



THE THEOSOPHIST

60TH ANNIVERSARY ISSUE 1879-1939

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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EDITOR: GEORGE S. ARUNDALE

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

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THE THEOSOPHICAL PUBLISHING HOUSE
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WAR!

THE war which I believed would not take place is now upon us—the second great war within a quarter of a century.

I had believed that the German people would rise up against their oppressors and free themselves. They have not so far been able to do this. So the duty has devolved upon outside agencies. It will be performed with all the more vigour because of that utterly ruthless spirit which would annihilate Poland as it sought to annihilate Belgium in the first Great War.

The actual result of the war is certain. Britain and France and their present allies will free Germany from Hitlerism, and Poland will arise greater than before because of the hell into which she is now being plunged.

But the world must be made free and in no danger from a third great war. The outlook for this essential result is less favourable on account of the attitude of neutrality which so many—too many—nations have taken up.

Every nation in the world knows well that this war is a war for freedom against slavery, for justice against oppression, for right against might.

It is not a war to satisfy any greed of Britain or France. They

have no greed. They expect nothing from the war for themselves—not a strip of territory, not even the cost of the war.

How many nations in the world are going to hide in safety until they can come into the open to profit from the sacrifices Britain and France have the courage to make?

If there is to be no more war, the whole world must arise against the evil in its blood.

At such a time as this, neutrality is a condonation of the persecution of the Jews, of the concentration camps, of the rape of Abyssinia and of Albania, of the violation of Austria and Czechoslovakia, of the savagery in China, and now of the unprovoked attack upon Poland.

Nation after nation is standing by, looking on, while gallant Poland is being overwhelmed. Such is not the way of Freedom or of Justice. It is the way of perpetuating the spirit of dictatorship, of tyranny, and of ruthless, insensate persecution.

Italy and Japan have assumed the cloak of neutrality. But they must undo the wrongs they have done if there is to be no more war.

And Britain must put her own house in order. She must render unto India that freedom and

self-determination which is India's inalienable heritage and urgent need today.

There must be no more half-measures. There must be no more diplomatic adjustments when the war is over, still less any manifestation of a spirit of revenge.

There must be a United States of Europe, better still of the whole world—East and West—to mete out freedom and justice everywhere and to all.

The world stands at the parting of two ways—one way leading to peace, to prosperity, to Universal Brotherhood, the other way leading to desolation and barbarism.

Poland, Britain, France, Turkey and their allies have refused to be neutral at so supreme a moment. I pray that nation after nation, at present neutral, shall without delay throw off the cloak of neutrality and assume the armour of knight-hood to fight for a cause than which no other cause is nobler.

I should like my fellow-members of The Theosophical Society to remember the following points :

1. That this present war is merely an aspect of the universal war between Right and Wrong which is ever taking place.

2. That while they may themselves feel compelled to observe the neutrality which their Governments may impose upon them, the act remains that there can be no neutrality for anyone who believes

in the Universal Brotherhood of Life. The outer law may compel an individual to observe neutrality. But the inner law enjoins him to fight.

3. If a Theosophist belongs to one of the belligerent countries, he will probably fight within that particular aspect of war with which the average individual associates the word, unless, of course, he is a conscientious objector in respect to such form. If he be a citizen of a neutral country, he may decide to observe neutrality, so far as this aspect of overt war is concerned. Yet surely no Theosophist can ever be a pacifist in the face of wrong, even though he may demand the right to choose the weapons for his fighting.

4. But every Theosophist, by his very acceptance of the First Object of The Theosophical Society, dedicates himself to do all in his power to make Brotherhood a living reality. And the breaking out of war in one form should be a tremendous incentive to him to be more strenuous than ever in fighting on the side of Right against Wrong wherever Wrong exists. He must realize that war is everywhere—in his neutral country no less than in the belligerent countries, and he must be a valiant soldier engaged in ceaseless fight.

5. Wherever he is able to perceive wrong, injustice, cruelty, oppression, tyranny, he must seek to

remove the ignorance which suffers their continuance, and to enthrone that Brotherhood which will cause their cessation. While these terrible and dangerous forms of ignorance continue, war must continue.

6. While wrong is being inflicted upon any creature—human or sub-human—war must continue. And insofar as we condone such wrong, we are fructifying war, so that it will break out over and over again until the world has finally learned its lessons. This present war is as much the result of cruelty to animals and of enslaving them to satisfy the personal cravings of humanity as it is the result of that cruelty spirit which Hitler has allowed himself to embody.

7. Let every Theosophist everywhere seek to right wrong, striving first to make himself as right as he can, and then crusading throughout his country—physically or otherwise—in the Cause of Right, especially on behalf of those who cannot speak for themselves and who are therefore subject to the tyranny of man.

8. Is Hitler's persecution of the Jews worse than the widespread vivisection of animals? Are Hitler's tactics of widespread cruelty worse than the cruelty every flesh-

eater inflicts upon his younger brethren of the animal kingdom? Are Hitler's concentration camps with all their brutal horrors worse than the slaughter-houses, than the horrors inflicted upon the defenceless in the name of blood-sport, or in the name of blood-sacrifice? Is Hitler's indifference to the spirit of humaneness worse than the indifference of those who think nothing of having animals tortured to satisfy their craving for what they think to be personal adornment? Is Hitler's arrogance worse than that arrogance which one race displays towards other races, which one faith displays towards other faiths, which one caste displays towards other castes?

9. In the war now going on Britain and France are fighting against one type of wrong. But there are many wrongs, and Theosophists must fight against all of them. From my own personal point of view, the duty of a member of The Theosophical Society in such a crisis as this is to form with his brethren throughout the world the Spear-head of Right against Wrong.

In the clarion call of S'rī Kṛṣṇa:

Therefore, fight, O Arjuna!

George S. Arundale



ON THE WATCH-TOWER

BY THE EDITOR

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

DR. BESANT

I CANNOT let this Watch-Tower issue without offering my reverent and most affectionate homage to my great predecessor in the office of President whose birthday in her last incarnation was on October 1st. It will be impossible for the world, and even for members of The Theosophical Society, to appraise her at her true value until many decades have elapsed. Only after a considerable period of time will she appear, to the world as a whole and to The Theosophical Society, in her true perspective. When she does it will be realized

that she and her work constituted a great renaissance in the life of the world. She will be known as the builder of the foundations of a new world order, and in particular as the great herald of India's re-establishment in her essential strength as the great repository of the civilization of the modern world. Already, in India those who were opposed to her during her life-time are now singing her praises in the meetings which are held all over the country in commemoration of her birthday. This is as it should be even though one could wish that she had been given more support while she was alive. But

real greatness is not generally honoured while it is alive—only the greatness that is little removed from the common standards.

I am thankful to know that on October 1st there will be thousands of Theosophists throughout the world who will think of her and offer her their gratitude. And there will also be many, many thousands of others who will be grateful no less.

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"THE THEOSOPHIST"

This issue marks the Sixtieth Anniversary of our great journal, THE THEOSOPHIST. It has had the honour of being established by H. P. Blavatsky, the Light-Bringer to the new world, and for no less than twenty-six years it had the honour of being edited by Annie Besant, to whom H. P. Blavatsky passed on the Light entrusted to her by the Masters of the Wisdom.

Inevitably it has had its ups and its downs, for a journal thus blessed must needs encounter both opposition and neglect. But it has never ceased publication, even though it was transferred for a very brief period to America.

THE THEOSOPHIST is not the official organ of The Theosophical Society. The Society, as at present constituted, can have no official organ. But it is the channel for the considered opinions of the

President in office for the time being, and its articles are, for the most part, from the pens of deep students of the Science of Theosophy.

The present world situation naturally hits the circulation of THE THEOSOPHIST very hard, and I would earnestly appeal to members throughout the world to give it whatever support they can so as to help it through these difficult times. It may be possible for the General Secretaries of some of the Sections to concert plans with their members to make THE THEOSOPHIST an integral part of the life of every member. It is, of course, natural that there should have been in recent years a growth of sectional journals, against the competition of which in earlier years THE THEOSOPHIST had not to contend. These journals have, of course, affected the circulation of THE THEOSOPHIST. This does not matter if the sectional journals have value, as I have no doubt is the case, to the individual member. But I would submit that THE THEOSOPHIST has something that not even the finest sectional journal can give. At the very least, it comes from Adyar and each copy carries with it something of Adyar's life. It was because of this that Dr. Besant felt constrained to bring THE THEOSOPHIST home again to Adyar, even though it was being lovingly cared for by those two

noble Theosophists, Mr. and Mrs. Henry Hotchener. I feel sure that we ought to be able to give THE THEOSOPHIST not less than one thousand subscribers more. THE THEOSOPHIST is not in debt. It is able just to pay its way. But a 30,000-membership of The Society should be able to achieve a little more than this.

In any case, our Sixty Years' journal is as strong as ever it was, and will move strongly onwards to the next great celebration which will coincide with the triumph of The Society's Centenary in 1975.

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CONVENTION-CONSCIOUS- NESS

I am very anxious that members throughout the world shall be far more Convention-conscious than they are, far more conscious of their own Section Conventions and also of the International Conventions which at present are held alternately at Adyar and Benares in India. I am at present urging every member of the Indian Section to register as a delegate to the International Convention to be held this year at Adyar, whether he be able to attend the Convention physically or not. I am most earnestly hoping that save in exceptional cases a majority of the Indian members will be with us at Adyar as definite, though absentee,

delegates and thus participate in the work of the Convention, though unable to be physically present.

WHY EVERY MEMBER SHOULD CHERISH CONVENTIONS

No member of any Section should ignore either his own Section's Annual Convention or the International Convention alternately held at Adyar and at Benares. As I have already said, if possible he should be physically present, at least at his Annual Convention. But where this is impossible, he should in some way so make a deliberate association with one or other of the Conventions, or with both, that he acquires a more positive place in the organism which the Sectional or International Convention should very actively vivify.

I think that every General Secretary might appeal to his membership to support the Annual Convention of his Section in some overt manner. It is the experience, I imagine, of most Sections that an Annual Convention is attended by a comparatively small minority of the total membership. I can well understand that actual physical attendance must indeed, especially in these very difficult days, be limited. But surely it is not too much either to ask or to expect of an overwhelming majority of the membership to associate themselves somehow or other with their Conventions. Every Convention

represents the Section as a whole. It is an outward and visible materialization of the very Section itself. It is an incarnation of the Section and should be cherished as such by every single member. What the Convention may do is much less important than the fact that the Convention *is*. Every member should be eager to have his share, however small, in the annual incarnations of his Section. And I hope it is unnecessary to say that the Convention, as such, can be a most valuable channel through which blessing may be poured upon the nation for the strengthening of which the Section partly functions. Whatever differences of opinion there may be, a Convention can very wonderfully release a powerful spirit of Brotherhood, provided the proceedings and the relations between the various members attending are harmonious.

If this be true of the Convention of a Section, how much wider must be the influence, how much greater the power, of the International Convention of the whole Society. Such an International Convention is a great event for the world as a whole, just as a National Convention is a great event for the country in which it is held. It is my very earnest hope, therefore, that the Annual International Convention will be in the thoughts and feelings of every member of The Theosophical

Society throughout the world. The time will come, I hope, when every member will be thinking about both his own Annual Convention and also the International Convention for some months before they are due to take place. There should be in both cases a thrill of anticipation, a happiness that such gatherings of members of The Theosophical Society are due in a short while, and a determination in some way or other to participate in them, even if only through the medium of a letter of greeting. I feel sure that in the future ways and means will be devised for a very definite participation of the whole membership of The Theosophical Society in the International Conventions, and for the participation of the whole of the membership of a particular country in the National Convention.

As I write these words I think particularly of the European Congresses which gather together our members in Europe. How much more potent these could be if more of our members in Europe, and throughout the world, for the matter of that, were to be able to concentrate their attention on such Congresses for a little while before their times of meeting, and during their sessions still more. I earnestly hope that the session of the European Congress which has recently taken place has been

attended in spirit by all members who know that such a gathering is a force for peace with which even the most war-ful dare not do otherwise than reckon.

EVERY LODGE TO BE REPRESENTED

I am sure every Lodge should be represented at an Annual Convention of its Section by at least one delegate who is a full member of the Lodge. I think every Lodge should plan well beforehand to collect the necessary funds to send at least one representative who, even if he or she does nothing more, will, at an appropriate moment, stand up and voice with all heartiness the loving greetings of the Lodge he or she represents. Such greetings, though some may think them monotonous, are, to most of us, most heartening and helpful. Let there be at every Convention, both International and National, a crescendo of greetings rising into the great climax of a most joyous reciprocation by the Convention itself. The world today needs warm hearts far more than cold minds, and surely at a Theosophical Convention there can be no greater blessing than the blessing of the warm hearts of member after member, of Lodge after Lodge. And no greater service can the Convention give in return than the sending forth to every member and every Lodge the deeply respon-

sive warmth of its own collective heart.

We may rejoice in brilliant Conventions, in Conventions which are full of fine intellectual stimulus. But how dangerous is the activity of the head without the co-operative fellowship of the heart! For my own part, I see as greatly successful a Convention which more than anything else stirs in the heart of every member and of every Lodge an ardent spirit of Brotherhood, an exaltation of the First Object of our Society.

YOUNG THEOSOPHISTS

When I think of every Lodge being represented by at least one delegate, I think, too, that no Convention is at all complete without a very substantial gathering of Young Theosophists—those who are the hope of their future as we were the hope of ours in days gone by, and are, I hope, in some measure at least in our maturity, a fulfilment of that hope. I do not think that older members can render more vital service to a Convention than that of helping the younger members of our Society to attend and have, in the very midst of the Convention itself, their own gathering of youth.

INDIA

As regards the International Convention, India is a fortunate country, for it is far easier for the

Indian member to come either to Adyar or to Benares than for any other members throughout the world. India has four thousand members today. Every one of these should have some kind of participation both in the Indian Section Convention itself and also in the International Convention of the whole Society. It is open to every Indian member to contribute his or her strength simultaneously to both Conventions. I wonder if our Indian General Secretary could fervently appeal to his great constituency to be very zealous in supporting the two Conventions which will be held this year at Adyar and next year at Benares. I should be very happy if he could make a personal appeal to every member to add to the Conventions' consciousness his own quota of vitality.

Every country which is close to India—Burma, the Netherlands East Indies, Ceylon—should be eager to have some participation in the International Convention. Doubtless it will be almost impossible for most of the membership of these Sections personally to attend. But some may be able to come of their own accord, and perhaps a few could be official delegates sent by the Section as a whole. I do feel that the General Secretaries of these Sections should make a point of trying to attend the International Convention which is so near to their doors.

ABSENTEE DELEGATES

I wonder if we could have a class of delegates to every Convention, whether International or National, which might be termed the "absentee delegate" class. My suggestion would be that every member throughout the world who so desires might write a letter enrolling himself in this class. If he can afford to pay a small delegate fee—say Rupee One in India, One Dollar in America, Half a Crown or Five Shillings in England, or the equivalent in other currencies—so much the better. But if he cannot, he may be assured we value most his intimation that he desires to participate in the Convention. This is only an idea. Every General Secretary might suggest what he thinks best to his membership as a condition of "absentee delegate membership" of the International Convention. We shall be happy to accept Absentee Delegates under any conditions. But we feel there should be some little formality in connection with enrolment. A small fee? A letter of greeting? An official enrolment by the General Secretary? Absentee Delegates can have no official status, but they will have that which is far better—a place in the Convention's heart.

We would happily accept any arrangement which might be best for each country.

The Indian member might make the rupee (if this be settled) cover

an absentee delegate membership both to the Indian Section Convention and to the International Convention if he desires to make any payment at all. But his letter of greeting is what we really want.

THEIR FEES TO BUILD THE FAITHFUL SERVICE FUND

It has occurred to me, so far as the International Convention is concerned, that any receipts from this source might go to the Faithful Service Fund which has been established to help, so far as its resources permit, those who have nobly worked for The Theosophical Society for very many years and have need in the evenings of their lives for a little help to see them peacefully and happily to the end. Many such workers have received the necessary subsistence allowance in consideration of the lectures they have given or the other Theosophical work they have done. They must not be deserted when they are no longer able to be active in the Theosophical field. The Faithful Service Fund is still too small to give the help needed even now, and I thought that these voluntary absentee delegate fees would perhaps be given, where they are given at all, with more heartiness if it be known that this is what will be done with them.

THEIR LETTERS OF GREETING

It may be thought that there would be difficulty in handling

thousands of letters of greeting, supposing so large a number came to us. But I should like to say that such an avalanche of greetings would be so wonderful that whatever trouble there might be would be entirely submerged in the joy of handling letter after letter. It would be a great and power-invoking experience.

It may not be possible to read at any meetings every letter or to give expression to any other ways in which members have caused themselves to be represented in their National Conventions or in the International Convention itself. But we are thinking, if the response justifies, of having a large map of the world displayed in the Great Hall at Adyar, showing the number of members in every Section who have signified in some way or other their active interest in the International Convention. No doubt the Indian Section General Secretary will have another map showing the extent to which members throughout India have supported the Indian Section Convention itself. And the same idea might possibly be used in the case of other National Conventions.

* * *

FEES—COMPULSORY OR VOLUNTARY ?

I have written in the last Watch-Tower about various questions which seem to me to be worthy of the consideration of the general

membership of our Society. I hope that some Sections at least may feel inclined to take a plebiscite of their members with regard to each of these questions.

But there is another matter which to me is even more important than these various questions or the answers to them, and my only reason for not including it among the questions was that I am somewhat hesitating before the results the change involved might produce. The more I function as President of The Theosophical Society the more do I become convinced that it should depend for its maintenance and expansion upon the voluntary contributions of its members and well-wishers. It is to me quite definitely jarring that, save as a matter of charity, our very definitely spiritual Society should depend for its existence upon the payment of fees. I know very well the arguments in favour of the retention of the present system of admission to membership. I concede without reserve that to make a change would be to run a risk. Still, I think the risk is not only worth running but ought to be run, and I believe that while certain members who could quite easily pay might refrain from paying, I also believe that many more members would feel an added responsibility and would contribute to the funds of The Society with greater generosity.

EXPERIMENTS MIGHT BE MADE

I sometimes wonder if an experiment could be made, say for a year, by a Section here and there, so that we might see how the experiment works out; and I am wondering if we could begin at the top by renouncing all dues to the Headquarters of The Society, and thus to make the Headquarters at least entirely dependent upon voluntary contributions.

I have little doubt that sooner or later our Society will abolish all dues and will be able safely to depend upon the enthusiasm and sacrifice of its membership. But I feel that in the present circumstances of the world situation we need not only as strong but also as wide a membership as possible of our Society in every country. It may be true that a number of individuals might join with less sense of responsibility if no payment had to be made. But I also believe that there are very many young, and some older, people who are eager to join but who are restricted from joining because of the financial implications, and who do not want to become the subject of charity in any form. I think I may say I know this to be true in India. It may not be true elsewhere. But I feel sure that though we might have a certain increase in quantity of members at the expense of quality, we should discover that

The Society benefited far more than it lost, for the simple reason that we should gain a number of good workers who at present are unable to join.

I repeat that I am well aware of the objections to such a policy, but am I not right in saying that it would certainly be far more to the credit of The Society and far more in keeping with The Society's high purposes that membership should be available without the expenditure of even the smallest amount of money? Our First Object declares that the purpose of The Society is to establish a nucleus of Universal Brotherhood of mankind without any distinction. But in actual fact, apart, as I have already said, from the charitable exemptions which we may be pleased to make—and I do not like these exemptions—our nucleus depends for its existence upon people who can afford to pay money, with the result that we are establishing a Universal Brotherhood of humanity which is not really universal because it includes in general only those who can afford to pay the admission fees. We say to the world in general that our nucleus is as a whole composed of people who can pay money. Is this in consonance with the spirit of our First Object? We do make at least this distinction even though we may make no others.

QUERIES TO MEMBERS

I certainly should very much like the opinion of our members everywhere on what I have written above. The first question is as to whether the idea is fundamentally sound in principle. The second question is as to whether the idea can be put into practice without endangering the well-being of our Society as a whole and of its various Sections. The third question is, if we answer the second question in the negative, as to whether an experiment might not be made. The fourth question is as to how such an experiment might be made without shaking The Society or an individual Section to its foundations.

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THE ADYAR LIBRARY

I have just been reading the admirable Annual Report of the Adyar Library, which is reproduced elsewhere in this issue. May I draw the attention of all interested in this vital part of Adyar Life to the most valuable work the Adyar Library is doing under the direction of Dr. G. Srinivasa Murthi and to the very urgent need of far more adequate accommodation? As I have already said, I hope that the year 1940 may see at least the beginning of a substantial collection towards the erection of a building worthy of a

Library which in many ways is unique throughout the world. We have provisionally estimated the cost of such a building at about three lacs of rupees (\$100,000 or £23,000) and I do most earnestly hope that among the many friends of the Adyar Library throughout the world there will be some eager to take advantage of the opportunity of associating themselves with a permanent structure for what is in no small measure part of the heart of The Society's Life.

Miss Anita Henkel, National Lecturer for the United States, who is in residence at Adyar for the time being to prepare a series of Study Courses in Theosophy, has been so much impressed by the value of the Library that she has written an informative article in the September issue of *The Theo-*

sophical Worker so that the value of the Library may be known not to the scholar alone but to every member throughout The Society. I commend to all a perusal of this excellent bird's-eye view of the Library's work.

I wonder if it would be possible for most Sections throughout the country to form small Adyar Library Committees partly in order to make the Library better known to the membership generally and also to become collecting agencies for the necessary funds and books for the building, the foundation of which I hope may be laid before I lay down my office. I shall be much obliged if the General Secretaries and Councils of as many Sections as possible will give this subject their very serious consideration.

George S. Arundale

THE 16TH CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE¹

FEDERATION OF NATIONAL SOCIETIES

THE 16th Congress of National Societies in Europe met at Paris at the French Headquarters, 4 Square Rapp, Paris VII^{me.}, July 28-31. About 390 delegates were present and the meetings were well attended. Nineteen Sections of The Theosophical Society were officially represented, 11 by their General Secretaries. Some of the delegates wore their national costumes, which added colour to the audience. Den Heer Kruisheer, the General Secretary of Holland, presided and opened the Congress.

THE OPENING OF THE CONGRESS

In the course of his opening address, Mr. Kruisheer said that no true spirituality was possible without active brotherhood. Up to the present the fifth Race peoples have been attracted to Theosophy by its intellectual teachings—the constitution of man, the theory of evolution, the existence of the Masters—all these have been received and understood in a rather mental way. It is now urgently necessary that the purely mental level should be completed by the development of

buddhi, the principle of active brotherhood, of unity. We must now ask ourselves where and how we must change our natures in order to achieve this task. The present suffering and confusion of the world is due to the exaggeration of the mental principle, and to the consequent strengthening of the ego-centric tendencies in the human race. There is a great need now for serious workers to enlist themselves in the group that responds to the call of the President to help to form a Guardian Wall of Will against the separatist forces of mentality and domination by physical force. Our brotherhood needs to be practised in the midst of ordinary social contacts. It should be active not only in Lodge study classes but during our daily avocations. Work should be done in the light of the Ancient Wisdom. A new civilization is being born, a new humanity, and we as Theosophists should partake of its growth, of its development.

At this opening meeting the Minister of Public Health, H. E. M. Marc Rucart, who is a member of our Society, gave a stirring

¹ From reports sent by Mrs. Adelaide Gardner.

address, in which he began by recalling the work of the great Theosophists of the past, and the founders of the French Section, and went on to show the basic importance of Theosophical teachings as the only sound solution of present-day difficulties. Professor Marcault, General Secretary of France, and Mr. J. E. Van Dissel, the General Secretary of the European Federation, were the other speakers who welcomed the delegates and M. Rucart.

A charming part of this meeting was a very fine programme of music, of which one item had been specially composed for this occasion, a cantata of strings and voices that was most inspiring.

The French Headquarters are especially adapted for holding meetings of this sort. There is a fine entrance hall where members can meet and talk, a beautiful lecture hall, seating about 600, and book-rooms, restaurant, council room, etc. The officials of the Federation and workers at the French Headquarters had been active for many weeks preparing for the Congress. Every detail had been most carefully thought out by these workers. The clock in the hall gave the "Time of the Congress," so that all knew what was considered to be correct time; the flowers were arranged beautifully; and the programme, while simple and dignified, was clear and beautifully printed.

