemed in her eyes a fairy kingdom. As to the centenarian 'wise-man' he used to say of her constantly to us: 'This little lady is quite different from all of you. There are great events lying in wait for her in the future. I feel sorry in thinking that I will not live to see my predictions of her verified; but *they will all come to pass!*'"<sup>4</sup>

## REFERENCES

### CHAPTER III

	PAGE
<sup>1</sup> <i>Incidents in the Life of Madame Blavatsky</i> , by A. P. Sinnett ...	20, 21.
<sup>2</sup> <i>Ibid.</i> ...	19-20.
<sup>3</sup> <i>Old Diary Leaves</i> , Vol. III (Second Edition) ...	9
<sup>4</sup> <i>Incidents</i> ...	21-30

## STRAIGHT THEOSOPHY CAMPAIGN

EVERY Lodge President in the American Section has received a copy of a letter from the National President (Mr. Sidney Cook) urging a strenuous and simultaneous campaign, commencing October 1st. Mr. Cook writes:

There is great value in a unified world-wide activity. Each Lodge is entirely free to do as much or as little as it desires in connection with the campaign, but I would like to urge, if I may, that it be incorporated in your Lodge programme to as large an extent as possible.

That all Theosophists should be thinking on the same subjects, using the same books and carrying on directly related activities simultaneously throughout the whole world, cannot but have a world-wide influence in strengthening the ties between us as members and in permeating the world thought atmosphere with Theosophical ideals and aspiration.

These are the purposes of the campaign, and Dr. Arundale and I both hope that everywhere it will be taken up with such vigour and enthusiasm that during the three months, October to December, Theosophy, by the united effort of every member and every Lodge, will make itself felt everywhere.

# THE NEXT FORTY YEARS

By G. S. ARUNDALE

HE would be rash indeed who dared to forecast the nature of the growth of Theosophy and The Theosophical Society from 1936 to 1975, for it is above all important for us all to realize that The Society is a movement sent into the outer world by some among the Elder Brethren of Humanity in compliance with a system of providing the world with a fresh wave of life during the last quarter of each century.

The Theosophical Society is, therefore, not an activity arising from below but an impetus released from above, and the founders themselves were members of what might be called a *corps d'élite* of specially trained servants of the Inner Government of the world, dedicated to the unique function of being available for any duty assigned to it, its members for the most part not being in training for the more definite offices in the Inner Government of the world such as those of the Manu and the Bodhisattva. Madame Blavatsky was, and of course is, a member of this *corps d'élite*, one of its senior members, and in a very special measure equipped for the many different kinds of duties which devolve upon such a body of workers. Colonel Olcott was, and is, one of such members, too, with capacities unlike those of his great colleague but extraordinarily complementary to them.

The Theosophical Society, therefore, is not a movement about which we down here can predict a future save in comparatively general terms, and in the light of the type of activity in which it has been engaged during the past sixty years.

In the "Conclusion" to *The Key to Theosophy*, one of the great outer founders refers to The Society's future. Madame Blavatsky says:

Its future will depend almost entirely upon the degree of selflessness, earnestness, 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 the founders. She goes on to refer to the danger of The Society drifting "on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die." This danger is the result of the bias, both temporal, emotional and mental, which the majority of our members must necessarily bring into The Society by reason of their environment in the outer world, a bias which is by no means easy to dissipate, and, as Madame Blavatsky says, causing a "judgment . . . but too likely to be warped."

But if this danger of the personal equation in its narrower aspects can

be minimized, then, she proceeds, The Society

will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men.

She goes on to show how the East will come to be appreciated at its true value, how super-normal faculties will be able to be developed in a calm and lofty atmosphere, how the Messenger of the last quarter of the twentieth century will find a united body of people, a language—by which she means, of course, a mental receptivity, and a literature, ready to his use. But all this is contingent upon character, wisdom and brotherhood as manifest in our membership.

In *Man: Whence, How and Whither*, the reference to the future of The Theosophical Society deals with the turning out of "a vast amount of literature, possibly what we should call texts, and is keeping alive an interest in the old religions and in forgotten things." The Society has dependencies in other parts of the world which are "practically autonomous—big establishments and universities in all the principal countries; but they all look up to Adyar as the centre and origin of the movement and make it a place of pilgrimage." It is further pointed out that The

Society "has increased by geometrical progression . . . so that . . . there is . . . a huge Society . . . to carry on the activities at Adyar and the other great centres all over the world." Evidently my dream of 100,000 members errs on the side of caution. So much the better.

I do not, however, propose here to concern myself with the exact nature of The Society's future many hundred years hence. The future will assuredly take care of itself if we take care of the immediate present to the best of our ability. And we who are custodians of The Society in these days have the two duties of maintaining in all possible purity the Theosophy and The Theosophical Society as we have received these from their earlier guardians, and of handing on to our successors a Theosophy and a Theosophical Society adequate to the demands which shall be made upon them in the times to come.

Let us take stock of the obstacles in the way of such transmission. There are, it seems to me, three major dangers against which we have to guard. The danger of Movements, the danger of Biases, and the danger of World-Storms. As regards the danger of movements, we are confronted with the fact, as I at all events see it, of our Society rightly and properly being the cradle for the early nurturing of organizations and movements which are needed for the world's advancement, but which otherwise would not survive the fear the present always has of the different and of any future which is not an extension of itself. A future which is a straight and natural projection

of itself it approves, for it sees itself perpetuated in such projection. No church, no established institution can tolerate the prospect of its revolutionization, though it has probably reached its present stage through more than one such revolution.

Similarly, the present must always challenge the advent of conditions radically different from its own time-nature, for it thinks it sees in these the probable beginnings of its own decay. The present time is a creature with its own mode of individual life, just as the physical or any other body has its independent existences apart from the larger consciousness of which it is a fragment. And it resents, as do all other bodies, the slightest indications of disintegration.

It is to no small extent for this reason that The Theosophical Society does not make the rapid conquest of the world which we witness in the case of activities which have to do more with ordinary life as it is understood by ordinary people. Such activities do not take people more than a short distance away from their actual selves, and only a few years are required in order that such movements shall come into their own. Witness for example the Boy Scout movement and the Salvation Army, each admirable and doing work not within the power or scope of The Theosophical Society.

The Theosophical Society, while quite definitely concerned with time, with the present, is in many ways a challenge to time, a challenge to the present, to change, to adjust radically their constituent

elements to a larger life of which they are but a partial manifestation. Our Society challenges in time and in the present the static, and the static occupies a not inconsiderable portion of their being.

Thus is The Society a valuable receptacle for the seeds of movements which shall be a blessing to the future, but which belong more to such future than to the present in which they are born. Left unprotected, the present would rend them to pieces. Guarded by forward-looking Theosophists, and Theosophists are, or should be, the most forward-looking people in the whole world, these little seeds are safe, safe for the future. Hence, we must expect movements which are to be the hope of the future, arising within The Society, and colouring The Society to a certain extent with their specific characteristics.

Such arisings are opportunities, but they are also dangers. I am quite prepared to believe that some of our members have actually been guided to membership in order that they may find in The Society strength for the guarding of the movement-seeds they are appointed to sow. I do not for a moment doubt that the close association of many of our members with the Indian Home Rule movement, with the Co-Freemasonic movement, with the Liberal Catholic Church, with the Bharata Samaj, with the New Education, and so forth, is quite definitely ordained by our Elder Brethren. On the other hand, the very natural fervour of these pioneers has caused their sowing to be as much a danger as a blessing. And I am

not in the least surprised that other members, in an equal and opposite condition of anti-fervour, have magnified the danger into a curse, and have not at all perceived the fact of the blessing. When the pendulum swings violently to one end, there is a reasonable expectation that it will swing no less violently to the other end.

But The Society must establish itself in such impersonal and lofty strength and wisdom that even the uncontrolled fervour of members entrusted, perhaps, with some special duty, in no way affects the neutral or universal front it presents to the world. The study of Theosophy, of progressive Theosophy, will aid to this end, as also the constant presence in every member of the spirit of Freedom and Friendship. But no activity of any nature must, without peril to The Society's future, be suffered to colour our movement's great purposes. The sooner such activities are able to remove themselves entirely from even an indirect association with The Society—of course, they can have no direct association whatever—the better both for them and for The Society.

During the next forty years we may indeed welcome the birth of many seeds of promise within The Society in the sense of their nurturing by individual members of The Society in their individual capacity. But The Society has work to do other than that of starting movements intended to meet special needs. It is more concerned with the Eternal Wisdom in all its impersonality than with such Wisdom's practical appli-

cation for any particular time. It encourages such application. But it refuses to be in any way committed to confinement within any form within which it may be expedient to confine the Wisdom.

The second danger lies in those biases of which Madame Blavatsky wrote in *The Key to Theosophy*. There are, I think, three avenues along which this danger may reach us. One avenue is the President of The Society with the bees in his bonnet which he ought to have, but the buzzing of which he must most carefully subordinate to the buzzing of the Queen-Bee—The Theosophical Society. The President should, as I see him—and do not imagine I think that I myself satisfy my conception of a President—be a very colourful personality, with a record behind him of active service in many movements devoted to the service of humanity. He should be a man, or, alternatively, she should be a woman, outstanding in public life, but with a supreme attachment to Theosophy and to The Theosophical Society. If he so chooses, under very careful safeguards he may engage, in his personal capacity, in such work as he may conceive desirable, and obviously not inconsistent with the principles and policies of the movement of which he is the head. He may well have the duty so to do, as had our late President. But it is a duty which must be performed with the utmost circumspection, or he will very seriously endanger the vitality of The Society. So the President may be the channel for the oncoming of the danger of bias usurping the throne of

impersonal Wisdom, impersonal Freedom, and impersonal Friendship.

Another avenue for the appearance of the danger is the individual member who is unchangeably sure that The Society's real purpose is to advocate his own particular and special convictions, who is certain that all of which he emphatically disapproves cannot possibly be Theosophy. "If that is Theosophy", he declares, referring to some attitude or activity which he regards as the very antithesis of brotherhood, "then all I can say is that I do not want such Theosophy. And it isn't Theosophy anyway." He cannot conceive of Theosophies in any way different from his own. And he is particularly sure that he knows what brotherhood is—"after all, it is quite obvious that brotherhood cannot be . . ." whatever he thinks it is not.

I do not for a moment regret his presence within The Theosophical Society, for he has his value. We need him if for no other purpose than to act as a brake on extravagance of all kinds. He helps to prevent the more enthusiastic from making The Society a kind of plaything to be used just as it happens to please us, so that The Theosophical Society becomes a kind of battle-dore for many shuttlecocks, prostituted to individual personal moods, no less dangerous even if in fact they happen to reflect right purposes.

It is very dangerous to become so obsessed and possessed by ideas and by ideals that eternal values become imperceptible, time-values

distorted, and the Truth universal narrowed down to imprisonment within its fragmentary expressions.

Just as many of us who are full of enthusiasm for special movements, and are convinced that The Society was really started to pave the way for them, are right in the wrong way, so is the member whom I have been describing right in the wrong way. He is right in that he has hold of a true principle. The impulsively enthusiastic member may also have hold of a right principle. But each manages his rightness wrongly, and does harm while he stands for good.

Most of us, I am afraid, are right, but in wrong ways. Yet this is doubtless inevitable, and I hope duly discounted in advance by the Knowers of human weakness.

Nevertheless I should like at this point to suggest that when we condemn people for being, according to our judgment and perhaps according to the judgment of the world, wrong, we forget that such wrong may be no more than a wrong way, and that within the wrong way a right is struggling for expression. I am inclined to believe that most people who do wrong are right in a wrong way. I think that most people are eager to be right, are naturally right; but being ignorant they seize the wrong way of being right, so that the right itself loses somewhat of its brightness.

Surely we must be essentially right in nature all the time. Rightness is the heart of life, the being of life, the origin and the goal of life. But we have to find right ways for the expression of this right, that is to say the ways which

will allow all of the right to find expression, and not just a portion of right.

When next we criticize and condemn, let us see if we cannot confine our criticism and condemnation to the form, perceiving the rightness of the life. I know myself that the spirit of my rightness is generally willing, but often the flesh of my rightness, its form and expression, is weak. This must be the same in the case of all. And I know too that the weakness of the flesh is often assumed to be equally a characteristic of the spirit—in all cases, I believe, an utterly untrue deduction. How much more Friendship there would be in the world, how much nearer we should be to a real universal Brotherhood if wrong ways were not so constantly assumed to be the outcome of wrong motives. We should then gauge the way in the light of the motive, and judge with greater fairness and more helpfully to all concerned.

The third avenue lies in those world-storms and upheavals which tend to retard the world's development. We are only indirectly responsible for these, only share in them as constituent elements of a large family. But our work, essentially of a pacific and of an emotionally generous nature, must necessarily be very adversely affected by the material effects of man's lack of self-control and of emotional stability. Were a war on a large scale to break out just now our work would be substantially retarded. There would be more work for The Society and its members to do, but it would again be what I might call kindergarten work.

We should have to begin again the teaching of elementary principles, instead of being able to take these for granted. We are told that when that Californian Community is started the world as a whole will already have learned many of the lessons which at present are distasteful. But in this twentieth century we are a long way off from such devoutly-to-be-desired consummation. We are certainly in a Golden Age from one point of view, but there is a very substantial amount of dross amidst the gold. And when that dross gains the upper hand, the gold tends to sink into obscurity, and The Society must needs wait awhile for the time when its less elementary activity can be undertaken with success.

Along what lines may we imagine our movement to proceed, assuming that the dangers to which I have been referring are in no case of a serious nature, that more or less, let us say, they are out of the way, though they may have spasmodic existence here and there and from time to time?

I think I may venture to suggest that within our ranks we shall gradually be establishing a very real Freedom composed of the 30,000 and more Freedoms enjoyed by our 30,000 and more members. We shall be learning the art of harmonizing individual Freedoms with FREEDOM, the eternal Freedom, the Freedom which caused the world, and in which it lives, moves, has its being, and will triumph. We shall go our individual separate ways fully conscious that we are all treading ONE WAY, and therefore conscious



that we are in a mystical manner treading all other ways as well as our own. This will be a wonderful step forward from where we are, for we shall have reached the stage of perceiving Freedom as life universal instead of being able to recognize it only in some specific form. We shall be free in our Freedom, not confined in it as we so often are today, though we think we are free.

Thus The Society will become an extraordinarily powerful protagonist of Freedom, of harmony everywhere amidst diversity everywhere. Faiths will cease to be antagonistic one to another, cease to feel superiority one over another, cease to believe that in one faith truth alone resides. Nations will cease from warring. Colour will cease from separating. East and West will be complementary friends, without any assumption on the part of either of any spiritual superiority, of any superiority in civilization, over the other. In the name of a universal brotherhood at last recognized to include all kingdoms of nature, all warring on animals will cease, and the world will thus be set free for prosperity, no longer drained of its vitality by its ceaseless flouting of the common life.

In this way the ground will be cleared for The Society's other work. The intellectual life of The Society will increase apace. The contributions of the many learned persons who flock to membership as giving them what the American would call a "slant" on life wider than they could gain in any other atmosphere will give The Society a whole extensive library on all

subjects dealing with evolution in all its varied aspects, and the world a literature of priceless value. I envisage a series to be entitled *The Sacred Law*, giving volume after volume of scientific Theosophical information on every conceivable subject concerning Life—its nature, origin, growth and destiny. Life will be traced through the various kingdoms of nature, through the various nations, races, and sub-races, through the various religions and sects, through the various human temperaments, through the various planes of consciousness, in fact through every aspect of its manifestation, in language intelligible to the ordinary reader and in terms acceptable to his judgment and intuition. The effect of this series of *The Sacred Law* upon the world is to us inconceivable. But it changes the world almost magically.

Psychic faculties, becoming increasingly common, find scientific training within The Society, so that investigations are pursued commanding at least the respect of the outer world. The researches of groups of such investigators, carefully checked, contribute in no small measure to much of the material used in *The Sacred Law* series.

Adyar is increased in size and in all other ways out of all recognition. The central University with its national branch Universities throughout the world: the *personnel* of the Headquarters organization and of the Presidential entourage: the whole of this vast self-contained community with innumerable international ramifications: the great Federations of the East and of the

West, with their divisions according to Empire and nationality: the extraordinary daily newsreel, in television, published daily from Adyar giving Theosophic comment on matters concerning every department of life, every faith, every nation, dealing with every problem and establishing policies both for members of The Society and the general public everywhere, illustrated in the most marvellous way: all these make my mouth water when I compare them with our poor little affair of the pre-Centenary period.

Yet the Adyarrians of the twenty-first century pay great respect to us real and genuine pioneers, and, let it be whispered, are amused to think that they are, as to many of them, paying respect to themselves, for we incarnate over and over again in this Society, it being our job, the job of some of us, to see The Society through to the achievement of a place of honour in the outer world. When the job is over we shall go elsewhere, seek fields and pastures new, though there is not much of the pasture business about the pioneer. And believe me, when we have completed our duty to The Theosophical Society—a gift to the world of the nineteenth century which has become the most successful of all last-quarter-of-the-century gifts—there will be plenty of other work for us all to do. And this is not the only planet which needs constant attention!

But all this depends for its triumphant accomplishment on the ungrudging, enthusiastic support of the individual member of The Theosophical Society. The indi-

vidual member who lives his quiet, possibly restricted life, unrecognized, without the publicity of lecture-giving or book-writing or any other mode of self-advertisement: the ordinary, everyday member, in comparatively humble circumstances, not much of a student, not much of a worker—he, or she, has not the time and perhaps neither the ability: the simple member who loves Theosophy and The Theosophical Society with all his heart, and counts no sacrifice too great for either: the unknown member who attends with unflinching regularity all meetings and looks forward to them all with happiness whoever the speaker may be: the member who lives on year after year without apparently drawing nearer to the Masters for whom he has unchanging and contented reverence, and for whom both Theosophy and The Society seem to have done so very little—he may not have been able to receive much: the member who remains entirely unaffected by all the commotions which from time to time agitate The Society just enough to shake out those whose time for membership has temporarily drawn to a close: the member who cares for the leaders of The Society and is loyal to them and perhaps loves some of them, being friends from long ago, grateful too, but who loves Theosophy and The Society perhaps even more: These are the backbone of Theosophy and of The Theosophical Society. They are more than Presidents. They are more than the distinguished authors of epoch-making Theosophical works. They are more than The Society's

orators and prominent workers. All these come and go, even though they return time after time. But the ordinary everyday member, upon whom one can count without question for loyalty and unswerving attachment, goes on for ever, and therefore does The Society go on for ever, too.

Such members are of the very soul of The Society and in them is Theosophy unveiled in simplicity and truth. They are Free in the strongest and broadest sense

of the word, Free with the power and in the spirit of God's High Purposes, Free in simplicity, Free in understanding, Free in knowledge of the wisdom which is Real and unadorned. And being Free they make The Society Free. Friends are they, too, because of this Freedom, friendly, in the strongest and broadest sense of the word, so that The Society is a Society of the Free and of the Friendly, enduring for ever because its nature is eternal.

---

### BENEFICIAL FORCES

*"INHERENT in success there is a vivifying element which has the peculiar property of lengthening the youth of great artists. The daily immersion in the electric fluid of enthusiasm must exercise a psychological action upon the organism, the secret of which will perhaps one day be disclosed by science. To be supported by the active sympathy and fervent adhesion of millions of people, to be carried by their unanimous confidence, is undoubtedly a factor of physical wellbeing and mental and moral balance.*

*"The inner fire, idealism, even illusions, are beneficial forces, because by lifting man up above the drabness of daily life, they give him an undeniable superiority from a biological point of view. In our century, when even breathing has become difficult, the rehabilitation of poetry and dreaming should be hailed as an excellent corrective and individual hygiene."*

*The Readers' Digest, from L'Illustration, Paris.*

## I AM A KING

*I WHO have seen the Heights and stood on their ascending,  
Watching the shadows flee before the Day,  
Know that our Lord the Sun is Life and Light unending,  
Know that He moves resistless on His Way.*

*E'en in profoundest depths, where darkness seems eternal,  
E'en where cold stillness spreads its blight afar,  
There have I seen our Lord in all His Pow'r supernal,  
There have I seen the Glory of His Star.*

*No storms of Life, nor griefs, shall drown me in disaster,  
No hammer blows of Fate shall lay me low,  
For I, though lone and weak, am, in His Light, their master,  
E'en in the spark doth Fire of Sunlight glow.*

*I am the Light. No darkness can withstand my shining.  
I am the Light—Ray of our Lord the Sun.  
I am the Light, of every cloud the silver lining.  
I am the Light—the many and the One.*

*So do I conquer depths of grim and dark descending,  
So am I free—nor slave to weal or woe,  
So do I conquer heights—for ever upward wending,  
So am I King—to Dare, to Do, to Know.*

G. S. ARUNDALE

This poem is reproduced from Dr. Arundale's volume *You* in which he shows in brief epitome the sublime truths of Theosophy applied to everyday life, and depicts this final glory of Kingship as the consummation which awaits us all.

# DOWN THE CENTURIES

## IV—TSONG-KHA-PA AND THE BUDDHIST REFORMATION IN TIBET

1355—1419 A.D.

By J. L. DAVIDGE

*Who Tsong-Kha-pa was we learn mostly from H. P. Blavatsky. She describes this "famous Tibetan reformer of the fourteenth century, who introduced a purified Buddhism into his country," as "a great Adept, who being unable to witness any longer the desecration of Buddhist philosophy by the false priests who made it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country."*<sup>1</sup>

AN exalted personage in the Inner Government he undoubtedly was, or he would never have issued mandates to the venerable Arhats of the Hierarchy, as H. P. B. indicates :

"Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians,' every century at a certain specified period of the cycle."<sup>2</sup>

These centennial movements, inaugurated by Tsong-Kha-pa, are recalled by Dr. Besant in a passage in her London lectures, relating specifically to the founding of The Theosophical Society :

"When a Master volunteers to serve as what may literally be called the scapegoat of a new

spiritual movement, He takes up a karma whose whole course He is unable to see. And it need not, therefore, be a matter of surprise that when the time was approaching when another great spiritual impulse might again be given, according to cyclic law, when the two who volunteered to undertake the task, to make the sacrifice, offered Themselves in the Great White Lodge, differences of opinion arose as to whether it was desirable or not that what we now call The Theosophical Society should be founded.

"The time came, as most of you know, I suppose, for an effort of some sort to be made. It had been so since the fourteenth century, for it was in the thirteenth century<sup>3</sup> that in Tibet a mighty

<sup>1</sup> A *Theosophical Glossary* (1892), p. 305.

<sup>2</sup> *The Secret Doctrine*, III, 412.