It was hoped that those who were present would realize the great need of Europe at this moment and that the meetings would take place in that high spirit of enthusiasm and dedication which would enable the gathering to be used as a means of "lifting the heavy karma of the world," even though only a little.

THE SECOND DAY

Mr. Kruisheer also gave a fine lecture on "Yoga as Theosophy Applied" on Saturday morning, and Mrs. Gardner, the General Secretary of England, spoke that evening on "The Laws of Manu, the Charter of the Aryan Race." This subject has evidently been the subject of study in several of the Sections and in many quarters, and the classes which were undertaken at the Summer School later were very lively and constructive.

FRENCH DAY

Sunday, July 30, was French Day, to celebrate the 40th Anniversary of the French Section. There was a special programme of French lectures and a musical festival. The most remarkable event of this day was a programme of early French music arranged for the occasion by M. Emil Maze, Chairman of the National Committee on Leisure, and performed by a group of distinguished artists who were members of the Society of Ancient Music.

The programme included chamber music, dances and songs of the 11th to 18th centuries. Some of the instruments used were museum pieces, some were beautiful reproductions, and certain items on the programme had rarely if ever been played since the days of their popularity some four to five hundred years ago. The audience particularly enjoyed the costume dances, but the whole programme was exceptional, and gave such a clear picture of musical taste and form in successive centuries that it is hoped to repeat the performance in several French University towns this winter. It had good notices in the general press, and even a paragraph in *The Daily Telegraph* of England.

M. Gaston Polak, formerly General Secretary for Belgium, spoke on "Examen Critique de Quelques Enseignements Théosophiques," again a subject on which he and Professor Marcault led a well-attended class at the Summer School. In the evening M. Leon Benzimbra, Attaché to the Cabinet of the Minister of Health, spoke to the public, in French, on "The Three Paths of Union and Their Application," with Professor Marcault, as General Secretary of France, in the Chair.

The Young Theosophists gave a play in costume on the same day, which was very creditable, although it probably did not re-

ceive the appreciation it deserved through being placed at the end of an already long series of meetings.

T. O. S.

On July 31, the closing day of the Congress, Mr. Jeffrey Williams, the International Director of the Theosophical Order of Service, took the Chair at a meeting of this organization, and gave a clear and concise history of the stages of its development under Dr. Besant, and Mr. Arthur Burgess, Mr. Robert Spurrier, Mr. Max Wardall, down to the present. This last year the emphasis has been mainly upon refugee work. About 30 members have been helped to leave Germany, Austria and Czechoslovakia, and some have already gone to China, New Zealand, America and other countries. This is entirely apart from the work for the refugees from Spain carried on under the French Section by Professor Marcault and his committee. Mr. Poortman of Holland described the work done both for refugees and for the unemployed, through exchange of labour services. Professor Marcault outlined the policy followed by his group in dealing with the 60 refugee families and nearly 120 persons who, having fled from Spain in peril of their lives, were now seeking to go to South America to start life, and Theosophical activities, afresh.

THE SUMMER SCHOOL

Although a formal closing of the Congress took place in Paris, the meetings were resumed that evening in the Salles de Fêtes of the Municipal Theatre at Fontainebleau, where the Summer School of 180 persons was opened with a social evening at which the Mayor of Fontainebleau welcomed the delegates with a fine eulogy of the beauties of that historic place.

A SUCCESSFUL EXPERIMENT

The organizers of the Congress had decided upon an experiment which seems to be very popular in the present times, for the American Convention was also run on the same lines. On Tuesday morning the members of the Summer School broke up into five groups under carefully chosen leaders, and for four meetings continued to study the subjects selected in these small divisions. On Sunday there was a report from the group leaders to the whole School, giving an outline of the ground covered and conclusions drawn. The greater chance for discussion, questions and experiment which the smaller group permitted was a decided advantage, and the method will certainly be employed again.

Among these study groups there was a group for Young Theosophists taken by Miss Dijkgraaf of Holland, one on the *Mahābhārata*, and its teachings in relation to

present-day problems, led by Professor Ir. Selleger, and one on *The Self and the Bodies* conducted by Dr. Corona Trew of England.

In summing up the results Mr. Kruisheer pointed out that all five groups had studied man, his nature, the laws of nature and of social life, from both the oriental and occidental viewpoints. Ancient opinions had been applied to modern problems, and modern life had been reviewed in the light of the Ancient Wisdom. This Ancient Wisdom contains the true pattern upon which life is to be built. It is *Sanatana Dharma*, the directions for right living. We are again fighting to establish the reign of the Manu upon the earth, not by armies and forced marches, but by the active understanding of what is wanted in the world today, and the living of what is needed in our lives in all the countries of Europe.

THE WORK OF THE SCHOOL

Miss Franzen, General Secretary of Sweden, gave a lecture in English on "The Tyranny of Thought," Mr. Kruisheer spoke on "The Intuition," and Mlle. Serge Brisy gave a public lecture in French on "What is Theosophy?" But the main work of the School was not in the lecture room, as such, but at the daily morning meditation, in the study classes, and most of all perhaps in the personal contacts

of members and officials throughout the whole period, and with the very beautiful background afforded by Fontainebleau, the château, the park, the forest. Cafés bristled with polyglot groups drinking tea and coffee. (French tea, by the way, has immensely improved in the last few years!)

Besides the lectures there was a discussion meeting on *The Next Step Campaign*, a Question-and-Answer meeting, and a social evening arranged by the Young Theosophists, which sprang some amusing surprises upon the audience.

Excursions, walks in the Forest, visits to Museums and the Château filled the days. Meanwhile the Council of the Federation, and the Executive Committee worked almost incessantly, discussing the very tangled problems of Europe, of work in Sections which thought last year that they might have to close down, but which have now greater freedom and some hope of expansion. The General Secretary of the Federation used every opportunity to get first-hand news of work conditions in every country, and many small meetings of special workers took place over after-dinner coffee or tea which will have far-reaching effects upon the future work of The Society in Europe. There is no doubt that the great need of the world is better knowledge of the differences that legitimately exist amongst different

peoples, and, arising from this knowledge, a deeper and better understanding of the reason for those differences. On the Council and in all the meetings of the officials there was a genuine will towards understanding, an active brotherhood flowing back and forth, and none who were there but went away feeling that they had learned something of value for their own and others' work.

THE SECRETARY'S REPORT

At the closing meeting Mr. Van Dissel reported upon the work of the Council and of the Federation as a whole, particularly upon the very successful tours of Mlle. Serge Brisly in the Balkans, and Mr. Sidney Ransom in Scandinavia, arranged by the request of the Sections concerned. In each case the Sections provided hospitality and usually travelling expenses within the Section, the Federation merely arranging details and paying expenses to the frontiers of the nearest country. Work on these lines will be continued in the coming year, and the general "lines of communication" within the Federation strengthened.

Mr. Van Dissel said, in part, that the Federation existed to help each and all, but that of course each Section had to do its own work for itself. "As already mentioned the two important lecture-tours were very successful. First, Mr. Sidney Ransom's visit to Scandinavia: he

visited Denmark, Norway, Sweden and Finland. In Sweden he attended also the 40-years' Jubilee of the Swedish Section. A second lecture-tour was that undertaken by Mlle. Serge Brisy to Yugoslavia, Greece, Bulgaria and Roumania, during the most critical days in April and May last. Public lectures and lectures to members were given, and also many talks to individual members. Enthusiastic letters from all parts of the Balkan countries show how greatly this visit was appreciated. Torino (Switzerland) and Budapest were also visited.

"Western Europe was privileged to have a visit from Mr. C. Jinarājādāsa, who gave a great many lectures in Great Britain, France, Belgium and the Netherlands. Mr. Jinarājādāsa presided over the Conventions of the English, French, Belgian and Dutch Sections, and will be visiting France again after his American tour, before sailing home to Adyar, in December next."

This year it was hoped that further translations of Theosophical literature into Bulgarian, Greek and German would be made. Moreover, it was planned to issue a Federation Bulletin, so that European Countries might realize what the Federation was doing and help by thought and sympathetic activities where possible.

In spite of threatening conditions in many districts, the outlook on

the whole is brighter, and several Sections whose membership rate has hitherto been declining now report a slight increase.

THE CLOSING MEETING

Mr. Kruisheer addressed the closing meeting, which concluded with the recitation by all the members of the audience, of the invocation :

O Hidden Life ! vibrant in every
atom ;
O Hidden Light ! shining in every
creature ;
O Hidden Love ! embracing
all in oneness ;
May each who feels himself as one with
Thee,
Know he is therefore one with every
other.

Although the presence of our leaders was very much missed, the group consciousness was strong, and the sustained good fellowship of so many representatives of European nations must have done its work for the peace of the world.

NEXT YEAR'S GATHERING

The European Federation will meet next year at the end of July in Edinburgh, Scotland. The Congress meetings will be followed by a Summer School of the four British Isles Sections at Bangor, North Wales, where a very large residential building has been booked to accommodate 200 students, with ample room for all meetings.

ALL SEEK THE SELF

The sun, he travels far and wide and long :
His golden rays
Explore blue space
In search of God ;
Whereas we fancy that the sun but shines
To give us light !

The ocean surges full and vast and strong :
Its restless waves,
They rise and fall
In search of God ;
Whereas we fancy that the seas but swell
To give us tides !

The air, it wanders high and low on earth :
As breeze or wind
It calms and storms
In search of God ;
Whereas we fancy that the air exists
To give us breath !

In earth the gems and metals hide and harden :
They form and break,
Their colours gleam
In search of God ;
Whereas we fancy minerals are found
To give us wealth !

The trees, they push about and stretch above,
With tender stalk
Or sturdy branch,
In search of God ;
Whereas we fancy that the trees but grow
To give us shade !

The birds and beasts, the fish and creeping things :
All grope each day
With every act
In search of God ;
Whereas we fancy they were only made
For use of man !

And man is often foolish, blind and wrong,
Yet lives and moves
In search of God
Who is our Home ;
Whereas we fancy that mankind were born
To rule the earth !

ANNIE BESANT (*adapted*)

ANNIE BESANT:

A HOMAGE A QUARTER OF A CENTURY OLD¹

BY GEORGE S. ARUNDALE

IT is not easy to write about Mrs. Besant. She is so much "all things to all men" that any particular word-picture is a picture of her in one of her aspects only. Thousands of people throughout the world owe to her motherly guidance and protection their peace of mind, the inspiration of their lives, the happiness of useful and congenial work. Each one of these thousands has seen in Mrs. Besant his own ideal. As she is to him, so he would wish to be to others; and each has seen in her the vision of his own perfection. So if some one aspect of our leader's life is emphasized, there will be many to say that Mrs. Besant has not been presented as she really is, *i.e.*, as they happen to know her. They forget that her greatness consists in uniting in herself ideals and aspects which those younger in evolution see as distinct and opposed, but which from the higher standpoint are forms created by the One that His children may travel to Him by many roads and in many ways.

AS TRANSMUTER

As I write these words, I am wondering how I like best to picture her in my mind. What aspect of her is associated in my mind with the image I form of her? I see her enduring, bravely and cheerfully, hostility, criticism, disapproval, even from those nearest to her; and, as I have seen, she returns love for hostility, tolerance for criticism, goodwill for disapproval. People often say that Mrs. Besant has so lofty a nature that she cannot feel all the opposition which from time to time arises. She lives, they will say, in the Masters' world, and no disturbance in the lower world can affect the serenity and calm in which the Great Ones live. It is quite true that none of these outer discords disorganize the inner harmony, but I believe that Mrs. Besant feels the discord all the more for its entire absence from her own nature.

The brave man is not he who feels no pain, but he who, feeling it acutely, has so complete a self-control that he can use the pain as a force by which to evoke more

¹ First printed in 1912 as a booklet.

strongly the love within his heart. The Elder Brethren of mankind know to the full all the pain and misery through which our world is struggling. Their great sacrifice is in living in the heart of all the sorrow, in living over again for others the agony through which They have long since passed and which They needed not to know again.

We cannot comfort ourselves with the thought that she feels no longer. It is her duty to feel, and to experience the penalty greatness has to pay for living amidst ignorance. But all the sorrow and the heart-ache we may cause her, she returns to us in compassion. The guidance we refuse in one form, she offers us in another. The teaching we reject when spoken comes back again to us in the life she leads, and while the precept may be scorned by the mind the example is joyfully welcomed by the Self within, that Self which is ever wiser than its vehicles.

It is not for her to learn the lesson which those learn who are "despised and rejected of men." She has experienced the lesson too often in this life not to have understood and profited by its teaching. So, when the suffering comes, it is not her own imperfections that are burned away, but any remaining barriers erected by her fellow-men between themselves and her. Thus each sorrow through which she

passes gives her the privilege of returning good for evil, of drawing nearer to the hearts of those whom she has pledged herself to serve, of sending out strong thoughts of love for every thought of distrust that may find its way to her.

In this way, we who live round her begin to understand that in our hurry to point out defects in others we forget that perchance we are but looking through our own; for she, so much more perfect, sees in others so much more good. We learn of our President's immense work in the world, and if any of her methods do not appeal to us individually we know that some who look to her for guidance are being inspired with ideals which we ourselves are unable to appreciate, and we try to see in these ideals that truth which alone can come from one who is the soul of truth. If we cannot understand it, we may surely leave it for the time, occupying ourselves with the truths to which our nature can respond, and hoping that some day our natures may so expand as to include the truths which yet remain outside.

AS INSPIRER

Then, again, I may see our dear leader as the great inspiring force summoning us to know and to attain the goal. Where she is, there the path is seen as one; where we are, the paths are seen as many;

and it is ever difficult for us to realize that the paths all others are treading are the paths which lead them to the goal. From where she stands, she sends herself to each one of us in the ideal of which we dream, and she glorifies for us the path on which our feet are placed. From where she stands, her hands stretch outwards to meet us and to sustain us as we walk with our uncertain tread, and her hands are as many as are the paths of men. Do I exaggerate? Perhaps, in the eyes of those who do not really know her, who have not yet found her on the road on which they travel.

But see how she meets men of every faith now living in the world. Watch the Christian receive from her through spoken words or through her writings a knowledge and a love of the Christ and of his faith far deeper than ever he had deemed possible in this age of criticism. See the Hindu, clinging desperately, almost shamedly, to his ancient faith, surrounded by criticism and contempt on every side; watch him become, through her, secure and firm in an understanding of Hinduism which he had hardly thought possible. As with the Christian and the Hindu, so with the Parsee, the Mussalman, the Buddhist. The earnest Christian who attends her lectures or who reads her writings on Christianity will speak of her as the truest Christian he knows;

the Hindu will confess that she above all others is a master in the interpretation and application of his Scriptures. Each will rejoice that he is a member of a faith made so inspiring and so convincing, so full of meaning and of life.

Vast multitudes, including the best intelligences, listen to her in awe and silent ecstasy, and the humblest of her personal attendants comes reverently to her room. Is she not, indeed, "all things to all men"? Herself dwelling in the life within all form, she changes but the outer garment, never the life within—for that is changeless. Just as the wise worker among the poor will dress quietly, not ostentatiously, that they may be attracted by the neatness and not repelled by a magnificence in which they cannot share, so will Mrs. Besant clothe herself in the form which may appeal most strongly to him who needs the help. For the weak she will display her strength, for the angry she will display her gentleness and love, to those who suffer she will extend her comfort; distrust she meets with confidence; those who attack her she supports in their time of need. She identifies herself with none and yet with all.

I remember on one occasion her writing to me, when the choice was between supporting me because of my known devotion to her or condemning my action for the sake

of the greater work: "Remember, my dear, that the work is more to me than you are." Not that she loved me less, but that she loved her duty more. Not that the person did not matter, but that his form must not obscure the light she had to shed upon the paths of countless thousands throughout the world. It was at that moment that I saw the real purity of her life, and I realized how little her love for persons is permitted to interfere with her duty to the world. And indeed in that very phrase, "The work is more to me than you are," she proved her love for me by standing between me and the terrible Karma of ignorantly attempting to shut off from many others the inspiration she above all others could bring to them. She may condemn the form, but she never condemns the life behind it: the form is but the imperfect vehicle through which the life learns to know its own divinity.

AS MOTHER

Then there is a third aspect of our Mrs. Besant on which I love to dwell. It is Mrs. Besant the mother. Not perhaps as the mother of children who have physically incarnated through her, though that relation, as I know, is beautiful enough, but as the mother of children younger than herself in knowledge and in love, as we all of us are. I like to think of

her in her room at Adyar or at Benares, sitting at her desk and turning round to greet some visitor who, perhaps, has hardly dared to enter. The very smile is an invitation to pour out difficulties and sorrows which have only been hidden through pride or shame, barriers which soon disappear under the influence of her compassion. All troubles come to her. The poor man knows of her generosity, and comes with his poverty that she may relieve it so far as her resources permit. The man who has quarrelled goes to her that she may reinstate peace where there has been discord. The man who is in despair even over trifles hurries to her for comfort.

So she has as much to do with all the little daily frictions which loom so large in daily life as with the big issues of public life or with the generation of great spiritual impulses to benefit mankind. She is essentially the mother of the family wherever she goes, and her household, whether consisting of her immediate assistants or of a larger group of friends and fellow-workers, is peaceful, happy and purposeful, because she is its centre. She is a big mother, for she has innumerable children, and the bigness is manifest in her loving care and attention for the tiniest, humblest, most wilful child among them all.

Therefore it must not be supposed because she is far above

worldly matters that she neglects them. It is because she is so far above them, that she sees each in its own true proportion, bestows upon each the exact amount of attention it needs, not more and certainly not less. On a railway journey, she is the best, the most unselfish, and the most resourceful traveller. She is the ablest organizer of a meeting, and knows better than anyone else how the chairs are to be arranged, what the height of the platform should be, and where it should be placed. Her judgment is the best as to what is to be done in an emergency of any kind. She knows best how to conduct a business meeting, to work through the agenda quickly and to the satisfaction of all concerned. She understands better than most of us how to receive and to entertain guests, and she will make a point of personally attending to their smallest comforts.

IN HER BENARES HOME

I sometimes think, though many friends in other centres will make the same claim, that she is essentially the mother in her Benares home. She is the head of a large colony of young people who belong to the Central Hindu College, and even most members of the staff are of a generation younger than her own. We all call her "mother." She may be President to members of The Theosophical Society, or

Protector to the Order of the Star in the East. For other organizations she may have other titles. To us in Benares she is mother, and every one of our large family of students who knows her at all speaks of what "mother" is doing in Europe, asks when "mother" will be coming back, addresses her as "mother," and is addressed by her as "son." And if you want to know what we all feel for her, be present on the occasion of the welcome we give her every time she returns to Benares. There is no more stirring sight to my mind than that of her beloved face, with its crown of silvery hair, beaming down with eyes and smile of love upon the eager reverent gaze of the thousand children who owe so much to her. The children are so young and she is so great, and the very contrast of trustfulness and loving benediction is one of the most beautiful inspirations it is possible to conceive.

AS LEADER AND EXEMPLAR

Many may indeed fervently exclaim, in the words of Ruth: "Whither thou goest I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried." For, in the experience of many of us, whither she goes, thither we do well to follow; as she lives in the hearts of all those to

whom she has brought the light, to learn to serve Them ; and just
 so should we do well to learn how as she can see the life behind all
 to live in the hearts of others ; as forms, so should we learn not to
 the world is her family, so should be repelled by the form which
 we make it ours ; as she is the eager is fleeting and which separates, but
 servant of the Great Teachers of to join in the common life which
 mankind, so should we also strive unites us all.

FRIENDS

I took to myself a friend,
 And found I had embraced not one man but many men :

And to the child in him became I as the tender mother ;
 To the warrior, as the cheering comrade in the ranks ;
 To the teacher, as the humble pupil ;
 To the lonely and desolate in heart in him became I as
 the distant horizon.

— He also to me, and we were as stars
 Scintillating to each other in many colours across
 the night that embraced us both.

Brothers, we are both the many in the one and
 the one in the many ;

What is it that divides us save the strong fatal illusion
 of separateness ?

HAROLD E. TYRWHITT

RECOLLECTIONS

BY A. K. SITARAMA SHASTRI

I LOOK back upon certain incidents in my life of about forty-seven years ago, when I was in my thirty-third year, with immense gratitude and joy because it was in 1892 that I had the profound privilege of joining The Theosophical Society. I was then employed in the District Collector's office in Cuddapah, South India, and was immersed in the work of the office.

I was born in an orthodox family of great learning. I was trained from early boyhood in the ritualistic way. I was, therefore, hand in hand with the work in the office, assiduously performing the rituals pertaining to an orthodox Brāhmaṇa. As such I attracted the attention of Mr. A. Nanjundappa, a Vakil (lawyer) at Cuddapah, who was equally orthodox. Mr. Nanjundappa was the President of the Lodge of The Theosophical Society in Cuddapah which was very active.

HEARING THE GREAT NAME

In 1891 Mr. Bertram Keightley visited the Cuddapah Theosophical Society and delivered one or two public lectures. I attended those lectures and other conversa-

tions, during which latter the name of Mrs. Annie Besant was frequently heard by me. It was freely mentioned that this learned lady left the opposite camp of Atheism and Socialism and joined The Theosophical Society. For the first time in this life I heard the magnetic name of Mrs. Besant and I was very anxious to be in The Society in which she was a member. But the orthodox bringing-up that I have had made me cautious.

JOINING THE SOCIETY

At that time there was very little literature in The Theosophical Society. *The Secret Doctrine, Isis Unveiled, The Perfect Way, The Key to Theosophy* were the leading books one could get. There was much talk of mesmerism, and lectures of Colonel Olcott and the articles in THE THEOSOPHIST mostly dealt with mesmerism. THE THEOSOPHIST of that time contained some articles which would be read by me. This reading coupled with constant request of Mr. Nanjundappa to join The Theosophical Society fructified me to sign the application to join The Society, and I was admitted in September 1892.

The Indian Section of The Theosophical Society in those years was stationed at Adyar. The Section issued its monthly magazine under the title of *Pras'nottara* (Question-Answer). Questions would be propounded by members and answers were written by any member who chose to do so. I took this opportunity and was a regular answer-writer in the *Pras'nottara*. Mr. Bertram Keightley, who was the General Secretary, encouraged me very much.

A LECTURER MADE BY COLONEL OLCOTT

Being encouraged, I began to visit the Headquarters of The Theosophical Society almost every Sunday and thus made the acquaintance of the officers of The Society, especially the President-Founder, Colonel Olcott.

During one of these visits I told the President-Founder that I should like to join the staff of the Office in the Headquarters in recompense for board and lodging. In reply I was advised to go to Lodges and lecture, because in that field there were very few men available. Hence I took to lecturing in Lodges whenever I could manage to get leave from the office where I was working.

SEEING AND HEARING MRS. BESANT

Mrs. Besant visited India in 1893 and at Adyar she stayed for about

a week. Every evening she held informal meetings at which I was a regular attendant. There was organized a very big conversation meeting in which most of the big men of Madras were present. The ease with which Mrs. Besant answered the questions on knotty points of the Upaniṣads, Vedas and Purāṇas was very marvellous.

During the Convention of 1893 she lectured on "The Building of the Cosmos," and there were a few lectures in Madras also. There was an open-air meeting at the Esplanade to which over 15,000 persons came, and every one of this large audience could clearly hear her.

As I heard her day after day the desire in me rose that I should find an opportunity of serving her direct.

As I said, I was visiting Adyar almost every week and my acquaintance therefore with Colonel Olcott was becoming closer and closer. Mrs. Besant visited the South Indian Lodges and I invariably travelled to those Lodges so that I should not fail to hear Mrs. Besant and see her and enjoy her presence.

In 1907 Colonel Olcott was ill and Mrs. Besant stayed at Adyar to attend upon him. On the death of Colonel Olcott I toured the South Indian Lodges to canvass votes for Mrs. Besant for the Presidentship of The Theosophical Society.

THE VASANTA PRESS

She became the President in June 1907. Meanwhile I was in charge of a very small Printing Press which had been established by a comrade of mine to print certain private literature. The Press was named the "Vasanta Press." Mrs. Besant purchased this Press and improved it which is now *The Vasanta Press*. Mrs. Besant graciously appointed me to continue at the Vasanta Press, Adyar.

This is how my aspiration to directly serve her came to be realized.

IN HER SERVICE

In 1908 she laid the foundation-stone for the building in which the Vasanta Press is now housed. So for over twenty-five years I have had the honour of serving Mrs. Besant as Superintendent of the Vasanta Press. Not only this. Every morning I was privileged to spend about half an hour with her at her early morning coffee time together with two of my senior brother-Theosophists, namely, Rao Saheb G. Subbaya Chetty and the late B. Ranga Reddy.