<sup>3</sup> The reference is presumably to Tsong-Kha-pa, though he flourished at the end of the fourteenth century.

personage then living in that land, promulgated His order to the Lodge that at the close of every century an effort should be made to enlighten the 'white barbarians of the West.' That order having gone forth, it became necessary, of course, to obey it; for in those regions disobedience is unknown. Hence at the close of each century—as you may verify for yourselves if you choose to go through history carefully, beginning from the time when Christian Rosenkreutz founded the Rosicrucian Society late in the fourteenth century—you will find on every occasion, towards the close of the century, a new ray of light is shed forth."<sup>1</sup>

#### TSONG-KHA-PA THE MAN

What Tsong-Kha-pa was like we can conjure by relating him to the Buddha Gautama, of whom H. P. Blavatsky says he was a reincarnation, or by associating him with the Tibetan Adepts mentioned in Theosophical literature. One of the treasures in the Exhibition of Chinese Art to be opened in London in November is a pottery figure of a Lohan or Arhat, of the period of the seventh-century A.D.,<sup>2</sup> about the time when Buddhism was grafted on to Lamaism in Tibet—a figure of a spiritual aristocrat in a silken robe, deep in meditation, such a figure as might well represent Tsong-Kha-pa and his distinguished type.

Tsong-Kha-pa, a territorial name by which, though he had other

Tibetan names, he is best known to Europeans, is derived from "the onion country," the district of his birth in the province of Amdo, now within the border of China. "Pa" denotes people or clan, or "native of." His birthplace is in the vicinity of the great monastery of Koum-boum, described by numerous travellers, including the Abbé Huc, and depicted in Dr. Waddell's book on Lamaism.<sup>3</sup> The legends say that many supernatural circumstances attended his birth. He is "claimed to have been immaculately conceived by his mother, a virgin from Kokonor (fourteenth century), who is another wonder-worker. The sacred tree, Koum-boum, the tree of 10,000 images, which, in consequence of the degeneration of the true faith had ceased budding for several centuries, now shot forth new sprouts and bloomed more vigorously than ever from this avatar of Buddha, says the legend."<sup>4</sup>

At the age of three Tsong-Kha-pa decided to retire from the world. After an intensive course of study, at Zhar-Chun, in Amdo, and at several centres of learning in Tibet, including Lhasa, he determined to reform the dissolute and corrupt Lamaism of the time, and in several public conferences he silenced, like Luther, all his opponents. He wrote many books, chief of which was *The Gradual Way*, and most of the extant sacerdotal manuals of the Ge-lug-pa sect are attributed to him.

<sup>3</sup> *The Buddhism of Tibet*, by Dr. L. A. Waddell, p. 280.

<sup>4</sup> *Isis Unveiled*, p. 609.

<sup>1</sup> *London Lectures of 1907*, pp. 124-125.

<sup>2</sup> *The Observer*, July 28, 1935.

### THE ESTABLISHED CHURCH OF TIBET

Tsong-Kha-pa's self-imposed task was that of unifying and reconciling the philosophic and mystic schools to which Buddhism in Tibet had given birth, and the extirpating of abuses gradually introduced by the priests who had returned to the ancient trickeries and "miracles" of charlatanism to prove to the masses their extraordinary mission. Tsong-Kha-pa strictly forbade these proceedings and compelled the sacerdotal order to rigidly observe the laws which bound the priests. The Ge-lug-pa sect, under his powerful organization, soon developed into the strongest of all the hierarchies, and five generations later leapt into the temporal government of Tibet, which it still holds, so that now it is the Established Church of the country.

At this point it is useful to glance retrospectively at the state of the Tibetan religion during the seven centuries which preceded Tsong-Kha-pa's reforms.

"Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King, who was converted by her from the Bhon religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned 'with the great

body of truth contained in the Buddhist canonical scriptures; framed the Tibetan alphabet from the Devanagari of India, and commenced the translation of the canon from Samskrit—which had previously been translated from Pali, the old language of Magadha—into the language of the country'."<sup>1</sup>

Between the ninth and tenth centuries the pure religion of the Sakya Muni had commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-Kha-pa arose with all his might.

Before Buddhism penetrated Tibet, there was much worship of elementals and nature-spirits, and offerings of a propitiatory character were regularly made to them. The religion was on a low level, as all religions of a propitiatory nature must be. "The Bhons and Dug-pas," says Madame Blavatsky, "and the various sects of the 'Red-caps', are regarded as the most versed in sorcery. They inhabit Western and Little Tibet and Bhutan."

### THE ABORIGINAL RELIGION

Bishop Leadbeater makes an illuminating comment on the aboriginal religion of Tibet. "Though Buddhism sent no less than three missions to that country, and the people are mostly Buddhist of a sort," he says, "the old religion comes up again and again, for it had a great hold on the hearts of the people. The same phenomenon may be found in the Italian Apennines,

<sup>1</sup>THE THEOSOPHIST, March 1882, p. 148.

where the old Etruscan religion, far older than the Roman, is still to be seen. The Catholic Church has set itself against this in vain. Another instance is evident in Ceylon. The people there are Buddhists, and there are some Christians, descendants of those who were converted by the Portuguese. Still, in moments of real necessity—of serious illness or calamity—Buddhists and Christians alike revert to the old 'devil-worship'. If you ask them why they do so, they will reply: 'Of course we are Buddhists or Christians, and are civilized; but there may, after all, be something more in the old faith, and there is no harm in making things quite safe.'

"The termination *pa* means simply 'people'. Thus, the followers of the Master Kuthumi are called in Tibet Kut-Hum-pa. The Bhon-pa are the followers of the aboriginal religion. The descendants of the converts made by the first mission are called Ninma-pa. That first incursion of Buddhism rapidly became corrupted by the old faith. The Kargyu sect represents the converts of the second mission, which was sent to Tibet some centuries later than the first. The Dug-pa, or Red-caps, belong to this sect, and so are two removes from the Bhon-pa. It also became impure, and allowed the old beliefs to creep in.

"Then came the third and last reform, by Tsong-Kha-pa. The followers of this are the Ge-lug-pa, or Yellow-caps. To this sect belong the Dalai Lama and the Teshu Lama, and the present government of the country. To it also belong outwardly our two Masters. The

people of this sect wear, on great occasions, yellow robes, and curious high, pointed, helmet-like caps."

Bishop Leadbeater adds that Aryasanga, a pupil of the Bodhi-sattva, belonged to the Yellow-caps; so, of course, did Alcyone, in his last incarnation, as Aryasanga's disciple. Bishop Leadbeater proceeds:

"The Dug-pa clan, then . . . are Buddhists, with nature-worship super-imposed. This old worship, its enemies say, included animal sacrifices, and even human sacrifices at one time. The Yellow-caps are opposed to them, because they are striving to maintain a purer Buddhism. Their rules are stricter, and admit much less of nature-worship, though even they have not been able to keep entirely free from it, so that some day a fresh reform may well be undertaken. From the Dug-pa clan some have joined the Yellow-caps, and have even attracted the attention of our Masters, so they cannot be altogether bad."<sup>1</sup>

#### INCARNATION OF BUDDHA

Let us go a little deeper into H. P. Blavatsky's statement that Tsong-Kha-pa is regarded "as an avatar of Buddha". She repeats the statement in *The Secret Doctrine*<sup>2</sup> that he was "the Avatara of Amitabha, the celestial name of Gautama Buddha." This occurs as a note on Tsong-Kha-pa in the following paragraph in the text:

"As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at

<sup>1</sup> *Talks on the Path of Occultism*, pp. 534-535.

<sup>2</sup> *Op. cit.*, I, 133.



once, that, *according to the Orientalists*, there are five Dhyanis who are the Celestial Buddhas, of whom the Human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyani-Buddhas are seven, of whom five only have hitherto manifested, and two are to come in the Sixth and Seventh Root-Races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So for instance, Amitabha is the Dhyani-Buddha of Gautama Sakya Muni, manifesting through him whenever this great Soul incarnates on earth as He did in Tsong-Kha-pa. As the synthesis of the seven Dhyani-Buddhas, Avalokiteshvara was the first Buddha (the Logos), and Amitabha is the inner 'God' of Gautama, who, in China, is called Amida (Buddha)."

Madame Blavatsky further acquaints us with this remarkable fact: "As a supplement to the *Commentaries* there are many secret folios of the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan reformer of the fourteenth century, said to be a direct incarnation of Amita Buddha, is the founder of the secret school near Tji-gad-je (Shigatse), attached to the private retreat of the Teshu Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Sakya-Thub-pa (Sakya Muni)".<sup>1</sup>

<sup>1</sup> *The Secret Doctrine*, III, 407.

The exoteric story substantially agrees with H. P. B.'s esoteric explanation. In *The Buddhism of Tibet*, a mine of information on the chief internal movements of Lamaism, Dr. Waddell writes:

"Sakya Muni is figured of a yellow colour with curly blue hair, and often attended by standing figures of his two chief disciples, Maugdalayana on his left and Sariputra on his right, each with an alarm-staff and begging-bowl in hand. In the temples of the unreformed sects, St. Padma-sambhava and his two wives are given special prominence.

"But even this order of the images is seldom observed. Most frequently in the Ge-lug-pa temples Tsong-Kha-pa is given the chief place, while in Nin-ma it is given to the *Guru*, and this is justified by the statement put into his mouth that he was *a second Buddha sent by Sakya Muni specially to Tibet and Sikhim, as Buddha himself had no leisure to go there*. Sometimes Sakya's image is absent, in which case the third image is usually the fanciful Buddha of Infinite Light, *Amitabha, or Amitayus*, the Infinite Life. In many sectarian temples the chief place is given to the founder of the particular sect or sub-sect."<sup>2</sup>

Not only is Tsong-Kha-pa regarded as an avatar of the Buddha, but in the Lamaist Church his name is as highly revered as that of the Buddha. By the Ge-lug-pa ("Yellow-cap") sect, and the mystic brotherhood connected with its chiefs,<sup>3</sup> both of which he

<sup>2</sup> *Op. cit.*, p. 292.

<sup>3</sup> *Theosophical Glossary*, p. 305.

founded, he is considered superior even to Saint Padma-sambhava, the founder of Lamaism in the eighth century, and Atisha, a Buddhist reformer of the eleventh century, and he is given a chief place in most of their temples.<sup>1</sup>

#### TSONG-KHA-PA'S GRAND TOMB

Tsong-Kha-pa's tomb is in the Gah-Idan monastery which he founded in 1407. Gah-Idan is one of the four great Ge-lug-pa or Established Church monasteries, one of the others being the famous Tashi-lhunpo. Gah-Idan stands enthroned on a hill about twenty-five miles E. N. E. of Lhasa. Tsong-Kha-pa raised the monastery to a high pitch of fame and filled it with costly images. According to an official description, "the chief object of veneration is the grand tomb of Tsong-Kha-pa which is placed in the Tsug-la-k'an. It is a lofty mausoleum-like structure of marble and malachite, with a gilded roof. Inside this outer shell is to be seen a beautiful Ch'orten, consisting of cube pyramid and surmounting cone, all said to be of solid gold. Within this golden casket, wrapped in fine cloths inscribed with sacred Dharani syllables, are the embalmed remains of the great reformer, disposed in sitting attitude. Other notable objects here are a magnificent representation of Cham-pa, the Buddha to come, seated, European fashion, on a throne. Beside him stands a life-

<sup>1</sup> *The Buddhism of Tibet*, p. 59.

sized image of Tsong-Kha-pa in his character of Jam-pal Nin-po, which is supposed to be his name in the Gah-Idan heavens. A rock-hewn cell, with impressions of hands and feet is also shown as Tsong-Kha-pa's. A very old statue of S'inje, the Lord of Death, is much revered here; every visitor presenting gifts and doing it infinite obeisance. The floor of the large central chamber appears to be covered with brilliant enamelled tiles, whilst another shrine holds an effigy of Tsong-Kha-pa, with images of his five disciples (Shes-rab Sen-ge, K'a-grub Ch'os-rje, etc.) standing round him. The library contains manuscript copies of the Saint's works in his own handwriting."<sup>2</sup>

There we take reverent leave of Tsong-Kha-pa, the reincarnate Buddha who, while Christian Rosenkreutz was fostering the Rosicrucian mysteries in the West, was contemporaneously reforming esoteric as well as vulgar Lamaism in the East and "setting on a new footing the affairs of the Adept fraternity *by that time collecting chiefly in Tibet.*" We may be justified in surmising that Tibet was being made "safe" for the "Adept fraternity," who make their physical habitation in its high mountains, and that the presence of those Adepts is fundamentally responsible for Tibet's traditional State policy of isolation and exclusiveness.

<sup>2</sup> Abstract from *Survey Reports*, etc., by Rev. G. Sandberg, quoted by Dr. Waddell, page 268.

# THE COUNT DE SAINT GERMAIN

## I. IN THE NINETEENTH CENTURY

By A. J. HAMERSTER

### *Older and Later Teachings*

HAVING published, during this and the previous year, some studies on the Count de Saint Germain in the eighteenth century, drawn from ordinary historical sources,<sup>1</sup> it will be deemed appropriate perhaps if during this Diamond Jubilee Year a new and more occult series is at least started, on the Count's influence upon the Theosophical Movement in this and the preceding century, or to be exact, on the relations the four great leaders of The Theosophical Society in the past had with him, as revealed in their published writings.

To a simple historian, and when dealing with ordinary persons and events, there is naturally no other course open than to accept as authentic facts those attested with reasonable certainty in genuine historical documents. To this class of events belong the Count's death and burial, respectively on the 27th of February and the 2nd of March 1784, in the little town of Eckernförde, some twenty miles north-west of Kiel, in the Prussian province of Schleswig-Holstein, from which country it is said the first Engles emigrated some thirteen centuries before to conquer the "White Island" in the

North Sea. The Count, however, was no ordinary person, nor am I a simple historian, but a student of occultism, professedly writing as such and for such. That is why, with the Count's mortal end, recorded in the previous study, the story is not yet finished, but still has a sequel.

It has become customary in certain circles of the world-wide Theosophical Movement to decry the contributions to its occult lore by later leaders in Theosophy, as innovations if not mere inventions, to be rejected as unwarranted by the writings of the originators and founders of the Movement. The latter are considered to be the bed-rock and fountainhead of modern Theosophy, to which nobody can or may add anything but explanation and comment. In its attempt thus to confine the Theosophical Movement to the past, the attitude appears extremely unphilosophical, and especially inapt to a Theosophist, because of its apparent lack of faith in the future and mistrust in life's progressive power. That goes straight against the spirit of Theosophy.

Yet "there are many such in the Society", declared H. P. Blavatsky, who "are so constituted as to be incapable to acquire knowledge by the exercise of the spiritual faculty" of intuition, and who can neither

<sup>1</sup> The foot-notes are at the end of the article.

recognize nor tolerate that capacity in others. "Such persons, and the body of the discontented are recruited from their ranks," she goes on to explain, "readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties." As in all things, however, so also in this negative attitude there is a kernel of truth, and that is the caution which lies at the heart of it. H. P. B. herself winds up the foregoing remarks by reminding us that "the Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject."<sup>2</sup>

Let caution then be our guiding principle. If not pushed too far, when it frustrates its own end by dragging us into the abyss of scepticism and barren unbelief, it may prevent us from being caught in the equally fatal snares of easy credulity and foolish superstition. Caution, then, not to accept as genuine occult knowledge all that announces itself as such, without due consideration of its merits; a caution, not to be neglected by him especially to whom the occult is not a matter of common and well disciplined experience, but wholly or mostly a matter of intellectual study and intuition. To such, if not to everybody, the new has to be justified by the old. Progress is a growth from seeds that were first; a structure raised on foundations laid in the past; a development from general principle to detailed execution. Apart from ordinary logical and chronological reasons,

it is especially to justify in this sense the contributions by Annie Besant and C. W. Leadbeater to the occult story of the Count de Saint Germain—which will more especially form the contents of the next chapter—that this first part will be devoted to the revelations concerning the Count's hidden story, made by the chief Founders of The Theosophical Society, H. P. Blavatsky and H. S. Olcott. To the unbiassed student it will then become sufficiently clear that the later communications are to be considered in the way of a natural development from the former, as the sketching in of details, as it were, in the first rough outline of a picture.

#### *The Hungarian Initiate*

We shall begin with the President-Founder, for the curious anecdote concerning the Count recorded in the *Old Diary Leaves*, which we shall presently reproduce, goes right back to the very first years of the founding of The Theosophical Society, thus linking it up directly with Gräffer's tradition, given in the previous study, according to which the Count would be seen again about the year 1875.<sup>3</sup> But let us first get better acquainted with the man who has preserved for us this precious story. The Colonel, a "lay-disciple" of the Masters, occupied an exceptional position on the path of discipleship. Unlike others he did not strictly keep to one Master, but was severally taught by at least three of the Brothers. H. P. B. in *The Secret Doctrine* bears testimony to the fact: "Of the three teachers

my colleague, Colonel H. S. Olcott, has had, the first was a *Hungarian Initiate*, the second an Egyptian, the third a Hindu." <sup>4</sup>

Sometimes H. P. B. has been blamed for using certain terms in a loose way, among which are the words "Initiate" and "Adept", so that we might wonder for example what the appellation "Initiate", as applied to the Hungarian, exactly means. Instead of criticizing her use of words, however, we should not forget that in her day the whole of the Theosophical terminology, which she had to create herself, was still in a happy state of plastic flux and growth, having not yet crystallized into the well defined, but therefore also unfortunately narrower meanings of later years. The following passage from the work just mentioned may illustrate how the term "Initiate", as used by H. P. B., is the general term to indicate any Brother of the Great White Lodge, from its youngest member to its highest Chohan: "There are four grades of Initiation. The Arhan [the fourth], though he can see the past, the present, and the future, is not yet the highest Initiate; for the Adept himself, the initiated candidate, becomes chela (pupil) to a higher Initiate. Three further grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. Thus there will always be Initiates and the profane until the end." <sup>5</sup>

#### *The Magyar Philosopher and Occult Dynamics*

To return to our first quotation, the Egyptian Adept is the Master

Serapis, and the Hindu is the Master Morya. H. P. B.'s remark does, of course, not exclude the Colonel's intercourse with other Masters than just the three there mentioned. We know for certain that he had some contact, among others, with the Master Koot Hoomi and the Rishi Agastya as well. The Colonel himself is very explicit as to his varied dealings with about a dozen of the Masters, among them the "Magyar philosopher". In a letter, dated Colombo, 30th September 1881, he wrote to A. O. Hume: "I have seen, been taught by, been allowed to visit, and have received visits from the Brothers, but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavourable external conditions, I have for long neither seen them, nor received a line from them. From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret a certain *Magyar philosopher*, who had begun to give me a course of instruction in *occult dynamics*, but was repelled by an outbreak of my old earthly nature."

I said that the Colonel was an exception to the rule, and he was such in more than one sense: here, for example, in the free and open confession of his weakness. Though not directly connected with our subject, I do not hesitate to quote more fully from the same letter, not only to become better acquainted with the manly

character of our President-Founder, but especially to hold up his example to these later times. There is an unhappy tendency among us nowadays to turn our conquest of greater freedom than was generally people's lot half a century ago, into a defeat by an ill acquired aversion to all restraint and control. The Colonel's example may prove to the modern anti-disciplinarian the old truth that indulgence cuts off the way to the Masters, and that only spiritual and moral discipline and self-government forges the link with them. Incidentally it may give us some insight into the real being of a Master of Wisdom, who is the true subject of these papers.

### *Self-discipline*

The Colonel writes: "It was not until a full year had passed by [since I first met H. P. B. in 1874], that I had dug out of the bed-rock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers.<sup>6</sup> Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H. P. B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me. But now it was all made clear. I had got just as much as I deserved, for *I had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.* So, as the sweetness of common life had all gone out from me, as I was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the

doing good to my fellowmen appeared the highest of all aims to which I could devote my remaining years of life, I adopted these habits and encouraged those thoughts that were conducive to the attainment of my ends. After that I had all the proofs I needed, alike of the existence of the Brothers, their wisdom, their physical powers, and their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you 'the saddest thing of all' to see me giving up the world and everything that makes the happiness of those living in the world, and yet after all these years not made an Adept, but hardly having achieved one step towards adeptship. These were your words to me and others last year, but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings—a BROTHER, you will cease to wonder, or rather you will wonder how I could ever have struggled out of the swamp at all, and how I could have ever succeeded in gaining the firm straight road. *No one knows, until he really tries it, how awful a task it is to subdue all his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—*

*this self-conquest is a far harder task."*

And yet it is absolutely necessary. The Colonel for one knew it, and never gave up the struggle, not even when the Masters withdrew their countenance from him because he had temporarily relapsed into the old Adam. He was not the man to accept defeat lying down. He may have lost his "Brothers" for a time, but unconquerable was the will again to fight his way through to them. It was only a few months before, in July 1881, that the Master K. H. had written of him: "H.S.O. is far away in exile, fighting his way back to salvation."<sup>7</sup> Could or would he deny him? No, in the concluding paragraph of this letter, therefore, he cries out with the burning passion of a great resolve: "But I shall win him [the Magyar philosopher] back and the others also, for I have so determined, and *whatever a man really WILLS, that he has.* No power in the universe, but one, can prevent our seeing whomsoever we will, or knowing whatsoever we desire, and that power is SELF!"<sup>8</sup>

### *The Hungarian Mahatma and the Lamplight*

We have heard the Colonel speak of some instructions in "occult dynamics" received by him from the "Magyar philosopher." This refers to an incident which occurred during the writing of H. P. B.'s *Isis Unveiled*, and therefore goes right back to the first two years of the founding of The Theosophical Society (1875). The first edition of *Isis* in one thousand copies appeared in October 1877 and was

exhausted in nine days, followed by three new editions within one year's time after its first publication<sup>9</sup>, notwithstanding the fact that the book counted nearly fourteen-hundred pages of close print. Thus eager was the world just then, after the spell of materialism that had left it parched, for such "A Masterkey to the Mysteries of Ancient and Modern Science and Theology", drinking in its wisdom like the shrivelled earth the first drops of rain after the dry summer season. It is well known that the true authors of the book were the "Brothers", who made use of H. P. B.'s body, either by overshadowing it or taking possession of it, and writing through her those splendid pages for which the book will ever be cherished as a priceless treasure by all Theosophists, however much it may later be said to have been somewhat superseded by *The Secret Doctrine*.