During 1932 Mrs. Besant became disabled to attend to her work. She had very often expressed her appreciation of my work. And finally, she was seen one day writing a letter with determination and very great effort, and this turned out to be her last letter to myself, written from her sick-bed on the 26th January 1933, as follows :

My dear Son,

Your tireless work, done at any time, early or late, has made it possible for us to complete the work. . . . Thank you. I am myself done up.

Thank you.

A. B.

MY GREAT GOOD FORTUNE

In 1933 ended my contact with Mrs. Besant whom I am fortunate enough to acknowledge as "The Path, Lifter, Lord, Witness, Abode, Shelter, Lover and Origin. . . ."

Under her direct control I had the privilege of printing THE THEOSOPHIST and other magazines and hundreds of books during the period of a quarter of a century.

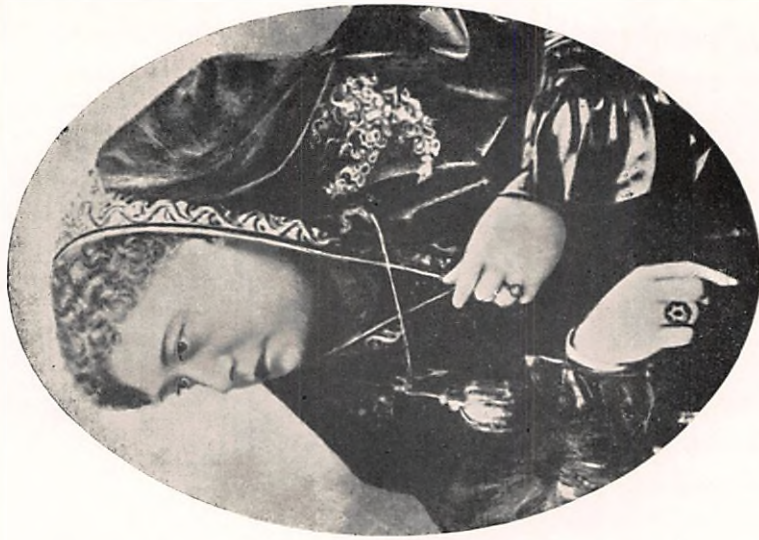
I express my gratitude and joy for this privilege.

No one has a blessing in all its rich abundance who keeps it for himself.

—G.S.A.



H. J. Deek
1891



H. P. Blaradsky

who founded The Theosophical Society in New York, U.S.A., on 17 November 1875;
and THE THEOSOPHIST in Bombay, India, on 1 October 1879.

“THE THEOSOPHIST”

BY ITS SUCCESSIVE EDITORS¹

H. P. B. AND H. S. O.—
THE FOUNDING EDITORS,
1879-1907

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, 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 epistolary 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 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 monthly numbers, and on 6th July I wrote the Prospectus and sent it to Press. We asked Sumangala, Megittuwatte, and other Ceylon priests; Swami Dayanand; Babu Pramada Dasa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang, and many others to send us articles; and got the news spread

¹ Compiled from *Old Diary Leaves*, Vol. II, and previous numbers of THE THEOSOPHIST.

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 200 himself.

Not before 20th September did we get the first forme of type to correct; on the 22nd we sent the second forme 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 1st October, the day of publication, is "*Sit Lux: Fiat Lux*"!

AFTER 11 MONTHS

Like all other pleasant things, our first year's relations with the THEOSOPHIST'S subscribers are about to terminate. The present is the twelfth and last number to be issued under their contract with us. Thus every engagement, assumed by the proprietors of the magazine, has been honourably and literally fulfilled.

It goes without saying that the projectors of THE THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What

heart, that was not made of stone, could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, and friends and brothers of the ardent sons of Asia. If our first year began in uncertainty, it closes all bright and full of promise. Where our magazine had one well-wisher then, now it has twenty, and, by the beginning of the third year, will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were, so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits, as an oriental magazine, have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*.

In another place, [in the Sept. 1880 issue], will be found a few of the kind words that have been said to and about us, at this and the other side of the world. In short, The Theosophical Society,

and its organ, THE THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon—every lover of truth may well rejoice.

Were we inclined to boasting, we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America, that we have no hesitancy in promising that THE THEOSOPHIST of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into The Theosophical Society of every Buddhist priest in the island of any reputation for ability or learning, will lead to such a complete ex-

position of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No oriental magazine in the world could ever point to such an array of learned contributors as THE THEOSOPHIST may already pride itself upon.

AFTER 16 YEARS

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 thousand rupees towards The Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours.

ANNIE BESANT—THE THIRD EDITOR, 1907-1933

THE ARK AND THE FLAG

The milestones on Life's Road seem near together as age advances, while in youth how huge a length of way stretches between them. This magazine, born in my own month of birth, had the opening of its thirty-first volume just a year ago, and since then eleven numbers have indubitably followed it, so that it now stands complete on the book-shelf, bearing witness

to the fact that twelve months have run their course since October, 1909. And yet it seems so brief a time ago. The Watch-Tower which opened our thirty-first volume was written in New York City, on August 2nd, 1909, at the beginning of my last American tour. This one is written in the President's Room, Adyar, where our President-Founder penned many an article for his beloved THEOSOPHIST, and

where many another President will sit in many a year to come. For Presidents may come and go, but The Theosophical Society lives and will live, the Ark which bears within it the seeds for the New World, the Ark which may be storm-tossed, but never will be wrecked. THE THEOSOPHIST is only its flag, and it floats gaily on the breeze. Carrying far and wide the message of the DIVINE WISDOM it is truly *Lucifer*, the Light-Bearer. May its Light shine more and more brightly, until the risen Sun of Truth shall make all light-bearers unnecessary.

FRIENDS AND FOES

Another year has closed its door behind us, and our thirty-third volume is complete. Another year swings back its door before us, and we begin the first page of our thirty-fourth volume. Let it open with a greeting to all our readers, far and near, scattered the whole world over: greeting of love and gratitude to the many friends who ring our globe; greeting of love and gratitude also to those, happily few, who hide their true faces beneath the mask of enmity, and think themselves to be our foes; for they bring us as gift the opportunity to practise forbearance and to increase fortitude—a good gift surely, albeit it be thrown in our faces instead of given with a smile into our hands. Peace, then, and goodwill and gratitude to all,

“friends, neutrals, and enemies,” for we can learn from all, and while our friends give us inspiration and the longing to live up to their ideal of us, our opponents do us the great service of pointing to our mistakes, apparent or real, and by showing us the joints in our armour, enable us to mend them ere the real day of battle dawns upon us. So to all, goodwill.

THE LIGHT OF OCCULTISM

It is very difficult to satisfy everybody, as people have found since the day of the old man, his son and the donkey. If I remember rightly, the old man finally carried the donkey, after having tried successive changes in deference to the views of successive advisers. Having agreed to exclude my views on social and political questions from the pages of THE THEOSOPHIST, because they might hurt the susceptibilities of some readers, remonstrances come in, urging that I am depriving my readers of “light and leading,” and saying that it is one of my duties to throw the light of Occultism on the puzzling conditions of present-day problems. But, readers mine, the light of Occultism dazzles as well as illuminates, and even the illumination is not always welcome.

THE STATUS OF THE JOURNAL

Some of our members have a very curious idea about THE THEOSOPHIST, which they speak of as

"the official organ of The Society." The Society has no official organ, and has no responsibility, as is said every month, for opinions expressed in this magazine: "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." Were it an official organ, The T.S. would be responsible for all that is said in it, and it would be impossible for anyone to express in it any opinion at all without committing The Society, whereas I put in all opinions. Criticisms attacking the President could not appear, as they would then involve the whole Society. Critics do not complain that official decorum is violated when I put in the most violent and abusive attacks on myself; they only complain when I express my own opinions!

THE THEOSOPHIST is a magazine which is the organ of the President of The T.S., through which he reaches The Society primarily, and then the outer world, giving to both the benefit of his wisdom or his folly. Colonel Olcott and Madame Blavatsky, who founded it, used it for this purpose, and most certainly Madame Blavatsky's vigorously expressed opinions did not coincide, on many occasions, with those of the more timid and conventional members of The T.S. But they interested

most of the members and many in the outside world. What she said counted, and people wanted to read what she thought on passing events. However much some folks object to the fact that some persons exist whose opinion large numbers of people want to know, it cannot be helped. Such persons are to them an offence, I know, but still they exist. The more important the questions that arise, the more does the public wish to know what these particular persons think about them.

I have watched with some care the expressions of opinion on this matter, and I find that the great majority of our members wish to know not my Presidential, but my individual, opinion on the great problems of the day. Rightly or wrongly, they value that opinion. The other view has come only from strong antagonists of the opinions I hold. Two letters reached me from Sweden, objecting to the November [1914] "Watch-Tower," Swedish opinion being pro-German; and those who at this particular time want THE THEOSOPHIST to be colourless, entirely devoted to parochial matters, are, curiously, all pro-German.

AFTER THE GREAT WAR

Greeting, readers mine, on the birthday of our THEOSOPHIST, beginning its forty-third Volume. Many have been its vicissitudes

during these forty-two years. . . . It has passed through many experiences, but it has never lowered its flag. It stands as servant of the Hierarchy, spreader of the Ancient Wisdom, carrying the Torch of that Wisdom which has ever been the Light of the World, the Light which will last when the world sleeps for a while, until its period of activity returns, and finds that Light still burning in the eastern sky. THE THEOSOPHIST has outlived—as men reckon life—its two Founders. It will outlive, I hope, its present Editor, and many a successor to come.

I have to offer grateful thanks to the many friends all the world over who have been exerting themselves to increase the circulation of THE THEOSOPHIST, and that with much success. The circulation is steadily rising. A special word of thanks must go to friends in the United States. I must, however, correct one error in the generous notice which appeared in the *Messenger*. It says:

It is the understanding at this office that a major part of Mrs. Besant's income is derived from the sale of her magazine.

Had that been so, I should have starved long ago! . . . THE THEOSOPHIST has never made more than a microscopic profit. My books have been the source of my income, and certain friends have

helped me regularly. It was this fact which made me desire to place Theosophical publishing on a world-wide basis, so that the next President, less fortunate, perhaps, than I in books and friends, might have an income. I have now abandoned this plan, as it did not meet with general approval in English-speaking countries.

WHAT IS LOYALTY ?

There is one complaint we may notice, that we do not hold ourselves bound to follow in every detail of policy H.P.B.'s views. That is so. Her policy suited the early days, and we adapt ourselves to the work needed in these changed and ever-changing times. We do not mark time; we go forward. We are not mile-stones, but pilgrims. We obey the Masters she obeyed, and carry on Their work, in her spirit of obedience to Them, and we act, as she acted, on first-hand, not on second-hand knowledge. That is why nothing that our accusers say can move us. There have always been orthodox people, who walk by the letter and not by the spirit. There must be static and dynamic people, and the static always hate the dynamic. Occultists are dynamic, and that is why they cause storms. We are Progressives, but we have no quarrel with those who prefer the "safety" of living in the past. We live for the future.

IN 1923

It is necessary that I should repeat what I have many times said, that the signed articles in THE THEOSOPHIST do not present my opinions but the opinions of the signatories. I believe that differences of opinion are healthy, and should not be excluded from a Theosophical journal which goes all over the world. I strongly dissent from some of the opinions printed in these pages, but the readers of THE THEOSOPHIST are grown-up persons, capable of forming their own opinions.

IN THE MASTERS' SERVICE

Once more we are beginning the second volume of our year, Part

II of Vol. XLV. Backwards we can look over a long span of life, and we may speculate as to the life which yet stretches ahead. Fearlessly we may face the future, for the work is not ours. We are servants only, happy in our service, since we serve Those who guide the destinies of the world. The little storms stirred up from time to time matter not at all, for our motion forwards does not depend on sails that have to be set to suit the varying winds of public or personal opinions. Our motor force is other than these winds, and drives us steadily through waves and winds, the eye of the helmsman being fixed on the Star, which shines ever in the East.

C. JINARAJADASA—ACTING EDITOR, 1931-1933

INTERNATIONAL READERS

Very few readers of THE THEOSOPHIST realize that though the magazine is printed in English, yet as a matter of fact its circulation is international to an extent equalled probably by few other magazines. Though the number of subscribers diminished after the transference of the magazine for a while to the United States, yet at the actual moment the magazine is despatched to 73 countries of the world.

It is because THE THEOSOPHIST is distinctly a magazine for Theosophists *throughout the world* that no specially national stand-

point with regard to any topic can appear in it, without some kind of a modification either in the way of a footnote or Watch-Tower note. The magazine is not "aimed at" the subscribers in Britain or the United States whose language is English, nor at readers in India, who, though of different languages, yet read or speak English enough to follow its articles. The hardest task of the Editor or Acting Editor is to keep in mind the Theosophic world and its need for information, and eliminate as much as possible what is purely of interest to one country only.

Many readers in European countries, and particularly those of Latin America, would like to make THE THEOSOPHIST the channel of their ideas in their own language, but obviously this is scarcely possible unless the magazine were to grow to double the size and so have room for articles in several languages. If writers of articles for THE THEOSOPHIST would remember that they are broadcasting to 73 countries, they might perhaps modify an individual or national standpoint to meet the interests of such a cosmopolitan public.

IN OCTOBER 1933

Thirty-four issues of THE THEOSOPHIST have been edited by me, on her behalf. The work has

been a labour of intense dedication to serve The Theosophical Society and to proclaim what "Adyar" stands for. My task has come to an end, and the next nine issues (for it takes nine months to elect the new President) will be under the supervision of the Vice-President. . . .

It might interest some to know that one exciting incident in the history of the magazine—the appearing of challenging or explanatory footnotes—was due to a suggestion of "O.E.," the "Eminent Occultist" who in the eighties used to add footnotes when H.P.B. was editor. The footnotes have irritated a few, but—to judge from the letters received—they have helped the vast majority of its readers.

A. P. WARRINGTON—EDITOR FOR NINE MONTHS, 1933-34

A SUMMING UP

In assuming the editorial control of THE THEOSOPHIST, as now I must, I am keenly aware that the rare talents of my predecessors in office have made it very difficult for me. H. P. Blavatsky, that much misunderstood human comet that flashed blazingly through our orbit for a time and then disappeared, founded this magazine and wrote as no one has been able to do since. Every word from her pen seemed to sparkle with a vital magnetic energy which marked her

out as one who knew the wisdom and had unusual power to impart it, albeit in guarded terms as is the immemorial custom of those who know. H. P. Blavatsky stands alone and will ever be known as the Messenger who revived Theosophy in the nineteenth century and gave to it a great impetus forward and upward.

Came then to the editorial chair her beloved colleague and Co-Founder of The Theosophical Society, Colonel Olcott. In him we had one who created a vehicle

through which Theosophy might reach the world; and therefore, as has been said, since it is H. P. Blavatsky whom we have to thank for the bringing of Theosophy to the world, it is likewise Colonel Olcott whom we have to thank for its vehicle, The Theosophical Society. Steadily and forcefully he pursued his editorial duties, shedding an inflammable enthusiasm over the whole world of Theosophy but for which the natural difficulties surrounding The Society in his day would have extinguished the light of Theosophy at many a critical juncture.

Then came Annie Besant and for a quarter of a century the rare talents of this remarkable world-

figure found partial expression in these columns. In her we had the organizer, the brilliant student, author and eloquent speaker, who taught the truth from the soul of things and succeeded in placing it in more understandable forms than those left by many spiritual Teachers who brought their Messages in great flashes of truth less formalized.

Following her, yet before she passed, came Mr. C. Jinarājadāsa, late Vice-President and, for the past few years, President's Deputy and acting Editor. In him we had scholarship, a practical love for the beautiful, a gentle directness of power and a devotion to his President of a rare and beautiful kind.

GEORGE S. ARUNDALE—THE PRESENT EDITOR

A JOURNAL OF LIGHT

On resuming, after a very considerable time, temporary charge of THE THEOSOPHIST, I am at once deeply impressed as to the power this journal itself might be, and surely is intended to be, both for the spreading of Theosophy as given to us since the time of H.P.B. and no less for helping the world through the crisis in which it has lain submerged for so many years.

The world sorely needs what is sometimes called straight Theosophy—the Theosophy of our responsible literature. But the world needs no less the scientific appli-

cation of such Theosophy to the everyday problems before the advance of which it retreats so desperately and often despairingly. Is there such an application, or is our conception of Theosophy so far away from earth that it has little or no relation to the things of earth?

For my own part I am convinced that every teaching of Theosophy has its own specific message to every problem. I believe that our various truths are so many keys to the solution of the various ills from which the world is suffering. I believe that a well-instructed Theosophist—one who knows Theosophy

in his will as well as in his mind and heart—could bring a striking light to bear upon every one of the world's dark issues, provided he also knows the world, lives in the world, knows the world from the world's point of view, and yet, by virtue of his Theosophy, lives ahead of the world and perceives, therefore, whither the world must wend its way if it would reach happiness.

And THE THEOSOPHIST should be an organ through which such light shall pour. Through THE THEOSOPHIST should pour Theosophical teaching to fructify the world. But through THE THEOSOPHIST should also be available real illumination upon the practical problems which the world has sooner or later to solve.

I strongly hold that Theosophists have their own original contributions to make to the world's needs, even though round about such contributions they may gird wisdom from the other world. And I am intensely eager that the pages of THE THEOSOPHIST should be sprinkled with such contributions, so that the outer world itself may learn to realize that THE THEOSOPHIST contains something different from anything to be found in any other journal.

PLANNING A GREAT JOURNAL

I have for long had a dream of planning THE THEOSOPHIST with the co-operation of interested mem-

bers throughout the world so that it might with great force express the best thought, the best activity, the best idealism, the best experimental work, in The Theosophical Society. Every member of The Society should be a salesman for THE THEOSOPHIST, and the foremost members of The Society should make it worth selling—a great bargain.

But there is one difficulty. As in the outer world, there are a number of members who have bees in their bonnets, that is to say, passionate attachments to one or another of the many panaceas with which the world is so profusely flooded. It may be the Douglas Credit Scheme. It may be Technocracy. It may be the National Livelihood Plan. It may be the League of Nations. It may be a Centre Party Scheme. Everywhere there are those who see in their own pet scheme a final and perfect solution for practically all the ills of the world. And they regard Theosophy as finding its apotheosis in such scheme, and nothing worth talking about outside it. Now it is excellent that we should have bees in our bonnets, but the bees must learn to become subordinate to us, not we to them. The most marvellous scheme ever propounded is only a means to the end, only part of the way, only, in all probability, just a fragment of the way. And though I have, I

think, studied most of the schemes which engage the interest of our members, and perceive in each of them something valuable, still I feel every time that with the aid of Theosophy we can probe more deeply and more effectively than any scheme, though we may use the scheme as a partial means to the end.

And I should not like to see THE THEOSOPHIST flooded with articles on the various panaceas current in the outer world. I think our members can go further than this, can do something better; and I feel we ought to be able to see in THE THEOSOPHIST contributions carrying each scheme a step further than it actually goes, emphasizing certain fundamentals which the scheme ignores. Still more do I feel that with real and inspired application along Theosophical lines we ought to be able to lay

down the essential foundations for the worthfulness of any scheme.

In THE THEOSOPHIST should be found the clear enunciation of great principles upon the recognition of which all solutions depend for their success, and members of The Society should be able to give examples of such principles brought into actual practice—if not just yet then a little later on when we settle down to live that which we have been taught. In every department of life Theosophical principles should be demonstrated as necessarily at work for happy living—in culture, in industry, in politics, in education, in religion, everywhere. I think that with the co-operation of students and workers who are enthusiastic members of The Theosophical Society, and who put Theosophy and the Theosophical Society first, we might organize a very great journal.

As an inducement to friends to make special exertions to increase the circulation of our magazine, we hereby offer the two volumes of *Isis Unveiled*, of the latest edition, as a prize for the person who shall, during the next six months, procure the largest number of subscribers at our advertised rates. The competitor must himself send us the names and money, or, if not the latter, then a certificate from each subscriber that he consents to have his name credited on the competitor's list.

H.S.O. in September 1880

ASTROLOGICAL NOTES ON "THE THEOSOPHIST"

BY HELEN VEALE

IN the Second Series of *Old Diary Leaves*, we may read how the idea of founding THE THEOSOPHIST was definitely formulated on July 4th of 1879, at Bombay, but no hint is given as to the time of day when the conversation took place, so a pre-natal map has its difficulties. But on the evening of September 30th, we are told, the first four hundred copies arrived from the Press, to be received with great jubilation by the little group of workers gathered round H.P.B. and the Colonel. A likely time in the evening for the last delivery from a local printing press seems to be 6 p.m., so the horoscope has been set up for that hour, and the angular positions assumed by the Sun, Moon and planets serve to corroborate the time as approximately correct.

TWO SIMILAR BIRTH-CHARTS

The first striking feature about the map is its strong resemblance to the personal horoscope of Annie Besant, its great future Editor, of whom its parents did not yet dream. She herself was to say about it, on October 1st, 1921: "It is rather an

odd coincidence that my birthday also falls on October 1st, for I knew nothing of it on its founding, and it knew naught of me." Actually, we have seen, the true birthday is September 30th, but the similarity of houses and zodiacal positions speak of more than coincidence. When the time should come for her to occupy the editorial chair, she would slip into it as easily as into an extension of her own physical plane vehicle, and as long as THE THEOSOPHIST shall survive, the Besant spirit will continue to function on earth.

To note some resemblances, of course the Sun is near the same degree of Libra, the date being the eve of her birthday, but it is strange that it should be in exactly the same position below the western horizon, and similarly associated there with both Venus and Mercury. It follows that the Ascendant too is almost identical, being the 12th degree of Aries while hers is the 14th. Saturn takes the place of her Uranus rising, and Mars and Neptune together are near the position of her Mars. Jupiter changes places with her

Arya Samaj. Jupiter is strong in its own sign Pisces, and is well aspected to mystic Neptune, though opposed to Uranus. Uranus has to do its disintegrating work now and then, with a view to reintegration, but Uranus and Neptune are in the beneficent trine aspect to each other, showing the higher spiritual forces harmoniously working their alchemy through all the difficulties. Venus too is well placed in her own sign, both cardinal and angular, and in good aspect to Jupiter, approaching a good aspect to Uranus.

THE PROGRESSION

By this its sixtieth year of life it has progressed through successive decanates of Aries, Taurus and Gemini on its ascendant; that is, martial pioneering and belligerence have given way to a more weighty dignity of utterance and a policy of constructive reform. The Taurean sub-influence showed in Colonel Olcott's time of editorship, continuing with Dr. Besant. During that phase the Taurean arts of Sculpture and Architecture had their place in *THE THEOSOPHIST*, and its pages testified to warm interest in many kindred organizations, as Co-Masonry, the Order of the Star in the East, the Liberal Catholic Church and other movements, educational and even political.

Later, under the Gemini sub-influence, a more airy and detached tone of impersonality has come to

prevail. The third decanate of Gemini would now be rising, and characteristically the Mercurial talents of its present Editor shew themselves, in the tendency to sublimate earthly problems, in a leaning to science, physical and occult, and in the stress laid on mutual understanding and co-operation with one another in the ranks rather than dependence on leaders, however worthy of our reverence.

A GOOD INSTRUMENT

But in all the positions which the planets in their progress may assume, the initial natal framework remains firm, with the signs ideally disposed round the wheel, each exactly in its best possible place, the twelve houses coinciding with the twelve signs to which they correspond. Thus cardinal signs occupy angular positions, and no fewer than five of the nine planets, including Sun and Moon in that term, are in cardinal signs. It is an instrument perfectly framed and set to be a light-bringer to the world in a new cycle of its life.

We used often to be reminded by Dr. Besant that *THE THEOSOPHIST* was the Masters' magazine, and that They kept ever a watchful eye on its activities. All who work in its monthly production are privileged, and may feel in a special sense that they are serving past as well as present leaders in this their immortal vehicle.

"THE THEOSOPHIST" FROM THE WRITER'S POINT OF VIEW

BY A. J. HAMERSTER

SPEECH came to man with Mind. The mindless races were dumb races. Mind and Speech distinguish man from beast. When Manas was born *Vac* was born. That was some eighteen million years ago. It may seem a long time. But what are 18 to 4,000 millions, our planet's life-cycle? Half of it is past, half of it still remains. What an immensity of time to perfect Speech in!