Of the incident referred to, the Colonel writes: "It occurs in some notes I made at the time [of the writing of *Isis* in New York], of a conversation between myself and *one of the Mahatmas, a Hungarian by birth*, who, on that evening, occupied H. P. B.'s body: 'He shades his eyes and turns down the gas in the standing burner on the table. Ask him why. Says that light is a physical force, and entering the eye of an unoccupied body, encounters—*i.e.*, strikes against the astral soul of the temporary occupant, gives it a shock and such a push that the occupant might be pushed out. Paralysis of the occupied body is even possible. Extreme caution must be used in entering a body,

and one cannot thoroughly fit oneself to it throughout until the automatic movements of the circulation, breathing, etc., adjust themselves to the automatism of the occupier's body—with which, however far distant, his projected astral body is most intimately related. I then lit a burner of the chandelier overhead, but the occupier at once held a newspaper so as to shade the crown of the head from the light. Surprised, I asked for an explanation, and was told that it was even more dangerous to have a strong top light strike upon the crown of the head than to have light shining into the eyes.'"

#### *Shri Shankarâchârya*

Thus far the notes, made by the Colonel in New York, some twenty years before they were reproduced in his *Old Diary Leaves*. We have also heard how he described them as the beginnings of "a course of instruction in occult dynamics." The explanation for this is found in the closing remarks appended to the story. At the time of writing the foregoing notes, the Colonel adds: "I knew nothing then about the six vital centres (*shat chakramas*) of the body; nor was I aware that the most important of them, the *brahmarandhra*, was under the parietal bones; nor that it is the custom in India to break the skull of the burning corpse at that place to facilitate the withdrawal of the astral body of the deceased: moreover, I had not then read the story of Shankaracharya's leaving his own body and entering that of the deceased Rajah by that path of the soul. I simply saw what the Mahatma did,

and wondered over his explanation; but now, in the fulness of time, the mystery is cleared up and the cases of New York and Amritapura are mutually related. By the light of the latter and the teachings of Aryan occult science, one can more readily comprehend the mystery of the former. Whereas before all was dark, and we had not even a name at our disposal to explain the fact, we can now see that it is possible for any one versed in Yoga to occupy the body of another living person, when the astral body of its owner has been withdrawn and the empty house is placed at the disposal of visiting friends."<sup>10</sup>

The story of the saint Shankaracharya and King Amaruku in greater detail is as follows. A very accomplished lady, who was considered to be an incarnation of the goddess of learning, Sarasvati, once challenged Shankara to a controversy on the science of love. Having been all his life an ascetic, he had not had the necessary experience. He therefore begged of his fair opponent to allow him a month's respite to prepare himself. This being granted, he left his body in the care of his pupils, and separating his soul from it, entered the body of King Amaruku, who had just died, and whose body, lying on the funeral pile, was about to be committed to the flames. The King rose again and all the town rejoiced. Shankara in the body of the King acquired the experiences of love with his queens and recorded them in a treatise. But in the agreeable society of these lovely women and their blandishments he exceeded



his month's leave. Thereupon the disciples began to search for him, and reciting some philosophical songs in the court of King Amarruku, they awakened the sage's memory. Shankara then left the King's body, slipped back into his own, and discomfited the lady who had challenged him by his knowledge of love, though in his own body he had been and still was a pure ascetic.

#### *An Artistic Somebody and Mechanical Inventor*

After this digression, necessary for a better understanding of the New York incident, let us return to the *Old Diary Leaves*. In the chapter preceding that from which we obtained the story of the disturbing lamplight, the Colonel considers one for one the "foreign entities"—disembodied as well as living men—who now and again assisted H. P. B. in the writing of *Isis*. Among these the Masters who are in incarnation are considered of course as belonging to the former. For example "one of the greatest of them, the Master of the two Masters [M. and K. H.] about whom the public has heard a few facts," wrote to the Colonel on 22 June 1875: "I am not a disembodied spirit, Brother, I am a living man." But he also added: "I cannot be with you otherwise than in spirit, for thousands of miles separate us at present" (p. 237). Distance therefore, though he be incarnated, is for the true Adept no obstacle to intercourse. The words "I cannot be with you otherwise than *in spirit*," are to be understood in a more real sense than that in which the words in

italics are generally taken. They include, I think, the use of the *mâyâvi-rûpa*, as explained in a former paper.<sup>11</sup>

Then, on page 244 the Colonel writes of "another Somebody," who occasionally made use of H. P. B.'s body, and "who disliked English so much that he never willingly talked with me in anything but French: he had a fine artistic talent and a passionate fondness for mechanical invention." Now it is my conjecture that this "Somebody" was again the Hungarian Adept. I am led to think so by his love for the French language (it is the only language in which letters of the Count de Saint Germain still exist), by his artistic talent (think of Bacon-Shakespeare as one of his former incarnations), and by his "fondness for mechanical invention". As to this last, I have only to recall that Colonel Olcott called the Hungarian Master his instructor in "occult dynamics". And in the birth as Roger Bacon he is said to have been the inventor of gunpowder, telescopes, microscopes, steam-engines, just as in the incarnation of the Count de Saint Germain he was the inventor of quickfire-guns, trains, steamships and steam water-mills, according to his own indications.

#### *A Rebuke and Occult Dynamics Again*

Accepting on these grounds that it was really the Hungarian Adept of which the Colonel here is speaking, I will cite in this connection another instance of his instructions to the Colonel in "occult dynamics", and in

something more. It is found on the next page of *Old Diary Leaves*: "I got an awful rebuke one evening," the Colonel candidly confesses. "I had brought home a while before two nice, soft pencils, just the thing for our desk work, and had given one to H. P. B. and kept one myself. She had the very bad habit of borrowing pen-knives, pencils, rubber, and other articles of stationery and forgetting to return them: once put into her drawer or writing-desk, there they would stay, no matter how much of a protest you might make over it. On this particular evening, the artistic Somebody was sketching a navvy's face on a sheet of common paper and chatting with me about something, when he asked me to lend him another pencil. The thought flashed into my mind, 'If I once lend this nice pencil it will go into her drawer and I shall have none for my own use.' I did not say this, I only thought it, but the Somebody gave me a mildly sarcastic look, reached out to the pen-tray between us, laid his pencil in it, handled it with his fingers of that hand for a moment, and lo! a dozen pencils of the identical make and quality! He said not a word, did not even give me a look, but the blood rushed to my temples and I felt more humble than I ever did in my life. All the same, I scarcely think I deserved the rebuke, considering what a stationery-annexer H.P.B. was!"

## NOTES

<sup>1</sup> THE THEOSOPHIST Oct.-Nov. 1934, *Who He Was*; May-June 1935, *His Death and Resurrection*.

<sup>2</sup> *Lucifer*, Oct. 1888, p. 92.

<sup>3</sup> THE THEOSOPHIST, June 1935, p. 243.

<sup>4</sup> *Op. cit.*, 1st ed., vol. I, p. XIX.

<sup>5</sup> *Ibid.*, vol. I, p. 206-7. Keeping this freer use of the terms Initiate and Adept in mind, I do not think it necessary to assume that it was the Arhat Djwal Khul who was the real writer of the Master K. H.'s letter, and that he forgot he was speaking for his Master K. H. when he wrote that he had not yet become a "full Adept" (*Early Teachings*, p. 89; *Mahatma Letters*, p. 129). By this latter term, I am sure, was not meant the "Fifth Initiation of Asekha", but the higher one of the Buddha. As the Master K. H. writes in another letter: "That [Buddhahood] is the highest form of Adeptship man can hope for on our planet" (*Early Teachings*, p. 239; *Mahatma Letters*, p. 43), and as the Master M. testifies of his Brother: "Our beloved K. H. is on his way to the goal—the highest of all beyond us on this [Earth] sphere." (*Mahatma Letters*, p. 78). It is, I think, with this "highest form of Adeptship" in mind, that the Master K. H. himself wrote that he was not yet a "full" Adept, as he had written before in the same strain: "As regards the Adept—not one of my kind, good friend, but far higher," etc. (*The Mahatma Letters*, p. 51). Compare also the expressions "complete Adept", used by Subba Rao, and "the highest Adept" used by H. P. B. in THE THEOSOPHIST, January 1882, p. 96.

<sup>6</sup> The Rosetta stone, now in the British Museum, bears the same inscription in three different scripts, among them Greek, which enabled Champollion "to read the riddle" of the Egyptian hieroglyphics.

<sup>7</sup> *The Mahatma Letters*, p. 39.

<sup>8</sup> *Hints on Esoteric Theosophy*. I quote from the second edition, "slightly enlarged", of July 1882, p. 77-9.

<sup>9</sup> E. R. Corson. *Some Unpublished Letters of H. P. B.*, p. 201.

<sup>10</sup> *Old Diary Leaves*, vol. I, p. 275-276. Concerning the vital centres or *chakrams*, mentioned in the text, consult C. W. Leadbeater's *The Chakrams*.

<sup>11</sup> See THE THEOSOPHIST, June 1935, p. 246.

(To be continued)

# AE: THE POET OF THE SPIRIT

By JAMES H. COUSINS

*Dr. Cousins was on intimate terms with George William Russell in the guise of AE, poet and painter, for sixteen years in Ireland, when they worked together in the Irish Literary Revival, and kept touch by correspondence till recently. In our September number he wrote of Russell as a Theosophist: here he writes of AE as only one poet can write of another.*

THE poetry of AE, as W. B. Yeats has said, is the nearest approach in literature to disembodied verse. Not many of his poems run on to a second page. He is a niggard in language—in poetry only, for in conversation he was a geyser, a foaming torrent, and a calm estuary laden with shipping for and from the ends of the earth. Yet the content of his poetry is among the most precious possessions of the soul. Lesser poets will scatter largesse of copper, with an occasional bit of silver as a special gift; but AE quietly outspends the lot with a little piece of pure gold. Out of a profound personal emotion or realization he throws into a line or a stanza some deep generalization, some quivering flame of truth that evokes illumination in the darkest recesses of the reader's mind. In this respect he is a dynamic Seer: that is, he has the power to make others see. He is a Prophet, too, not only in definite utterance as to the future, but supremely in his gift of pressing into speech the fundamentals of life, whose roots are in the spirit, and whose leaves

and flowers are in time and space; in which fundamentals we have the potentiality of history, if only we possess "that dangerous and superior faculty" attributed by Taine to Balzac, by which we may "discover in an isolated fact all its possibilities."

AE is the pen-name, or, rather, the occult symbol indicating the immortal spirit who, in this life, as George W. Russell, a native of an ill-favoured manufacturing town in Ulster, edited the organ of agricultural co-operation in Ireland; painted pictures of the worlds, visible and invisible; and distilled into immortal lyrics the Wisdom and Beauty of the Infinite. His first slender volume, which came out quietly in Dublin forty years ago, soon found hearers who recognized in the "still, small voice" of the unknown poet something more potent and lasting than the sounding brass and tinkling cymbals of the poetry of the time.

"Homeward, songs by the way"—many of whose lyrics were gathered out of the publications of the Dublin Theosophical Lodge and household of which AE was

one of the founders along with Yeats and Daniel Dunlop—was followed by "The Earth Breath" and "The Divine Vision"; and in 1913 the whole poetical work of AE was brought out by Macmillan in one volume dedicated "To D. N. D. in memory of the Household."

Like his illustrious contemporary, Yeats, AE was drawn to the dramatic side of the Irish renaissance at the opening of the century; but "Deirdre"—one of the first plays of the movement to be presented by native actors, of whom the writer of this article was one—remains AE's sole contribution. Its delicate beauty and its spiritual significance were too tenuous for the ordinary stage; and as AE had no mind save for the expression of moods and experiences of the inner life, he stood apart from the hurly-burly of the theatre. Yeats, on the other hand, with perhaps a great renunciation, gave himself up to the building of a National Theatre. The disparity between his natural genius and the needs of the stage provoked in Yeats—unlike AE—a determined effort to achieve something like physical strength. The result was, however, not a general infusion of power through his later dramatic work, but the appearance of unassimilated lumps of strength which collide ungraciously with the evocations of his truer moments.

It is impossible to dogmatize as to the rightness or wrongness of the path taken by the artist. His nearness to the creative sources of things gives us an assurance of spiritual necessity, howsoever his diversions may wander from the

way in which we would have him travel. We may philosophically cover up a secret sense of disappointment that Yeats the poet was for a period smothered by Yeats the dramatist; but our sense of the rightness of things may have free rein in gratification that AE remained AE, the most purely spiritual poet as yet in the English language; by which I mean that his work is almost solely concerned with the life of the spirit both in the body and out of the body. The technique of his poetry is sublimated to such a simplicity of word and phrase, and suffused with such a luminosity from somewhere behind the region of thought, that we feel as if we might draw the film of speech aside, and gaze on naked Truth. Lacking this power, we are thrown back on the process of following out the intellectual forms in which his vision has clothed itself, and which is unified in a philosophy of life.

The philosophy of AE—I pause to make due recognition of the fact that it is held by some that a poet is no poet if he has so dull a thing as a philosophy about him. To be a pure poet it is necessary, some think, to be detached, irresponsible, a victim of moods. I can well imagine AE as artist protesting against AE as philosopher. I have heard him at his fireside denounce the holding of preconceived notions on the subject of the Arts. A lady artist broke in, saying: "What a lot of nonsense you sometimes talk, George. You prove to us how wrong it is to have artistic theories; and you do so by a whole series of theories of your own." The

humorist smiled through the kind eyes of the poet, and the subject was changed.

The key-note to AE's philosophy is *unity*. In this he stands alongside Emerson with the additional affinity of a deep sympathy with eastern philosophy, but with a difference in the direct—rather than reasoned or derivative—knowledge possessed by AE of the hidden worlds. He sees the universe as not merely the creation of God, but the very being of God. He sings, addressing the Earth,

Mother, thy rudest sod to me  
Is thrilled with fire of hidden day,  
And haunted by all mystery.

Between the source of things and the things themselves, there is, obviously, a great gulf—but it is not fixed. By the process mystically called the Fall, supreme Deity chose to pass from abstract freedom into limitations and relativity. By the process mystically called Redemption, man is working his way back to recognition of, and union with, his true spiritual Source.

This is the whole gospel of AE. Janus-like, it "looks before and after"; now contemplating the urge outwards of the human spirit, and marking

how desire, which cast them in the  
deep,  
Called God, too, from his sleep;

now meditating the backward,  
which is the true forward, trend of  
mankind,

In age-long wandering to the Truth,  
Thro' many a cycle's ebb and flow.

In these processes, and between their extremes, lies all the art of AE; and since he is mainly

preoccupied with the "homeward" process, his Art is not that of the "artist" pure and simple, with its aesthetical arrogance and mental ruthlessness, but of the seer and the sayer who uses the things of Art for the purpose of the spirit. He is, in the noblest sense of the term, a man with a message. He knows himself as "the sole poet of my generation who has never written a single poem which did not try to express a spiritual mood." Yet his message is primarily to himself, and only concerned with others for the simple philosophical reason that *les autres* and himself are one: in the innermost of his being he knows himself as one with all beings; and, addressing his inner self, he sets out in a line the ulterior motive of his art, and its differentiation from the art of the *mere* poet:

Some there be  
Seek thee only for a song;  
I to lose myself in thee.

This absorption of the lower in the higher is, in art, the parallel of the inevitable process in the human consciousness whereby—to use the technical phraseology of metaphysics—the microcosm seeks, or is driven, to merge itself in God the Macrocosm. To the eye and ear of the mystic, and AE, the universe is one vast invitation from the Eternal Spirit to the spirit in the bonds of manifestation. To invert one of AE's stanzas:

When for the light the anguished  
spirit cries,  
Deep in its house of clay,  
Out of the vast the voice of one  
replies  
Whose words are clouds and stars,  
and night and day.

In the conception of the unity of all things in the Divine, which comes by indefeasible inheritance from the ancient makers of the Celtic mythos to this supreme Celt (albeit he himself repudiates the boundaries of race and country), we have a key, perhaps *the* key, to the trait in Irish character which the uninformed call fatalistic, but which the informed know to be an intuitive apprehension of the One Will in the cosmos working out its own beneficent end, which end is also the end of each personal will, whether it be acquiescent or perverse. Of that Will AE sings:

Like winds or waters were her ways:  
They heed not immemorial cries;  
They move to their high destinies  
Beyond the little voice that prays.

But it is necessary to round off his thought with the remembrance of other lines that fill the cold gap between the "little voice" and the "winds or waters." There is no absolute aloofness between whole and part. They are one; but the terminology of relativity needs must be used: its correction and completion are found in diverse presentations. Elsewhere AE sees in things commonly regarded as offences, "errant rays . . . at their roots divine." The fall of man is to him no cataclysm of sin, but a renunciation in ages back:

Some bright one of old time laid his  
sceptre down,  
So his heart might learn of sweet and  
bitter truth.

To AE the love of one became the doorway to love of the many:

We bade adieu to love the old;  
We heard another lover then,  
Whose forms are myriad and untold,  
Sigh to us from the hearts of men;

and AE, in complete identity with the "still, sad music of humanity" that another compassionate poet heard, utters the admonition that displaces the compulsions of human laws and creeds and moral codes, since it sets the admonished with his face to the spiritual sun:

We are, in our distant hope,  
One with all the great and wise;  
Comrade, do not turn or grope  
For some lesser light that dies.

To AE the fundamental Beauty, which is the first garment of the Divine Unity, is not—as Yeats figures it—a wanderer, but self-existent now. All things disclose it according to the measure of their possibility. Even the beloved of the human heart may not claim to be beautiful in her own right, but as an intermediary. "Let me," he says, "first kneel to the essential Beauty of which you are an expression, before I bow the knee to you in person; then,

I shall not on thy beauty rest,  
But Beauty's ray in you.

He comes, therefore, along with Shelley, the nearest of the poets in the English language to fulfilling Meredith's ideal of

The song seraphically free  
From taint of personality;

not in the sense of hiding the personality behind objective subject-matter (a necessity to the dramatist, an impossibility to the lyrical poet), but by disclosing the fundamental impersonality that unifies the apparently divergent, and by seeking to merge the outer self with the Inner Self and the laws of its Life.

It is this characteristic in the work of AE that has placed it,

according to some critics, outside the traditional development of Irish literature, and also outside the pale of Christian literature. The fact, however, is that the distinctively eastern attitude of AE's poetry (with its reminiscence of his days of studentship of the writings of H. P. Blavatsky and their oriental originals) is the western axis of the great Aryan pole, and is no less distinctively Celtic than the spiritual monism of the old myth-makers of Ireland, or the unitarianism of the Irish philosopher, John the Scot, at the Court of the Gaulish King in the ninth century. The alleged non-Christian element is but an expression of "the light that lighteneth every man that cometh into the world." In short, the poetry of AE, being esoteric, touches all places and times, and moves likewise above time and place; and nowhere is this quality better shown than in such a poem as his "Ares," which appeared in *The Times* of April 5th 1915, in which the spirit of the Celt, the Greek, and the Vedantist unite to make one of the few war-poems worthy of the great name of Poetry.

AE's poetry after the collected edition of 1913 broke little or no new ground. His interest in the form-aspects of life was satisfied in his paintings and in his long labours towards social reconstruction. Poetry was to him the expression of spiritual realization, a realization that was not the last link of an argument or the peak of an emotion, but an immediacy of contact between the individual spirit and the One Spirit of the universe. Such realization is essentially simple. But its simpli-

city is that of perfect synthesis that contains all possible elaborations. The artist who would experience the pleasure of progressive expression must step along one or more of the paths that converge towards the hilltop of realization. AE found voice early in life at the foot of the hill, and his poetical progression has not been a straight or waving line but a lyrical *pradakshina*, a sacred circumambulation of the ultimate achievement of life and lives.

When AE did turn his face towards the elaborate distances and the interplay of light and shade in the forest of life that the artist rejoices in, he did so, not as AE, but as George Russell; and it is as George Russell that he speaks in his 1913 preface: "When I first discovered for myself how near was the King in His beauty, I thought I would be the singer of the happiest songs. Forgive me, Spirit of my spirit, for this, that I have found it easier to read the mystery told in tears, and understood Thee better in sorrow than in joy; that, though I would not, I have made the way seem thorny, and have wandered in too many byways, imagining myself into moods that held Thee not. I should have parted the true from the false, but I have not yet passed away from myself who am in the words of this book."

I think it must have been an ultimate fusion of AE and George Russell that made possible the splendid poetical retribution, for supposed delinquency, in the title-piece of his 1934 volume, "The House of the Titans." In a poem of 850 lines, AE, the receiver of

the "oracles from the psyche" described in his "Song and its Fountains," and George Russell, the shaper of things seen and (though not yet) of the destiny of a nation, combine to give a life's experience worthy expression. In it he gathers up his intuitions of the secrets veiled in the Irish mythos, and gives, as a parting gift to the "iron age", and as, I think, a homing signal to his native spiritual realm from which he had felt himself exiled and to which he felt himself approaching ("I am at work on my last volume" he wrote me last year), one of the supreme achievements of literature. Through "The House of the Titans" rolls Miltonic organ-music, and gleams an imaginative light not cast across our darkness since

Keats wrote "Hyperion." But through it also is interfused a radiance of spiritual understanding and experience that neither Milton nor Keats possessed.

It was such realization that enabled AE to sing a swan-song which, while it has not the virility of Browning's nor the verbal felicity of Tennyson's, has an affirmation in its middle and last stanzas that will preserve it, with them, among the unforgettable valedictions of humanity:

So many times my spirit went  
This dark transfiguring Way,  
Nor ever knew what dying meant,  
Deep night or a new day.

So many times it went and came,  
Deeper than thought it knows  
Unto what majesty of flame  
In what wide heaven it goes.

---

### PRAYER FOR A NEW DEAL

HEAVENS, deal so still!

Let the superfluous and lust-dieted man,  
That slaves your ordinance, that will not see  
Because he doth not feel, feel your power quickly;  
*So distribution should undo excess*  
*And each man have enough.*

*King Lear, IV. 1.*



# WHAT A THEOSOPHIST OUGHT TO KNOW!

V—FORCES OF EVOLUTION

By J. W. HAMILTON-JONES

WE frequently speak of Maya and are apt sometimes to take refuge behind this illusion in order to escape, at least mentally, the fact of the universe and our own personal part in its manifestation. The word "Maya" is a Sanskrit term used in Hindu philosophy, meaning illusion, and this illusion embraces everything in the Universe that has beginning and ending—and which is subject to change either by growth, decay or permutation. Its opposite pole is Sat, also a Sanskrit term meaning Absoluteness or Be-ness—the ever present Reality. Our studies in Theosophy lead to a consideration of these two terms—Sat (Be-ness) and Asat (the illusive shadow of the one true essence—Maya).

The consciousness of Sat is in every form in manifestation, and if consciousness is to be defined it falls within the phrase "I function", for everything functions in the Universe. What we call natural laws are a function of Be-ness: these are the stages: Absolute Consciousness—Mahat—Manas. The "Powers" of consciousness give rise to "Forces" and these "Forces" flow through manifestation.