What is Speech? Mind's Offspring? Nay, Mind's Form, whereby it shows itself. The Word is Mind made flesh. Without Speech Mind cannot know nor be known. It is the bridge of communication between Mind and Mind. Mind is doomed to solitariness and barrenness without it. Love's Offspring, yea, that is Speech! Love that seeks communion with another by understanding and exchanging what it has itself understood.

THE MOST UNIVERSAL PLATFORM

These and similar thoughts arose in my mind when I was asked by the Editor to say a few words on THE THEOSOPHIST from the standpoint of the writer. In the dual capacity of my penmanship for our

magazine, and my foreign birth to the Anglo-Saxon tongue, I am perhaps privileged above the born English writer to say what THE THEOSOPHIST is and can be for the actual and the would-be Theosophical writer, and for the world.

In a Movement like ours, of a universal human interest, transcending the limitations of race and nationality, the problem of language is of paramount importance. Without some universal Form of Speech, no all-round communication between Mind and Mind, Nation and Nation, Race and Race, can be established. No communion from heart to heart can exist. No love can grow. No peace can come. Ignorance of each other, misunderstanding and strife will continue.

In the English tongue I see for the present the best surrogate for a really universal language, if ever such a mode of Speech is to be achieved. And in THE THEOSOPHIST I see equally the most universal Platform for Theosophic thought, or man's Mind in its highest Ideal Form.

APPEAL TO WRITERS AND READERS

All English- and non-English-speaking Theosophists then should

cultivate our English magazine as the heart, the centre, the rallying-point of all our mental activities. For the writers and would-be writers, to place therein before the whole world, before all peoples, the realizations their Minds have come to. For the readers and would-be readers, to draw from it the inspirations so necessary for one's own Mind's work, for one's own particular people.

But I should confine myself to the writer's viewpoint only. Well I remember the day when, through the intermediary of my revered teacher, C. W. Leadbeater, my first article appeared in these pages. It is not so long ago, barely ten years. Only late in life had I acquired sufficient mastery of the English tongue to drape my Mind's Form in its folds. And the natural difficulties once overcome, however imperfectly, what joy to see it stand there before my eyes in the most universal Shape that Speech has as yet assumed in our days, and on the most universal Platform as yet erected for it. What satisfaction to have spoken in my own person to the whole world, and not to my own people alone.

TO THE ENGLISH AND THE NON-ENGLISH

I do not know if born English writers have felt or can feel this as

strongly, I mean the universal appeal that is intrinsic in our magazine. That is why I consider myself happy in a double privilege. The English live and move and have their being in English, and the non-English mostly in another tongue. The first are too apt to forget and neglect the rights of other peoples in this respect, and the latter to resent the hegemony of one. The former I advise to repair their forgetfulness, for Love's sake, by mastering at least one other language as perfectly as their own, or nearly so. To the latter I would say, conquer your resentment, also for Love's sake, and master English as your second mother-tongue.

The good effects of the former advice fall beyond the scope of this article, but those of the latter advice will be of direct and important consequence to THE THEOSOPHIST. From the writers, in that it will give to its contents a greater national and cultural variety, and so greatly enhance its universal interest. From the readers, in that it will assure for it a greater circulation, and so greatly lessen the anxieties of the administration. And above all, that it will the better be able to bind the peoples of all climes and races in closer unity, and so fulfil the more readily its great mission of Universal Brotherhood.

"THE THEOSOPHIST": ITS 60th ANNIVERSARY

BY EMU ALPHA

(From a 30-year old reader's point of view)

SIXTY years old! There are not many magazines that can beat that record, and of those which can, how many can claim constant readers for long stretches of their existence?

FOUND IT FASCINATING

I feel I am a comparatively recent reader of THE THEOSOPHIST, having known it only for half its career. It is just thirty years since a friend started sending me portions of THE THEOSOPHIST, after having cut out the most interesting items to send to her son in America. But how fascinating I found those bits, and how puzzling. Much of it was entirely incomprehensible. Who were these beings called the Masters? What was meant by planes, and Karma, and Kāma, or was one of these only a misprint for the other?

At last, clear and entirely intelligible, came C. W. Leadbeater's articles on "The Magic of the Christian Church," and a little later, "Two Explanations of the Lord's Prayer," by Kate Browning. By

this time I had managed to get some Theosophical books, mainly through Boot's Library, and was better able to understand the articles, and to want more, and 1912 found me subscribing for the whole magazine.

LEARNT THEOSOPHY AND JOINED THE SOCIETY

How long the articles were in those days! Thirty pages and more, some of them. But I read them, most of them, with much interest, when they were not too thickly sprinkled with Samskr̥t. (By the way, one of the first Theosophical books I bought was a short vocabulary of Samskr̥t terms used in Theosophical books, published by the American Publishing House at Krotona. It was most useful, and I wonder if it is still obtainable.) Thus I was tolerably well instructed in Theosophy when I joined the American Section of The Theosophical Society in Winnipeg, Canada (there was no Canadian Section then).

Other articles that I remember with gratitude from those early years

are a series on Russian Arts and Industries by Madame Pogosky, which gave me an insight into the soul of a people, though, wrestling as I was with the idea of vegetarianism from a purely humanitarian standpoint, I found, and still find it difficult to understand why vegetable dyes, involving the destruction of plant life, should be preferred to mineral dyes, which destroy, if it is destruction at that stage, only the much more rudimentary forms.

Another well-remembered feature was "Hints on Service," which I wanted to see reprinted as a booklet, and was delighted to find in

that form, later on, and which has been a close companion ever since.

GOOD WISHES TO OUR BELOVED MAGAZINE

To sum up, I have read THE THEOSOPHIST for thirty years, and I am not tired of it yet, for it has been and is to me ever-new, refreshing, magnetic and so uniquely different from all the hundreds of journals which I have known.

May the next sixty years of our beloved magazine prove as helpful to the rising generation of Theosophists as it has been to us whose race is well-nigh run.

ARTICLES ON "THE THEOSOPHIST"

This issue includes a number of articles on THE THEOSOPHIST, in honour of its 60th Birthday, in which the journal is surveyed from different standpoints. Thus, the Watch-Tower note, on page 4, gives us the Presidential point of view; then we have contributions from the Editorial, Astrological, Writer's and Reader's points of view. The next article includes the viewpoints of the Founders, both outer and Inner Founders. Finally, there is "A Diary of THE THEOSOPHIST," which is practically the story of the form-side of its 60 years' existence.

As said elsewhere, the making of this magazine, each month, is a labour of love and joy and dedication. And it is hoped that these special articles will be appreciated, for there are surely many readers who love THE THEOSOPHIST, who enjoy reading it, and who are proud of it as their own Journal.

“THE THEOSOPHIST” IN THE DAYS OF ITS FOUNDERS

BY J. L. DAVIDGE

THE MASTERS' JOURNAL

THE most remarkable feature about THE THEOSOPHIST, as I read its early history, is not so much the fact that the Founders started it and made a success of it, as that the Masters were interested in it and watchfully supervised it from the very beginning. They regarded it as Their journal, and because they gave attention to it, it became what They intended it to be, a journal of a “unique” character, with a “distinct colour” of its own.¹ That “distinct colour” and “unique” quality it has maintained during the whole sixty years of its existence.

The immediate intervention of the Adepts is less obvious in *Old Diary Leaves* than in Colonel Olcott's private Diary for 1879, for within the space of three critical months (July-September) he records in the Diary (July 15) a conversation with the Master Morya—“a most important interview”—within a fortnight after the Founders had decided to issue THE THEOSOPHIST forthwith; on September 28, the Rishi Agastya orders certain changes just as the last

forme was going to press; and on October 3, two days after publication, the Founders received an “order about the paper signed by Serapis”—“the first word from him in some time.”

In the early eighties we find articles also by the Master K.H., the Rishi Agastya, the Master Hilarion, and Djwal Kool, an Arhat who has since become a Master. The Master K.H. and the Regent of India contributed profound dissertations on the occult philosophy.

As regards the genesis of THE THEOSOPHIST, the Colonel's private Diary reads:

July 1879

4. Consultation which decided us to issue the Theosophist at once. Got to bed at 2.15 a.m.
6. Wrote Prospectus for the Theosophist.
9. Corrected proof of the Prospectus for the Theosophist.
11. With Wim[bridge] and Seervai revised the Prospectus.

THE PROSPECTUS

Colonel Olcott explained in the Prospectus that THE THEOSOPHIST had been necessitated by the rapid growth of The Society and the

¹ *The Mahatma Letters*, p. 220.

transfer of its executive offices from New York to Bombay, by the lack of means of publicity which in America had been given by "an enterprising and attentive public press," and by the need to keep the communication unbroken between "the Executive and The Society's branches in various European countries" and with "the Aryan, Buddhist, Parsi and Jain scholars who take a deep interest in its work and are anxious to aid it."

After intimating that The Theosophical Society has "found a most important field of exploration hitherto unexplored," the President-Founder proceeds: "It is that of the secret wisdom concealed under the popular and often repulsive myths of the nations of antiquity. . . ."; he goes on to speak of the "mistranslation and misconception" by western scholars of the "most revered writings" of the pundits and priests of India, Ceylon, China and other eastern countries, and the disappearance or mutilation of precious works entrusted to western hands, and affirms that "one reason for the establishment of THE THEOSOPHIST is that native oriental scholars may have a channel through which they can claim from an enlightened age a just verdict upon the true merits of the religions, philosophies, sciences and arts that their ancestors bequeathed to mankind."

"The key to what is mystical and baffling in ancient philosophy, mythology, psychology, and folklore, is in the possession of men of this class; who, being in sympathy with the objects of The Society, and some of them its Fellows, have intimated their willingness to reveal much that under ordinary conditions is inaccessible."

While abstaining from political discussions, THE THEOSOPHIST proposes to "support and ask European and American sympathy for every effort by the native governments, as well as European, to spread education, introduce useful arts, and better the condition of the native population." The Editor proposes also to publish translations of important Samskr̥t and Pali works and mentions many eminent literary and scientific men, both in East and West, "fully competent to treat upon the topics above enumerated."

A Diary entry on July 29 reads: "Subscriptions coming in and letters going out in stacks."

VISIT OF A MASTER

Almost every day the Colonel records in his Diary the progress they are making with the journal. One evening the Master Morya visited them to give suggestions. The Diary entry, July 15, runs: "Had visit in body from the Sahib! Sent Babula to my room to call me to H.P.B.'s bungalow,

"Had visit in body from the Sahib! Sent Babula to my room to call me to H.P.B.'s bungalow,

and there we had a most important private interview. Alas! how puerile and vain these men make one feel by contrast with them."

Next day, July 16, he records: "Writing to Massey about yesterday's visit and to other people about paper."

July and August were given to spade work, interviewing Bombay printers, acknowledging subscriptions, writing letters to such people as Mr. Hume and Mr. Sinnett of the Allahabad *Pioneer*. August 6: "Sat up late with H.P.B. (as on several previous nights) to write articles on 'Theosophy' for opening number of journal." August 22: "Evening. With H.P.B. revised articles for the Theosophist." Apparently much of the night work was necessitated by the heavy claims on their time made during the day by visitors who called incessantly. The Diary entries for September show how the work was speeding up:

A CRUCIAL MONTH

September

2. Wim[bridge] began engraving heading of Theosophist.
4. Wrote leader for paper.
5. Today, under Ghose's supervision, wrote 30 letters Bombay people, asking them to subscribe. H.P.B. prepared 10 subscription books.
7. A number of Fellows here and helping get subscribers.

9. Wrote Maha Rane Surnomoyee acknowledging receipt of her donation, sending her receipts for it and for her subscription to the Theosophist, and offering her the diploma of Honorary Fellow, T.S.
11. Workmen fitting up Theosophist office in the new compound. Removing partition and putting in ceiling cloth.
14. Wim[bridge]'s lithographic printer began work this morning and spoiled a splendid design of his at the very first pop.
15. Preparing copy all day for Theosophist.
16. Preparing advertisements for same.
19. Went to printing office and read revise of first 8-page forme of *Theosophist* and ordered it put to press.
15 subscribers today—best yet.
20. Ran off the first forme (8 pages) of the Theosophist today. Much pleased with the paper: think it will find public favour and secure many subscribers.
22. Morning. Went to Dadoba Pandurang's house to consult about translation of extract from the Shrimad Bhagavata—the *Siddhis*—for 1st No. of paper.
2nd forme of the paper put to press.
23. Studying Patanjali's Yoga philosophy so as to annotate the *Siddhis*.
24. Wrote article on *Yoga Vidya*.
25. Overland Mail in with subscriptions from England.

26. Wrote Massey a reprimand for his moral weakness. Sent him receipts for subscriptions of Wyld, Oxley and Mrs. [?] of Folkestone.

Moved papers over to the new editorial room in the other compound.

27. Made up the last forme of the paper today, and now all difficulties having been surmounted—as it were—we will make our *periodical* bow to the world from our own rostrum.

On the morning of the 28th (Sunday) they had to get up at 5.30 to seek out the printer and make certain last-minute changes ordered overnight by the Rishi Agastya, the Adept who exercises special guard over India, and, as He once signed Himself, "One of the Hindu Founders of the Parent Theosophical Society." Then a couple of days of eager waiting, and on the eve of October 1st the printer delivered the first instalment of 400 copies. THE THEOSOPHIST was born. Imagine the jubilation of the Editor and her colleague—the deep satisfaction that every editor feels on reading a good production—and the child of his brain, in this case "a 32-page royal 4to monthly journal, of great merit," as the Colonel notes, through which the Genius of Theosophy was to make its impact on the world. The Colonel's Diary entry concludes with the salutation: "Welcome, stranger!"

AN "UNPRECEDENTED SUCCESS"

Came the day of publication, October 1. "All hands busy pasting and directing wrappers; making city and country lists; sending out peons to deliver in the city; receiving congratulations; taking new subscriptions." The Diary entry concludes: "Sit Lux; Fiat Lux."

On October 30 the President-Founder writes: "This evening we have 381 names enrolled as subscribers." They decided to print 750 copies of the November issue. On November 29th he announced: "THE THEOSOPHIST has proved an unprecedented success from the very start, and within the first two months of its existence has been called for by subscribers all over India and Ceylon, and in every quarter of Christendom, as well."¹

TECHNICAL DETAIL

The new journal is entitled "THE THEOSOPHIST, a monthly journal devoted to Oriental Philosophy, Art, Literature and Occultism. Conducted by H. P. Blavatsky under the auspices of The Theosophical Society." The quality of the first issue is indicated by such articles as these: "What Is Theosophy?" "What Are the Theosophists?" "The Drift of Western Spiritualism," "Antiquity of the Vedas." Dayanand Saraswati Swami commences his

¹ In the Presidential Address delivered at the Fourth Anniversary Celebration, Bombay, 1879.

autobiography, expressly written for THE THEOSOPHIST. H. P. Blavatsky discourses on "Persian Zoroastrianism and Russian Vandalism." There is an excellent four-page review of Sir Edwin Arnold's *The Light of Asia*. Mr. E. Wimbridge, "Graduate of the Royal Institute of British Architects" (who travelled to India with the Founders) contributes an article on technical education, and there is a good story entitled "A World without a Woman," which in plot distantly resembles *Rasselas*, though the author had never read Dr. Johnson's tale. Colonel Olcott begins his article on "Yoga Vidya," signing it anonymously "F.T.S."

There was a mass of material held over from the first issue; nor was there any dearth of eminent writers in the early numbers.

The cover of Vol. I, No. 1, has the familiar palm-leaf border design,¹ which has been a favourite with some General Secretaries, having been reproduced on the covers of a number of Section journals, notwithstanding the humorous comment of the Master K. H.:

"He who would become a son of Wisdom can always see beneath the rugged surface. So, with the poor old Journal. Behold, its mystically bumptious clothing, its numerous blemishes and literary defects and withal that cover the most perfect symbol of its con-

tents: The main portion of its original ground thickly veiled, all smutty and as black as night, through which peep out grey dots, and lines, and words, and even—sentences. To the truly wise those breaks of grey may suggest an allegory full of meaning, such as the streaks of twilight, upon the Eastern sky, at morning's early dawn, after a night of intense darkness; the aurora of a more 'spiritually intellectual' cycle."²

THE MASTERS AS EDITORS

A vast amount of hidden treasure is concealed in the early issues of THE THEOSOPHIST, particularly in the eighties, when the Master-Sponsors of The Society were concentrating on the Founders as channels for the propagation of Theosophy; on Mr. Sinnett, then editor of *The Pioneer* (Allahabad), the leading Anglo-Indian journal in India, who published Their teachings through *The Occult World* and *Esoteric Buddhism*; and in the later eighties through H. P. Blavatsky and her *Secret Doctrine*.

The Masters Morya and Koot-hoomi not only wrote for the Journal, anonymously, but were insistently encouraging the Founders with advice—"we *advise*—and never *order*"³—and supplying them with material when not themselves writing articles and replies

² *The Mahatma Letters*, p. 278.

³ *Ibid.*

¹ See Illustration in *The Golden Book*, p. 44.

to controversial letters. The Master K. H. would even take a hand at proof-reading.

H. P. B. admits that "K. H. was so kind as to dictate to me last night nearly all of my answer to Massey."¹ The Master writes to Sinnett that her answer was "written under my direct inspiration."²

The editorial, even proprietary, interest which the Adepts had in THE THEOSOPHIST is indicated in a letter from the Master Morya to Mr. Sinnett apropos of Mr. Hume and "his fitness for occult research or his trustworthiness to keep our secrets":

"If we wanted anything about our lives and work to be known, are not the THEOSOPHIST columns open to us?"³

More ample space was given to the *Supplement* in 1883 as the outcome of a hint from the Master Morya, passed on by his "blessed Brother" K. H.:

"M. thinks that the *Supplement* ought to be enlarged if necessary, and made to furnish room for the expression of thought of every Branch, however diametrically opposed these may be. THE THEOSOPHIST ought to be made to assume a distinct colour and become a unique specimen of its own. We are ready to furnish the necessary extra sums for it."⁴

¹ THE THEOSOPHIST, October 1929, p. 71.

² *The Mahatma Letters*, p. 183.

³ *Ibid.*, p. 260.

⁴ *Ibid.*, pp. 319, 320.

The Master K. H. had been propounding a plan whereby the Lodges, or Branches as they were then called, instead of looking to the Parent Society for guidance and "as an exemplar to follow," would choose, before being chartered, "some one object to work for, an object naturally in sympathy with the general principles of the T. S.—yet a distinct and definite object of its own, whether in the religious, educational or philosophical line. This would allow the Society a broader basis for its general operations," etc.⁵ Mr. Sinnett was enjoined to explain this plan in THE THEOSOPHIST: "I leave our plan entirely in your hands," the Master wrote him. "*Success in this will counteract the effects of the cyclic crisis.*"⁶

On a single day in Allahabad (3rd March 1882) Mr. Sinnett received letters from both Masters, the Master Morya intimating that "the 'Answers to Correspondents' in the *Supplement* were written by myself,"⁷ and the Master Koot-hoomi enjoining him to attend to THE THEOSOPHIST:

"Neglect then, not, my good Brother, the humble, the derided journal of your Society, and mind not either its quaint, pretentious cover, nor the 'heaps of of manure' contained in it—to repeat the charitable, and to yourself the too

⁵ *Ibid.*, p. 318.

⁶ *Ibid.*, p. 320.

⁷ *Ibid.*, p. 273.

familiar remark used often at Simla. But let your attention be rather drawn to the few pearls of Wisdom and *occult truths* to be occasionally discovered under that 'manure'." ¹

Mr. Sinnett had already won the Master Morya's approval by indicating in THE THEOSOPHIST the Theosophical position regarding evolution. It happened this way. H.P.B.'s editorial comment on an article by Gerald Massey in THE THEOSOPHIST for December 1891, involving Theosophists as evolutionists, so dissatisfied the Master that he suggested to H.P.B. that she should ask Mr. Sinnett to reply to Massey: "He'll see what the man means, and answer him."² Mr. Sinnett in reply briefly outlined man's spiritual evolution, and his articles won the Master's commendation. Sending Mr. Sinnett further hints for editorials the Master remarked: "My object is twofold—to develop your metaphysical intuitions and help the journal by infusing into it a few drops of real literary good blood. Your three articles are certainly praiseworthy, the points well taken as far as I can judge—calculated to arrest the attention of every scholar and metaphysician, especially the first."³

¹ *The Mahatma Letters*, p. 278.

² *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 364.

³ *The Mahatma Letters*, p. 254 (received at Allahabad about February 1882). The letter ends with a delightful touch of humour: "Later on you will learn more about creation. Meanwhile I have to create my dinner—you would scarcely like it—I'm afraid."

In the following year Mr. Sinnett, under the pseudonym of "A Lay Chela," further developed the idea of the "Evolution of Man" in *Fragments of Occult Truth*, Nos. IV and V, which were later embodied in *Esoteric Buddhism*.

OTHER ADEPT CONTRIBUTORS

The Rishi Agastya figures in THE THEOSOPHIST in two very important contexts. On the first occasion, in April 1882, he steps in to defend The Society against the endeavour by Swami Dayanand, head of the Arya Samaj, to capture The Theosophical Society also. The Rishi completely cuts away the ground from under the feet of the Swami, showing that contradictions attributed to the Theosophists were actually perpetrated in the official journal of the Samajists.

The Rishi Agastya's second intervention took place in 1883 at Ootacamund, in the Nilgiris, where H.P.B. was spending the summer as the guest of General and Mrs. Morgan. On August 22, at the end of a prolonged lecture-tour, Colonel Olcott joined her, and "she worked, off some of her excitement that same night by keeping me up until 2 a.m. to read proofs and correct her MS.!"⁴

"Part of her work" he writes, "was the taking from dictation, from her invisible teacher, of the 'Replies to an English F.T.S.,"

⁴ *Old Diary Leaves*, II, 465.

which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways."¹

These "Replies" appeared in THE THEOSOPHIST from August to November of that year. They are profound studies in Devachan, Cosmogogenesis, Occult History and Archæology. With the exception of those dealing with Devachan, the "Replies" were reprinted in *Five Years of Theosophy*, which gave them a much wider circulation.

Another member of the Brotherhood who contributed occasionally to THE THEOSOPHIST was the Master Hilarion. The Master K.H. described him as "the Adept who writes stories with H.P.B." Not only did He write "The Ensouled Violin," which she rewrote for her *Nightmare Tales*, but THE THEOSOPHIST of January 1883 published a story entitled "Can the Double Murder?" which He evidently gave to H.P.B. while she was living in New York, for He was then travelling in America. The story was published in a leading New York journal and reprinted in THE THEOSOPHIST because the events in the story possess a deep interest to the student of psycholog-

ical science. The narrative shows the enormous potentiality of the human will upon mesmeric subjects, and that under the "mesmeric mandate" a mortal wound may be inflicted upon the inner man without puncturing the epidermis.

H. P. B. HANDS OVER

H. P. Blavatsky edited THE THEOSOPHIST for eight years, and in 1887 handed over the chair to Colonel Olcott. When she left Adyar for Europe in 1885, sick almost to death because of the Coulomb conspiracy and the attacks of the missionaries, she appointed a Sub-Editor, and he admitted into the journal articles which she herself considered antagonistic to the Trans-Himālayan teachings.² It worried her that, as the registered Editor and half-owner of THE THEOSOPHIST, she might be put into "an extremely awkward position if her Sub-Editor should take it into his head to insert, while I happened to be on my travels," the President-Founder writes, "some paragraph of a seditious character. He being irresponsible, the whole legal responsibility would fall on her shoulders, and if a criminal case were instituted it would prevent her from returning to India. She begged me to put my name on the cover as Editor, and to make the

¹ *Old Diary Leaves*, II, 467.

² *Old Diary Leaves*, IV, 22.

corresponding change in the registry. So I did this latter on the 1st November (1887), and thus relieved her of her anxiety."¹

Meantime (15 September 1887), H.P.B. had taken up the Editorship of *Lucifer*,² while still nominally Editor of THE THEOSOPHIST. In answer to the Colonel's protest, she assured him most earnestly that her association with *Lucifer* should never be allowed "to hurt our magazine," but would be rather a "supplement to it." H.P.B. informed him that a Theosophical Publishing Company, with a subscribed capital of £1,500 had been founded and registered in London to start *Lucifer* and publish *The Secret Doctrine*; a joint note to Colonel Olcott from the founders of the company stated that the scheme emanated from members of the London Lodge who wished to "see the movement active in England, Europe, and the West generally."³

¹ *Old Diary Leaves*, IV, 29-30.