Man has the faculty of perception which was worked up for him and handed over by the Lords of

the Mind (Agnishvatta Pitris); that is to say, man has the capacity for mental apprehension and cognition of objects of sense and ideas. In his physical functions man is possessed of apperception, which is perception plus self-consciousness; so that if consciousness represents the attitude "I function", self-consciousness says very definitely: "I perceive", and yet all perception is Maya. Owing to his self-consciousness man perceives the forms by which he is surrounded, but he is not conscious of them, he concerns himself merely with their shapes.

Let us take an example: man takes a quantity of wheat and scatters it over a field. In due time he reaps a harvest of wheat, but he would be very much astonished if the wheat he sowed produced a crop of rice or barley. Now, wheat, rice and barley are all food; they all have the same life-force in them, but their shapes and qualities are different—man perceives the variations. If he were conscious of the Forces and Powers he would "feel" why these three classes of cereals grow true to type. Neither science, philosophy nor religion offers any "reason" for this extraordinary phenomenon which clamours for

an explanation every day of our lives. We speak vaguely of nature—heredity, atavism, seed, family, species, genus, life-force, but the Theosophist ought to know why!

We are informed that there are seven great Powers concerned in the manifested universe, sometimes referred to as the Seven Sublime Lords. These Powers are latent in the inner man, and he will become conscious of them in the course of his evolution. They are enumerated in *The Secret Doctrine*, at least six of them are, under the name of "Shaktis". Let the student consider these carefully: *Parashakti*, the great power which includes light and heat; *Jnana-shakti*, the power of intelligence; *Itchashakti*, the power of will; *Kriyashakti*, the power of creative thought; *Kundalinishakti*, the power of life, *Mantrikashakti*, the power of sound; the seventh being the synthesis of them all.

Each one of these powers is responsible for the emanation of a number of Forces, known to Theosophists as the Builders. Man is the microcosm. His physical body is the result of the activities of the Forces, for they built it up. The bones and teeth represent the mineral kingdom; the hair and nails, the vegetable kingdom; the flesh and organs, the animal kingdom. Consider the enormous number of involuntary conscious functions which are performed in the physical body. The diastole and systole of the heart and arteries, causing the circulation of the blood-stream; the specialization and absorption of Prana; the process of digestion; the production of red and white corpuscles; the

maintenance of heat at a normal temperature; the secretion in the glands—perspiration; breathing; the phenomena of generation, lactic secretion and so on. All this is the work of the Forces.

Similarly, in the phenomenal world, the Forces are responsible for all change, growth, decay, etc. They are in the wind, the rain, lightning; the solar and planetary rays, etc., in fact wherever we go and whatever we do we contact these Forces, and usually know nothing about them. In Greek mythology, the Forces were personified (anthropomorphized) in order that their significance might be more readily grasped by the concrete mind, but in esoteric mythology, as taught in the mystery schools, the neophyte was instructed in the abstract formless Powers.

In the Kabalah, the Forces have been again anthropomorphized by the human mind. Through the Forces connected with the *Mantrikashakti*, in the use of the Hebrew alphabet and the combinations and permutations of numbers, and sound, man has created the hosts of elementals and angels, and these entities may be evoked even to-day by a properly qualified practitioner.

If the Theosophist understood this, he would not be deluded by psychism, clairvoyance, clairaudience, psychometry, and all the other claptrap of the charlatan who pretends to have real knowledge. The spiritualist is in even a worse case—he employs the Forces, usually through a medium, to re-animate the kama-manasic shell of a departed human being. This is necromancy: trafficking with the dead—a black art.

Let us get back to the Powers. *The Secret Doctrine* informs us that the six powers mentioned are those of six hierarchies of Dhyān Chohans, and each one of the Powers has a living conscious entity at its head. The Forces are the emanations from these hierarchies. The formless (Arupa) levels of consciousness are confined to Atma-Buddhi and Higher Manas—the human Ego functions in those realms, but, as we have already seen, he is not self-conscious and hence knows nothing of himself or of the Forces. The urge within the Ego is outwards, and he projects a ray which overshadows a human personality. This ray identifies itself with the form, believes it is the form, forgets its divine parent, becomes immersed in matter, and perceiving other forms in the web of illusion, obtains an ever increasing self-consciousness in the world of personalities.

It is necessary for the urge in the personality to be re-directed towards the Ego. This is the purpose of all ethical systems, all religions and all philosophies. The Forces are carrying on the evolutionary processes—the concrete mind of man gets in the way. When this is recognized, the aspirant turns the corner and commences to return. The thirteenth discourse in the *Bhagavad Gita* is illuminating: here is an extract from it:

“He who seeth that Matter verily performeth all actions, and that the SELF is actionless, he seeth. When he perceiveth the diversified existence of beings as rooted in the One and spreading

forth from it, then he reacheth the Eternal”.

Our purpose is to get into that condition of consciousness where we can function as the One-ness. We cannot cease from action, but we renounce the fruits of action. Our attitude towards it should be this: I am the embodiment of That All-Presence—everything functions through and in me. We then become the agents of the One. When we adopt that attitude theoretically at first, and practically as evolution proceeds, the Powers and Forces functioning through us will make themselves felt and we shall recognize them. Then when we pick up a piece of wood we shall not require to consult the accumulated experiences of Manas to determine whether it is oak or mahogany. Its vibration will tell us the whole story of its evolution, before it became a seed, down to the present, and beyond into the far distant future. There is but one motion in the whole universe, and that is vibration—sense the vibration and the whole universe becomes an open book.

When such development commences to make itself felt, we say that the person is becoming intuitional. He senses the vibrations of the universe and knows what they are. Because he is capable of registering them he becomes harmless and at one with all. The lion will not attack, the antelope will not run away, the bird will come at his call, the mosquito will not sting—all nature feels the oneness. Lion does not prey on lion; neither does antelope flee from antelope. The man responds to the vibrations of the lion; therefore

for the lion, he is a lion, and not to be attacked—"We be of one blood, ye and I" is his attitude. It is related of Rama Krishna that one day he was out walking and came upon two men who were fighting. The compassion of the Sage was such that he felt the blows of both combatants in his own body, and carried the bruises with him.

To such a man, the elementals cease to represent forms—he feels the forces and is at one with them. The magician fears the elementals whom he evokes and protects himself by making a circle and staying in the centre of it. He dons a cloak and hat of the colour appropriate to the planetary influence, puts a ring on his finger and a sword in his hand, and thus prepared he commands the hosts.

The student will now understand why the Initiate works from (not on) the Arupa levels of consciousness. Immediately the Forces get mixed up in the lower manasic plane they take on the shapes which are made for them by the form-building faculty of man, and because all forms are impermanent, hence unreal, the personality lives in a world of illusion. The clairvoyant can tell you about some of these shapes, but usually he knows nothing about the Powers and Forces. The sage can tell you very little about the Powers and Forces until you commence

to develop an organ through which you can sense them. "The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most, *if not all* of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*". (*The Mahatma Letters*. p. 283)

We now see why the first Object of The Theosophical Society is Universal Brotherhood. It is a fact in nature, and the development of human beings depends upon its recognition and application. If you aspire to unfoldment you must adapt yourself to this universal Law. It is said that there are three stages in occult development:

1. To recognize the Law.
2. To obey the Law.
3. To become the Law.

Is the reader still wondering about the grain of wheat? The Barhishad Pitris made its quality, Mahat projected it through Cosmic Ideation. All the Powers and Forces contribute to its manifestation. Parashakti gives it calories. Jnanashakti determines its environment. Itchashakti compels it to grow. Kriyashakti concretes its shape. Kundalini gives it life to grow. Mantrikashakti gives it colour. All the powers operate through certain forces playing through the planet Venus. Wheat is the result.

# OCCULTISM AND LANGUAGE

By W. WHATELY CARINGTON

*Mr. Carington is searching for the greatest practicable measure of co-ordination between the two great schools of thought which we speak of as Occultism and Science. In Part II of his essay his business is to show "that the chief obstacle in the way of this unification is to be found in certain difficulties associated with language, not only as regards the unfortunate use of particular words, but with respect to fundamental considerations involving the basic theory of communication, of meaning and of perception itself." Continued from page 575 :*

## PART II

A happy nomenclature has sometimes been more powerful than rigorous logic in allowing a new train of thought to be quickly and generally accepted.

Prof. A. SCHUSTER

### VII

SOME years ago I had the pleasure of attending Professor Kenny's lectures on Criminal Law. Dealing with the subject of homicide, he pointed out that killing is no murder unless accompanied by "malice aforethought". "But", he went on, "it is most important for you to realize that 'malice' does not mean *malice* and 'aforethought' does not mean *aforethought*."

Somewhat similarly it is most important for the student of occult writings to realize clearly that words are not always what they seem; so that, for example, "plane" does not mean a plane, and "astral body" does not mean an astral

body: The former word does not refer, in occult terminology, to a Euclidean flat surface, nor the latter to an object of especial interest to astronomers.

I shall not multiply such instances here; *fire, magnetic, etheric, force, fluid, light* are a few which come to mind at once as being used either in a sense wholly different from that standardized by the rest of the world, or else in so highly metaphorical a manner as to border on the definitely misleading. This particular form of linguistic eccentricity is of comparatively small importance and can easily be remedied by adopting, for occult usage, more suitable symbols (words) in place of those which already have established referents in other contexts. Within Theosophical and occult circles their continued use is comparatively harmless, provided we always remember that they do not mean (*i.e.*, refer to) the same things as

in other connections. But it is clear that even here we are liable to confuse our thought if, for example, we allow ourselves to suppose that there is any connection between a (Theosophically) "magnetised" object and the behaviour of compass needles.

On the other hand, the use of established technical terms in a new sense is peculiarly irritating to the scientist approaching the subject from without. He will not, if he be a reasonable man, object to learning a new set of technical terms, for this is necessary in every subject he studies; nor should he resent finding (as in a foreign language) unfamiliar symbols referring to familiar things, as "lit" and "bed" have the same referent, although this may seem somewhat unnecessary. But he is likely to become exasperated if he finds familiar symbols used to refer to different familiar things or to things which he cannot identify at all. There is no special objection to saying *chien* instead of "dog", and he soon learns to translate *mon chien ne mange pas*; but he is apt definitely to rebel at the use of "my love is declining" as an identically equivalent substitute for "my dog is off his feed". And if you tell him that "Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter," he will not contradict you, but will say that, although all the words are quite familiar to him, he is literally unable to attach any meaning whatsoever to the proposition into which they have been framed.

So one of the reforms we might most advantageously undertake for a start is that of expurgating from our vocabulary all words which, having an established usage, are differently employed in Theosophical or occult contexts.

### VIII

The point raised in the last section is of little more than tactical importance, and I am anxious to go very much deeper than this. It will, however, have served a useful purpose if it has directed the reader's attention to the general problem of *meaning* and has suggested the idea that the "meaning" of a symbol (*e.g.*, a word) is its *referent*, namely, that to which it refers.

Very often do we hear people say that occult statements—as that "the magnetic fluids are circulated through the astral body by planetary forces"—are *meaningless* to them<sup>1</sup>: very often do I find myself saying: "I am not in a position to express belief or disbelief in what you say, for I have not the beginning of an idea what it *means*".

Yet the words used are not particularly recondite; the trouble lies in identifying the referents.

The whole subject of meaning is fraught with difficulty, but I must do my best to make it clear<sup>2</sup>. Otherwise we shall never understand the formidable obstacles

<sup>1</sup> I have deliberately made up an imaginary statement for illustrative purposes; but closely comparable forms of words abound in occult literature.

<sup>2</sup> For a general treatment of the subject see Ogden and Richards *The Meaning of Meaning* (Kegan Paul).

which the occultist has to surmount, and very many readers will go on supposing, as they doubtless now suppose, that it is only an intransigent perversity which keeps the scientist from appreciating what his occult *confrère* is talking about.

Very little ambiguity arises about the referents of symbols, in this case the meanings of words, provided we confine ourselves to "things that we can touch or see". If a Kamchatkan visitor does not know what we mean by the words *chair, table, book*, etc., it is easy enough to enlighten him by pointing; nor should we have much difficulty with *give, take, put, throw, kick* and similar simple verbs. But as soon as we leave this realm, trouble is likely to arise, and I need only mention such words as *progress, patriotism, honour, happiness* to conjure up thoughts of immeasurable misunderstandings. We should find it none too easy to agree on definitions of these among ourselves, let alone communicate them to our hypothetical stranger.

The referents of the technical terms of occultism admittedly do not belong to quite the same category as the last-mentioned symbols; nevertheless, very little thought should serve to show that, since they cannot be "exhibited", the referents of these terms will be very hard to identify.

I rather hope that at this point someone will object that the scientist is equally unable to exhibit electrons, protons, atoms, mole-

cules, electromagnetic waves, forces and the other actors on the stage of physics. This is perfectly true, and I should be the first to admit, indeed to insist, that these terms do not necessarily refer to "real" entities as commonly understood, but to "schedules of pointer readings" or to mathematic relations between these. The principal, and I think the essential, difference between this situation and the occult analogue is that in physics we are given, or can observe, the pointer readings which, *in so far as they are of a metrical character are amenable to mathematical treatment*.<sup>1</sup> In occultism this is not generally the case and the fact is largely responsible for the extraordinary difficulty of dealing with occult data.

The point is very important, but to discuss it fully would take us too far; I can best drive it home by a quotation from Sir Arthur Eddington's well-known book *The Nature of the Physical World*:

Descriptions of the phenomena of atomic physics have an extraordinary vividness. We see atoms with their girdles of circulating electrons darting hither and thither, colliding and rebounding. Free electrons torn from the girdles hurry away a hundred times faster . . . X-rays impinge on the atoms and toss the electrons into higher orbits . . . Behind it all the quantum  $h$  regulates each change with mathematical precision. *This is the sort of picture which appeals to our understanding—no insubstantial pageant to fade like a dream.*

The spectacle is so fascinating that we have perhaps forgotten that there was

<sup>1</sup> In case it be thought that I am assigning an undue importance to the word *mathematical*, I am quite ready to substitute the word *logical*, with the reservations, first, that mathematics is only a special branch of logic and, second, that formal logic appears to be sterile unless fertilized by the injection of measurable quantities in the form of probabilities.

a time when we wanted to know what an electron is. The question was never answered. *No familiar conceptions can be woven round the electron*; it belongs to the waiting list. *Similarly the description of the processes must be taken with a grain of salt.* The tossing up of the electron is *a conventional way of depicting a particular change of state of the atom which cannot really be associated with movements in space as macroscopically conceived.* (My italics. W.W.C.) *Something unknown is doing we don't know what.* (Author's italics. W.W.C.) That is what our theory amounts to. It does not sound a particularly illuminating theory. I have read something like it elsewhere—

The slithy toves

Did gyre and gimble in the wabe.

There is the same suggestion of activity. There is the same indefiniteness as to the nature of the activity and of what it is that is acting. And yet from so unpromising a beginning we really do get somewhere. We bring into order a host of apparently unrelated phenomena; we make predictions and our predictions come off. The reason—the sole reason—for this progress is that our description is not limited to unknown agents executing unknown activities, but *numbers* are scattered freely in the description. To contemplate electrons circulating in the atoms carries us no further; but by contemplating eight circulating electrons in one atom and seven circulating electrons in another we begin to realize the difference between oxygen and nitrogen. Eight slithy toves gyre and gimble in the oxygen wabe; seven in nitrogen. By admitting a few numbers even “Jabberwocky” may become scientific. . . . It would not be a bad reminder of the essentially unknownness of the fundamental entities of physics to translate it into “Jabberwocky”; provided all numbers—all metrical attributes—are unchanged, it does not suffer in the least. Out of the numbers proceeds that harmony of natural law which it is the aim of science to disclose.<sup>1</sup>

Truly it would appear that “number is the root of all things”!

<sup>1</sup> *Loc. cit.*, pp. 290-292.

If the reader will fix his attention more particularly on the italicized passages of the earlier part of the quotation, I think he will begin to realize, unless he is an irredeemable literalist, that the account here given of the state of affairs in physical science might be transferred almost without change to occult formulations. The vividness, the (*prima facie*) appeal to the understanding, the doubt as to what the fundamental entities “really are”, the impossibility of weaving familiar conceptions around them, the necessity of taking particular descriptions with a grain of salt—all are highly applicable.

Unfortunately, the occultist is not nearly so happily placed as the scientist: I do not think that if *his* account of the universe were translated into “Jabberwocky” the result would be anything like so coherent as in the case of physics. This is because the vital numbers are almost entirely lacking and there is nothing of a manipulable character to take their place.

Let me repeat that I do not wish to stress this almost arithmetical feature unduly in the case of occultism. There are almost certainly *relations* other than numerical which can be established between *relata* and logically handled: and anything of the kind will serve, provided it can be worked up, as it were, into a logical structure.

I do venture to suggest, however, that in future occult research a considerable proportion of attention might profitably be devoted to securing material of this general character. We have the broad qualitative outlines—or so most Theosophists believe; we now



need, speaking from the point of view of the theorist, data of a quantitative or quasi-quantitative nature and, more especially, particulars of relational configuration. If, for example, the *relation* between the physical and astral planes could be unequivocally formulated, theoretical progress would be enormously accelerated.

(To be continued)

## DAYS OF GREATNESS

*Days of Greatness all remind us  
We can make our own days great.*

October 1st is a great day for two reasons: first, it commences the second half of the Occult Year; secondly, on this date a magnificent ego came to birth as Annie Besant, She who, after a terrific struggle upward into the Light, became President of The Theosophical Society and achieved a world dominion of intellectual and spiritual power.

### GREAT DAYS IN OCTOBER

#### October

1. ANNIE BESANT born 1847.  
THE THEOSOPHIST Day. First issue, 1879.
2. Aristotle, philosopher, died B.C. 322.
3. Charles Saint-Saens, composer, born 1835. (Centenary).
4. WORLD DAY FOR ANIMALS.  
St. Francis of Assisi born 1182.
6. Saraswati worship (Hindu).  
Lord Tennyson, Poet Laureate, died 1892.
7. Jewish Day of Atonement.  
DASSERAH, Festival of Victory (Hindu).
9. Cervantes, author, born 1547.
11. Samuel Wesley died 1837.
12. Columbus Day, U.S.A.  
Ramsay McDonald, statesman, born 1866.  
Edith Cavell, English nurse, shot 1915.
16. Noah Webster, lexicographer, born 1768.

#### October

19. Sir Thomas Browne, philosopher, died 1682.  
Jonathan Swift died 1745.  
Cesare Lombroso, criminologist, died 1909.
21. Magellan entered the Straits that bear his name, 1520.  
Samuel Taylor Coleridge, poet, born 1772.
24. Tycho Brahe, astronomer, died 1601.  
Daniel Webster, statesman, died 1852.
25. Chaucer, poet, died 1400.  
Demosthenes, Athenian orator, died B.C. 322.
26. Deepavali, Light Festival (Hindu).
28. John Locke, philosopher, died 1784.
30. Ella Wheeler Wilcox, poetess, died 1919.
31. International Thrift Day.  
John Keats, poet, born 1795.

# THE BESANT MEMORIAL SCHOOL

AN EXPERIMENT IN THEOSOPHICAL EDUCATION

By J. L. DAVIDGE

IT is appropriate to represent the Besant Memorial School in this October issue of THE THEOSOPHIST because the school embodies the ideals and perpetuates in a practical manner the lifelong services of Dr. Besant to the cause of education. The ultimate background of the school is the history of Dr. Besant's educational work in India. The immediate background is her dying wish—the wish that such a school should be established at Adyar as a memorial to her and a memorial which she wanted above all other memorials.

The Besant Memorial School is actually the nucleus of a College and a University at Adyar. Dr. Arundale speaking on Visitors' Day during last Convention said: "I want you to understand and realize that this is a small beginning over which our President-Mother will very specially brood, and that in due course with the help of the many thousands of admirers of Dr. Besant throughout India we shall establish near Adyar (though not in Adyar itself) a Besant University—the most splendid memorial to her that can possibly be. Far better than any other statue, far better than any scholarship, far better than any other memorial must there be a great educational centre in which the young citizens

of India may become great citizens, and some of those perhaps great leaders to help India onwards."

One has only to visit the Besant Memorial School to realize at once that here is a distinctive type of teacher and a distinctive type of pupil. Intellectual and spiritual beauty stamps its own hallmark on the features of a pupil, but a hallmark entirely different from that of dominating physical beauty. I remember on one occasion observing a double line of fine-looking girls entering the Adyar Hall in Sydney, Australia, to attend a dramatic performance, and to my intense gratification was informed by the teacher in charge of the girls that they belonged to the Mosman Garden School, which is one of the few successful co-educational schools in the Theosophical world. The children at the Besant Memorial School are no less remarkable for that tone which we associate with Theosophy and Theosophical people. The relation between the masters and the pupils of the Besant Memorial School is modelled on the beautiful relation of the Master to his disciples, which is the corner-stone of the ideal Theosophical school whether Kindergarten, College, or University. It is perhaps the nearest possible approach to the old Indian plan of placing a boy with a Guru

for a number of years in order to enable the boy to develop his capacities and faculties under the warm and understanding influence of a sympathetic teacher.

The Besant Memorial teachers are of a type who love teaching, who are intuitive, who endeavour to understand and unfold the characters of their students and advise the choice of the career which will give the students' tendencies and dispositions the best field for useful service. The ideal of the School, of giving the pupils a sound and practical education, is worked out as a balanced unfoldment of the physical, emotional, and intellectual nature. This ideal applies to the teaching staff as well as the students. The staff is composed of men and women who, possessing the necessary worldly and academic qualifications, have dedicated themselves to their work. The matter of salary is of secondary consideration, though every member of the staff receives the bare sufficiency to keep himself and his family in reasonable comfort.

The Headmaster is himself a very distinguished Master of Arts of the University of Madras; he stood first in the University in his year and was awarded the Caithness Prize for proficiency in zoology.

As for the children, the first care of the School is to ensure healthy bodies; games and exercises, with careful medical supervision, are regarded as of vital importance. Vegetarianism is, of course, compulsory on all teachers and students alike. The superstition "that man needs flesh for food" and other superstitions of a similar nature, including punishment of any sort,

are rigorously excluded. The only discipline recognized is self-discipline, though, of course, order is carefully maintained, and a spirit of obedience to law insisted on. The School is largely a training in self-government, the control of affairs in the greatest possible measure being left in the hands of the students. The Court of Honour is the focus point in the harmonious management of their own affairs, and the shouldering of a new responsibility by those who are fit to bear it. The management of most of the school activities is left in the hands of the boys.