² H.P.B. and Mabel Collins were Joint Editors, with Bertram Keightley as Assistant Editor.

³ *Old Diary Leaves*, IV, 24.

Colonel Olcott edited THE THEOSOPHIST with distinction for twenty years, until his death in 1907. Two years before the end he handed over the proprietorship to The Theosophical Society. His Diary entry for 17 December 1905 reads:

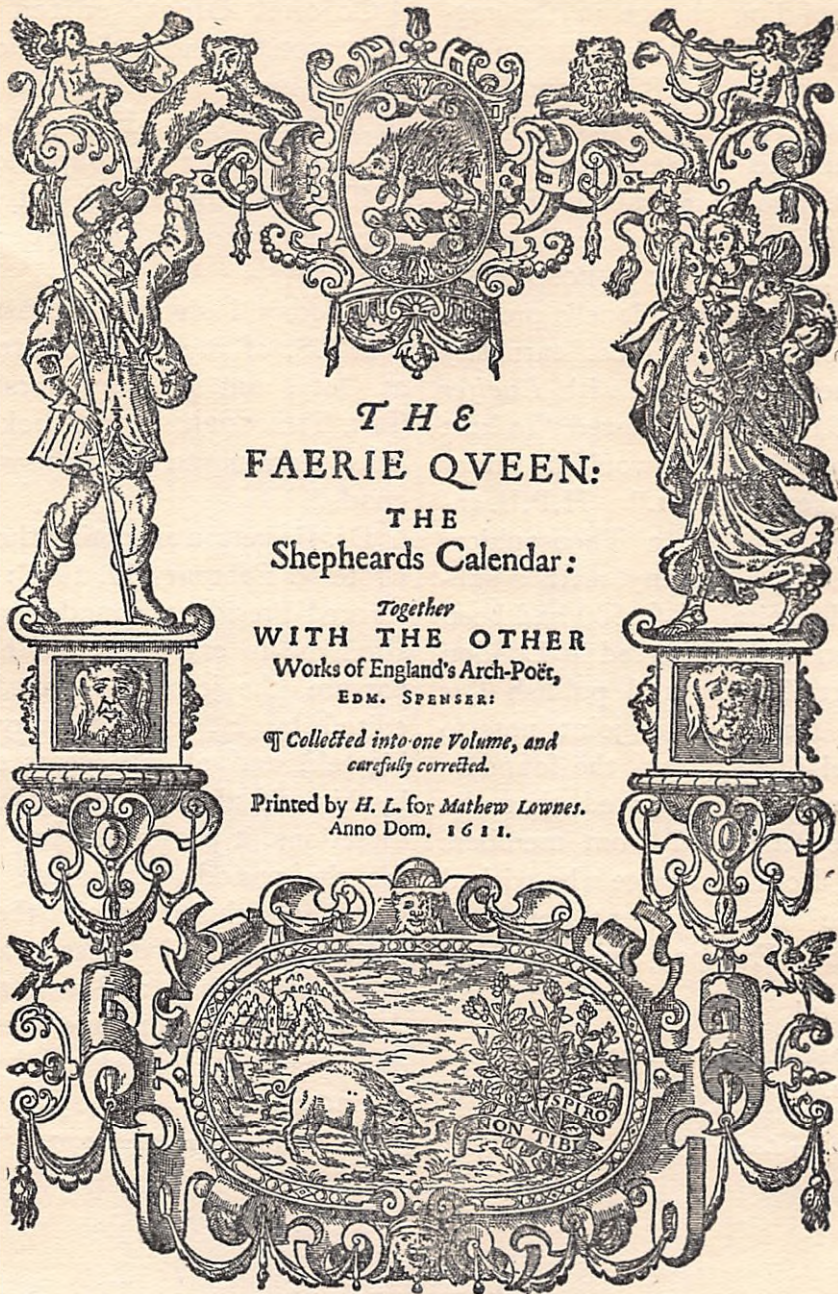
"Today I signed a transfer to the T.S. of my Gulistan property at Ooty, and the proprietorship of THE THEOSOPHIST and book business. I am now a pauper in world's goods."

Dr. Besant in accepting the trust wrote on February 17, 1907: "Our revered President-Founder has desired me to carry on, after his departure, the journal founded and edited by H. P. Blavatsky and himself, and of late years edited by himself alone. By his written directions, it passes into my hands for the period of my life here, with the right to appoint the next Editor when I also pass away. I accept the trust, and will try to do my best to continue the work on the lines laid down by the Founders."⁴

⁴ THE THEOSOPHIST, March, 1907.

Paradise is scattered over the whole earth, and that is why it has become so unrecognizable.

—NOVALIS



Facsimile (1/4) of the title-page to *Spenser's Works*, printed in 1611. Note the Boar on top and at the bottom. That the former is definitely meant as a heraldic crest is shown by the "wreath," on which three of his feet—right forefoot lifted—are planted, just as in Bacon's real crest (see THE THEOSOPHIST, August 1939, p. 1429).

BACONIAN STUDIES

III. BOARS AND KINDRED

BY JAMES ARTHUR

1. MORE BOARS AND BORE-SPEARES

THE great discovery in the preceding chapter was "Your Bore-speare-man," Francis Tilder's secret seal, to mark Shakespeare's Plays as his handiwork. At least in my mind there is no doubt that those words were meant as such, that he used "Bore-speare" as his secret symbolic signature, just as he made use of the actor's name, Shakspeyr,¹ as his public signature, after having transformed it for his purpose into the equally symbolic name of Shake-speare.

With "Bore-speare" he did so in at least four different places. The first two we have met already in *As You Like It* and *Richard III*. The third is found in *The Faerie Queene*, to mark Spenser's works as his own. It is strongly reminiscent of the former, as it also gives a description of the martial appearance of a forest-girl, in this case the huntress Belphœbe :

A goodly lady clad in hunter's weed,
That seemed to be a woman of great worth,
And by her stately portance, borne of heavenly birth.

¹ See Chambers-Williams' *Shakespeare*, p. 12. Other forms of the name are Shackspeare, Shaxper, Shakspear, etc.

And as Rosaline said of herself :

A gallant curtle-axe upon my thigh,
A bore-speare in my hand ;

so it is said of Belphœbe :

And *in her hand a sharpe bore-speare*
she held

And at her back a bow and quiver gay,
Stuffed with steel-headed darts, where-
with she quelled

The savage beasts in her victorious play.
(II, iii, 21, 29)

The fourth signature or seal of his workmanship was placed by Bacon upon Shakespeare's *Venus and Adonis*. Adonis, the boy-hunter, scorns the love of Venus :

"I know not love," quoth he, "nor will
not know it,

Unless it be a *boar*, and then I chase it ;
'Tis much to borrow, and I will not
owe it ;

My love to love is love but to dis-
grace it ;

For I have heard it is a life in death,
That laughs and weeps, and all but
with a breath.

"Who wears a garment shapeless and
unfinished ?

Who plucks the bud before one leaf
put forth ?

If springing things be any jot dim-
inished,

They whither in their prime, prove
nothing worth :

The colt that's backed and burdened
being young,

Loseth his pride and never waxeth
strong.

“You hurt my hand with wringing ; let
 us part,
 And leave this idle theme, this bootless
 chat :
 Remove your siege from my unyielding
 heart ;
 To love’s alarms it will not ope the
 gate :
 Dismiss your vows, your feigned
 tears, your flattery ;
 For where a heart is hard, they make
 no battery.”

(vs. 409-426)

The note ringing through these stanzas is clearly that of the disappointed lover. It is Francis, betrayed by Marguerite, who is voicing here his disgust of womanhood in general. Better to go and hunt for honour and fame than for woman’s love. The same sentiment expressed in nearly the same words is found in Spenser’s *Faerie Queene* (I, v, 37). As one of the closest parallels between Shakespeare and Spenser, arguing for their common identity, it may find a place here :

Hippolytus a jolly huntsman was,
 That wont in chariot chase the foaming
Boar ;
 He all his Peers in beauty did surpass,
 But Ladies love as loss of time forbore.

To return to Adonis, he goes one day to hunt the boar with the tragic result, that when

*He ran upon the boar with his sharp
 spear,*
 [the] fowl, grim and urchin-snouted
 boar
 Sheathed unaware the tusk in his
 soft groin.

(vs. 1105-1116)

2. BOAR, BEAR AND LION

The “Boar” figures indeed largely in this Shakespearean poem. That name is mentioned not less than seventeen times. Among these there is one other line, besides the one italicized above, which is of special interest in connection with Spenser’s Works. Of the latter a Folio edition appeared in 1611, the title-page of which is, as it were, an illustration of the following lines from *Venus and Adonis*.

The gentle goddess of love, hearing the barking of the hounds of Adonis, by which sign she knows that he is again at his favourite sport, and fearing for his life, runs after him :

For now she knows it is no gentle
 chase,
*But the blunt boar, rough bear, or lion
 proud,*
 Because the cry remaineth in one place,
 Where fearfully the dogs exclaim aloud.
 (vs. 871-886)

Three wild beasts are here mentioned together, and if we turn to the title-page of the Spenser Folio of 1611, we find those same three animals depicted there. “On the left is the figure of Leicester with the *Bear* and staff which are sufficient to identify him, and opposite is Elizabeth with the *Lion* rampant, and the scepter at her side, suspended by a chain, which, quite as unmistakably, identify her. These figures represent ‘supporters,’ in heraldic parlance, and sustain at the height of their heads, between

them, a shield bearing the arms of Bacon, a *Boar*. The Boar is represented in leash, the end toward the Queen, to represent her connection with his destiny." So that we have here, in the trinity of Father, Mother and Son, Bacon's descent portrayed in a pictorial design, which in the poem was put in a word-picture.

Though not directly connected with our subject, but in any case related to it by the recurring figure of the Boar, I will here complete the description and explanation of the lower part of the same title-page: "In an oval at the bottom we again see the Boar, now regarding curiously, but almost defiantly, a rosebush in full flower, the Tudor emblem inherited by Elizabeth from the House of York. Encircling it is a scroll with the legend, *Non Tibi Spiro*, I smell not thee. No, the sweetness of this royal emblem, heightened by the ardent hope of future possession, had been swept away for ever like the first scent of spring blooms by a belated storm. Leicester had been dead twenty-three years, and Elizabeth eight. In their day this revealing title-page would have been an unsafe venture, but now it passed as any merely pictured page would pass, hintless of veiled meaning; or, if it excited comment, it was but a pretty compliment to past greatness, and the boar, shrinking from the sweet-scented, but

thorny rose, an amusing conceit. These title-pages, however, should be sufficient proof, to any unprejudiced mind, of Bacon's authorship, both of Shakespeare's Works and those contained in the work the title-page of which we have considered above; and, moreover, that this title-page fully confirms what he has told us in cipher, that he was one of the children of Elizabeth and Leicester, whose existence was so often asserted in the correspondence of ministers of foreign courts, and contemporary annals."¹

To the above we may add the remarkable coincidence—if coincidence it be—that in the very same year 1611, in which on the title-page of the Spenser Folio was depicted that the author's "ardent hope of future possession [of the royal throne] had been swept away for ever," a new edition of *The Shepherd's Calendar* appeared, in which Bacon wrote in cipher: "Ended now is my great desire to sit in British throne" (Wells Gallup, II, 41).

However, the words on the rosebush in full bloom, "I smell thee not," may also be interpreted in another way, namely as a reference to his frustrated love for Marguerite, his "sweet rose of France," the fragrance of whose companionship for life was not for his nostrils to inhale.

¹ J. P. Baxter. *The Greatest of Literary Problems*, 1915, pp. 425-6.

3. FRANK BOAR

When dealing with Shakespeare's works it is no exaggeration to speak of the ever-recurring figure of the Boar. It is indeed astonishing to find the animal continually crossing our path as we wander through the primeval forest of Shakespeare's Plays and Poems. After all the Boars and Borespears of *As You Like It*, *Richard III*, *Venus and Adonis*, and *The Faerie Queene* we shall now take up another set of Boars, now in combination with another word, found in another set of works.

For the Baconian student Sir John Falstaff is in every sense a most extraordinary creation of Shakespeare's genius. To Shakespearean scholars he offers an insoluble dilemma, because of his dual character, being on the one hand "the most prodigious wit," on the other the most arrant knave. His paradoxical nature has perhaps been best defined by Maurice Morgann: "He is a man at once young and old, enterprising and fat, a dupe and a wit, harmless and wicked, weak in principle and resolute by constitution, cowardly in appearance and brave in reality, a knave without malice, a liar without deceit, and a knight, a gentleman, and a soldier without either dignity, decency or honour."

It is one thing to have sensed and thus acutely described the contradictory nature of Falstaff's person, but it is all too easy to

accept such a mixture of opposing qualities not only as a real character, but even as one of Shakespeare's greatest creations, without trying to make the combination psychologically reasonable, or historically acceptable. The first would be possible only along such lines as Pope's well-known verse:

the greatest, wisest, meanest
of mankind,

if we are prepared to accept such a psychological paradox. If we are not, the only way out is to take "meanest" in the sense of "humblest," which would change the verse from a most infamous libel into a "saw of might," but which would not help us in the case of Falstaff who was anything but humble.

The historical alternative on the other hand gives a reasonable explanation along Baconian lines. Sir John Falstaff covers and is made up of two distinct personages, brought together and fused into one by the force of circumstances. He is the hoax of hoaxes played by Bacon-Shakespeare on his contemporaries and their descendants, for three centuries now, in revenge for their unimaginative dullness which made them unable to distinguish between the pretence of a gentleman and the real gentleman, between the arrant knave and the prodigious wit, between the mere actor and the true writer, between Shakespeare and Bacon.

That indeed one side of Falstaff's character—his sparkling wit, that in which he was really a genius—stands for Francis Bacon, is proved by the alias the true author bestows upon him. On page 81 of the First Folio of Shakespeare's Plays, in the second part of *Henry IV* (Act II, scene 2), we find the following conversation between Bardolph and Harry of Monmouth, Prince of Wales, later King Henry V. They are talking of old Sir John Falstaff, Knight :

Prin. Where suppes he? Doth the old *Bore*, feede in the old *Franke*?

Bard. At the old place my Lord, in East-cheape.

A *Franke* is nothing more nor less than a pig-sty, and having regard to a man of Falstaff's form and character, an apt paronomasia. But why write it, as well as *Bore*, with a capital letter, if not to convey the idea that both words are meant for proper names? And if so what else do they announce but that

John Falstaff = *Frank Boar* =
Francis Bacon?

And, whether coincidence or design, a further fact is that the number value of

Old Bore = 67 = *Francis*,
and of

The old Bore = 99 = *Borespeare*,
and again of
Franke = 52 = *Will (Shakespeare)*,
and of

The old Franke = 113 = *King of
England*.

Frank or Francis Rex, Francis I, what a King of England he would have made! The first of his name, and probably the last of his stature.

Nobody knew the human heart better than Bacon, its inertia, its initial aversion to new ideas, its scepticism and its leaning towards adverse criticism of the new when by it old preconceptions are threatened. Nobody knew better than he that constant repetition only will overcome the mind's conservatism. There is a proverb which says that all good things consist of three. Bacon may have had some such idea in his mind when he chose to place his signature of *Frank Boar* on Shakespeare's Plays. For I have had the good fortune, guided I have no doubt by his spirit reaching over the intervening centuries—mind, he left his name "to the next ages and to foreign nations"—to find two more of them, besides the one given above.

The second is found on page 200 of the Histories, Act IV, scene 4, of *Richard III*, where the Earl of Derby asks Sir Christopher Urswick to convey to the Earl of Richmond, later King Henry VII :

That in the sty [frank!] of the
most deadly *Bore*
My Sonne George Stanley is *frankt*
up in hold.

The deadly *Bore* is of course Richard III, and "frank" here used as a verb and not as a substantive means "to shut up," or to deprive

somebody of his freedom. All the same, the signature *Frank Boar* is there, and page 200 on which it stands is not less significant, for we know already that

200 = *Your man Francis Bacon.*

The third example is even more convincing, in giving us additional proof of Bacon's unlimited ingenuity and richly flowing vein of wit in shifting and varying his means, but all to serve one end. This time we have to turn over the pages of the Tragedies till we come to page 24, *Coriolanus* (Act IV, scene 6). Cominius, the general, tells the Romans of the devastation *Coriolanus* at the head of the Volscians is spreading around on his march upon Rome.

Your Temples burned in their Ciment,
and
Your *Franchises*, whereon you stood,
confin'd
Into an Augors *boare*.

Here the root-meaning of franchise is freedom, which is also the root-meaning of frank, and as such is also the root-meaning of the name Francis. Boare in this case is of course not the wild animal, but a bore-hole.

Nevertheless the signature is there, *Francis Boar*. Three times repeated, one for each of the three parts of the Folio, the *Comedies*, page 81, the *Histories*, page 200, and the *Tragedies*, page 24. Let us add these pages together and we get 303, three nought three.

Discard the nought as being of no account, and we get

33 = *Bacon.*

4. THE BOAR'S HEAD

We must return to the first signature, "Frank Boar," in *Henry IV*, Part 2, for there still remains one expression in the colloquy between Bardolph and Prince Harry to be examined: "The old place in East-cheape." This is of course the inn where the Prince and Sir John were wont to sup and revel, and tradition has it, followed by all modern editors, that this inn bore the significant name of the *Boar's Head* tavern.

The Folio Shakespeare however does nowhere mention this name. Still, Bacon may have had it in mind, for there seems no doubt that he derived Falstaff's name from Sir John Fastolfe (1378-1459) who owned a house and an inn of the above name, not in Eastcheap however, but in the adjoining district of Southwark.¹

Now let us see what the number-play reveals about this old inn.

Did we not ascertain before that it was in the Forest that we were sure to find the Boar-spear-man, as sure as Bardolph was that Frank Boar was to be found in "the old place?"

¹ See Encyclopædia Britannica, 13th ed. X, 198c. The *Encyclopædia Britannica* is probably wrong when it asserts in Vol. XVI, p. 962d, that "the Boar's Head Tavern in Great Eastcheap was an inn of Shakespeare's own days."

And who was Frank Boar, but the owner of the

Bore's Head = 74 = *William*, as Bacon was the spiritual owner of William Shakespeare's works?

But enough of the Boar! Together with the previous chapter, the above completes my findings regarding the Boar-group of symbols in Bacon's symbol-cipher, the fifth of his six ciphers. It is indeed hardly believable that it escaped attention for three centuries, that indeed I must consider myself the first to have been so forcibly struck with its significance. Undoubtedly others have been conscious of the importance of the Boar, in connection with Bacon's armorial crest, but as far as I know, only in pictorial designs like the title-page of Spenser's Works. I am however not conscious that anyone has pointed out the symbolic significance of the Boar in verse and prose, single, or combined with other words like Boar-spear, Boar's head, and Frank Boar, and of the number-values of these, as indications and proofs of Bacon's authorship, in the way that has been done in this and the preceding chapter.¹

But though we have done with the Boar-group of symbols, there exists a very nearly allied group, which we must consider now. The

rich genius of Francis Bacon, his inexhaustible and volatile wit, would not rest content with playing on one synonym of his name only, but would find means to ring the changes on his name in all gamuts and keys. Perhaps we have exhausted all the variations there are on the Boar-theme. I do not know, and I am rather inclined to think that we have not. But at any rate enough has been achieved along this line, to justify tuning our ear now to another melody, the *Pig* and *Hog*-variations, kindreds of the Boar.

5. FRANCIS PIG

To begin with the first, the question is if there exists any signature anywhere, similar to Frank or Francis Boar, but now in the form of Francis Pig? Indeed there exists one, however astonishing such an assertion may at first hearing sound. It is found this time in *Henry V*, Folio 88 of the Histories. We are on the Battle-field in France (Act IV, scene 4). A French soldier has been taken prisoner by Pistol, who threatens to kill him, but when offered two hundred *écus* for his ransom, tells the boy who serves as interpreter to inform the prisoner, "*qu'il* est content de vous donner la liberté,

signatures are referred to, though not with the detail given above. I leave my remark unrevised as a specimen of the conceit in which discoverers and authors may too easily fall, forgetting Solomon's wise saying that there is nothing new under the sun.

¹ While getting these articles ready for the press, I came across a short article by S. A. on "The Boar's Head," in *Baconiana*, January 1896, pp. 76-82, where several of the Boar and kindred

le *franchisement*," or that he is willing to render him his liberty or freedom. Here we have therefore the Franchise or Francis.

Now the Pig. It is found on the same page of the Folio, where in another part of the Battle-field there is the following conversation going on between two officers in the English King's army, Gower and Fluellen, of whom the latter is a Welshman, who in his pronunciation cannot distinguish between the *p* and the *b*, and therefore speaks of "Alexander the *Pig*," when he means Alexander the Big, or the Great.

These two, then, Franchise and Pig, occurring on the same page of the Folio, make again the signature of Frank Boar, or Francis Bacon. If we still doubt if there is in fact any such connection meant by the author between Franchise and Pig, as that between Frank and Boar, which were both used of one and the same person John Falstaff, that doubt will undoubtedly vanish when we find in the conversation between Fluellen and Gower the name of the jolly knight indeed dragged in, in an ingenious way, though Falstaff was already dead and done with.

There are in this conversation, I feel sure, other veiled allusions to Bacon's authorship and life-story. It is for this reason that I will copy it out in its entirety from the Folio, though I am sorry

to say that, besides the connection of Pig with Franchise, and of both with John Falstaff, or Bacon-Shakespeare, I have not yet been able to find the solution of the other allusions.

ACTUS QUARTUS

Enter Fluellen and Gower.

Flu. Kill the poyes and the luggage, 'Tis expressly against the Law of Armes, tis as arrant a peece of knavery marke you now, as can bee offert in your Conscience now, is it not ?

Gow. Tis certaine, there's not a boy left alive, and the Cowardly Ras-calls that ranne from the battaile ha' done this slaughter : besides they have burned and carried away all that was in the Kings Tent, wherefore the King most worthily hath caus'd every soldiour to cut his prisoners throat. O 'tis a gallant King.

Flu. I, hee was porne at *Monmouth* Captaine *Gower* : What call you the Townes name where *Alexander* the pig was borne ?

Gow. *Alexander* the Great.

Flu. Why I pray you, is not pig, great ? The pig, or the great, or the mighty, or the huge, or the magnanimous, are all one reckonings, save the phrase is a little variations.

Gower. I thinke *Alexander* the Great was borne in *Macedon*, his Father was called *Phillip* of *Macedon*, as I take it.

Flu. I thinke it is in *Macedon* where *Alexander* is porne : I tell you Captaine, if you looke in the Maps of the Orld, I warrant you sall finde in the comparisons betweene *Macedon* & *Monmouth*, that the situations looke you,

is both alike. There is a River in *Macedon*, & there is also moreover a River at *Monmouth*, it is call'd Wye at *Monmouth*: but it is out of my praines, what is the name of the other River: but 'tis all one, tis alike as my fingers is to my fingers, and there is Salmons in both. If you marke *Alexanders* life well, *Harry of Monmouthes* life is come after it indifferent well, for there is figures in all things. *Alexander* God knowes, and you know, in his rages, and his furies, and his wraths, and his chollers, and his moodes, and his displeasures, and his indignations, and also being a little intoxicates in his praines, did in his Ales and his angers (looke you) kill his best friend *Clytus*.

Gow. Our King is not like him in that, he never kill'd any of his friends.

Flu. It is not well done (marke you now) to take the tales out of my mouth, ere it is made and finished. I speak but in the figures, and comparisons of it: as *Alexander* kild his friend *Clytus*, being in his Ales and his Cuppes; so also *Harry Monmouth* being in his right wittes, and his good judgments, turn'd away the fat Knight with the great belly doublet: he was full of jests, and gypes, and knaveries, and mockes, I have forgot his name.

Gow. Sir *John Falstaffe*.

Flu. That is he: Ile tell you, there is good men porne at *Monmouth*.

Gow. Heere comes his Majesty.