As to the emotions, provision is made for training in the arts. Music is taught by Mr. Papanasam Sivan, the most distinguished composer of Southern India, who is a resident teacher of the school. Other children are taught painting under Mr. Biswa Mohan Sen, and exhibitions of the work of both teacher and pupils have been made in various parts of Southern India and have won certificates and marks of approbation. Those who attend these classes are carefully watched and any budding talent is given opportunities for development. There is also a well equipped workshop, with an expert craftsman in charge for teaching carpentry, weaving and other hand-work; in addition to an agriculturist who specializes in bee-keeping.

Fortunately for these children homework is not inflicted on them; the next day's work is prepared before they leave school, and the evenings are devoted to creative entertainment, music, drama, recitations and interesting talks by

teachers designed to give the children a comprehensive idea of the world in which they live.

On the intellectual side, the whole problem of education is realized as something reciprocal, not a stuffing of things into the head of the boy, but a matter of the teacher helping the boy to a realization which comes from within himself, in so far as it is possible for one person to help another. In the lower classes the aim of the teacher is to teach ideas, to work out principles in concrete instances by fixing the child's imagination on something solid. The ordinary curricular subjects are made comprehensible in three dimensions rather than on a flat surface. All these exercises are worked out on the basis of assignments according to the Dalton Scheme.

The daily scheme of work in the School starts at 7.15 a.m. with prayers, and goes on to 10.50 a.m. From 12-30 to 1.45 the arts, crafts and music sections are open for those who desire special training in them. From 4.45 p.m. to 5.45 all the children play games. Hockey, football, volleyball, baseball and cricket are provided for boys, and ring-tennis, badminton, rounders and volleyball for the girls. Coaching is given in each of these games, boys and girls being divided into three sections—seniors, juniors and sub-juniors. Exemption from games is only granted on medical advice or in other special circumstances. In the evenings between 7.45 and 8.30 the children entertain and are entertained. Sundays are kept free as a relaxation from school activities, and the students are

taken out on excursions and trips abroad.

The principle of self-government has found its highest embodiment in the Court of Honour which was inaugurated by Dr. Arundale on August 22nd. The Court implies in outward symbol that which should reign in each individual student, namely self-government. Every member of the Court is given to understand that the place he occupies is one of honour and dignity, and that nothing should be done by an individual member that will reflect on that honour and dignity. The elections took place a week before the inauguration of the Court. It was a red-letter day, with printed voting papers, electoral booth, and all complete. Only students in the highest class were eligible for election; there is a maximum of eight members and a minimum of six. Two seats are reserved for girls. The duties of the Court are to receive complaints and attend to them, to keep the School and its surroundings clean, to suggest improvements, and to plan school activities. The President of the Court is elected by the members, so also is the Registrar. A distinctive regalia in the School colours is worn by members of the Court when the Court is sitting and on all public occasions.

The Headmaster expects that this Court of Honour will establish a tradition for loyalty and justice in which the student will lose his sense of individuality for the sake of the School as a whole.

The fundamental ideal of the School is the vital and intimate relation which exists between pupil



A GROUP AT THE BESANT MEMORIAL  
SCHOOL

In the group are Rukmini Arundale, John Barrymore, famous film star,  
and Shankara Menon, headmaster.

and teacher. Nobody in the Besant Memorial School stands in awe of another, but the student looks upon the teacher as in theory and in reality an elder brother. That is a distinctive feature of the School and a very important one. It means that every pupil is oriented towards the path on which he may one day achieve his individual greatness, if not in this life, then in another.

It is hoped that the education given will potently aid the student, boy or girl, to discover his Purpose as individual and the Power to achieve such purpose; to prove a blessing to his family and friends; to become a good citizen of his splendid Motherland—India; and to find happiness in simple living, pure feeling, and keen thinking. The Besant Memorial School has the aim to help to

equip him to earn an honourable livelihood, to have courage to meet life's troubles and adversities, and to find day by day, even as he grows older, increasing delight in and opportunities for enthusiasm, peace and service.

## BESANT MEMORIAL SCHOOL

### MANAGING COMMITTEE

1. Dr. G. S. Arundale, M.A., LL.B.,  
President of the Trust (ex-officio).
2. Shrimati Rukmini Devi.
3. Dr. G. Srinivasa Murti, B.A.,  
M.B., C.M. and B.L., Vice-  
President of the Trust (ex-officio).
4. N. Sri Ram, B.A., Treasurer of the  
Trust (ex-officio), *Chairman*.
5. Mrs. Krishnabai Shah, M.A.
6. Professor D. D. Kanga, I.E.S.  
(retired).
7. Shrimati S. Bhagirathi Ammal.
8. K. Shankara Menon, M.A. (Corres-  
pondent and Headmaster) *Con-  
vener*.

From the President's Office :

*N.B. Please note that in the case of cables  
BENTLEY'S SECOND Code may be used if convenient.*

## A THEOSOPHICAL FORUM

WHAT IS A LAW OF NATURE?

25. *When a Law of Nature is rendered inoperative by another Law, what effect does this have on the totality of Law in the Universe?*

There is a lot of nonsense talked about laws of nature, their discovery and their being broken. A law of nature is simply a generalization by the human mind describing how things are observed to work. There can be no question of "breaking" any such law. Processes in nature work, or move (or stop still) in certain ways under certain circumstances. The operation of another law means, simply, that the conditions are changed.

The so-called Law of Gravitation states that particles are attracted towards each other. But that statement does not carry us far in everyday life. The observed falling of unsupported objects to the ground is no more true than the observation that supported objects do not fall, or that a released balloon rises in the air. Each of these groups of circumstances results in the balancing of a set of forces, the resultant of which is that the body in question does or does not move.

Similarly in dealing with Theosophical "laws" such as karma, the idea of the balancing of forces may be used as a help to clear thought. Or the problem may be stated in terms of a money debt. If a man owe £100 and can only

produce ninety, obviously he cannot pay the debt, and must be sold up if the creditor is implacable. But if he finds the required ten pounds, or earns it, or if some friend gives it to him, he can balance his accounts and escape the penalty; and no "law" has been broken. A law in nature or in Theosophy is simply a short statement of how things work.

A law in human jurisprudence is quite different. It is an arbitrary statement by some person or group in authority of how things *shall work*. It generally takes no notice of how things tend to work unless it is to enact that they shall not do so. Such laws obviously can be and are "broken".

As to "the totality of law in the universe", what does the phrase mean?—G. R.

CAN SCIENCE PROVE GOD?

5a. *Can Science prove God?* (Compare Question No. 5, June 1935.)

This is a question concerning the scope of science, and J. W. N. Sullivan puts this very well in the following words: "Science does not tell us anything about the substance of the elements out of which we have built up the perceptual world. It tells us merely the mathematical specifications of those elements." *Outline of Modern Knowledge*, p. 112.

Science is concerned at present with how the world works, not why,

and so it is still true to say with Duns Occam, the Franciscan of the thirteenth century: "Science cannot prove God." For example, physicists have accurately determined the freezing point, boiling point, electrical conductivity, specific weight, etc., of water; chemists have established the composition of water as a compound of hydrogen and oxygen, and have shown its indispensability for any chemical reaction. These are but external descriptions (specifications). Science goes still further in its electronic investigations into the atomic and sub-atomic nature of hydrogen and oxygen, but the results are no more determinant than the exterior characteristics. Electrons, positrons, neutrons and photons are merely mathematical definitions which represent the way in which atoms are constructed and how they function. The fact that atomic behaviour can be deduced from such data does not indicate that science has found the reason why atoms do behave in the way they do.

If a door is painted with red paint we have a red door. A visitor may ask why the door is red and we may rightly answer: "Because the painter used red paint." It is clear that this is only saying *how* the door became red. It gives no clue as to *why* red was chosen. A

careful examination of science will convince the reader that all its theories, like our red paint, answer the question, "How?" and not "Why?"

If we consider the physical properties of water, we find an example of how a philosopher might answer the question, "Why?" Water has the exceptional property of expanding as it cools below 4° C, so that ice, instead of sinking, as would be expected, floats. Science may give all sorts of explanations for this, but it can never give the real reason which is that, if ice were heavier than water, then life on this planet would be impossible. Science will tell us that if this peculiarity were removed from water all life would become extinct within a very few years, but it cannot give this as the reason why.

It is a common fallacy to think that science is answering the why of the universe, and this has been one of the chief causes for any conflict between religion and science. What science is doing is to systematize our knowledge so that we may understand how the universe works and that we may work in harmony with it. Thus science is not concerned with God, but with His works and for this reason science has no desire to prove God, nor could it.—V. W. S.



# SCIENCE NOTES

By W. WHATELY CARINGTON

## VIII—DIET AND HEALTH

I HAVE no wish to be unduly cynical; but there can be little doubt that considerations of health and economy are likely to advance the cause of the weaker brethren much more rapidly than purely ethical arguments. The following excerpts from Dr. Plimmer's review of Dr. Hindhede's *Gesundheit durch richtige und einfache Ernährung* (*Nature*, 22. vi. 35) should accordingly provide valuable ammunition for vegetarian paladins.

Dr. Plimmer reminds us that our adopted standards of diet are derived from statistics of the food consumption of families in cities. He points out that while there is little difference of opinion as to the total energy value (3,000 calories per diem) required, there has been considerable discussion as to the amount of protein necessary and as to whether this should be of animal or vegetable origin.

The usual standard is about 100 gm. protein, though the special committees of the Medical Research Council and the British Medical Association have adopted 50 gm. of animal or first-class protein as the minimum to be aimed at.

"Many years ago, Dr. Mikkel Hindhede questioned whether so much" (as 100 gm. presumably) "protein was necessary . . . He himself lived and brought up a

family . . . on a diet containing 67 gm. mainly vegetable . . . The cost of the diet (pre-war) was about 4d. a day. With the help of the vegetarian, F. Madsen, he started numerous experiments of long duration to ascertain the minimal amount of protein for maintenance . . . successful low protein experiments were made with diets consisting of coarse wholemeal bread, or whole barley, or whole oats with a little sugar and considerable amounts of vegetables and fruits, but substitution of white bread for the whole grain was a failure. The reason for the good value of the whole grain was the bran, which on trial was found to be easily digestible and to contain protein of high value *similar to that of animal protein.*" (My italics. W.W.C.)

Hindhede's "simple and standard diet consists of 500 gm. coarse wholemeal bread, 25 gm. butter, 100 gm. margarine, 500 gm. potato and 100 gm. whole barley meal. It yields 60 gm. protein and costs about 6d. a day. Not one in a thousand, he says, would live upon this diet; everyone would wish to add to it, partly from superstition that it is inadequate, partly from its lack of palatability". (We agree!) "Should it be supplemented by animal or vegetable foods, that is, meat, fish, milk or eggs, or by

vegetables and fruits? He considers the second alternative is right, but has no objection to animal foods, except that they should be eaten in small quantities." (This is important as showing that Dr. Hindhede is not a vegetarian "on principle", but substantially so purely as the outcome of experiment.) "The simple diet contains an abundance of all the vitamins and sufficient mineral salts. The addition of other foods will upset the balance . . . Only fat meat and fatty fish and eggs are really bad. White flour and sugar and sweets, etc., are intermediate. Whole grain, vegetables and fruits are the best foods . . . The diet drawn up . . . is similar to those eaten by certain native races in the Himalayas and in certain parts of China and the East. These peoples have the finest physique, and do not suffer from the intestinal diseases of the European or from cancer . . . This book should be translated into English and read without prejudice by the medical profession and the public. The simple diet is the healthiest and the cheapest."

Theosophists anxious to help in the good work might (I should hate to suggest that they ever do, of course) employ their time much less profitably than by mastering and spreading established facts of this kind. If one can persuade money-grubbers that they will grub more money by eating, or causing others to eat, vegetarian rather than animal food, they will soon bring about a slump in flesh-pots—and the benefit to the sheep and oxen will be just as great as if they acted from the highest moral motives!

I should also like to see someone with a working knowledge of bio-chemistry apply himself seriously to the task of collating all that has been done of recent years on protein metabolism, with special reference to the toxic products of digestion. A fair amount of work on the subject had been done, to my certain knowledge, full twenty years ago, and the volume must by now be very considerable. There can be very little doubt that a notable proportion of human ills (particularly in the West) arise from intestinal toxæmia, which in turn is due to break-down products of protein of the wrong kind.

But the superstition that animal food is *necessary* dies very hard, so that obvious bio-chemical pointers are apt to be ignored, with the result that medical men devote much time, by the use of intestinal disinfectants, etc., to counteracting conditions which ought never to have arisen.

Studies of the kind I have just suggested are—to most people—dull compared with speculations as to the use of magic by Lemurians; but I venture to suggest that they are incomparably better worth undertaking from the point of view of promoting world happiness and well-being. It is in work of this kind that Theosophists *ought* to be taking the lead, because they claim a knowledge capable of supplying a motive which others lack; and there is no real reason (I hope) for supposing that they are less capable than others of mastering the technicalities involved. But unless the whole subject is approached and tackled on the strictest technical

lines, our efforts will only augment, rather than diminish, the popular notion that vegetarians are a set of negligible eccentrics.

## THE BALANCED DIET

BY D. D. KANGA, I.E.S. (RETIRED)

(*Science Editor, "The Theosophist"*)

It is with a view to make clear certain points in Mr. Carington's article that I write this commentary; this will, I hope, also make the readers of THE THEOSOPHIST think on the important subject of dietetics and study it—a study well worth undertaking for their own sakes if they believe in a realm of law, and also as Mr. Carington rightly puts it, from the point of view of promoting world happiness and well-being.

The standard<sup>1</sup> figures arrived at by the Advisory Committee on Nutrition, Ministry of Health (London, 1932), for proteins, fats and carbohydrates for a man at moderate muscular work per day (the quantities vary according to age, work and climate) are 100 grams protein, of which 37 gm. should be animal protein, 100 gm. fat, of which 50 gm. should be animal fat, and 400 gm. carbohydrates.

The Advisory Committee also gives the following four criteria for determining the adequacy of a diet:

(1)<sup>2</sup> The daily calorie supply per person, which should be 3000 calories distributed roughly as follows between the

three principal food constituents: Proteins 400,<sup>3</sup> fat 900, and carbohydrates 1600.

(2) The daily quantity of first class protein, which should be 37 grams giving about 150 calories.

(3) The daily supply of mineral matter.

(4) The daily vitamin content of the diet. Foods which supply mineral matter and vitamins are often spoken of as "protective foods", that is, foods which protect the body from the deficiency diseases.

The protective foods<sup>4</sup> are.

(1) milk and milk products (butter, cheese, sour milk, etc.)

(2) Fresh salad vegetables and fruits.

(3) Liver (including fish liver and fish [cod] liver oil).

(4) Fish, especially the fat fish and the fish roes.

(5) Eggs.

It may be noted that the best places to get vitamins from are the field, the garden and the market-place, and not the chemist's shop or the drug store.

I know from personal experience that the majority of people have not a clear notion as to what is meant by (a) animal protein and (b) first class protein or protein of high biological value. It should not be supposed that animal protein is obtained from fish, flesh of any kind, or eggs alone. It should be noted that milk also is an animal protein and a first class protein. The latter is one which "replaces a greater amount of protein lost to the body by

<sup>3</sup> More accurate figures would be proteins 410, fat 930 and carbohydrates 1640 calories.

<sup>4</sup> Memorandum to the Minister of Health on "The Criticism and Improvement of Diets" (London, 1932).

<sup>1</sup> The special committees of The Medical Research Council and the British Medical Association have practically given the same figures in the Joint Report published by them last year (1934).

McCarrison gives the following figures for Indians:

	North of India	South of India
Protein ...	90 to 100 grams	60 to 70 grams
Fats ...	80 to 90 ..	50 to 60 ..
Carbohydrates.	360 to 450 ..	sufficient to make the total require- ments of calories.

<sup>2</sup> 1 gram of protein and carbohydrate gives 4.1 calories. 1 gram of fat gives 9.3 calories.

wear and tear than others and is also more adequate for purposes of growth."

If it is necessary to have a minimum of 37 gm. of animal protein in one's diet per day to maintain good health, it could be obtained by a vegetarian (either by choice, or on principle or by birth) only from milk and milk products. It thus follows that milk should constitute an important part of the dietary of a vegetarian. If he is a lacto-vegetarian, then 37 gm. of animal protein per day may be made up from milk and milk products like skimmed milk, buttermilk, cheese, curd, etc., and eggs.

The following table shows the approximate quantities of foodstuffs required to supply 37 gm. of animal protein :

Milk	... 2 pints (4 cups or 38 ozs.)
Skimmed milk	... 2 pints (4 cups or 38 ozs.)
Buttermilk	... 43 ozs. (4 $\frac{1}{2}$ cups)
Curd	... 26 ozs.
Cheddar cheese	... 5 ozs.
Eggs	... 12 ozs. (5 to 6 eggs)

It means that 37 gm. of animal protein per day may be made up either by taking about 4 cups of milk or skimmed milk alone or by taking 2 cups of either of them and three eggs in any form, or  $\frac{1}{2}$  cup of milk, 1 or 2 eggs and 1 oz. of cheese.

A diet in order to be adequate must satisfy all the criteria given above as regards calories, first class protein, mineral matter and vitamins; if it does not satisfy one or more of them it should be condemned according to the Report of the Ministry of Health cited above.

An attempt has been made to assess the value of the diet given by Hindhede and recommended by Mr. Carington in the light of these criteria.

Hindhede's standard diet consists of 500 gm. coarse wholemeal bread, 100 gm. whole barley meal, 25 gm. butter, 100 gm. margarine and 500 gm. potato. Hindhede recommends this diet to be supplemented by vegetables and fruits and occasionally some meat and fish. When analysed it gives the following figures :

#### HINDHEDE'S STANDARD DIET ANALYSED

FOODSTUFF	* QUANTITY IN		PROTEINS IN GRAMS	FATS IN GRAMS	CARBOHYDRATES IN GRAMS	CALORIES
	GRAMS	OZS.				
Course wholemeal bread ...	500	17.6	68.64	9.50	358	1795
Whole barley meal	100	3.5	10.50	9.17	72	350
Butter ...	25	0.89	—	20.55	—	185
Margarine ...	100	3.5	—	80.50	—	749
Potato ...	500	17.6	12.32	0.704	143.4	633
			91.46	120.4	573.4	3712
Less 10% for waste	...	...	9.14	12.0	57.3	371
Balance	...	...	82.32	108.4	516.1	3341
(Standard figures)	...	...	(100)	(100)	(400)	(3000)

\* 1 oz. = 28.3 grams.

The table shows that the figures for calories and carbohydrates are high. The percentage of calories derived from carbo-

hydrates in a well-balanced diet is about 54; if the percentage rises much above 66, the diet is considered to be in need of

improvement. In the diet given above, 92 per cent of the total calories of 3000 (which is the normal figure) is derived from carbohydrates, namely coarse wholemeal bread, barley and potatoes: it is thus clear that the quantity of carbohydrates in the diet is disproportionately high. It is again completely lacking in animal protein, and though the figure for fat is close to the standard figure, there is no balance between animal fat and vegetable fat. The proportion should be 1:1 whereas it is 1 of animal fat to 4 of vegetable fat. The diet is again poor in vitamin C and essential mineral matter. There is again no proper balance between acid and alkaline foods. It will thus be seen that Hindhede's diet as given above is inadequate and ill-balanced. If the diet is supplemented by vegetables and fruits as recommended by the author (Hindhede), even then it would be inadequate as it would be lacking in animal protein. If, on the other hand, the diet is supplemented by animal foods, that is, milk, eggs, meat or fish, then it would be considerably improved, but still it will not be a well-balanced diet, as is clear from the table given above.

Mr. Carington's statement, namely "the superstition that animal food is necessary dies very hard" requires a little examination. If by animal food is meant animal protein, then it is not a superstition; a certain amount of animal protein (37 gm. per person per day) is necessary, and this could be got by a strict vegetarian only from milk and milk products, for milk is not only an animal protein but animal protein of the first class. The other foodstuffs which give first class protein are cheese, eggs, fish and meat. The protein obtained from other foodstuffs, namely cereals, lentils, peas, beans, etc., is not considered to be first-class protein.

It is now a scientifically established fact that mankind in general is suffering from one major disease—**Malnutrition**—that is, *excess* or *deficiency* in the chief constituents of foodstuffs, namely proteins, fats and carbohydrates, is mainly the cause of a large number of diseases. The "breakdown products of protein of the wrong kind", as Mr. Carington remarks, are not the only cause of many ills. *Excess* or *deficiency* of protein of the

right kind, and of first quality even, is certain to cause, in the long run, a good many diseases. One should not, therefore, suppose that by avoiding proteins of the wrong kind one would be exempt from disease or that a strict vegetarian would be immune from disease simply because he is a vegetarian. A strict vegetarian by choice or on principle will not be able to maintain good health and use his powers to the fullest extent if his diet is *ill-balanced*. His poor health will be a constant handicap to him to the full expression of his genius.

Without going into the question as to whether high or low protein diet is superior, it may be pointed out that the thing which matters is whether the diet is well or ill-balanced. Neither a high protein nor a low protein diet is an adequate diet if it is not a balanced diet.

Scientific researches on nutrition are now gradually leading to the greater consumption of vegetable foods, as will be clear from the following: the blood of a normally healthy person is always alkaline. The best combination of foods, therefore, is that which preserves the alkalinity of the blood. Speaking generally, all vegetables and fruits, fresh milk and buttermilk are alkaline (base-forming) foods, while all kinds of flesh foods (meat, fish, poultry), eggs, cheese, cereals of all kinds, starches and sugars are acid-producing foods. The preservation of the alkalinity of the blood is best achieved when the proportion of vegetables and fruits in our diet to all other foodstuffs is at least 2:1, or still better 3:1. It is equipment with such knowledge which will, in my humble opinion, "provide valuable ammunition for vegetarian paladins."

The following points emerge from Mr. Carington's article and the comments made thereon:

(1) Mr. Carington has done well to draw the attention of Theosophists all over the world to the important subject of dietetics and to its careful study by them.

(2) Caution is necessary in changing over from a meat diet to a vegetarian diet; the change must be gradual.

(3) It is very necessary to know the intimate connection between food and health, and food and disease.

(4) That a *well-balanced* diet keeps a person healthy and fit, while an *ill-balanced* diet produces all sorts of maladies from which mankind is suffering.

(5) That a well-balanced diet is a more nutritious diet but by no means a more costly diet.

(6) That an ordinary dietary containing simple, wholesome foods in the right proportion is far better and cheaper than a dietary consisting of rich foods which are not properly balanced.

(7) That it is not *money* but *knowledge* that is wanted to prepare a well-balanced dietary.

(8) A person who is a strict vegetarian, that is, who does not take meat,

fish, poultry or eggs would be well advised to take sufficient quantity of milk and milk products and plenty of fresh salad vegetables and fruits, also about an ounce or an ounce and a half of soya bean<sup>1</sup> two or three times a week.

(9) After all a man is what he eats (of course other factors are not to be neglected, namely, exercise, fresh air, sufficient rest and good thoughts,) and if he wishes to have a strong, healthy, vigorous and responsive body—a fitting instrument for service—he should note that he cannot expect to have it without giving proper attention to his diet.

<sup>1</sup> Soya bean is sometimes called boneless meat, It is a good substitute for meat, butter, eggs and cod liver oil.

---

## THEOSOPHICAL ORDER OF SERVICE

MR. ROBERT H. SPURRIER has retired as Head of the Theosophical Order of Service in England, and International Secretary of the Order. At a well attended meeting of members of the Order held at the Caxton Hall, London, on May 21st Mr. Spurrier gave reasons for his resignation, and briefly outlined the present financial circumstances of the Order in England. He gave also a resume of important activities which the Order has initiated and fostered in England, some of which have developed into independent national movements.

Among these are the National Council for Animals' Welfare, whose inclusive policy and intensive educational work (which receives the cordial co-operation of scores of educational authorities throughout the country) among the children of schools of every description has firmly established the belief that education, not punishment, is the surest way to eradicate cruelty to animals and birds.

Another movement is the Servers of the Blind, now a national movement coupled with the name of Ellen Terry. Yet another vigorous offspring of the Order is

the National Council for the Abolition of the Death Penalty, which recently lost its distinguished President, the late Lord Buckmaster; it has the active support on all possible occasions of the Archbishop of York. Other movements have also been fostered and helped, including one which has the care of blind and mentally defective children in a special Home in receipt of grants-in-aid from the Board of Education.

Mr. Spurrier read extracts from correspondence which had passed between the President (Dr. Arundale) and himself regarding the policy of the Order. A small committee was appointed to go fully with Dr. Arundale into all matters respecting the Constitution and future policy of the Order in England.

The meeting placed on record its sincere recognition of and gratitude for the valuable work which Miss Hargrove has done for the Order as Secretary and Mr. Spurrier as International Secretary, Chief Brother in England, and Editor of *Service*.

Mr. D. Jeffrey Williams is now the National Head of the Order in England, and will carry on the work from 82, Boundary Road, London, N. W. 8.

# YOUNG THEOSOPHISTS

## PREPARING FOR PARLIAMENT

THE time for convening the Youth Parliament at Adyar is fast approaching. Every Young Theosophist should see to it that he or she has a definite opinion as to the adequacy or inadequacy of the platform for the world's Youth which was published in our September issue and is to be discussed in Parliament. If a Young Theosophist is unable to attend personally he should send his comments to Mr. Layton, at Adyar. There should be sufficient responses pouring into Adyar from now on to assure its success well ahead of January 5. The Youth Parliament will be the climax of the Diamond Jubilee Convention.

## LADIES' DAY AT ADYAR

It was a splendid symbol of confidence in The Theosophical Society when on August 4, 200 ladies (mostly college students) from Madras were the guests of Vasanta Youth Lodge at Adyar. The orthodoxies of the Hindu religion could not hold them back from the attractions of Adyar and Theosophy.

The Youth Lodge did a fine piece of work in thus bringing so strong a manifestation of the Shakti aspect to bear on Adyar where men usually predominate. Rukmini Devi welcomed the ladies as the guardians of the soul of India, urging them to pass on in the family life the true spirit of India to future generations. In the afternoon Dr. Arundale delivered a rousing address on the place of women in India's Renaissance, which he concluded by saying: "Woman alone can give back to India her soul. And each woman of India must incarnate in herself that soul, not only for the sake of India, but for the

sake of the happiness and peace and brotherhood of the whole world."

## WHY NOT AN ADYAR SCHOLARSHIP?

When Dr. Arundale was attending the American Convention in 1934, he suggested to Convention that a thousand dollars a year should be devoted to sending a Young Theosophist every year to Adyar—a kind of Section scholarship. Not so long ago Felix Layton wrote to friends in America, trying to revive the idea, and the result has been that Mr. Sidney Cook, the National President, suggests "that if we are able, we should indicate our appreciation of the Young Theosophists by starting a fund for the purpose of sending a representative Young Theosophist (one or more) each year to Adyar according to the amount available." Mr. Cook proceeds:

"I have long thought that the Section should have some kind of scholarship fund for our young people to go for periods of study and international contact with Adyar. Perhaps we should be grateful that Felix has given us a lead, and we may perhaps commence our contribution now, on an impersonal basis rather than for the benefit of any particular individual. If the fund is this year insufficient, it may next year have grown so that the young people may elect their delegate to Adyar."

There is a prospect that the fund will be raised in time to send an American Young Theosophist to this year's Diamond Jubilee Convention.

## CARRY ON, YOUNG THEOSOPHISTS!

Dr. Arundale writes:

I want to congratulate the Editors of *The Young Theosophist* on the splendid issue for August, 1935. It is delightfully full to the brim, and indeed overflowing, with the spirit of Youth, and to me is the most hopeful sign we have had for a long time as to

the virility of the Young Theosophist movement, and as to the wise guidance of its leaders. Eager as I am in all possible ways that our beloved Society shall proceed from strength to strength, and shall be ever young with wise enthusiasm and courage, I feel thankful that this issue of *The Young Theosophist* gives me very good cause to know that as we older folk pass away there will be younger members ready and capable to take from our hands the Torch of Theosophy and The Theosophical Society and bear it triumphantly onwards until their turn comes to pass it on to those who will be young when they are old.

I feel sure we shall in due course be able to repeat those magnificent words: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." I hope these words were on the lips of those whom we have succeeded. I have little doubt they will be on our lips when the time comes. May such words be on the lips of our younger brethren when age at last beckons them onwards through death and through heaven to descent once more to earth. I thank these younger members in the name of The Society for the good work they are doing. I say to them, as our great brother, Bishop Leadbeater, said to us all when on his deathbed on March 1st, 1934: Carry On.

And I ask, in the name of The Society, that everywhere the work of Young Theosophists shall be encouraged, understood and helped by those elders who sooner or later must leave The Society's destinies in the hands of a younger generation. Truly, Youth has the defects of its generation, as we older people have the defects of ours. But The Theosophical Society needs its Youth, defects and all, as it needs us, defects and all.

The need The Society has of us is partly that we shall give happy and helpful welcome to those who shall come after us. So do we serve our Society today and in those years to come when we shall no longer sojourn on the physical plane. Then will those who today are young be strong and wise, in part because we appreciated and helped.

Our service to The Theosophical Society now is as much to encourage our

younger brethren as it is the study of Theosophy and the Theosophizing of the world. Therefore do I ask every Lodge and every Section to spread Theosophy among the young, and to give them helpful welcome when they become our comrades in the greatest Cause in the world.

But when you arrange to subscribe for *The Young Theosophist*—it is only two rupees or five shillings—please turn over quickly the frontispiece page, for printed on it you will find a picture of a young man who looks far older and less attractive than he would like.

GEORGE S. ARUNDALE

### BRITISH YOUTH MOVEMENT

Mr. Geoffrey Hodson writes from London:

Some young people in Birmingham have repeated the South African experiment, the first Branch of a British Youth Movement having been formed in that city on the occasion of our recent visit. Where other engagements permit, it has now become my habit to invite all under thirty-five to a special gathering for young people only, to discuss the problems of the world and of the individual from the point of view of Youth and Theosophy.

At Birmingham the response to this appeal was quite remarkable. Some 120 people accepted the invitation, many of these being drawn from the lecture audiences, but others as a result of the intensive advertising, into which the Young Theosophists of the Lodge threw themselves with great keenness. After we had left the city, further meetings were held and a Branch was formed with fifty members, based on the aims and ideals of the South African Youth Movement. Already they report to me that within the first two months of its existence, the Branch has engaged in active work along the following lines:

A Speakers' Bureau, to train members for public speaking and to lead Study Groups.

A Group to study Comparative Religion in the light of the Ancient Wisdom.

An Arts Group, including arrangements for concerts and production of Plays.

Civic outings, including visits to local Government and Municipal Departments.

A Social Service section.



Public Lectures have been arranged as follows:

"Social Credit," by a member of the local Douglas Social Credit Group.

An Address from a distinguished member of the Church of England (Rev. H. McGowan, M.A.).

An Address by Miss Peggy Baumann (the first Secretary of the South African Youth Movement).

A visit to a City Council Meeting, followed by a debate between two Councillors at the B. Y. M. Headquarters on various aspects of the Housing Problem.

An Address from the Chief Probation Officer on the duties of Probation Officers, and how we as a Group can help them.

A talk by Peter Freeman on Youth and its responsibility in Civic and Government affairs.

The Lord Mayor of Birmingham has just appealed to them to help his local Flag Day in connection with "King George's Jubilee Trust," and certain of their members are taking over the City Centre Depot, some with cars having offered their services for the whole day.

In Birmingham the young people are exceptionally fortunate in that the Theosophical Lodge has co-operated in the most generous manner, its members showing the greatest interest in their activities, and the Committee having granted them without any charge the use of the Lodge premises for their gatherings.

Sections and Lodges in other countries might like to include within their activities a definite appeal to the youth to accept such of the aims and ideals of the South African and British Youth Movements as

are applicable to their country and acceptable to themselves. Non-Theosophical young people who respond begin to be attracted to The Society and to attend its meetings. Young members of The Society in America, India, the Philippines and elsewhere who are already organized as Young Theosophists will, I feel sure, find in the above proposals, not a limitation of their more specifically Theosophical ideals, but rather a wider field for their expression.

### YOUTH MUST REBUILD THE WORLD

"We gave too little thought to those spiritual values by which all human progress must be weighed." Sir Edward Beatty, Chancellor of McGill University, Montreal, Canada, gave this explanation to a graduating class recently for the holocaust of the war, and all the financial misery and unemployment and discontent which has followed it.

"You have to rebuild what has been wrecked," the Chancellor proceeded: "You have to begin again the task of building a better world. With all our errors we have given you the tools with which to work."

"Will you listen when we tell you that we thought too much of material wealth and intellectual skill? Will you believe me when I say that all the troubles of the world which you inherit could have been avoided had we thought less of wealth and more of human happiness."

---

It was the habit of Immanuel Kant, famous German philosopher, to rise in the morning at five o'clock and think for two hours. He had no apparatus; there was nothing in his hands. He sat and thought; he did not just sit.

WILLIAM LYON PHELPS, *from the Readers' Digest.*

## SARASWATI'S VICTORY

IF Theosophy has a Goddess it is Saraswati, Goddess of Wisdom, Learning and Brahmavidya, to whom the Hindus offer worship on October 6. She is to India what Minerva was to Rome and Pallas Athene to Greece, presiding deity of culture and the arts. No other country in the world makes the culture of beauty and art a religious principle, or holds a national festival for the consecration of all avocations of life as arts, and for the rejuvenation of all the creative powers of intellect and intuition, in the name of the World Mother, whose triple aspect, Durga-Lakshmi-Saraswati, is the Sanskrit equivalent of Wisdom, Strength and Beauty. She is the Power that maketh all things new. All honour, worship and adoration are paid to Her and in Her Name, the Festival reaching its climax on the tenth day, Dasserah (October 7) in the bright fortnight following the autumnal equinox. Then a new season of creative life begins. To the Hindu the greatest inspiration is the Mother Goddess, both as his own mother and as his Motherland. His national song, *Vande Mataram*, hails not only the Motherland, but also Mother and Goddess. Reverence for womanhood is expressly laid down by the

Manu as a cardinal virtue of an Aryan, and his daily prayer is by means of the Gayatri to the Goddess of Light, embodying the Sun, in her three Vedic forms of Sandhyā, Sāvitrī and Saraswati. Because of India's reverence for women, Shah Jehan erected the Taj Mahal of immortal beauty in memory of his beloved; and it is not without significance that Queen Victoria took over the sovereignty of India, and that Dr. Annie Besant espoused and led the cause of the Motherland in the Home Rule Campaign: these things have strongly roused the imagination of the Indian peoples. Outwardly, of course, on October 7, especially in Northern India, Dasserah will take the form of the Ram Lila Festival, celebrating the victory of Rama over Ravana, the demon King of Ceylon, and in some of the Indian States, especially Mysore and Baroda, a brilliant procession of horses and elephants and soldiers will perpetuate Rama's expedition. But fundamentally the Victory is Saraswati's: on this day She opens her yearly cycle of art and culture, She sounds through the keynote of India's civilization, which is the Mother, and She is behind the Renaissance of the Women of the World.

J. L. D.

# GENEVA THEOSOPHICAL CENTRE

## INTERNATIONAL INFLUENCE

THE International Centre at Geneva has been in existence seven years and it is natural to ask: What has it achieved during that time? What visible evidence is there that it has done the work it was started to do?

1. Without exaggeration I think it may be claimed that it has created in Geneva a neutral platform where the leaders of various idealistic movements can freely proclaim their message. Lectures by representatives of the following Societies have been given here: The Society of Friends; The International Peace Bureau; The International Bureau for Education; The Association for the Suppression of Stupefying Drugs; The Union of Swiss Youth; and the United Federation of International Societies for the League of Nations.

2. The Centre has further been able (through the World Peace Union) to unite with itself representatives from various Pacifist Societies, for the purpose of organizing a Peace Week in the month of November each year.

3. There has also been formed through the World Peace Union, a body called the *Inter-Confessional Union*, on which representatives of various religious denominations co-operate for Peace from a spiritual standpoint. This Union holds a monthly meeting for discussion, and a weekly meditation. Quite recently an invitation to link up in sympathetic relations with the new World Meditation Groups, started in England outside Theosophical circles, has been responded to, and the hour of weekly meditation at the Centre has been changed to accord with the hour chosen in England.

4. Through its affiliation with the League's International Federation (referred to above) the Centre has made contact with the various Movements in Geneva which are working to improve international conditions.

5. Another side of the work has been the *Receptions*, seventeen of which have been held during the period under review, quite apart from the small weekly "At Homes" held regularly by the President of the Centre. The special purpose of the receptions has been to bring together representatives of eastern and western culture, and more especially such of them as work in connection with the League itself, or in Societies connected with it.

6. We feel that one of the most important uses to which the Centre has been put has been to act as a medium of expression for the plans formed in the European Federation, and through our lectures and studies to circulate the schemes and ideas formulated at successive International Congresses, and by this means to prepare the way for the message of the World Congress.

7. Our affiliation to the Federation of International Associations in Geneva has earned for us certain privileges, which should prove of value in the future. As is well known, the League of Nations is moving shortly to new premises, leaving vacant the fine mansion which has hitherto served it. This mansion will now be rented by the International Federation, which will have at its disposal a number of fine lecture halls, in a beautiful situation on the borders of the Lake, and surrounded by gardens. It will be open to any international body which is already affiliated to this Federation to hire from it one or more of these lecture halls. It is not necessary to point out what an admirable opportunity is thus open to us for suitable accommodation for future Congresses.

8. As one of the affiliated bodies of this Federation, we are also entitled to mention in the permanent handbook of the League of Nations—which goes to Consulates, Ambassadors and Embassies, as well as to all Departments of the League itself.

Application was recently made for information, which we supplied, regarding our status and Objects, and this will appear in the new edition of the Handbook about to be issued.

9. Not least, perhaps, of our work is the help we are able to give to The Theosophical Society in Switzerland through the visits of some of The Society's best international lecturers; and the sharing with the Swiss Section of a fine headquarters in a central part of the town.

During recent years many letters have come from well-known workers expres-

sing their interest in and appreciation of the Centre.

10. Perhaps our greatest pleasure has been to see The Theosophical Society beginning to be well known and to be spoken of in the best circles of Geneva with sympathy and respect.

The International Theosophical Centre feels that its main object, that of trying to shed spiritual light on the world problems discussed in the League of Nations, is beginning to be achieved.

ANNA KAMENSKY, *President,*  
*Geneva.*

## SWADESHI BOY SCOUTS

THERE is very much in common between The Theosophical Society and the Boy Scouts; both movements are a call to live greatly, in all the simplicity and dignity and brotherliness of greatness. Dr. Arundale is especially encouraging the Indian Boy Scout Movement, which Dr. Besant introduced into India in 1918 and which joined hands with the Baden-Powell Scout Movement when the Chief Scout visited India in 1921. The Seva Samiti section particularly has adapted Scouting to Indian conditions, and in some provinces there is scarcely a town of any importance whose people are not familiar with its activities and its efficient organization. In a widespread appeal urging every village, town and city in the Madras Presidency (in which he is Vice-President of the Provincial Council) to establish Seva Samiti troops Dr. Arundale writes:

"In most countries throughout the world the Scout Movement takes on the characteristics of the country to which it belongs. So must it in India. The Seva Samiti Boy Scouts Association is a Swadeshi movement, designed to promote good citizenship among Indian youths, boys and girls, to stimulate patriotism, and to place at India's disposal the active and efficient service of its members, not in the field of politics, but among those whose lives give them no cause to be thankful that they are Indians.

"There must be no attempt at unfriendly rivalry, to strengthen one organization

at the expense of the other. It is enough to be a Scout, be the organization what it may. But I feel certain that there is room for the Seva Samiti Scouts Association, for it will attract young people of a type different from that which joins the Baden-Powell movement."

The Allahabad *Leader*, commending this "salutary advice," says: "The future of India depends upon the right training of the youth of the country which Scouting aims at."

The Scout movement is not yet thirty years old, but it already covers the earth, and it has helped to make the world more truly a universal brotherhood.

### ADYAR'S "GILLWELL PARK"

The Besant Scout Camping Centre, Adyar, which was opened by Dr. Arundale in 1934, has completed its first year of work under the management of the Vyasa Rovers. During the year 1,600 campers, representing 82 Scout organizations, visited the centre. Among the most successful events of the year may be listed: week-end camps ranging from 30 to 200 Scouts, a Commissioners' Conference under the auspices of the Provincial Headquarters, a District Rover Moot and a training camp for Seva Samiti (Indian National) Scoutmasters. The centre has already become an important Scout rendezvous, a miniature Gillwell Park.

## NOTES AND COMMENTS

### "THE MAGIC OF KINGSHIP"

To the Editor, "*The Theosophist*"

I FEEL that I must take friendly exception to the statement in your article on "The Magic of Kingship" in the July THEOSOPHIST in which you say! "No true Theosophist would ever desire to abolish Kingship. There are people in the world, sometimes, who imagine it would be good if we could get rid of Kings altogether. It is from a Theosophical standpoint a very foolish thought."

Apparently the political institution of Kingship is referred to, or at least included in the above statement by inference, and I do not think that any member of the Society has the right to lay down rules as to what a THEOSOPHIST thinks or does. Even as regards *members* of The Theosophical Society, under its Constitution only its governing body, the General Council, can make pronouncements as to what should be the attitude of members on any particular matter.

I know that the above is your personal opinion, which you would not wish to impose on other members, but as one of those people who harbour the "foolish thought" that it would be a good thing if Kings as a political institution were abolished, I consider it hardly fair that it is not clearly indicated at the beginning of the article that it is the expression of your personal views. A person not acquainted with The Society taking up THE THEOSOPHIST and reading this article might infer that as it was a Presidential address it was an official pronouncement on the attitude of The Theosophical Society and its individual members towards the Jubilee Celebrations. Because of this, it prejudices the neutrality of The Society which you have elsewhere expressed the desire to be observed, and on a matter which has nothing to do with its Objects.

As one of those members who have different views on the question of Kingship in general, and the Jubilee Celebrations in

particular, from your own, I think you will agree that those views are just as legitimate, unless and until The Society through its General Council makes an official pronouncement to the contrary, and that we should not by inference be labelled "un-Theosophical" in its chief organ.

LEONARD C. SOPER

59 Carlton Hill,  
London, N.W. 8.

\* \* \*

### WHERE DO WE STAND ?

I am interested in seeing voiced in THE THEOSOPHIST, both in Mr. Sedgwick's and Mr. Soper's letters, views as to the neutrality of The Theosophical Society. I am a great believer in neutrality, in so far as we keep entirely free from dogma, as well as from any sort of official limiting views as to what is Theosophy and what is heresy—or, more important, who is and who is not a heretic, and by what authority he speaks or is denounced. Yet neutrality can become passivity, unless it be a focussed neutrality: that is, a neutrality with arms infinitely widely opened to admit into its favour all sort and conditions of people, while having a central point, clearly defined.

We must not, I think, forget that we are THE THEOSOPHICAL SOCIETY—with three capitals and emphasis on the middle word; and that we exist for a definite purpose, which is, to study and disseminate *Theosophy*. Our three Objects are, in tabloid form; (i) to unite; and (ii) to study God and man. In practice we give these three Objects an out-going aspect (propaganda) and an in-coming one (study). I still think that anybody who subscribes to our Objects should be welcomed, whatever his views, by the open arms of our neutrality.

Let us now consider, separately, for the moment, this thing, Theosophy: which we are so often asked by people to define, and, if we are wise enough, realize that we cannot define, whether in terms of

H. P. B.'s works, or anybody else's. But I think we can only gain by getting a clear Greatest Common Measure of what *all* who call themselves Theosophists believe *now*, in the twentieth century, and add this to the paragraph printed in the Supplement to THE THEOSOPHIST, which, excellent as it is, suggests an epicurean meal but leaves the enquirer with a menu, and nothing solid on his plate.

I suggest a statement such as the following:

"The Bases of Theosophical Thought are as follows:

1. The existence of an Intelligence which created and maintains the Universe.
2. Whence it follows that Law, not Anarchy, Cosmos, not Chaos, govern the Universe.
3. All Life is one, however diverse be its forms: even the humblest forms enshrine the One Life.
4. This Life evolves, together with the forms into which it descends.
5. There are other forms of life besides those which manifest in material guise. One, at least, of these contacts humanity: the Deva, or Angel Kingdom.
6. Man is a Spirit which incarnates time after time.
7. The Law of Karma: of cause and effect—Newton's Third Law: "To every action there is an equal and opposite reaction".
8. The existence of Masters, Supermen, who guide the destiny of Their younger brethren.

I should like to see some such statement as this thrashed out, boiled down, enlarged, condensed, until the final distillate would be a quintessence of Theosophical thought, a nucleus of a few fundamental truths of a positive nature.

Finally, if we made such a statement, we should have to make it quite clear that it in no way takes away from the freedom of thought of F. T. S. Yet, presumably, our members must believe at least in principle in items 1, 2, and 3 above, and in 6 and 8 at least in some form: else why should they not join, for instance, the Labour Party (which caters for Object 1 of The Theosophical Society, at any rate in theory); or the scientific societies which may be said to cater for the other two Objects? It would give the enquirer some sense of orientation and direction, and give him some idea of the intellectual concepts on which we base our *raison d'être*, which justify our existence and our ethics as expressed in our first Object.