What does it all mean? *Alexander* of *Macedon*, *Harry* of *Monmouth*, *Sir John Falstaff*, the *Pig*, the river *Wye*, and the other river? Others may be more fortunate in solving these riddles. I can only

make a few suggestions. The *Harry* of *Monmouth*, meant here, when he became King, was King *Henry V*, now he was still Prince of Wales. The Tudors originally came from Wales,¹ *Monmouth* is a Welsh country, and *Fluellen* is a Welshman, and they suggest the Prince of Wales also, not the King, who was the boon-companion of *Sir John Falstaff*, also a Welshman. For *Anne Page* calls him the "Welsh devil *Herne*."² As *Alexander* killed his friend *Cleitus*, so the King turned away the fat knight, and thereby in fact "killed his heart" as *Dame Quickly* rightly averred (*Henry V*, Act II, scene 1).

Francis Bacon, as Prince of Wales, when not yet come into his Kingdom, made use of *Shakespeare* for his plays, but the latter would be turned away and exposed as merely a "belly doublet," "full of jests and gypes and knaveries and mockes," but deprived of the real spirit of genius, as soon as *Bacon's* authorship, his kingdom of the spirit, became established. *Alexander the Pig*, then, is really *Francis the Pig*, or the *Big*, or the *Great*.

There may still be a lingering doubt in the reader's mind whether it is legitimate to associate such

¹ *Perkin Warbeck*, the Pretender, in his proclamation spoke of the progenitor of the house of Tudor as "Owen Tydder, of low birth, in the county of Wales." (Sp. VI, 252).

² I owe this to G. W. Phillips, *Lord Burleigh in Shakespeare, Falstaff, Sly and others*, 1936, p. 15. See about *Herne*, the next chapter.

words as "liberty," "freedom," "frank," "franchisement," and "enfranchise," with the name "Francis." If so, then the following passage from *Love's Labour's Lost* (Act III, scene 1), wherein we are expressly taught so to do, may well dispel every hesitation. The conversation between Costard, the clown, and Armado, the braggart, which we are going to reproduce, is without any logical or other connection with the rest of the whole scene. The passage is palpably thrust into it just for the purpose for which we are going to use it, namely for establishing the connection between the words, already mentioned, and the name Francis.

Arm. Sirra Costard, I will infranchise thee.

Clow. O, marrie me to one Francis, I smell some *Lenvoy*, some Goose in this.

Arm. By my sweete soule, I meane setting thee at libertie. Enfreedoming thy person: thou wert emured, restrained, captivated, bound.

The indication could not be clearer. It says: Whenever you meet with the word "enfranchise," or similar words, like "franchisement," "frank," freedom, deliverance, etc., which have all the same meaning, you must "marry" it, that is, connect it with Francis, nay with "one Francis," which has been read by some as Francis I, or Francis Rex, that is "England's King," as Francis Bacon styled himself. The number-play further gives:

I will infranchise thee = 200 = Your man Francis Bacon

For another example of the secret signature with Pig as the surname, but this time with the Christian name not derived from "infranchise," but from "enfreedoming," we have to turn to the first play in the Folio, the very first, but also certainly one of the last composed. On page 10 of *The Tempest*, towards the end of Act II, scene 2, we find Caliban, the monster, saying to Trinculo, the drunken sailor: "I with my long nayles will digge thee pig-nuts." And 18 lines lower down on the same page Trinculo concludes his song with the words: "Freedome, high-day, high-day freedome, freedome high-day, freedome." So that here we have the signature: Freedom Pig, or Francis Bacon. Further,

Freedome Pig = 99 = Borespeare.

6. FRANCIS WART

The signature of Franchise Pig was found on page 88 of the Histories, but knowing that the pages 69-101 were twice repeated in this part of the Folio, and that it was the second page 88 where I had found the above, I now turned to the first page 88, if perhaps something there might confirm my reading of the signature or help me to another. Both was the case. I found on that page, in *2 Henry IV* (Act III, scene 2), two names. The first was *Robin*, which as Robin

Hood we know already is another name for Bacon, and the second was *Wart*, which immediately suggested the Wart-Hog (*Macrocephalus Æthiopicus*), an African species of swine that owes its name to two rows of warty excrescences on its snout. So here I was in the Hog-variation of the Boar-theme. And putting the number-play into action, I got

Wart = 58 = Tidder,

and

*Robin Wart = 113 = King of
England.*

Further, there was on this page the word *Bucket*, used as a name and spelt with a capital, which gave me *Bucke*, another name for Shakespeare as will be shown elsewhere. This combined with *Robin*, on the same page, gave

Robin Bucke = 95 = Robin Hood.

I was apparently on the right track, but I also saw that it was not on this page that the name *Wart* appeared printed for the first time, and that the fellow *Thomas Wart* was not alone, but had some companions, among whom was *Francis Feeble*, and on the preceding page 87 both the italicized names are found. So that here we have again the signature *Francis Wart*, which when the number-play is put into action reads:

*Francis Wart = 125 = Borespeare
man.*

And as if to affirm even more strongly that our interpretation is right, we find on page 86 also both names printed, *Wart* as well as *Francis*, and the latter this time not in a bootless repetition of *Francis Feeble*, but as quite another man, namely *Francis Pickbone*.

There is one more item to be noted on this page for later treatment, namely the repetition of the combination *Will Buck*, as a designation of Shakespeare the actor, but that belongs as said to another story. Finally, there is on this page the name of *John Falstaffe*, as the combination of *Francis Wart* (*Bacon*) and *Will Buck* (*Shakespeare*) in one, namely, *Bacon-Shakespeare*.

A last remark. That the combination of the *Wart-Hog* with *Francis* on these three pages 86-88 of the Folio is really intentional is proved by the fact that the subject of the whole scene, in which these words and names occur is indeed the "enfranchisement" of certain individuals. *Raphe Mouldie*, *Thomas Wart*, *Francis Feeble* and *Peter Bulcalfe* have been requisitioned to serve as soldiers in the King's army. Two of them, *Bulcalf* and *Mouldy*, ask to be let off, and like *Pistol's* French prisoners, offer a ransom in money for their freedom.

(To be concluded)

THE NIGHT BELL

VI. The Shepherd of His Flock

IN my wanderings on the other side of sleep, I happened to come across a Bishop of the Church of England, and I found him mainly preoccupied with the shepherd spirit of Christianity. He is probably not at all a conventional Bishop. He may be a Bishop of great rarity, so far as his interpretation of the Christian life is concerned. But he regarded his own particular charges in his diocese as a veritable flock—I will not actually say of sheep, except in the biblical sense of the word. And certainly he regarded himself as a shepherd, complete with a crozier, to say nothing of a mitre and the conventional episcopal dress.

A SHEPHERD THOUGHT-FORM

I hope that when I saw him I was looking at a thought-form of him rather than at his actual self, for he was the centre of a most adoring group of elderly persons of both sexes, and he seemed to be haying the time of his life in purring over them. I did not notice a single young person among the adorers, so I looked about for other groups in which to find the younger generation well represented. I am afraid that my search was in vain.

I could see that the young people living within his spiritual jurisdiction looked upon him as a reasonably good fellow, but they certainly did not look upon him in any way as a shepherd.

I believe that, while I may have been looking at one among many thought-forms of him, this shepherd thought-form is probably the major expression of himself. He seems to regard himself as a sub-shepherd holding office from Christ the Shepherd. But his conception of a shepherd was exceedingly literal—based in fact upon the actual shepherd-sheep idea on the physical plane itself. This right reverend prelate was much concerned lest any of his flock should “stray like lost sheep.” It was as if he were continually counting them, but not only counting them as individuals, but also counting their qualifications to enter into heaven when the time might come.

At the time I felt how wonderful it was that all these oldish people should have such a kind fussier to watch every step they took. But it soon appeared to me, though it certainly did not so appear to them, that this cherishing would become immensely tiresome after a time.

Wherever they went, his eye was upon them. Whatever they did, his eye was upon them. To whatever they said he listened. And as far as he could, he watched every action. And all this not in any spirit of fault-finding, but almost in a spirit of agony lest, when the time came for admission to heaven, he should find himself with a sheep or two too few.

AN INTELLECTUAL BISHOP

I could not help feeling that this kind of Christianity might be all very well for certain types of Christians, but for my own part I should want something with more virility and independence in it. So I looked about to see if I could find another type. I certainly did. I found a type of highly intellectual Christian also represented by a Bishop who had a piercing intelligence and used it to the fullest extent to make Christianity conform to the mind, even more than the mind to conform to Christianity. He was engaged in what is called the "higher criticism," though what is actually meant by this peculiar phrase I do not know. He was engaged, with the best possible intentions, in causing as much Christianity as possible, as Christianity is generally understood today, to be in conformity with the particular mind development phase through which the world is passing.

A MILITANT CHRISTIAN

Then I came across still another type—a militant Christian who deemed that violence was perfectly permissible in order to draw an outsider within the Christian fold. I will not say that this militant Christian would agree that evil might be done in order that good might come. But I think he would declare that evil almost ceased to be evil if it were in the cause of making someone a Christian. I think this particular person must have been an old-time inquisitor. He was terribly sincere, but he would stop at no oppression, whether physical or of any other kind, to change an individual from a heretic into a Christian, or from a "bad" Christian into a "good" Christian. He was a fine man, or I should rather say *is* a fine man. But I am afraid he has some tiresome karma in front of him.

PLOTTING CHRISTIANS

The last type I had the time to watch was the type found in special places which I must not designate. It has what I must call lairs. Such Christians I would call spider Christians. They are always weaving webs in which to catch their victim-enemies. They are always plotting diplomatically and otherwise to secure an advantage for their Church, or for their particular mode of Christian thinking. They are dangerous people, for

they incline to darkness rather than to light. Interestingly enough, from one point of view they are the easiest people to deal with, for, while their minds are as keen as razor-edges, that very keenness in a sense defeats itself, for it inhibits them from ascending beyond the mind into consciousness regions above.

THE TYPES COMPARED

The shepherd Christian, provided he is of a comparatively broad-minded type, can transcend the mind and enter the buddhic region of consciousness, at least in flashes, few and far between though most of them must necessarily be. But the memory of each flash yielded a small increase in illumination, and one felt that while the shepherding might be narrow, still it was undoubtedly loving and selfless, and in noble contrast to the plotting Christian who concentrated on material power without deriving this from its spiritual essence in the truly Christian life.

On the whole, therefore, I give first place to my shepherd Bishop, second place to my intellectual Bishop, third place to the fighting Christian, and no place to these plotting Christians who sometimes, unfortunately, are unworthy dignitaries of the particular Christian sect to which they belong.

THE LIGHTS OF CHRISTIANITY

Were I to leave this account where it is, it might appear that I had been wandering among a not particularly developed type of Christian. Let me add, therefore, that, mostly, though by no means entirely, in obscurity there are the great spiritual Lights of Christianity, who veritably shine with the glory of the Christ, for the most part not upon pedestals, or in the great seats of the Christian mighty in the Churches, but in humble places which they may make beautiful by their lives, by their examples, and by their ministrations. These, whom one finds dotted about everywhere, are the strength of the Christian Church no matter what the sect may be, and one notices, curiously enough, that there is little to distinguish their light from the light of their brethren in other faiths. There is but the One Great White Light of Truth in which every faith is a gorgeous colour, and the truly great in every faith worship and adore the One Truth as their varied colour-fragrances ascend to the Throne of God from the many altars of their devotion. The true Christian, the true Hindu, the true Mussalman, the true Buddhist, the true Jew, knows no frontiers of faith, but only the vast spaces of Brotherhood. Such did I also see and such are the hope of the world.

A SPIRITUAL SYNTHESIS: THE WORLD-NEED

BY CLARA M. CODD

NEVER was the world in a more unhappy, uncertain state than it is at this moment. Maybe it is not an evil thing that it should be so. Perhaps the very pressure of misery and uncertainty is forcing mankind to seek a truer solution to his troubles than he has been content with in the past. But the fact remains that the prevailing unrest is frightful to the more sensitive and tender-hearted of men. And his state affects the rest of the world. All the lower kingdoms respond to man's conditions. There, too, reign confusion, misery and despair.

HUMAN KNOWLEDGE NEEDED

That man should be happy, should find out how to be happy, should discover the laws which make that happiness possible, is a paramount need at all times. For his happiness makes growth in grace and power possible. And the misery of this present world is not due primarily to questions of politics, economics, religion. It is mostly a question of psychology, of understanding ourselves, our make-up, our universal common needs, our

higher possibilities, which, denied, render life dreary and futile. "What a piece of work is a man," said Shakespeare, "... how like a God!" Alas! and how often, too, so pathetic, so ignorant, so lost!

I would emphasize that the knowledge of man which we need today is *human* knowledge, not dry-as-dust specialized knowledge, whereby man becomes a specimen for the laboratory table, and in the realms of politics the instrument and the victim of a highly stylized ideology. This is the day of the specialist, but the specialist never sees things sanely because he does not see them wholly. Nature herself is the deadly enemy of standardization, regimentation, water-tight classification. Never were there two blades of grass alike in this universe, never two snowflakes, and never, never were there two men alike. Each is supreme in his own sphere, unique, uncommon, one only of a mould. Here Nature is far more the artist than the scientist and formulist. And true religion, which pierces further than either science or philosophy, is primarily the artistic approach to life.

I said *human* knowledge, because underneath our skins we are all alike. "There is neither Jew nor Greek," cried fiery Paul, "there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The happiness of the world is so necessary, because happiness and freedom allow the shining life which binds us all together to glow and circulate. Hate and fear and greed dam that life up. Hence the disease of modern times.

IN THE REIGN OF THE MIND

We are in danger today, from the extraordinary growth of the purely intellectual side of life, of becoming lost in a maze of analytic formulæ. We must recover the ancient faculty of seeing synthetically, of seeing life sanely and seeing it whole. Did not H. P. Blavatsky warn us that the intellect alone, unlit by the fire of the spiritual nature, could veritably prove the worst devil known to man? And behold its reign in the world today!

The unilluminated mind of man has loaded the world with "things," instruments which in many cases have become blind instruments of destruction. He has so altered the face of the earth, so upset in many cases the balance of nature through his unchecked ignorance and greed, that the environment into which most of us are born is in itself

both unnatural and unhealthy. That environment unceasingly affects a man, and so unnatural is it that a large number of minds fail to adjust themselves to it, and so insanity is on the increase in every direction. On the one hand we have unbelievable wealth and luxury; and on the other a poverty so sordid, so unthinkable, that the universal conscience of mankind is beginning a dim revolt.

Has our material advance made man any happier? Its very Gargantuan glitter has enslaved millions, and reduced the majority of the human race to the level of robots and machines. Let me quote here Dr. Alexis Carrel in *Man, the Unknown*:

Modern civilization has been erected without any knowledge of our real nature. Modern industry is based on the conception of the maximum production at lowest cost, in order that an individual or a group of individuals may earn as much as possible. Obviously it is not planned for the good of its inhabitants.

And again:

The brutal materialism of our civilization not only opposes the soaring of intelligence, but also crushes the affective, the gentle, the weak, the lonely, those who love beauty, who look for other things than money, whose sensibility does not stand the struggle of modern life.

And out of that hideous condition has risen an equally hideous

ideology, that the individual exists for the State, that he is a mere cog in the wheel of the State, a segment of the machine which supports his rulers. Never was there so false an idea ! The converse is the true one. The State exists to procure the happiness and well-being of every single citizen, and within the bounds of a needful co-operation and mutual sacrifice the greatest individual freedom should prevail.

TOP-HEAVY EDUCATION

This state of mind is largely the result of our recent too "top-heavy" method of education. At first education was considered to be purely mental, and largely consisted of storing the memory with facts. Thus, in very many cases, the natural spontaneity of the mind was destroyed. The body was wholly neglected, and the heart hardly known to exist. One has only to read the descriptions of public and private schools during the Victorian age to realize the complete neglect of bodily sustenance and training. It is a wonder that so many children survived. Our ancestors must have been of tougher fibre than ourselves. Then the training and upkeep of the body began to come into fashion. Today in many countries it has become almost a fanaticism, largely, alas, to procure fighting machines and "cannon fodder." But the body of a Greek god and a mind

that has retained every known fact necessary for passing examinations are useless things, sometimes worse than useless things, positive dangers, without the illumination of a developed, sensitized heart, and a refined, outflowing emotional nature, which, because of its nearer connection with our "higher selves," is always the point from which true culture may commence.

Let me quote Dr. Carrel again. After stating that he considers the state of mechanization reached by education has killed the ancient "will to know," he comments upon the modern cult of the body, and the too intellectualized education of the past, saying :

The health, the intelligence and affective sense, moral discipline, spiritual development, are just as necessary as the health of the body and the prevention of infectious diseases.

And concerning culture he rightly states :

No one can learn to distinguish right from wrong, beauty from vulgarity, by taking a course of lectures. To feel and to know are two profoundly different states.

Culture is the result of background. It is not something which can be taught. It is absorbed as a child grows up. It is a synthetic attitude to life which is the result of the steady growth of idealism, lit by true emotional experience. Many factors from all sides contribute towards its formation, and

from it arises that true religious instinct which gives rise to spirituality. Yes, man has a mind, a world of ideas, images and conceptions which should be trained and purified, but they are but windows in the inner prison-house of man through which he may glimpse Eternity, and through which Eternity may shine back to him. He has a body, and through the avenues of its senses flow in the stimulation which inspires and directs his heart and mind. What chance has a child deprived of Nature and Beauty to realize his highest attributes ?

SPIRITUAL CULTURE NEEDED

But most of all man has a heart, and this side of him has always been left to chance or ignorant exploitation and suppression. Friendship, love, beauty, expressed in Nature and in Art, aspiration taking form in worship, these are even more important to him, for they lead on to prayer, to spiritual states above and beyond man's ordinary life. Thought and action are the defining factors in man's life. They can become separative. "Man integrates himself by meditation," writes Dr. Carrel, "just as by action." And this saying reminds one of a similar statement by the great Goethe: "Doubt of whatever kind is resolved by action alone."

Emotion and aspiration are the expanding and life-giving forces.

Hence the close connection of love and prayer. "The love of beauty leads to mysticism," writes the Abbé Brémond, "song easily becomes transformed into prayer."

Now it is just this spiritual culture, this synthetic view of life, which is so needed in the world today. For with the destruction of formal religion, moral standards have become lowered, and the old sense of the Holy seems doomed almost to disappear. To stay the rapid decline of religious organizations ministers have tried many startling modern means. They have all failed, for the essence of religion is mysticism, and the mystical, spiritual life alone attracts men to religion. As Dr. Carrel writes :

Moral sense is completely ignored by modern society. All are imbued with irresponsibility. Ministers have rationalized religion. They have destroyed its mystical basis. But they have not succeeded in attracting modern man."

For man is a spirit, and the roots of his spiritual nature must be fed, or the other sides of him will wilt or grow rank. Not by bread alone did man ever live. The mind, the emotions, the bodily activities, are only happily and sanely regulated as they are lit by the fire of the diviner intuition, the synthesizing power in man, which makes him realize his immortal kinship with all other lives, which curbs the greedy ego, and ranks human

happiness and freedom above the claims of an individual, a class or a nation.

Those to whom this synthesis has come, whether unconsciously or scarcely recognized, are marked by a certain moral grandeur, as indescribable, yet as apparent, as the perfume of a flower. He who has seen it never forgets its nature. "Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect."

A GOD-MAN NEEDED AS LEADER

It is this which the poor, harassed world cries for today, this which can alone give men the sense of honour, unselfishness, dependability, integrity, power to sacrifice self, to build, to create. It is the lack of this which has caused the failure of the League of Nations, the spreading of the universal fear and woe today. Moral grandeur is not born in a night. No one can acquire it by any trick of

training. It is the result of brave self-discipline, of a sense of otherness, responsibility, evolved through years of experience and the shouldering of responsibility. Above all, it is the fruit of self-dedication to higher ends, the offering of one's self to the service of God and man. It puts men before self, and beauty and good before all. The supreme need is for leaders of this calibre, this character. "It is the intellectual and moral deficiencies of political leaders, and their ignorance, which endanger modern nations."

If such a man, of such moral calibre, such splendid vision, such disciplined life, should arise today, another Abraham Lincoln, not for one nation alone, but for us all, what a response would greet him!

"What a piece of work is a man," cried Shakespeare, "...how like a god!" Yes, when we consider him from this standpoint. I would that such a god-man would arise now, to lead the nations of the world to liberty and peace.

Nevertheless, as that other ice age came not by the will of man and passed away not by the will of man, so this ice age which came by the will of man will not pass away but by the will of man.

—J. P. ANGOLD

THEOSOPHY IS THE NEXT STEP IN EDUCATION

BY MURIEL WHINCOP, M. Sc.

THEOSOPHY presents us with a wonderful picture, a great scheme of evolution, in which all things—even the smallest—have their place. When we consider education in the light of Theosophy, a new vision comes to us, a vision first of the greatness of the destiny of every human child. Greater than our greatest dreams of good, beyond the farthest reach of our imagination, far beyond the clouds of earth, and hidden by every blaze of glory, lies the summit of his achievement. It is toward this high destiny that the child is travelling; for no less than this that education exists.

AN AGE-OLD TRAVELLER

Education may help or hinder the child as "he takes the road again," but through weal or woe the child must pass on to his immortal goal. This then is the great opportunity of education—to so train the child that he goes forth on his way, guarded from danger while he is still young, and prepared and well equipped to meet and overcome all difficulties, all dangers, and to ascend summit after summit of partial achievement, to tread unfearing through the valleys of humiliation, of seeming failure or defeat, that he may build on earth the Utopia of his dreams; that he may show forth in the world the glory of his inner Divinity.

But if Theosophy gives us a wondrous vision of the future that lies before each

human child, it also gives no less a vision of the present and of the past. Each is a spark of the One Life. Out of the infinitude of Being the One has come forth; through vast periods the spark has brooded over form after form, till at last it has linked itself to a human body; it has veiled itself in the three-fold personality comprising the physical body, the emotional nature, and the mind or mental body. By repeated attempts to work through such a personality, the soul has evolved, and here it stands, an age-old traveller, but veiled in a new body, a new personality, ready to continue its mighty adventure.

CO-OPERATION WITH THE CHILD IS A NECESSITY

How can we aid him on this stage of the long journey? How can we protect his infant bodies from the danger of the road? How train him that he may tread the path "with gallant and high-hearted happiness"?

In uttermost reverence must we attempt our task, for the child we seek to guide is a king of divine lineage. As we remember something of his past, as we conceive a little of his glorious future, as we contemplate this focus-point of past and future which we call the present, we have much need to be humble. In this work of education we can but co-operate with the Ego, the Soul of the child; we can but watch

for the latent faculties, and encourage the unfolding of all the good, and discourage any tendency to evil should such arise, though evil itself is but good outgrown.

REVERENCE

Then, as in reverence we seek to aid the growing child, as we recognize the Divine in him, so shall we also teach him to recognize the Divine Life in all around him, and to reverence it in them. What a new and splendid atmosphere will this create in home and school, mutual reverence showing forth in mutual forbearance, in the true tolerance of the different modes of expression of the One Divine Life, showing differently in each, yet ever one in essence! How might it produce a wondrous appreciation of greatness in literature, portraying the highest dreams of men as expressed in poetry, story and essay; greatness in art of every kind, wherein beauty is revealed; greatness in history, showing the mighty deeds of leaders of the past; greatness in science, revealing the creative work of God! There would arise also a new reverence for the aged, who, having travelled further in this incarnation, may be able to express the beauty or the wisdom that the child but feels; a reverence for Nature, the priestess of the altar of God; a reverence for every form of life in whatsoever material habitation it chooses for itself.

NEW VEHICLES

Clearly it should be realized that while the Ego is age-old, its vehicles, its personality, are new. In order that it may again contact this outer world it has entered a new physical body, it has clothed itself in fresh emotional

and mental bodies, wherewith to express its dreams and to garner fresh experience. From the past indeed are brought over the innate tendencies, but new and plastic are the vehicles; in the newborn child all is but in germ, in potency. The development of these germs, or their frustration, depends much on the environment of the child, and on education.

Nor must it be forgotten that the child is part of a greater whole; part first of the family, then of the community, the nation, the whole race of mankind, and most important of all, part of the One Life that is in all things. Education must guide him into right and harmonious relationships with every manifestation of life around him. Only in association with his fellows can the child climb to the height of his achievement. From all the life around he receives, and to all forms of life he must give; for such is the very law of life, a continual receiving and a continual giving forth, never a holding back, which does but spell stagnation and death.

CREATIVE ACTIVITY

Thus the child needs every opportunity, every encouragement to creative activity. No matter if the work be poor, he will learn by the attempt; no matter if it seems but wasted effort, he will gain experience in controlling and utilizing material, and presently he will more perfectly express the inner vision. In a word, the goal of education is the expression in the fullest perfection possible of the true self of man, which is the Self of the Universe. It is Beauty, it is Truth, it is Joy beyond all our dreaming.