L. J. BENDIT

## A "LODGE" OF THE THEOSOPHICAL SOCIETY

Discussing the paragraph in the "Watch-Tower Notes" (May) under this heading, in which the President comments on the American opposition "to the word 'Lodge' to designate a minor nucleus of Universal Brotherhood", Dewan Bahadur K. S. Chandrasekhara Aiyar (President of the Karnataka Federation and formerly Chief Justice of the State of Mysore) writes from Bangalore:

I confess I can see nothing mystical or savouring of secrecy about the use of the word "Lodge," which, on the contrary, is one recognized by the Constitution of The Theosophical Society and sanctioned by time-honoured usage. The term denotes the smallest unit within The Society which can claim recognition under a charter. Lodges have a definite and well-understood place in the scheme of The Society, just as Sections or National Societies have. By allowing every local group of members to style themselves magniloquently as The Theosophical Society of their locality, we not only blur the sense of proportion, but ignore the fact of organization, of co-ordination of parts within a whole.

The change of designation, instead of promoting solidarity, may lead to fissiparous tendencies. The next step of disintegration will be for these little "Theosophical Societies" to claim to function as wholly independent bodies without reference to the National or Parent Society. It is not a question of mere autonomy, which Lodges even now enjoy in a reasonable measure. What has to be worked for, and, if need be, advertised to the world, is not the existence of every little parochial group, but the broad world-wide movement of The Theosophical Society. Whatever "psychological value" there may be in the "constant repetition" of the phrase "Theosophical Society" can even now be had by its use *in connection with* the name of the Lodge itself. Thus we speak of "The Bangalore City Lodge of The Theosophical Society," or more shortly, "The Theosophical Society, Bangalore City Lodge." This is quite as descriptive and far less misleading than "The Theosophical Society in Bangalore City."

Frankly, and everything considered, I see little to recommend, and something to be said against, the change said to be contemplated by some American members.

\* \* \*

#### NEUTRALITY AGAIN

Benevolence and kindness are some of Mr. Jinarajadasa's chief characteristics. So much the more I was sorry to read in the paragraph, "India and the Empire". (THE THEOSOPHIST, June 1935) his reported utterance that Gandhiji has "muddied" Indian culture.

Now the General Council requests each member to defend and act upon the fundamental principles of The Theosophical Society, to exercise fearlessly his own right of liberty of thought and of the expression thereof, *but within the limits of courtesy and consideration for others*. It seems to me that Gandhiji has the identical right of treatment according to that idea, though he may happen not to be a member of The Theosophical Society. One must pay him the tribute of full sincerity in his acting. He works for his cause and not for personal glory.

This argument brings me directly to that most discussed question of the neutrality of The Theosophical Society, especially in political matters. It seems to me that if The Theosophical Society has to remain neutral, no leader should pronounce an opinion on these matters while addressing an audience from the Theosophical platform unless he strongly underlines that he speaks on his own behalf and not as an exponent for The Theosophical Society. And since I had to suffer from acting according to my thoughts I would like to have the question cleared. I protested publicly against chemical war, and was dismissed from the presidency of a Lodge because it was said that I had compromised The Theosophical Society in my country and—*nota bene*—I did not speak either as exponent for The Theosophical

Society nor as a member of the group in my town, but on my *own* account.

PIA MULLER

*Trieste, Vie Montfort 8.*

\* \* \*

#### "FREE-LANCE" THEOSOPHISTS

Mrs. A. E. Adair, writer on art and literary topics, submits an idea for the creation of a Group Fellowship of what for want of a better term she would call "free lance" Theosophists, the particular *raison d'être* of such fellowship being its freedom from attachment, mobility and community of action upon occasion, when action seemed advisably indicated. Mrs. Adair suggests:

"These Fellows would neither be bound by nor attached to any existing or suggested Lodge or Section of The Theosophical Society. Their link would be through the President of The Society and their dues would be paid direct to Adyar. Their work would be rather that of making Theosophy a living power in their own individual lives from the spiritual point of view, and from the practical side of working for international brotherhood and harmony through any and every organization devoted to the interests of peace, economic freedom, social relations and political justice for all men. They would be free to hold conferences wherever or whenever found necessary but would not be bound by any routine. Their attendance at members' meetings at Lodges in their vicinity if desired could be made dependent on the wishes of the President of the Lodge or Section concerned.

"I again stress the point that the usefulness of their fellowship depends principally upon its mobility. Their means of communication might be arranged through a small monthly bulletin or section in THE THEOSOPHIST. I should prefer to see such details worked out as the development of the idea grew, rather than set any hard and fast programme to begin with."

# THE THEOSOPHICAL FIELD

## MEMORIAL TO SIR S. SUBRAMANIA AIYER

A STATUE of Dr. Subramania Aiyer, formerly Vice-President of The Theosophical Society, was unveiled in Madras on July 26th in the grounds of the Madras University of which for a short time he was Vice-Chancellor. The statue is a replica of the one on the Adyar estate, and is by the same sculptor, Mr. Nagappa. It is a majestic figure of one who combined in himself pre-eminently the parts of lawyer, scholar, man of affairs, and occultist. His service to The Theosophical Society had extended from the early days of Madame Blavatsky and Colonel Olcott until he passed away, aged 82, on December 5, 1924. From the time that Dr. Besant met him at her first Indian Convention in 1893 he remained, as she wrote at the time of his death, "ever the staunchest of friends and the most loyal of adherents". In a monograph published in Madras she referred to him as a noble Indian type "worthy of our homage and admiration," and as a Hero, "not only of the Hour but for all Time."

Sir Subramania Aiyer was the first Indian to be appointed Vice-Chancellor of the University of Madras, all his predecessors being Europeans—usually high officials such as Chief Justices or Members of Council of the Government of Madras. Other Indians followed him as Vice-Chancellor at different times. Though he was a leader of the Bar before he was elevated to the High Court Bench he never became a slave to his profession, but took interest in various public movements, notably the Indian National Congress and the Dharma Rakshana Sabha, in addition to The Theosophical Society. He was a brilliant and distinguished personality, and one of the greatest of Southern Indians. Lord Ampthill regarded him as "the soul of honour" and "a great gentleman in the truest and best sense of the time-honoured English word." Lord Ampthill wrote further:

"I shall never forget his demeanour when His Majesty the King, at that time Prince of Wales, visited Madras, for it was a picture of that respectful dignity and dignified respect which are among the true characteristics and most forceful qualities of Indians."

Dr. Besant, writing of his final illness, said: "He was ill for very long, but to the end his splendid brain remained strong; the last few minutes were full of pain but the dear old man remained patient throughout, only longing to go Home; and he went gladly to the Master he loved and served. The Peace is on him and the love of us all is with him." (THE THEOSOPHIST, January, 1925.)

\* \* \*

## A NEW PRESENTATION OF THEOSOPHY

### "START AT THE TOP AND WORK DOWN"

Mr. Sidney Cook, National President in America, has definite views as to "our Theosophical approach to the public." In a letter to the head of a committee appointed by one of the larger U. S. A. Lodges to investigate ways and means of increasing Lodge income and more successfully presenting public lectures, he writes:

"All of our work in the past has been in the nature of propaganda, mostly lectures, and there we compete with a thousand and one other propagandist organizations and broadcast our message in the hope of finding a few minds and hearts to whom it might be of interest. We make entry into The Society very easy, and we lose members just as readily as we acquire them. Nowadays, when the knowledge of the existence of invisible worlds is not confined to the few, when the discoveries of science have removed the sensational aspects of our teaching, talks on Theosophical subjects as they were formerly presented make much less of an appeal. It is necessary now to present our truths correlated with the facts of



science and of life, and show their relationship with the advanced thought of the time and their application to conditions of the present.

"For this purpose a new type of lecture, a new presentation of Theosophy is necessary, and can be given only by one who is himself in touch with the scientific, cultural and educational thought of the day. The lecturer who understands mob psychology can make an appeal, but he cannot get the message across today. In my opinion, we should make our public appeal more educational, and besides giving lectures to the multitude in the hope of interesting a few, we must in the future permeate education with our philosophy, that educators may give it to the multitude, for education is the moving force of the future and the greatest need of the present. I am hoping that we can initiate the introduction of Theosophy to the educators through appropriate literature, but more through appropriate contacts.

"We are fortunate in having Dr. Roest to do some of this work. Wherever he goes he makes these contacts, talks Theosophy to people who are in a position, by reason of their control of the channels of current thought, to promulgate Theosophical ideas. These people need Theosophical contact. We know of instances where they know of Theosophy as a cult of which they are afraid. Properly presented from its scientific, its educational, its cultural standpoints, Theosophy becomes something living and worth while, and has done so to people of standing in the educational field.

"I feel that instead of confining our activities to the rank and file as it were, hoping through them to reach upward to cultured and educated minds, we must find ways of giving our Theosophy to the best minds, that it may from them permeate downward to those whom it is their province to teach.

"If we are able to do that, then our Lodges will be outposts of educational and cultural centres—groups of students attracting thoughtful people eager to study the well prepared courses which under such a plan would be available. If the work is done well so that it attracts the right people, the problem of funds will solve itself."

## THE EUROPEAN FEDERATION

We are very much obliged to Mr. P. M. Cochius, General Secretary of the European Federation for a copy of the programme of the Amsterdam Congress—a booklet of 24 pages attractively designed, with a cover in seagreen, the only letter on the cover being "13th", the sequence number of the Congress, set in asterisks. The same Dutch artist has designed these Congress programmes for some years past, and the whole series is to be seen at the Exhibition in Brussels which, says Mr. Cochius, "is rather nice propaganda in many ways." Mr. Cochius added the information that up to July 1st over 420 delegates had been inscribed, including 80 from foreign countries.

\* \* \*

## A THEOSOPHICAL CHURCHMAN

On Whitsunday, June 9, the Rt. Rev. Charles Hampton was enthroned as Regionary Bishop of the Liberal Catholic Church in the United States, in succession to Bishop Irving S. Cooper, in Saint Alban's Pro-Cathedral, Hollywood. Theosophists will join the Liberal Catholics in congratulating Bishop Hampton, for he has been a valuable worker for Theosophy in America, and on tour has always spared time to deliver lectures to the Lodges on the esoteric teachings of the Church and the meaning of the sacraments in terms of Theosophy. His headquarters will remain at Los Angeles.

\* \* \*

## A NEWS DIGEST

When the mail left Johannesburg, Mr. Geoffrey Hodson was drawing crowded audiences to the Lodgeroom. South Africa is a "wonderful country, with much work needing to be done for black and white races," writes Miss Turner, General Secretary, Central South Africa.

Blavatsky Lodge, Bombay, has done an excellent piece of work, raising Rs. 111 (£8-7-6) for the Quetta Earthquake Fund and sending a cheque for that amount to the Treasurer of The Theosophical Society. The money was raised by holding two public lectures with lantern and cinema shows on July 17 and 24.

## BOOK REVIEWS

### THE PRESIDENT'S BOOKS

The Theosophical Publishing House, Adyar, has already sold 500 copies of *You*, the first of the President's Diamond Jubilee books.

Dr. Motwani, reviewing *You* in *The American Theosophist*, writes: "Dr. Arundale has stated the fundamentals of Theosophy and applied them, in an intriguing manner to the everyday problems of life. The mode of presentation is new and attractive, the style superb and refreshing. The book will form a magnificent introduction to the deeper aspects of Theosophy."

From Mr. J. P. Way, President of the Manuk Lodge, Hongkong: "The President's book *You* is very direct and illuminating. I have incorporated a great portion of the chapter on 'You and Theosophy' in a short address which was published this week in the newspapers."

*Mount Everest*, by the President, is being published in the Finnish language in the autumn. The Theosophical Press, Wheaton, has given permission for a translation.

The Theosophical Publishing House, London, has published as a pamphlet the two lectures delivered by Dr. Arundale in the Wigmore Hall, London, last autumn under the titles, "Life, Challenged and Interpreted by Theosophy," and "Theosophy: the Key to True Social Organization." The English Section journal states: "The pamphlet gives the President's characteristically forceful point of view and provides a useful record of his first public statement in England on Theosophy after his election as President of The Theosophical Society."

\* \* \*

### THE GREAT PYRAMID

*The Great Pyramid in Fact and Theory*, by William Kingsland. Part II, "Theory", 1935. Price 15/- net.

The first "descriptive" part of this very interesting book appeared and was

reviewed in these columns in 1932. The present second part, containing the theories that have from time immemorial been deduced from the material, constructional and mathematical facts of the curious and enigmatical structure, is as such of even deeper interest than the first. Mr. Kingsland's treatment of the problems and theories which the Great Pyramid has raised, is succinct and clear, free from dogmatic predilections for his own theories or discoveries, and unbiassed by scientific or religious prejudices. Of special interest to Theosophists will be the Appendix on "The Ancient Mysteries", though it is a pity that just in these pages I should find traces of some un-Theosophical bias or prejudice. It is this—that Mr. Kingsland, though quoting freely from H. P. Blavatsky's *Secret Doctrine*, does not make any mention of the results as to dates, etc., concerning the Egyptian dynasties (cf. Part II of Mr. Kingsland's book, pp. 8 and 9) and the Great Pyramid, to which their clairvoyant investigations have led Annie Besant and C. W. Leadbeater. I quote from *Man: Whence, How and Whither*, Chapter XIV: "The Atlanteans had conquered Egypt and were ruling the country at this period. They had built the Pyramids, on which Cheops put his name many thousands of years later. When Egypt was swamped by a flood, some 77,000 years ago, the people tried to climb these Pyramids for safety, as the waters rose, but failed in consequence of the smoothness of their sides." But, I think, we will all agree with the concluding paragraph of Mr. Kingsland's book: "The structure of the Great Pyramid is such that it must remain the greatest monument in the world for thousands of years yet to come; and in all probability it will correspondingly remain the greatest mystery for the 'profane'. That its secret is known to the Hierarchy of Initiates who have never lost 'the wisdom of the Egyptians,' which is linked up with the *Book of the Dead*, and with our own Christian and other Scriptures, and that

it may be learnt now by those who, knowing how to knock at the door of the Temple of Initiation, receive admittance therein, is the firm conviction of the present writer."

A. J. H.

\* \* \*

### GERMAN SECTION JOURNAL

*Theosophisches Leben. Erstes Heft. Mai 1935.*

As the Editor, Freiherr von Roeder, General Secretary of the German Section, tells us in his introductory remarks, this is the first number of the reborn official journal of this Section. In its former life it was first called *Theosophisches Streben* (Striving), changed in 1928 into *Theosophische Studien* (Studies), so as to emphasize the intellectual pursuit of Theosophy. In its new incarnation it has been baptised *Theosophisches Leben* (Life), desiring to express that to which, in Baron von Roeder's and I think most people's opinion, all other things ought to be made subordinate. And I think it of happy augury also that this renewed effort is consciously linked to that ancient "Pythagoric life", as lived by one whom we now revere as one of the Masters of Wisdom, and left by him as a fairy gift at the cradle of western civilization, for it to emulate. We can only wish our friends in Germany and ourselves success with this renewal of their and our world-old venture for the perfection of humanity.

A. J. H.

\* \* \*

### CREATIVE COOKERY

A book is in the press which should be of use to every Theosophist who is interested in appetites and body-building. *Creative Cookery* is the book, written by an American expert, Mrs. Adeltha Peterson, who is a member of The Theosophical Society and specializes in making healthy dishes at the Wheaton Headquarters. Many of our readers might like to have this book: they should place an order with the author care of The Theosophical Society, Wheaton, Illinois, U.S.A. The cost will be probably \$ 1.00 post free. There are 80 pages in the book but, as the

author says, she has tried to condense 800 pages into the eighty. Here is page 80:

### HOW TO FIND YOUR WAY ABOUT THE BOOK

**Chapter I:** Pages 3-11. **Meal Planning for Health:** Gives the Whys for a Meat-free diet, stressing the three vital needs of the body: Energy, Body-Building, and Regulative and Protective Foods. Concludes on p. 10 and 11 with a ready reference chart of Minimum Daily Food Essentials and Best Protein Table.

**Chapter II:** Pages 12-17. **Meal Planning for Appetite Appeal:** Considers Psychology, Unity and Variety, the five great factors for Appetite Appeal—Flavour, Consistency, Temperature, Colour, Form. The idea of so-called "meat" flavours is contradicted by scientific research. Concludes with a Summary, Chart, p. 17.

**Chapter III:** Pages 18-21. **Meal Planning for Economy:** Stresses Planning menus ahead and gives a Left-Over Table on pp. 20-21.

**Chapter IV:** Pages 22-27. **Nourishing Soups.** Soup Accompaniments, (p. 22) Seasonings, Colours, and Thickenings for Soups, Sauces, Main Dishes, etc. (p. 23), Canned and Restaurant Soups, p. 23, Stocks of all kinds pp. 24-26, Examples of the use of stocks pp. 26-27.

**Chapter V:** Pages 28-31. **Savoury Sauces for Main Dishes.** How to Choose the Right Sauce, Flavours, Colourings for Sauces, p. 28; Foundation Thickened Sauce Pattern and other Thickenings, page. 29; Thickened Sauces based on the Pattern, p. 30; Other Types of Thickened Sauces, p. 31; Unthickened Sauces, p. 31; Cold or Relish Types of Sauces, p. 31.

**Chapter VI:** Pages 32-43. **Body Building Main Dishes.** Five Patterns are given, each with a varying proportion of Whole Grain Cereals to the "Body-Builders" enumerated on p. 35 covering the whole main-dish field from Macaroni and Cheese to Omelets. The secret is revealed on p. 33 of how to determine if any given main dish is "body-building." Special emphasis is given to Nut Loaves and the preparation of Nut Roasts usually purchased in cans. Main recipes are given illustrating each of the patterns.

**Chapter VII:** Pages 44-47. **Vegetable Cookery.** A seasonal chart is shown for vegetables on pp. 44-45; preparation of vegetables to remove clinging fertilizer and spray residues is stressed; the secret of vegetable cookery to preserve colour, form, consistency and flavour is given; together with many methods of serving vegetables, the ideal vegetable plate, vegetable combinations, etc.

**Chapter VIII:** Pages 48-51. **Salads, Salad Dressings and Sandwich Spreads.** Salad Combinations, Salad Plates, Marinades, Jell, Frozen Salads, French, Mayonnaise, and Cream Dressing Patterns, together with Sandwich Spread suggestions.

**Chapter IX:** Page 52. **Health Drinks.** For those who prefer to drink all or a portion of their daily requirements.

*Chapter X*: Pages 53-57. **Delicious Desserts**, with a special emphasis on Jell Desserts, Custard Patterns, Puddings and Pie Fillings, Refrigerator Ice-Creams, etc.

*Chapter XI*: Pages 58. **Confections**. Nut and Fruit, Turkish and other Pastes, Marshmallows, Gum Drops—all made without gelatin. Quick Caramels, etc.

*Chapter XII*: Pages 59-73. **Whole Grain Cookery**: Creative Baking is the keynote. The patterns behind all the products of the baking art—from griddle cakes, muffins, to yeast bread and biscuits, from cup cakes to angel food, are shown as an essential unity on p. 62, with illustrations of the pattern in succeeding pages. How to change any bolted flour white sugar recipe to a whole grain, natural sweetening is shown on p. 61.

**TABLES**—The book ends with a list of Helpful Publications (obtained free or at a nominal cost), p. 74.

Desirable or needed Equipment for Creative Cookery, p. 75.

Menu Patterns, p. 76.

Flavourings and Seasonings p. 77.

Graphic Pictures of Weight-Volume Equivalents, p. 78

Milk Substitutions and Milk-Free Diets, p. 79.

Mr. Jinarajadasa supplies an introduction of which the following is part:

"A tasty and well-served meal is as much a part of civilized life as a 'pleasant' time, a 'lovely' tune, or 'delightful' company. Give the body its due—or rather its dues. Just as a race-horse trainer trains his horse to be a winner with right diet, grooming and exercise, all carefully controlled, not over-exciting his animal nor depressing its spirit, so must be our work with our bodies with right food, right exercise, right leisure, and right rest.

"The first of these is right food. Good cooking is not 'mere worldly activity' any more than is good embroidery; there is an art in both. To lift the work of cookery into an art of cookery is no mean achievement in civilization; India has done it, and France. Why not every other people?

"When the body is *rightly* fed, then the soul is unhampered to work out its daily policy for work 'here below.' If the body is a nuisance, the soul retires, and waits 'above'. But when the body is tended *rightly*—there is for everything a right way and a wrong way—and when it is not in a continuous state of grumbling, the body,

even our animal man, is ready to execute the soul's purposes with a sense of zest and not of grievance."

\* \* \*

### BOOKS RECEIVED

*Bhagavad-Gita*, by Annie Besant (G. A. Natesan & Co., Madras. Price As. 4.)

*Daughters of the Dawn*, by G. Venkatachalam. (The Hokuseido Press, Tokyo, Japan.)

*Dreams*, by C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Re. 1/-.)

*Gita-Rahasya*, English translation, Vol. I., by B. G. Tilak. (Tilak Bros., Poona. Price Rs. 6/-.)

*Hope, Truth, and Vision*, by Grace Mary Bobbett. (Arthur H. Stockwell, London. Price 2/6.)

*Lamp of Truth*, by Cecil Moore. (C. W. Daniel Co., London. Price 2/- net.)

*You and I*, by S. C. N. Rao Sarode, Lahore.

*Okkultismus*, by F. Moser, in two volumes. Orell Füssli. Verlag, Zürich.

*Shankaracharya*, by K. T. Telang, Adyar Pamphlet No. 199. (Theosophical Publishing House, Adyar.)

*Theosophy and The Theosophical Society*. Information for Inquirers. (Theosophical Publishing House, Adyar.)

*Three Lectures on Educational Principles and Practice*, by Kulapati James H. Cousins. (The Scholar Press, Palghat, North India.)

*Greater Islam*, by H. C. Kumar. (T. S. Muslim Association of India, Karachi.)

*National Peace Council*, Annual Report for 1935. (39, Victoria Street, London. S. W. 1.)

Karnataka Theosophical Federation, Annual Report for 1935.

*Corroborations of Occult Archaeology*, by G. Nevin Drinkwater, B.Sc. A Transaction of the Theosophical Research Centre, London, Physical Science Research Group. (Theosophical Publishing House, London.)

*Hope, Truth, and Vision*, by Grace Mary Bobbett. (A. H. Stockwell, London. Price 2/6.)

Fifty-first Annual Report of the Bureau of American Ethnology, 1933-1934. (Smithsonian Institute, Washington, D. C.)

UNIFORM WITH "YOU"

GODS IN THE BECOMING:

A STUDY IN VITAL EDUCATION

BY

GEORGE S. ARUNDALE

READY FOR CHRISTMAS,

1935

---

THEOSOPHICAL PUBLISHING HOUSE

Adyar, Madras, India

# SUPPLEMENT TO THE THEOSOPHIST

## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 1st June to 23rd August, 1935, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES

				Rs. A. P.
T. S. in Belgium, dues per 1934, £5	...	...	...	66 1 5
„ Cuba „ to account (2 instalments) \$14.80	...	...	...	38 7 9
„ England „ per 1935 (3 „ ) £19-14-5	...	...	...	260 10 10
„ Uruguay „ „ 1934, £2	...	...	...	26 6 4
„ Denmark „ „ 1935, £8-8-6	...	...	...	111 5 6
„ Wales „ „ „ £10-7-4	...	...	...	137 0 0
„ Argentine „ „ „ £7-13-8	...	...	...	100 13 0
„ India „ „ „ ...	...	...	...	10 0 0
Mr. Brookes Warner „ „ „ £1-1-0	...	...	...	13 14 0
				764 10 10

#### DONATIONS

##### 1. THE THEOSOPHICAL SOCIETY

				Rs. A. P.
T. S. in Scotland, Adyar Day, £8-10-0	...	...	...	112 2 6
Miss Pia Muller, Trieste, Italy	...	...	...	32 9 6
T. S. in England, Adyar Day, £35-3-10	...	...	...	465 2 11
Letchworth Lodge, White Lotus Day, 10sh.	...	...	...	6 9 9
Movlraj Mahotra, Allahabad	...	...	...	5 0 0
T. S. in Wales, Adyar Day, £1	...	...	...	13 3 6
„ France „ „ £26-1-4	...	...	...	344 9 0
Burjorji N. Mengushi, Billimoria	...	...	...	5 0 0
Blavatsky Lodge, Bombay, Adyar Day	...	...	...	43 0 0
D. P. Kotwall	...	...	...	50 0 0
				1,077 5 2

##### 2. THE ADYAR LIBRARY

				Rs. A. P.
Mrs. L. T. Gale, Edinburgh, £1-5-0	...	...	...	16 6 0
Burjorji N. Mengushi, Billimoria	...	...	...	5 0 0
Donation for Episcope	...	...	...	297 15 0
				319 5 0

## 3. BESANT AND LEADBEATER MEMORIAL

	Rs.	A.	P.
Joseph Mary Lopez, T. S. in Cuba, \$47.25 ... ..	125	11	0
Mr. S. K. Kulkarani ... ..	10	0	0
T. S. in France, £11-9-4 ... ..	151	9	2
D. A. Auklesaria, Rangoon ... ..	50	0	0
Mr. Khemchand Nawomal Mehtani ... ..	25	0	0
Mr. George Dempster ... ..	6	10	0
T. S. in Australia, New Zealand, £2-2-0 ... ..	27	13	0
	<u>396</u>	<u>11</u>	<u>2</u>

## 4. DIAMOND JUBILEE CONVENTION

	Rs.	A.	P.
Miss C. Hayter, Somerville Lodge, Hampstead, £1-10-0 ... ..	19	12	7

## 5. PUBLICITY

	Rs.	A.	P.
Thomas H. Pond, Baltimore ... ..	25	10	0

## 6. HEADQUARTERS SERVICE COMMITTEE

	Rs.	A.	P.
Dr. G. S. Arundale ... ..	20	0	0
Miss Palmer ... ..	2	0	0
Dr. G. Srinivasa Murti ... ..	6	8	0
Miss Mehta ... ..	2	0	0
Dr. G. Srinivasa Murti ... ..	2	12	0
	<u>33</u>	<u>4</u>	<u>0</u>

## 7. PRESIDENT'S FUND

	Rs.	A.	P.
K. A. Govindaraja Mudaliar ... ..	2	0	0

## 8. PRESIDENT'S TRAVELLING FUND

	Rs.	A.	P.
T. S. in Norway, £5 ... ..	66	1	5
„ France, £13-6-8 ... ..	176	3	11
Elizabeth Knudson, South Africa ... ..	26	8	0
	<u>268</u>	<u>13</u>	<u>4</u>

## 9. BENEVOLENT FUND

	Rs.	A.	P.
Mr. Khemchand Nawomal Mehtani ... ..	25	0	0

## 10. QUETTA EARTHQUAKE

	Rs.	A.	P.
Panama Lodge, £6 ... ..	79	5	0
Blavatsky Lodge, Bombay ... ..	111	0	0
	<u>190</u>	<u>5</u>	<u>0</u>

## 11. BESANT MEMORIAL SCHOOL

					Rs.	A.	P.
T. S. in Denmark, £0-17-10	...	...	...	...	11	12	6
„ France, £1-16-0	...	...	...	...	23	12	8
					<hr/>		
					35	9	2

*Adyar, Madras*  
23rd August, 1935

A. J. HAMERSTER,  
*Actg. Hon. Treasurer.*

## OLCOTT HARIJAN FREE SCHOOL

The following donations from 1st June to 23rd August, 1935, are acknowledged with thanks.

					Rs.	A.	P.
Miss Pia Muller, Trieste, Italy	...	...	...	...	32	9	6
T. S. in Scotland, £7-2-6. White Lotus Day	...	...	...	...	94	0	3
Letchworth Lodge, England £0-7-6	...	...	...	...	4	15	4
Inder Mohan Verma, (in 3 instalments)	...	...	...	...	30	0	0
P. Hansen, Copenhagen	...	...	...	...	14	2	0
V. G. Trilokekar, Star House, Bombay	...	...	...	...	101	0	0
Blavatsky Lodge T. S., Bombay. White Lotus Day	...	...	...	...	58	14	6
T. S. in Wales, £3	...	...	...	...	39	10	6
Miss I. Prest, London, £1	...	...	...	...	13	3	5
Mrs. Herbert Whyte, £1-1-0	...	...	...	...	13	13	3
Dhondnath K. Rege, Bombay	...	...	...	...	5	0	0
T. S. in England, £28-5-9	...	...	...	...	373	14	8
Mr. Khemchand Newomal Mehtani	...	...	...	...	100	0	0
					<hr/>		
					881	3	5

*Adyar, Madras*  
23rd August, 1935

A. J. HAMERSTER,  
*Actg. Hon. Secretary-Treasurer.*

## NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
General Alvear, Mendoza, Argentina	Liberacion Lodge	6-6-1935
Raichur, India	Padma Lodge	1-7-1935
Sagar, Mysore, India	Sagar Lodge	1-8-1935

## LODGES DISSOLVED

LOCATION	NAME OF LODGE	DATE OF RETURN OF CHARTER
Stanthorpe, Queensland, Australia	Granite Belt Lodge	30-4-1935

*Adyar, Madras*  
9th August, 1935

G. SRINIVASA MURTI,  
*Recording Secretary.*



## TO OUR READERS

PLEASE REMEMBER THAT THE NOVEMBER ISSUE

OF

## THE THEOSOPHIST

will be the Diamond Jubilee Commemoration Number  
with a Special Cover and Special Articles

WHY NOT ORDER EXTRA COPIES  
AS GIFTS FOR YOUR FRIENDS ?

Price per Copy : India, Burma, Ceylon, Re. 1 postfree ;  
America, 50 cents ; Other Countries, 2/-

ORDER AT ONCE AS ONLY A LIMITED NUMBER OF EXTRA  
COPIES FOR THIS PURPOSE CAN BE PRINTED

## FORMS OF BEQUEST AND WILL FOR INDIA

### SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar,  
Madras :

(a) Rs.....

or

\*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient  
discharge for the said legacy.

\* Property movable or immovable must be described sufficiently as to  
clearly identify the same.

## SIMPLE FORM OF WILL

I, <sup>(testator)</sup>.....of.....  
 (testatrix)

hereby revoke all former Wills made by me and make this my last Will

I appoint as my <sup>Executor(s)</sup>.....  
 Executrix

.....of.....

I make the following bequests:

I give and bequeath absolutely to The Theosophical Society of Adyar,  
 Madras:

(a) Rs.....

or

\*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient  
 discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....

.....of.....

IN WITNESS WHEREOF I have hereunto set my hand this.....day  
 of.....19.....

Signed by the above-named <sup>(testator)</sup>.....  
 (testatrix)

.....as his/her last Will in the joint presence  
 of himself/herself and us (at least two witnesses) who  
 at his/her request and in the presence of each other  
 have hereunto signed our names as witnesses.

Signature of the <sup>(Testator)</sup>  
 (Testatrix)

(Signature of at least  
 two witnesses)

\* Property movable or immovable must be described sufficiently as to clearly  
 identify the same.

*N.B.*—Certain countries have also certain special provisions. As regards  
 British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs,  
 Jains to religious or charitable uses are governed by Section 118 of the Indian  
 Succession Act which reads as follows:

*Section 118:* "No man having a nephew or niece or any nearer relative  
 shall have power to bequeath any property to religious or charitable uses, except  
 by a Will executed not less than twelve months before his death, and deposited  
 within six months from its execution in some place provided by law for the  
 safe custody of the Wills of living persons."

**THE KERALA ELECTRIC  
AND TRADING CO.**

MADRAS

A dependable firm of Electrical dealers carrying on trade in a Spirit of Service. Handling goods of Austrian, German, Dutch, American and English Manufactures. Happy to develop international trade relations. Bank and other references on application.

**BRIGHTON & HOVE**

*The Finest Residential Seaside Places  
in the World!*

Equable climate—cool in summer, warm in winter.

Several miles of magnificent sea-front, with many miles of rolling downs in rear.

Largest covered sea-water Swimming Bath in the world,  
just opened.

**BENARES FOOD REFORM  
BOARDING HOUSE**

Main Entrance: 16 & 17, NORFOLK  
TERRACE, BRIGHTON, West-end—  
adjoining Hove.

Central for everything. Established 25 years. Lovely garden and summer-houses. Warm and comfortable for winter. Six public-rooms; 45 bedrooms, with hot and cold water, self-emptying basins; electric light; gas fires with penny slot meters.

Inclusive terms from 2½ to 4½ gns. weekly. Write for tariff.

A New Book

**OLD DIARY LEAVES**

Vol. VI (1896-1898)

By COL. H. S. OLCOTT

*President-Founder of  
The Theosophical Society*

This is the last of the six volumes of the History of The Society from the President-Founder's diaries. Here we follow him through India, Ceylon, France, Australia, strengthening the Movement and encountering many adventures.

Illustrated. Price, Ind. Edn. Rs. 4-8;  
Ex. Edn. Rs. 5-8.

THE THEOSOPHICAL PUBLISHING HOUSE  
Adyar, Madras, India

**THE FINEST QUALITY OF  
INDIAN WOVEN GOODS**

We supply Sarees, Dhotis, Dupattas,  
Silks, etc., From

**Benares, Karachi, Bangalore, Madura,  
Conjeevaram, Salem, Arni, Etc.**

**Medals awarded at several Exhibitions**

A sincere service that satisfies  
every customer

When next you buy Sarees, Dhotis,  
Dupattas or Silks buy at

**The Shop That Never Disappoints You**

**PARAMANANDA DOSS  
CHOTA DOSS & SONS**

16, Luckmoo Doss Street, Park Town  
MADRAS

Estd. 1888. Phone : 2504. Tele. : SILKEN.

# THE THEOSOPHICAL SOCIETY

President: George S. Arundale. Vice-President: Hirendranath Datta. Treasurer: E. M. Sellon. Recording Secretary: G. Srinivasa Murthi

Official Organ of the President: *The Theosophist*

## NATIONAL SOCIETY

## GENERAL SECRETARY

## JOURNAL

1. U. S. of America	... Mr. Sidney A. Cook—Wheaton, Illinois	... ..	... THE AMERICAN THEOSOPHIST.
2. England	... Mrs. Josephine Ransom—12 Gloucester Place, London, W. 1	... ..	... THEOSOPHICAL NEWS AND NOTES.
3. India	... Mr. Panda Baijnath—Theosophical Society, Benares City	... ..	... THEOSOPHY IN INDIA.
4. Australia	... Miss Clara Codd—Adyar House, 29 Bligh Street, Sydney, N.S.W.	... ..	... NEWS AND NOTES.
5. Sweden	... Fru Elma Berg—Ostermalmsgatan 12, Stockholm	... ..	... TEOSOFISK TIDSKRIFT.
6. New Zealand	... Rev. William Crawford—371 Queen Street, Auckland	... ..	... THEOSOPHY IN NEW ZEALAND.
7. Netherlands	... Mynheer J. Kruisheer—156 Tolstraat, Amsterdam	... ..	... THEOSOPHIA.
8. France	... Monsieur J. E. Marcault—4 Square Rapp, Paris VII	... ..	... BULLETIN THÉOSOPHIQUE.
9. Italy	... Avv. Tullio Castellani—Via Innocenzo Frugoni No. 11, int. 2, Genoa	... ..	... IL BOLLETTINO.
10. Germany	... Dr. Egenolf Baron von Roeder, Obersasbach, Baden, Germany	... ..	... THEOSOPHISCHES LEBEN.
11. Cuba	... Señor Salvador Sibecas—Apartado 365, Havana	... ..	... REVISTA TEOSOFICA CUBANA.
12. Hungary	... Miss Flora Selevér—Berkénye-utca 3, Budapest III	... ..	... TEÓZÓFIA.
13. Finland	... Herr A. Rankka—Kansakoulukatu 8, Helsinki	... ..	... TEOSOFI.
14. Russia*	... Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva	... ..	... VESTNIK.
15. Czechoslovakia	... Herr Josef Skuta—Brafova 1732, Moravska, Ostrava	... ..	...
16. South Africa	... Mrs. L. M. Membrey—78 Nicolson Road, Durban, South Africa	... ..	... THE LINK.
17. Scotland	... Mr. Christopher Gale—28 Great King Street, Edinburgh	... ..	... THEOSOPHICAL NEWS AND NOTES.
18. Switzerland	... Mr. George Tripet—1 Avenue Theodore Flournoy, Eaux Vives, Geneva, Switzerland	... ..	... BULLETIN THÉOSOPHIQUE SUISSE.
19. Belgium	... Monsieur Gaston Polak—51 Rue du Commerce, Brussels	... ..	... BULLETIN THÉOSOPHIQUE BELGE.
20. Neth. East Indies	... Mynheer A. J. H. van Leeuwen—Dago-weg 62, Bandoeng, Java	... ..	... THEOSOFIE IN NED.-INDIE.
21. Burma	... Mr. N. A. Naganathan—102, 49th Street, East Rangoon	... ..	... THE MESSAGE OF THEOSOPHY.
22. Austria	... Herr Fritz Schleifer—Theresianumgasse 12, Vienna IV	... ..	... THEOSOPHISCHE STUDIEN.
23. Norway	... Herr Erling Havrevold—Bakkegt. 23II, inng. Munkedamsven, Oslo	... ..	... NORSK TEOSOFISK TIDSSKRIFT.
24. Egypt	... <i>Presidential Agent</i> : Mr. J. H. Pérèz—P.O. Box 240, Cairo	... ..	...
25. Denmark	... Herr Ch. Bonde Jensen, Dharma, Fredensvang pr Aarhus	... ..	... THEOSOPHIA.
26. Ireland	... Miss J. M. Nichols—14 South Frederick Street, Dublin	... ..	... THEOSOPHY IN IRELAND.
27. Mexico	... Señor Adolfo de la Peña Gil—28A Calle Iturbide, Mexico, D.F.	... ..	... EL MEXICO TEOSÓFICO.

\* The Lodges are outside Russia.

28. Canada	... Mr. Albert E.S. Smythe—33 Forest Avenue, Hamilton, Ontario	...	... THE CANADIAN THEOSOPHIST.
29. Argentina	... Senor Raul A. Wyngaard, Borghi (F.C.S.F.)	... ..	... KUNTUR.
30. Chile	... Señor Armando Hamel—Casilla 3603, Santiago	... ..	...
31. Brazil	... Dr. Caio Lustosa Lemos—Rua 13 de Maio, 33/35 4th floor, Rio de Janeiro	... ..	... O THEOSOPHISTA.
32. Bulgaria	... Monsieur Ivan Groseff—Str. Tzar Simeon No. 98, Sofia	... ..	...
33. Iceland	... Fru Kristin Matthiasson—Ingolfsstr. 22, Reykjavik	... ..	... GANGLERI.
34. Spain	... Senor L. Garcia Lorenzana—Avenida de la Libertad, Conquero, Huelva	... ..	... BOLETIN MENSUAL.
35. Portugal	... Madame J. S. Lefèvre—Rua Passos Manuel, 20, Lisbon	... ..	... OSIRIS.
36. Wales	... Mr. Peter Freeman—3 Rectory Road, Penarth	... ..	... THEOSOPHICAL NEWS AND NOTES.
37. Poland	... Mrs. Stefanja Siewierska—Krucza 23, m. 11, Warsaw, Poland	... ..	... PRZEGLAD TEZOZOFICZNY.
38. Uruguay	... Señor Alvaro A. Araujo—Casilla Correo 595, Montevideo	... ..	... BOLETÍN DE LA SOCIEDAD TEOSÓFICA EN EL URUGUAY.
39. Porto Rico	... Señor A. J. Plard—P.O. Box 3, San Juan	... ..	... HERALDO TEOSOFICO.
40. Roumania	... Mrs. Eugenia Vasilescu—Str : Mauriciu Blank, 4 B, Bucharest I	... ..	... BULETINUL TEOSOFIC.
41. Jugoslavija	... Gospojica Jelisava Vavra—Mesnicka Ulica 7/III 1, Zagreb	... ..	... TEOSOFIJA.
42. Ceylon	... Dr. T. Nallainathan—"Sornatan," Frankfort Place, Bambalapitya, Colombo	... ..	... THE CEYLON THEOSOPHICAL NEWS.
43. Greece	... Monsieur Cimon Prinaris—Homer Street No. 20, Athens	... ..	... THEOSOPHIKON DELTION.
44. Central America	... Señora Esther de Mezerville—P. O. Box 797, San José, Costa Rica	... ..	... VIRYA.
45. Central South Africa	... Miss E. M. Turner—P. O. Box 47, Pretoria, C. S. Africa	... ..	... THE SEEKER.
46. Paraguay	... <i>Pres. Agent</i> : Senor William Paats—Casillo de Correo, 693, Asuncion	... ..	...
47. Peru	... <i>Pres. Agent</i> : Senor J. F. Aguilar Revoredo—P. O. Box 900, Lima.	... ..	...
48. Philippine Islands	... Mr. Ismael S. Zapata—P. O. Box 1992, Manila, P. I.	... ..	... THE LOTUS
Presidential Agent for China: Mr. John Russell—P.O. Box 632, Hong Kong, China.			

### UNSECTIONALIZED LODGES AND FEDERATIONS

- British West Indies: Barbados Lodge, President, Mr. P. P. Spencer, Magazine Lane, Bridgetown, Barbados.
- Canada: H. P. B. Lodge, Secretary, Mrs. G. Aitleen, 29 Poucher Street, Toronto, Ontario.
- Canada: Canadian Federation, Secretary-Treasurer, Mr. Albert J. Harrison, 3615 Knight Road, Vancouver, British Columbia.
- China: Shanghai Lodge, Secretary, Mr. N. Buijs, P.O. Box 1705, Shanghai.
- Manuk Lodge, Secretary, Mrs. Olive M. Parkinson, P.O. Box 632, Hong Kong.
- Federated Malay States: Selangor Lodge, Secretary, Mr. S. Arumugam, Oriental Life Insurance Building, Java Street, Kuala Lumpur.
- Japan: Miroku Lodge, Secretary, Miss E. M. Casey, 13 Mikawadimachi, Azaku-ku, Tokyo, Japan.
- Kenya Colony: Nairobi Lodge, Secretary-Treasurer, Mr. Khan Chand Kapoor, P.O. Box 613, Nairobi.
- Straits Settlements: Singapore Lodge, Secretary, Mr. Tan Ah Peng, No. 22, Grange Road, Singapore.

A SERIES THAT EVERY SERIOUS  
THEOSOPHIST MUST POSSESS

THE COMPLETE WORKS OF  
**H. P. BLAVATSKY**

*EDITED BY H. TREVOR BARKER*

Just

Published

**Announcing**  
**VOLUME THREE**

Covering the period of the year 1881

The publication of this series is the most ambitious programme ever undertaken by a publisher in connection with Theosophical writings. Every extant writing of H. P. Blavatsky that is considered worthy will be included in this series, which will probably extend to twelve or more volumes and will appear, in chronological order, every six months. Every Theosophist must purchase this series.

15/- per volume. Large Demy. 384 pages

A COMPLETE SYSTEM OF COSMOGONY  
FOUNDED ON THE KABBALA

**THE SUBSTANCE  
OF ADAM**

*BY SERGIUS GORTAN ANCONA*

Founded on the teaching of Fabre d'Olivet, this great volume is the result of many years of study and research. The significance of such esoteric conceptions as the "Fall" of man; the Garden of Eden; the Constitution of Eve; the Tree of Knowledge; the Tree of Life (to cite only a few) are subjects of illuminative exposition; and Kabbalistic principles are brought to bear on the events of our time, revealing a Plan in the midst of the seeming chaos. A memorable book filled with erudition on esoteric subjects, which may well become a new "Secret Doctrine" for the West.

18/- net with diagrams. Large Demy. 350 pages

**THE HOUSE OF RIDER**

34 Paternoster Row, London, E.C.4.

**NEXT MONTH**  
**THE DIAMOND JUBILEE COMMEMORATION**  
**NUMBER**  
**THE THEOSOPHIST**  
**SPECIAL CONTRIBUTIONS**

by

CLAUDE BRAGDON  
SHRIMATI RUKMINI ARUNDALE  
C. JINARAJADASA  
G. E. MONOD-HERZEN  
FRITZ KUNZ  
ERNEST WOOD  
ANNA KAMENSKY  
CHARLOTTE WOODS  
A. J. HAMERSTER  
F. W. PIGOTT  
J. MARCAULT  
J. I. WEDGWOOD  
THE VICE-PRESIDENT  
THE PRESIDENT

UNPUBLISHED LETTERS OF H. P. B.

WITH A MASTER'S COMMENT

AND OTHER UNIQUE FEATURES

1000 EXTRA COPIES PRINTED

TO MEET DEMAND FOR PRESENTATIONS  
TO FRIENDS, ENQUIRERS, LIBRARIES, ETC.

ORDER AT ONCE—REPRINT IMPOSSIBLE

PRICE PER COPY ONLY Re. 1. India, Burma, Ceylon;  
America 50 cents; Other Countries 2/- post free

THE THEOSOPHICAL PUBLISHING HOUSES:

ADYAR, Madras, India

WHEATON, Illinois, U. S. A.

LONDON, 68 Great Russell Street, W. C. 1