THE ADYAR LIBRARY

(Annual Report for 1937-1938)¹

STAFF AND ADMINISTRATION

DURING the year under report I have continued as Director, with Mr. A. J. Hamerster as Joint-Director and Curator for the Western Section and Dr. C. Kunhan Raja as Curator for the Eastern Section. Miss Gertrude Watkin as Librarian has been rendering valuable service. Mr. A. N. Krishna Aiyangar was confirmed as Research Assistant and Assistant Editor of the Library Bulletin with effect from 23rd April 1938. The routine work of the Library Office is also under his supervision as the Assistant to the Director.

Pandit Aiyaswami Sastri, our Special Editor—Tibetan and Chinese Texts—joined the Vishvabharati of Dr. Tagore as Professor of Buddhistic Studies from July 1938. He continues to restore the Tibetan and Chinese Texts into Samskr̥t and edit them for our Library Bulletin. We thank him for his continued interest in our Library.

Mr. Madhava Krishna Sarma was appointed for the special purpose of preparing a Descriptive Catalogue of the Manuscripts in the Library under an Endowment of Rs. 2,000, which was donated to the Library by a friend (who desires to remain anonymous) through the good offices of Mr. C. Jinārājādāsa, to whom our grateful thanks are due. Mr. Madhava Krishna Sarma

joined duty on 16th January and has been at work since then. A statement of the work done by him during the year is appended as Appendix A [in the original *Report*].

Pandit T. R. Seshadri Sarma was mainly engaged in cataloguing new books and manuscripts, in correcting entries in the Catalogues and the Registers, in preparing card-indexes for the books and manuscripts, in selecting books for binding, and in supplying information for the office correspondence and to visitors. He has continued to be in charge of the stock of the Eastern Section. A tabular statement of the work done by him, during the year under review, will be found in Appendix B [in the original *Report*].

Pandit Narayanasvami Sastri was engaged in transcribing manuscripts for the Library, in preparing press-copies for publication, in preparing the preliminary list of manuscripts newly acquired during the year, and in comparing manuscripts for the preparation of works for editing for the Publication Branch of the Library. He has also been assisting Pandit Seshadri Sarma in the cataloguing of books and manuscripts. A statement of the work turned out by Pandit Narayanasvami Sastri is placed as Appendix C [in the original *Report*].

Pandit Ramachandra Sarma has been engaged as a special scribe from May

¹ Reprinted from *The 52nd Annual Report of the Adyar Library*.

1938, for the purpose of restoring the damaged manuscripts in the Library. Since then he has also been copying some of the rare manuscripts, of which copies for the Library had to be made.

There were some changes in the ranks of the Attendants. Mr. R. Natesan, Chief Attendant, was permitted to retire, having completed twenty-five years of service. The unfortunate early demise of Mr. A. P. Chokkalingam brought another vacancy. They were filled up by appointing Mr. A. Radhakrishnan as Chief Attendant and Mr. G. N. Srimulu as the eighth Attendant, both on probation.

PUBLICATIONS

On 1st October 1938, *Brahmavidyā*, the Bulletin of the Library, completed the third part of the second volume during the year under review. It maintains a steady level of subscribers. More journals are coming under exchange relations, and the circulation is spreading.

It is gratifying to note the increased activity of the publications of the Library. We have already mentioned the completion of the *Melarāgamālikā* of Māhavidyanātha S'ivan. Five major works were completed and issued during this year. They are :

1. The Secret of Recognition (*Pratyabhijñāhṛdayam*). Samskr̥t Text edited by the Staff of the Adyar Library under the supervision of Dr. G. Srinivasa Murti, B.A., B.L., M.B., C.M., Honorary Director, Adyar Library. Authorized Translation into English by Kurt F. Leidecker, M.A., Ph. D.

2. *The Saṃgrahacūḍāmaṇi* of Govinda, already mentioned in the

previous report as only under preparation, is before the public, edited by the eminent Pandit Brahmaṣri S. Subrahmanya Sastri, with a critical Introduction in English by Sriman T. R. Srinivasa Aiyangar, B.A., L.T.

3. The English translation of the *Yoga Upaniṣads* by Sriman T.R. Srinivasa Aiyangar and Pandit S. Subrahmanya Sastri, which was in the course of publication, has been completed, thanks to the indefatigable industry and earnestness of the translators. We have great pleasure in conveying our sincere thanks to these gentlemen for the work they are doing for the Library.

4 & 5. The Adyar Library Association is the Publisher of a very important work *Where Theosophy and Science Meet*, edited by Professor D. D. Kanga, M.A., I.E.S. (Retired) of which two parts are already available for sale at the Theosophical Publishing House, Adyar.

WORKS IN PROGRESS

The Vyavahāranirṇaya of Varadarāja, edited by Professor Rao Bahadur K. V. Rangaswami Aiyangar and Mr. A. N. Krishna Aiyangar (the Assistant Editor of the Library Bulletin), is now progressing rapidly and is expected to be ready by the middle of 1939.

The following works are in progress as serials in the Library Bulletin :

The Jīvanandanam—a medical drama of Ānandarāyamakhi, with a commentary by Vaidyaratna Pandit M. Duraiswami Aiyangar, is being edited by myself and the learned Pandit. The first forme has appeared in the Bulletin for December 1938. It will be one of the serials in the Bulletin for future issues.

R̥g Vedavyākhyā of Mādhava, edited by Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), our Honorary Curator for the Eastern Section.

Āsvalāyanagr̥hyasūtra with the commentary of Devasvāmin, edited by Dr. C. Kunhan Raja ; with English Translation of the Sūtras and the commentary of Devasvāmin by A. N. Krishna Aiyangar, M.A., L.T., Assistant Editor, Adyar Library Bulletin.

The Bhāvasaṅkrānti Sūtra with Nagarjuna's *Bhāvasaṅkrānti S'āstra*, with the commentary of Maitreyinātha, restored from the Tibetan and Chinese versions, edited by Pandit N. Aiyaswami Sastri, now professor of Buddhistic Studies at Vishvabharati, Santiniketan.

Works included in the future programme for publication by the Library represent a variety of interests and sides of Indian culture.

The Kesavavaijyanti of Nanda Pandita, which is a commentary on the *Viṣṇusmṛti*, is a hitherto unpublished work of great importance. It has been included in the list of the Library Publications.

Two other important verse *Smṛtis*—of Āpastamba and Gautama—are also under preparation. *The Kālādarsa* of Āditya Bhatta, mentioned in the report for the previous year, is also nearly ready. In preparing these works, the Assistant Editor of the Library Bulletin, Mr. Krishna Aiyangar, will collaborate with Rao Bahadur K. V. Rangaswami Aiyangar, and bring out a critical edition with an exhaustive English Introduction and necessary Notes. No pains will be spared to use all the available manuscript material to make the works standard books of reference and study.

Pandit Aiyaswami Sastri has taken up the *Ālambana Parikṣā* of Diinnaga, for his next serial publication—after completing the *Bhāvasaṅkrānti Sūtra*. The first few pages of the work are expected to be published in the February number of the Bulletin for 1939.

The Saṅgītaratnākara, with the commentary of Singa-bhūpāla and Kallinātha, is waiting for the arrival of a few more manuscripts to complete the work. The plan is to exhaust all the available manuscript material, and leave little room for further work at a later stage. We expect to be able to bring out the edition of this valuable and highly useful work in the course of the next official year, if not earlier.

The *Caturdasalakṣaṇī* of Gadādhara, with five commentaries, has also been included in the programme. Pandit N. Santanam Aiyar has undertaken the work with great enthusiasm. Some of the commentaries are unpublished ones, and we hope this may prove useful to the scholarly public and open new vistas of literature.

BOOKS AND MANUSCRIPTS

Considerable additions have been made to the stock of books and manuscripts during the year under report. In the Eastern Section 329 printed volumes and 14 transcripts were added. Three collections of manuscripts were presented by Dr. V. Raghavan of the Madras University. Another big collection was obtained for the Library by correspondence through Mr. B. S. Ramasubbier from Batlagundu, Madura District. The collections are now being catalogued by the Pandits. A list of the additions, of printed books and the

14 transcripts, is given as Appendix D. [in the original *Report*].

In the Western Section 1,229 books and 269 pamphlets were added. Out of this total,

Dr. Arundale presented	... 82
Mr. Hamerster ,,	... 30
Mr. Knudsen ,, (Bud- dhist Tripitika)	... 77 vols.
From the 'Gulistan' Library (Ootacamund) by the Presi- dent's instructions	... 300
Mr. Davidge completed the transfer of his Library to us	177

The presentation of 10 volumes of *The Book of Knowledge* by "Remlap" to the Reading Room is much appreciated by our younger readers.

USE OF THE LIBRARY

Indications of increasing use made of the Library can be seen from the figures of visitors and books consulted. As compared with the figures for the previous year, this year shows an increase of 40% in the number of books consulted: In the Reading Room 1,533 magazines were placed; books borrowed from the Library numbered 2,899, and books consulted inside the Library numbered 3,344. The number of visitors who signed the Register totalled 7,629. This is rather a low estimate as not all sign the Register. The Librarian is now keeping an accurate record of the number of visitors which will prove to be a very interesting record as years go by. In her estimate, only one in four have signed the visitor's book. It is hoped, however, that correct numbers will be available for future years.

The bonds of contact of the Library with other learned Institutions are maintained as usual, and exchange relations with several new journals have been established. The Universities in India and in the western countries continue to borrow manuscripts from us. The Institute of Veterinary Research of the Government of India borrowed a few books from this Library for reference on Ayurveda.

EXCHANGES

The Library Bulletin continues to be in exchange relationship with several important journals. The present number of exchanges stands at 71. Additions are being made in each issue of the Bulletin as the correspondence gets completed.

A variety of interests is maintained in the review columns of the Bulletin. Thirty-five books were reviewed and sent to the Library. More have been coming in and are being reviewed in the subsequent issues of the Bulletin.

DONATIONS

We have already mentioned the donation of Rs. 2,000 for the preparation and printing of a Descriptive Catalogue of the manuscripts in the Library. The second instalment of Rs. 2,000 was received in November 1938. The donor still chooses to remain anonymous, but we should be failing in our duty if we did not convey our grateful thanks to our unknown donor and benefactor as well as to Mr. C. Jinarājādāsa through whose good offices it was received. The Descriptive Catalogue is nearly ready and will soon be taken up for publication.

INDEXING

The indexing of eight thousand volumes has been completed so far. Thanks to the offer of help in this work from two honorary workers, it is hoped that more rapid progress will be made in the coming year.

MISCELLANEOUS

Two new glass show-cases have been purchased to contain the two sets of the Buddhist Tripitaka which are now very well set out, the Taisho Edition being in one and the new Haroon Edition in the other. Extra shelving has been added to the Eastern Section which was badly needed; the addition is quite insufficient for our requirements. The books and manuscripts are clamouring for the new building which we hope to see ere long. The present over-crowding renders effective service difficult, and the ventilation is unsatisfactory. This, with the deficiency of light which results from the over-crowding of books, is a great encouragement to the insect pests whose visitations cause so much anxiety to the Librarian. All that can be done to improve matters in our present building has been done; we can now only long for our new home.

We are glad to note that the Kamma-Vāca Manuscript in our Library lying in the glass show-case undeciphered all these years has now been deciphered by Mr. O. C. Gangoly of Calcutta, who has written a paper on the subject. The manuscript was hitherto not properly evaluated. Now, it takes its real place as one of the treasures of the Library.

The Library was represented at the Ninth All-India Oriental Conference by Mr. A. N. Krishna Aiyangar and Pandit N. Aiyaswami Sastri as delegates. Both of them took part in the discussions and contributed papers to the sections of the Conference.

THE MUSEUM

A very important piece of work in this section was done this year by Mevrouw Gonggrijp, who made a complete catalogue of all the contents of the Museum—a very patient and difficult undertaking, for which we tender her our warmest thanks.

It only remains for me to tender my grateful thanks to Mr. Hamerster, Dr. C. Kunhan Raja, Miss Gertrude Watkin, Mevrouw Gonggrijp and others, to all of whom I am in continual obligations for the valuable services they have been rendering. My sincere thanks are also due to those who have been co-operating with the Publication Branch of the Library. I am specially indebted in this work to Principal Rangaswami Aiyangar of the Benares Hindu University, and Professor Suryanarayana Sastri and Dr. V. Raghavan, both of the Madras University. To the Governments, Institutions and individuals who have continued to present their publications I beg to convey my grateful thanks.

A list of such donors is appended as Appendix E [in the original *Report*].

G. SRINIVASA MURTI,
Honorary Director

Adyar,
27 November 1938

A DIARY OF "THE THEOSOPHIST"¹

1879

The Golden Book of The Theosophical Society, pp. 43, 45, tells us that "the most noteworthy event of this year is the commencement of THE THEOSOPHIST on October 1st" in Bombay. It is described as "a monthly journal devoted to Oriental Philosophy, Art, Literature and Occultism: embracing Mesmerism, Spiritualism and other secret sciences. Conducted by H. P. Blavatsky under the auspices of The Theosophical Society."

"The magazine was quite different in appearance from what it is now, its size was 13 inches (33 cm.) long and 9 inches (24 cm.) broad." The number of copies printed first was 400, but October and November numbers soon went out of print and had to be reprinted.

"The first issue of THE THEOSOPHIST is remarkable in revealing not only the mystical elements underlying Theosophy, but also the intensely practical nature of their application.

"The historical sense of the Founders, and their utter belief in the future of The Society, could not be better illustrated than by the first paragraph of this first issue of THEOSOPHIST, which runs as follows:

"For the convenience of future reference, it may as well be stated here that the committee, sent to India by The Theosophical Society, sailed from

New York, December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way."

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* *

And the organizing ability of the Founders may be seen from the following, also on the first page of the first issue:

It is evident that THE THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burma, and on the Persian Gulf. Our paper also goes to Great Britain, France, Germany, Hungary, Greece, Russia, Constantinople, Egypt, Australia and North and South America. The following very moderate rates have been adopted . . .

To subscribers. The subscription price at which THE THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has convinced western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

¹ Compiled from the volumes of THE THEOSOPHIST, 1879-1939.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

THE THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 40 columns Royal 4to each, of reading matter, or 480 columns in all, are as follows: To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan and Australia, Rs. 8; in Africa, Europe and the United States, £1. Single copies annas 12. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.*

1880

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome and not interfered with. Rejected MSS. are not returned.

—First item, *October*

1881

I am anxious that the journal should be more successful this year than it has been hitherto. —K. H., *October*

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Supplements to the journal are added in the second volume.

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It may be noted as an interesting evidence of the growing favour which THE THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II are still constantly coming in and even orders for Vol. I to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial divisions. . . . And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

—ED., *October**
* *

The subscription is raised for India to Rs. 8, but remains £1 (Overseas), as from October this year.

1882

Whatever may be the views of the two Founders, the journal of The Society has nothing to do with them; and will publish as willingly criticism directed against Lamaism as against Christianity. . . . THE THEOSOPHIST making room as willingly for hymns on the Lamb as for *slokas* on the sacredness

of the cow. . . . M thinks that the Supplement ought to be enlarged if necessary, and made to furnish room for the expression of thought of every Branch, however diametrically opposed these may be. THE THEOSOPHIST ought to be made to assume a distinct colour, and become a unique specimen of its own. We are ready to furnish the necessary extra sums for it.

—K. H., *October*

1883

Arrival in Adyar

The special attention of all correspondents is called to the fact that henceforth all postal matter of every kind whatever, including money orders, must be addressed to ADYAR P. O., Madras. Exchanges will oblige by copying this notice, and make the changes in their advertisement of this magazine accordingly. The February THEOSOPHIST and all succeeding numbers will be issued from Madras.

—Manager's Notice, *January*

1884

C. W. Leadbeater arrives in Adyar and begins helping in the work of THE THEOSOPHIST, (which help lasted till his passing in 1934. See under 1934.)

1885

Octavo size and single column. In response to a very general expression of opinion on the part of the subscribers as to the inconvenience of the present form of this magazine, it has been determined to adopt the octavo size for Vol, VII, which will commence with the October number. As this change

will add materially to the cost of production, it is earnestly hoped that every reader will endeavour to procure at least one more subscriber to compensate for the additional outlay. The magazine will contain not only a large amount of matter in a more convenient form, but its value will be enhanced by several entirely new features. . . . It will thus be seen that the high character and reputation of the magazine will be well sustained in the forthcoming volume. —ED., *September*

Also from October the description on title-page is changed to: "A Magazine of Oriental Philosophy, Art, Literature and Occultism. Conducted by H. P. Blavatsky."

And as early as June 1885, our now well-known statement begins:

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

* * *

H.P.B. leaves India, but remains Editor of THE THEOSOPHIST.

1887

H.P.B. ceases to be Editor of THE THEOSOPHIST, and founds *Lucifer* in London; (of which Annie Besant became co-editor with H.P.B. in 1889, and with G.R.S. Mead 1891—1907. *Lucifer* continued as *The Theosophical Review* till 1909).

1891

The passing of the founding Editor H. P. Blavatsky, May 8.

1892

The March THEOSOPHIST begins printing *Old Diary Leaves*, of which H.S.O. writes:

"At the urgent request of many friends, I shall write for THE THEOSOPHIST, under the above title, a series of chapters of personal reminiscences of the rise, growth and vicissitudes of The Theosophical Society. They will embrace anecdotes about H.P.B., her friends and phenomena, the adventures I have passed through, and some of the famous people I have met."

1907

The passing of the Co-Founder and second Editor, H. S. Olcott, February 17.

In the March THEOSOPHIST, Annie Besant writes how Colonel Olcott has appointed her Editor, as his successor, and her plans and policy for the magazine. She concludes:

I appeal to all readers, contributors and friends, to help me in making this magazine all it should be in the service of The Theosophical Society. I ask them to try to increase our roll of subscribers, though I well know that the circulation of a magazine chiefly depends, and rightly depends, on the fare set before its readers. And so may they whom we unworthily serve, yet serve with all we have to give of ability, strength and devotion, prosper this magazine—so far as, and no further than, it serves Their beneficent work.

Annie Besant begins notes *From the Editor*, (which from March 1909 became *On the Watch-Tower*):

Under this heading will appear, month by month, notes on passing

events, comments and suggestions, reflections of all kinds—in fact anything that I may wish to say to friends everywhere, outside the general articles meant for the public at large. Questions of general interest will from time to time be answered here on points useful to Theosophists. In fact these papers will serve as a kind of editorial letter addressed to my readers, in which I shall unburden the editorial mind of its hopes and thoughts about the movement, ask for their help sometimes, and their sympathy always . . .

From the beginning of the next volume of THE THEOSOPHIST a change in arrangement will be made. The articles will be classified under the three Objects of The Society—Brotherhood, Comparative Religion, and Philosophy and Occultism. "Cuttings and Comments" will be dropped, its place being taken by the opening pages. I shall be very glad if the readers of this magazine will help me to begin the New Year with a greatly increased list of subscribers. Every Lodge in The Society should subscribe *as a Lodge*, in order to be in official touch with the whole movement.

—A. B., *September*

* * *

1908

With October 1908, THE THEOSOPHIST entered on the thirtieth year of its eventful life. It can make a fairly good report to its readers of its progress during the year. October and November went out of print, so we raised the printing order to 1,500, reprinting these two issues. 1,000 of these go to regular subscribers; 200 go to press, exchanges, and some T.S. workers who cannot

afford to pay for them ; the remaining 300 will be sold as volumes. I have not ventured to raise the printing order this year, but if our readers would find friends who would subscribe, we might raise our sales to 1,300, without affecting the 200 free copies. The yearly volume has grown to most uncomfortable proportions, and if readers would prefer it, and will signify their wish, we will follow the example of *The Theosophical Review*, and issue a half-yearly Index instead of a yearly one. I have been so alarmed by the portentous size of the volume for 1906-07, that I am going to bind the 1907-08 in two respectable volumes. Hence these remarks, for others may feel the same.

—A. B., *November*

1909

Many lovers of our H.P.B. will be glad to greet, on the cover of the magazine she first founded, the picture of the Light-Bringer, which she put on her second magazine, *Lucifer*, now *The Theosophical Review*. Theosophy is so emphatically the Bringer of Light, that THE THEOSOPHIST may well proclaim the fact on its cover ; for it is the messenger of Theosophy, carrying over the world the light of the Bright and Morning Star which heralds the coming Dawn, the New Day. The intuitive of the human race behold the Star ; the wise men seek the cradle over which it shines. May the brave and unselfish spirit which inspired H.P.B., her dauntless courage, and perfect devotion, illuminate the organ she founded in concert with her great colleague, Henry Steel Olcott.

—A.B., *January*

In order to keep alive the memory of *Lucifer*, dear to both of us, I incorporate it with THE THEOSOPHIST from this month onwards until, if ever, *Lucifer* is revived in England. And I resume, for the Editorial Notes, the title I invented for them when I wrote them for *Lucifer* [namely, "On the Watch-Tower"]. —A.B., *March*

* * *

The Vasanta Press is established at Adyar. The first number of THE THEOSOPHIST to be printed by it is the April number.

"The Press Building was duly opened on April 15 with a slight but pleasant ceremony. All the work-people headed by the Superintendent, and the residents in Headquarters, gathered in front of the doors of the large central room, and with a few words the President declared it open, throwing wide the doors and presenting the key to the Superintendent. The whole company then walked round the hall, encircling a type-case, placed in the centre as symbol. Flowers, fruits and sweets were distributed, two fires were lighted, and camphor offered and burned, and the President announced that a day's pay would be given to each worker. It is interesting to note that even the small boys have a sense of the value and dignity of their work, 'spreading knowledge over India'." The foundation-stone of the Press Building bears the following inscription :

"This stone was laid, and the building dedicated to the spreading of the supreme Wisdom, through the service of the Masters, by Annie Besant, President of The Theosophical Society, White Lotus Day, 1908."

1911

THE THEOSOPHIST finds itself steadily rising in circulation, as issue succeeds issue. Thanks to the work of many friends, and, in England, to the generous help rendered by the National Society, our existence is becoming known to a larger and larger circle of the public; the General Secretary in America also works hard to spread our central magazine, and it was America that led the way in sending a sample copy to every new member enrolled there in the ranks of The Society. But I shall not be satisfied till we reach a steady circulation of 10,000 a month. —A. B., *April*

* * *

“The Press and Publishing office are over-brimming with activity, and today—13 October 1911—sees the first running of our new big machine by electric power. It will print off THE THEOSOPHIST in five days instead of in the eleven days required by a hand-machine.”

The palmy days of the magazine, which began with the advent of Mr. Leadbeater, continue in full swing.

The number of copies printed rise to 4,000. The number of pages is increased. The publication of “The Lives of Alcyone, Orion and Erato” and articles of super-physical investigation have added to the popularity of THE THEOSOPHIST. In October the bigger type is introduced; also a better quality of paper; and improved machinery. All this and the wealth of information contained in its pages, and not only these but also the magnetic names of Annie Besant and C. W. Lead-

beater appearing as writers of articles, make THE THEOSOPHIST a cherished monthly magazine. —A. K. S.

1913

With the New Year we re-name our Adyar publishing business. “THE THEOSOPHIST Office” is not a good description of the rapidly growing business we carry on. Henceforth we take the name: “The Theosophical Publishing House.” This name will also be taken by the “Theosophical Publishing Society,” Benares City, which belongs to me. The large “Theosophical Publishing Society” in London belongs to Mr. Keightley and myself, and our partnership determines on the expiry of the Bond Street lease in 1917. At that date the T.P.S. will cease to exist, and the Theosophical Publishing House, London, will take its place.

—A. B., *January*

* * *

The foundation-stone of the new Adyar T. P. H. building is laid on July 27.

1914

Among our magazines, I should like to press THE THEOSOPHIST itself; could not each reader find us one new subscriber? It suffers, to some extent, from the very numerous journals which have sprung up around it; yet these are signs of vitality, and the increase should not be regretted. —A. B., *February*

* * *

In common with all other magazines THE THEOSOPHIST is bound to suffer in its circulation during the War. We have sent out a notice to Continental

subscribers that we will hold their copies for them unless we hear to the contrary, for mails are uncertain, and, in the welter of war, magazines are hardly likely to be delivered. Under the difficult circumstances, we have decided to temporarily reduce the bulk of the magazine, which we have increased from time to time since it came into our hands, and we know that our readers will not grudge this lightening of the burden which we, in common with all others, have to bear. *The Adyar Bulletin* will remain unchanged.

—A.B., *October*

1916

During these times of War, it is very difficult to keep a Press going, all materials being so dear, and the price of paper also exorbitant. . . . I ask my readers to help me to carry THE THEOSOPHIST through the dark valley, while we hope for better days.

—A. B., *October*

1917

We have been obliged to decrease the amount of matter because of the cost of paper, and the new postal regulations are burdensome, making all casual sales impossible. The restrictions placed on the Press by the Local Government prevent me from writing the comments on passing events, in the light of Theosophy and of Occultism, which formed one of the most valuable and interesting features of the paper.

—A. B., *April*

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Since the order of internment served by the Government of Madras pro-

hibited Mrs. Annie Besant from publishing any writing of hers, the Watch-Tower notes for the issues of July—October are contributed by various writers.

1918

The Editor finds it difficult to write owing to strict censorship. Subscribers receive their copies mutilated, minus all Indian or political news. But the Editor feels more amused than indignant.

* * *

The *Lucifer* cover is dropped and a plain cover introduced with the April number.

1920

In once more ascending the Watch-Tower, I am glad, though a very peripatetic Editor, to greet our friends all the world over from that lofty eminence. "Watchman, what of the Night?" "All is well with the Night. The hour of Dawn is at hand." All the world over there are signs of the rising of the Sun. Let us be strong and patient while yet the darkness is around us. The STAR, the Morning STAR, is shining in the East. Let us lift up our heads, for the Day of Deliverance will soon break on our watching eyes. —A.B., *March*

* * *

With the October number the price is raised to Rs. 9 (India), Rs. 10/8 (Overseas). On this Dr. Besant writes, on August 27 :

"With the new volume of THE THEOSOPHIST, it is necessary, as with all books and periodicals, to raise the subscription in consequence of the greatly increased price of paper and the rise of wages. I very earnestly ask our

readers to help me in carrying the magazine on through these critical times. When expenses were less, we increased our reading matter without raising the price. Now we need your help. You will not grudge it."

* *

May I ask its readers everywhere to lend the magazine a helping hand, for all printed matter is costlier, while most readers are poorer? We have all a duty to the oldest magazine of our Society, so that its flag may be kept flying at the Headquarters of The Theosophical Society.

—A.B., *October*

1922

From the Watch-Tower, this month, my eyes have surveyed many lands, and the view, as a whole, is full of promise.

A.B., *July*

* *

THE THEOSOPHIST and its Editor enter today a new year of life. THE THEOSOPHIST has forty-three years of life behind it and enters today on its Vol. XLIV. Its Editor looks back over seventy-five years in her present life, and heartily wishes to her junior a life which will long outlast her own. There was a critical period in its existence, when Mr. Richard Harte and Dr. Hartmann were undermining the very foundations of The Theosophical Society, and H.P.B. threatened to sever her connection with Adyar. That danger passed, thanks to its Founders behind the veil, and the threatened rupture between the Messenger of the White Lodge and the President-Founder was averted.

—A.B., *October*

1923

We very badly need a copy of THE THEOSOPHIST, January 1887, and of January 1894. They are wanted to complete our T.P.H. set. I know that I have already asked twice for the former, but in faith and hope I cast my net again upon the waters of charity, hoping that it may, like bread, return to me, even after many days.

—A.B., *January*

* *

This number opens Part II of our Vol. 44, and we mark our half-way house by adding 8 more pages to our monthly issue. We often feel cramped for space, and are glad to be able to give our readers a little more than we have been able to afford for some years.

—A.B., *April*

1924

An Art Section

And this is also the birthday of THE THEOSOPHIST, which enters on this October 1st on its forty-sixth volume. We have marked it by taking a venturesome step forward in establishing an Art Section, that we may place our offering on the Altar at which we worship not only the True and the Good, but also the Beautiful. The great Greek Trinity, expressing the three Divine Aspects, worshipped by the Philosopher, the Saint, the Artist, is a fruitful subject for meditation in its full-orbed perfection. And in these days, in which Beauty is so often sacrificed to imagined utility, and our household utensils no longer breathe the silent refining influence of beautiful forms on those who supply our daily needs, it is specially important for us to remember that the Divine Artist manifests Himself as

Beauty. Our little effort is intended to remind our readers that Art should have its place in the daily life of the Theosophist. —A.B., *October*

1925-26

The November 1925 issue is a Star Number containing the addresses delivered at the Star Congress held in August 1925 at Ommen, Holland. The February 1926 issue gives accounts and illustrations of the great 50th International Convention of The Theosophical Society, of which Dr. Besant writes:

"It will be very long, I think, before we shall see such another Convention as that of our Golden Jubilee in 1925."

1928

I mentioned the small circulation of THE THEOSOPHIST, somewhat over 2,000 for 43,000 members. Does every member know of its existence and do those, who do know, realize that it is the International magazine of The Society, the monthly organ of the President edited by her? Month after month you will find our President's words in "On the Watch-Tower," and how many of the 43,000 members take heed of them or even read them?

—G.S.A., *April*

Will the readers of THE THEOSOPHIST be as glad as I am to see the old cover back on our magazine, improved, I think, by the colouring? Please like it, readers dear, for our H.P.B. is glad to see once more the old familiar eastern palms, and the naughty little bit of prickly pear, looking rather surprised to find itself once more in its old place. —A.B., *June*

Apparently some of her readers did not like it, for we find her writing in the December issue of the same year:

I am told that some of our American readers do not like the revival of the old cover of THE THEOSOPHIST. Sorry, but H.P.B. likes it and, after all, he was one of the original Editors. It is a case of "Back to Blavatsky" in a very literal sense.

1929

Ground once lost is always difficult to be regained in the department of magazines as in others. So we stand somewhere in the middle of the descending arc wherefrom strenuous efforts are being made by the worthy sub-editors of the present day to regain the lost position. While the parent Theosophical magazine was losing ground, there arose many a daughter-magazine, one in almost every country. The local enthusiasm and patriotism push the daughter-magazines; though it is a matter of pride and self-congratulation that the parent magazine cannot be overlooked, for the words of wisdom from the President of The T. S. have an eternal value for the young and old alike. —A. K. S.

* * *

The October issue is a special Golden Jubilee Number of THE THEOSOPHIST. About this, Dr. Besant writes in December:

"It was very clever of Baroness Issel-muden to give us a Jubilee number of THE THEOSOPHIST; I should not have thought of it till too late. I am sure that H.P.B. must be quite pleased to see it, as he (H.P.B.) is not indifferent to the welfare of The Society which

he founded in his previous incarnation in our outer world."

1930

THE THEOSOPHIST splits into two from January—the international THEOSOPHIST to be issued from the U.S.A., and *The Adyar Theosophist* from Adyar (64 pp.; subs. Rs. 4 for India and Rs. 6 for Overseas) incorporating *The Adyar Bulletin*. Dr. Besant the Chief Editor of both.

1931

I have decided to issue the international *Theosophist*—THE THEOSOPHIST—once again from Adyar, the Headquarters of The Theosophical Society. The change made a year ago of publishing it in the United States has helped that National Society, but the other National Societies have suffered by not receiving direct from Adyar that inspiration for their work which only Adyar, the Centre on earth for the forces of Shamballa, can send.

—A.B., *January*

* *

Several subscribers have written to express their pleasure at seeing THE THEOSOPHIST once again in its old form and coming from Adyar. We are glad for their sakes as well as ours.

—Ed., *April*

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The American "twin" of *The Adyar Theosophist* becomes *World Theosophy*; (it continued till 1933).

* *

The August issue is a special H.P.B. Centenary Number—all the articles by

H.P.B. with many illustrations. H.P.B. was born on August 11 or 12, 1831.

1932

The August issue is an illustrated Olcott Centenary Number, all the articles being about H.S.O. and his work. H.S.O. was born on 2 August 1832.

The cover of this special number has a fine picture of the Ancient Archway, the first massive carved stone trilithon of Adyar.

(This number began a series of 26 special illustrated covers, different each month—August 1932 to September 1934.)

* *

The Acting Editor has toiled hard for nearly two years to follow in Dr. Besant's footsteps to make the magazine attractive and representative of the ideals for which she stands. Heartfelt thanks are due to a few devoted friends, especially in Karachi, who have striven to get new subscribers, and to a few others who have sent donations to help to cover the loss on its production. Without a single month's break the magazine has appeared since it began on October 1st, 1879, when H.P.B. was its Editor.

—C.J., *October*

1933

The passing of the third Editor, Annie Besant, on September 20.

The October issue is a splendid Annie Besant Number, the last edited by C. Jinarājadāsa, the contents including a wonderful "Watch-Tower" tribute written on her passing, other articles about her, and several fine portraits.

1934

The passing of C. W. Leadbeater, March 1, the sum total of whose help, support and work for THE THEOSOPHIST would equal any of its Editors. Not only did he contribute very many and very wonderful articles and stories, but he has helped with all the activities necessary for the making of a magazine, doing the duties of both peon, sub-editor and acting editor, all at once or at different times. In the early years when the journal was printed at Madras, it is said that in the afternoon he would walk several miles to the printing office in Madras carrying the proofs he himself had corrected during the day. And during his last years, which he spent at Adyar, his interest in the journal was as lively as ever before, and with great care and trouble he contributed an article on a fresh subject *each month*.

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Since sending out the call for new subscribers some months ago, the subscription list of THE THEOSOPHIST has been increased by 350, for which our grateful thanks! But, before the magazine can be got "out of the woods" we must be able to record a further increase of at least as many more subscribers, and this we hope may be accomplished in the near future. Our present circulation of 1,800 is drawn from Europe 710, America 460, India 420, and the East 210, and is less than 6 per cent of our total membership!

--A.P.W., *June*

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My first privilege on assuming editorship of THE THEOSOPHIST is to offer homage, in the ancient eastern way, to

her under whom I have been fortunate to serve for very many years.

—G.S.A., *August**
* *

And now I have to announce that, beginning with the October issue, THE THEOSOPHIST will slightly change its appearance. The paper will remain the same, but the size will be that of the *National Geographic Magazine* of America, a slight increase in width and length. We shall also have two columns to a page instead of the present one column, and we hope to improve the type very considerably.

—G.S.A., *September*

I hope our readers will approve of the new dress in which our 55-year-old journal now appears, and I specially hope that the reversion to a slight variant of the original cover will appeal to those who recognize the value to be attached to traditions and to associations. . . .

I hope that perhaps "A.B." is glad to see once more "the old familiar eastern palms," though I am well aware that, from the standpoint of modern up-to-date journalism, we might have a cover with more subscriber-appeal. But when I think of what is up-to-date, I sometimes think that to be really up-to-date is by no means necessarily to be up to today's date. There may well be dates of yesterday far more really up-to-date than the date of today. And while we are certainly concerned with attracting subscribers, we are also concerned with being up-to-date in the real sense of the term—up to the best possible date. I think, in the case of The Theosophical Society, that the best dates we so far

have achieved have been the Blavatsky-Olcott-Besant dates, and our return to a Blavatsky-Besant cover is very up-to-date indeed.

—G.S.A., *October*

1935

The November issue is a Special Number commemorating the Diamond Jubilee of The Theosophical Society.

A Science Department is opened in the columns of THE THEOSOPHIST.

1936

The cover is changed from February—a plain one again with “subscriber-appeal”—being part of a great effort to make THE THEOSOPHIST popular and widely circulated *outside* the world of The Theosophical Society. Also the description on title-page is changed from April to: “A Journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research.”

(The description of the journal, as given under 1879, may be H.P.B.’s; it was modified in 1885, perhaps by Colonel Olcott; and Dr. Besant added to it the word *Brotherhood*, thus from 1907 to 1936 it is “A Magazine of Brotherhood, Oriental Philosophy, Art, Literature and Occultism. Edited by . . .”)

1937-38

I sincerely hope that readers of THE THEOSOPHIST will like the different motifs I have chosen for ensuing numbers. I am anxious that this journal should be able from time to time to rise above the lower levels of the intellectual plane and its interminable discussions into the regions of the inspirational, into the regions of the great, so that we may remind ourselves that we can

make our own individual lives, however small they may at present appear, sublime, and thus perfectly in tune with Theosophy and with the purposes of The Theosophical Society.

—G.S.A., *September*

Accordingly, Special Issues of the journal commemorative of special occasions: 1937: September, Great Passings; October, Great Births; November, Great Movements. 1938: June, Science; July, Scotland.

1939

I have to make a very candid confession. I thought it would be useful if we could improve THE THEOSOPHIST in a number of ways, and the April THEOSOPHIST was the result. *The Theosophical World* was included in THE THEOSOPHIST, the double columns were merged into a single column, and various other changes were made.

I find that these “improvements” are in fact no improvements at all, and that *The Theosophical World* should have remained distinct from THE THEOSOPHIST. The merging of the two columns into one is also not desirable, and the last page of the cover should not have been left blank.

I am, therefore, compelled to restore THE THEOSOPHIST as from the May issue to its original condition, and will issue *The Theosophical World* as a separate journal as heretofore, but we shall call it *The Theosophical Worker*.

—G.S.A., *May*

The cover is changed from the June issue—a 1939 artist’s version of the 1879 original palm-design.

CORRESPONDENCE

THE FOURTH DIMENSION

DEAR SIR,

May I briefly reply to the comments of Mr. E. L. Gardner, p. 288 of the June THEOSOPHIST, on my article "Immortality and the Fourth Dimension"?

He misses my point with regard to the fourth dimension being a symbol of the Absolute (that is, for us, as three-dimensional beings, and not in any other sense). It is this: The fourth dimension, while it touches this three-dimensional universe at every point, cannot be experienced by a three-dimensional consciousness. Similarly, although the relative universe exists in the Absolute, the Absolute cannot be experienced relatively. The aptness of the symbology could be demonstrated at great length but this must suffice for the present.

I do not think it is quite fair of Mr. Gardner, when quoting from *The Secret Doctrine*, to leave out the word "Meanwhile," a word which modifies considerably the meaning he would have us draw from his quotation.

The key to Mr. Gardner's attitude to this matter of "higher" dimensions is contained in the quotation I made from his book, *The Web of the Universe*, expressed again in his letter: "All must be three dimensions or nothing." In his desire to have his conception of things free from elements "unnecessarily confusing" he may be in danger of eliminating truth. To some the evolutionary process as described in *The*

Secret Doctrine, a work to which your correspondent refers as his authority, may appear unnecessarily confusing. But that would be because the natural and logical function of every agency in that process had not been clearly perceived.

I should like to know Mr. Gardner's interpretation of this extract from Phoebe Payne's book, *Man's Latent Powers*, page 178: ". . . but when astral sight is brought into play it lays every point of a solid body open to the observer at one and the same time as though on a flat surface." Also how he reconciles the following statement by C. W. Leadbeater, probably the greatest occult investigator of modern times, with his three-dimensional philosophy: "Looked at on the astral plane, for example, the sides of a glass cube would all appear equal. . . ." The context indicates clearly that, suppose the cube was a six-inch one, the observer could be several feet from it and see it as described. In other words, the viewpoint is not the centre of the cube.

As a constructive basis for further discussion, may I suggest that Mr. Gardner prove his assertion that all forms must be three-dimensional, first of all formulating his proposition in unequivocal terms?

A. C. HANLON

Auckland, N. Z.,
15 July 1939.

¹ *The Astral Plane*, page 19.

ON DEFENDING THE INDEFENSIBLE

Dear Sir,

I have read with much interest, but also with a sense of great disappointment, the article on Germany by Miss H. S. Albarus in the August number of *THE THEOSOPHIST*. I have from time to time come across similar weak arguments by other Germans in defence of Hitler's action in connection with Czechoslovakia and the Memelland, but never before by a Theosophist.

Miss Albarus asks us to "try to understand with a sense of fairness" why all this was done, and then proceeds to explain that these annexations do not really come as a shock if we realize that the two Slav communities have before the War been under the "protection" of Austria, and that in the case of Memel it was not really an "acquisition of foreign territory, but the regaining of a once German-owned district."

These arguments seem to me to amount to this: Because Czechoslovakia was for years ruled *against its own will* by Austria, therefore Hitler—being an Austrian—is now justified in enslaving it again; and because Memel once belonged to Germany, therefore Germany is now justified in snatching it again.

According to this sort of logic Hitler would be perfectly in order to annex Switzerland, because most of it was once ruled by Austria; and Spain might without any moral scruples re-conquer Holland which it owned a few hundred years back. Once a Mason, always a Mason; once a German subject, always

a German subject, whether you like it or not.

Only I am afraid there will be a considerable amount of overlapping if we accept Miss Albarus' logic as correct. A little over a hundred years ago the French ruled the whole of Europe—England and Russia excluded—for about twenty years, and consequently might put forward a claim. But long before that Rome ruled England, France, Austria and some parts of Germany, and so, I suppose, Mussolini could with impunity claim priority for Rome! Why try to defend the indefensible?

Madampe, Ceylon,

H. FREI

1 August 1939

IS THERE A SHORT CUT TO THE WISDOM?

Dear Sir,

Could you perhaps give me some information on the following:

What is the best and most effective method to adopt by those who do not like the waste of time involved, from incarnation to incarnation, in picking up the wisdom and experience of a previous life? How can one make oneself so mentally strong that memory of all that it is desired to remember can be made continuous, and so bridge the gap of loss of memory and experience in a previous life? I desire this intensely, and the idea of having all one's wisdom and experience submerged into the sub-conscious does not appeal to me. I desire to be fully conscious in my next life as soon as it is

physically possible for one's mentality to function.

I should be so glad of your kind remarks and advice, and if you could possibly give me a little special im-

mediate attention in reply, I should be very grateful.

W. B.

[I shall be glad to receive replies to this question for publication. —ED.]

AN ADDRESS OF WELCOME

[Presented during his recent tour]

TO DR. GEORGE S. ARUNDALE, M.A., LL.B.,
President, The Theosophical Society, Adyar, Madras.

Sir,

We have great pleasure in welcoming you to this ancient and historic city of Trichinopoly.

Your name has long been a household word in this country. You have rendered yeoman's service to the Indian National cause ever since the Indian Home Rule League was started. Long before that you had dedicated your life to the service of this ancient and holy land of Bhāratha Varsha. Unostentatiously you helped that great leader of men, Dr. Annie Besant, to build that mighty edifice of the Central Hindu College which today as the Hindu University stands as a centre of light and knowledge for the whole country. Your services during the Home Rule campaign can never be forgotten. You were practically the founder of the labour movement in this land. With your leader you made the Scout organization available for Indian Youth and you are taking active part in it even today.

In recent years a wider field of service to humanity has been attended to by you; and we hope that, as the Head of the Great International Movement of Theosophy, you will spread the message of brotherhood so much needed in these days throughout the wide World.

We pray that God Almighty may bless you with strength and health and long life for the unique service you are rendering in the noble cause of Humanity and Brotherhood.

We remain, Sir,

CHAIRMAN, VICE-CHAIRMAN & MEMBERS
OF THE MUNICIPAL COUNCIL, TRICHINOPOLY.

Trichinopoly,
26—8—1939

BOOK REVIEWS

Indian Realism, by Jadunath Sinha, M.A., Ph. D. Kegan Paul, Trench, Trubner & Co., London, 1938. Pp. xvi+287. Price 10/6 net.

In his Preface the author tells us that his book is "an attempt at a reconstruction of the Yogāchāra *Vijñānavāda* (Subjective Idealism), and an exhaustive criticism of it by different schools of Indian realism." But the author's achievement does not seem quite to meet this description. The first half of his double aim has been left practically unexecuted. The few pages (11-34) dedicated to two lesser writers, Śāntarākṣita and Kamalaśīla—here called "typical exponents" (*sic*)—can hardly be called a reconstruction of the Yogāchāra philosophy. For the rest the book is but a survey of what alien and inimical philosophers of the Hīnayāna, Jain and Hindu camps thought of this Mahāyāna school of Buddhism, with not a word of what the Yogāchāras, by mouth of their greatest representatives—Āryāsaṅgha, Vāsubandhu, Asvaghosha, Dignāga, etc.—thought themselves. This is equal to an attempt at a reconstruction of the philosophy, say of the ancient Gnostics, solely from the writings of the Church Fathers who persecuted them to death. It may well be that Mallisena is for the Jain, and Mādhavāchārya is for the Brahmin "a safe guide" (p. 11), but they are certainly not sympathetic, and therefore cannot be *accurate* guides

for an understanding of the Yogāchāra philosophy.

But that seems not to have been the author's aim. The title of the book points to Realism rather than Idealism, and to Hinduism rather than Buddhism, as the author's preoccupation. For, with the exception of the two lesser known Buddhist writers mentioned above, the other 10 pages or so dedicated to the Jain critic, Mallisena, the bulk of the book is taken up by the criticisms of the great exponents of the six orthodox schools of Indian Philosophy—Sāṅkhya-Yoga, Mīmāṃsaka, Nyāya-Vaiśeṣika, and Vedānta. The title *Indian Realism*, then, seems in its adjective too wide of scope.

The book has still other curious limitations. The most interesting problems have been deliberately passed by, as, for example, "the metaphysical question as to the nature of the external world," which one would expect in the first place in a work on Realism. As it is now, the book contains merely the intellectual wranglings of scholastic thinkers, mostly on epistemological subjects or therewith connected, without any application, of practical ethical or spiritual value, to man's every-day life, and to his relations with his neighbours, with his surroundings, with his soul, and with his God.

A. A.

Star Dust, by C. Hilda Pagan. Theosophical Publishing House, London.

A useful little manual for enquirers into astrology, being clearly and brightly written. The types connected with the twelve signs are well differentiated, but one fault inevitably connected with so short an exposition of astrological lore is that sufficient distinction is not in all cases drawn between the effect of having the Sun in a particular sign, and that of having that sign ascendant at birth. Most people are vague about their birth hours, and appropriate to themselves the qualities attributed to the month in which they were born, though in many cases the personality expresses itself quite otherwise. Miss Pagan certainly alludes to this fact, but nevertheless draws most of her illustrations from cases of Sun in the various signs, which is easier to determine; but not all people born between June 21st and July 23rd should be called Cancerians. A small weakness is that Miss Pagan cannot resist passing a scathing remark on upholders of the Baconian authorship of the Shakespeare plays. Surely the horoscopes of both Shakespeare and Bacon are too hypothetical to base conclusions on them, and if she holds that Bacon's scientific turn of mind unfitted him for the authorship of the plays, has Miss Pagan really failed to observe the many evidences of close and accurate scientific observation in the plays? H. VEALE

Pages Choisies, by H. P. Blavatsky. Les Editions de *l'Action Théosophique*, Laeken, Belgium. Price 5 Belgian francs.

The Editors of the *Action Théosophique* set themselves a labour of love in making such a representative

selection out of the works of H. P. Blavatsky, a difficult task at any time and the more so when dealing with works of the grandeur of *The Secret Doctrine* and *Isis Unveiled*. They have succeeded in a very marvellous way and are very much to be congratulated both as to the selection of articles and extracts, and as to the make-up of this publication, royal in size, regal in contents. H. P.

The 13th House, Lost Chapter of Spiritual Astronomy, by The Master in the Purple Robe. Lowman and Hanford Co., Seattle, U.S.A. Price \$2.50.

Frankly, despite its intriguing title, this book is disappointing in its contents. The most ancient and universal of world religions, Astrology, is here given a Christian colouring, and texts from the Bible are freely wrenched from their contexts to support a number of disconnected reflections both commonplace and startling—on modern life and its needs. The voice seems to be that of Mrs. Eddy, and perhaps she is "The Master in the Purple Robe," but if so, residence on higher planes has not improved her English style! It is distasteful to read that Jesus "had at no time permitted the cluttering up of his schedule with non-essentials," whatever that may mean! The Pyramid of Ghizeh is brought in to "prove" that Jesus was born at 2.50 a.m. on October 4th in the year 4 B. C.

Much use is made of the Pre-natal Epoch, arrived at in rather questionable ways, and the claims appear to be that the pre-natal chart of one life will be the natal chart of the next incarnation

of that same Ego. In the supplement a number of horoscopes are exhibited, showing Louis XVI of France reincarnated in an American Mason, Marie Antoinette as possibly reincarnated in the ex-Kaiser of Germany, and other charts of current interest. The book will have an appeal to Christian Scientists rather than to students of Theosophy or of Astrology. H. VEALE

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