



THE THEOSOPHIST

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Editor: George S. Arundale

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ON THE WATCH-TOWER

BY THE EDITOR

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

NEW YEAR'S DAY

WHAT grave responsibilities are ours these new year's days! Since the catastrophes of Atlantis there has been no world affliction of so devastating a magnitude.

And we Theosophists, almost overburdened with Theosophy as we are, with so little of experience and with so much hardly digested at all, facilely though we talk and write on the most stupendous themes of life, have to try to do the best we can to understand and to help.

We do not really *know* why the war began. We can postulate theories, but we have little if any knowledge of the facts.

We do not know to what extent the war has so far achieved its purpose, nor are we certain exactly what that purpose is.

We do not know what will be the nature of the Peace. Will it be a triumph for Good? Will it be a triumph for evil? Will it be as was the last Peace?

Will there be the third war, about which people are already beginning to write?

We are assuredly not experienced enough in Theosophy to know much about the nature of that part of the evolutionary plan which belongs to these two terrible wars.

LET US REMEMBER . . .

Yet have we been in a measure prepared for the world's twofold descent into darkness.

H. P. Blavatsky was the first, under the Masters, to fortify us with the knowledge that there is a plan and that the plan is winning its way, however slowly, to a sublime Peace and Happiness for all.

In her great writings she has so unfolded the plan that its existence has become clear to us, even though we have only the haziest and mind-circumscribed notions as to its machinery.

But we know that there is a plan, and that because of it all is and will be well with our storm-tossed world.

We know, too, that there is a great and universal brotherhood of life, and this knowledge is slowly beginning to become a matter both of experience and aspiration.

H. S. Olcott harnessed this knowledge and experience to practical ends in establishing in 1875 The Theosophical Society—to form a nucleus of this Universal Brotherhood, but restricting it to humanity for the time being.

These two forerunners, with great colleagues round them, lit a lamp which no darkness shall ever hide, and that lamp shines in the darkness of today as it shone in the darkness of twenty-five years ago. That lamp shines upon the plan and bids us have resistless courage and perfect confidence.

Then came Annie Besant, both to add her voice to the voice of H. P. Blavatsky, and to reveal to us certain aspects of the plan, for the intimation of which the time had not yet come under the dispensation of H.P.B.

And to give certain wonderful opportunities for special enlightenment as to the inner realities ruling the outer circumstances came C. W. Leadbeater.

These two, with their own faithful colleagues, still further equipped us for these times of conflict between light and darkness.

The light was unveiled to us in so far as we could perceive it—the Gods temper Their Light to our eyes dim with ignorance—and we ranged ourselves on the side of light some time before we were actually called to fight for the light as it became assailed by darkness.

The fight raged from 1914 to 1918 in great intensity of visible clash, though the actual fight itself was but the outward and visible sign of an inner seething of conflict known to exist, but at no time challenged as the war had forced us to challenge it.

The challenge was taken up, but it failed to achieve its great purpose. The world

sank into a condition of selfish mediocrity, and another war became inevitable.

We were vouchsafed yet another challenge, in the midst of which we find ourselves today. The challenge is more insistent than ever, and this second war is far more awful than its predecessor.

Shall we at last bring the world to a great peace, or shall we fail as in 1918 in all subsequent years?

HOW MUCH DEPENDS ON US

So much depends upon Theosophists. So much depended upon Theosophists twenty-five years ago. Did they then rise equal to their dedication in 1875?

I do not know, but I do know that much more depends upon Theosophists today than has ever depended upon them in the days gone by.

It is a case of Theosophists to the rescue. It is indeed a case of Indian Theosophists to the rescue of India, for India is in a bad way, and I see no help for her save the truths of Theosophy and the brotherhood of The Theosophical Society as exemplified and preached by virile Theosophists.

Surely it must be a case of Theosophists to the rescue everywhere, in every land, for everywhere there is darkness where there ought to be light.

The world needs light. We Theosophists have it. We are dedicated and consecrated to give it in fullest measure.

LET US RESOLVE . . .

And on November 17th, the greatest of all birthdays, we must renew and intensify our determination to be more true than ever before to a mission, the tremendous import of which we have only been realizing during the past thirty years.

Members and Lodges, Federations and Sections, must place themselves ON ACTIVE SERVICE. The whole Society should be ON ACTIVE SERVICE.

There must not be another Atlantis with its devastating setback.

The old world must die greatly, and the new world must be born to bless all with peace and happiness.

Let every Theosophist joyfully recognize his splendid responsibility for these great ends.

November 17th, 1944, must be a clarion call from November 17th, 1875. Today it is a call to activity in the cause of laying the foundations of the new world.

Our late President has over and over again pointed out that the spirit of brotherhood, of goodwill, of understanding, of neighbourliness, is vital to such foundation-laying.

The happiness of the new world will owe more to the sterling characters of those who are laying its foundations than to aught else.

Every plan, every treaty, every peace conference, must and will fail, save as it is inspired by the characters of its formulators, and save as it provides at every stage for the development of the characters of those who are to be the subjects of its working.

The finer the setting for the Theosophy and for The Theosophical Society of the new world, the greater the work they will be able to accomplish in the cause of Truth and Brotherhood.

Therefore must Theosophists help to make the new world setting worthy of the family of God which constitutes it.

November 17th is the great Day of Renewal by every Theosophist, no matter to what Theosophical movement he belongs, of his unswerving loyalty to Theosophy and to its cause and channel in the outer world.

We of The Theosophical Society must be neighbourly one to another, giving to those around us our truest Theosophy, claiming no pre-eminence for our own inter-

pretations, but rejoicing in that freedom which demands that every member shall himself be free to express Theosophy as best he is able to understand the science, knowing that it takes an infinitude of colours to constitute the great White Light of Truth.

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THE DEDICATION OF THEOSOPHISTS

Everywhere throughout the world Theosophists are dedicated to be stalwart guardians of justice and freedom in the lands to which they belong.

They will take nothing for granted, and as little as possible on authority, for professions are many, but actions to fulfil them are almost glaringly few.

They are dedicated to discover where wrong is, where unhappiness, where suffering, where slavery, surely with the help of their fellow-Theosophists, but surely also with the help of all men, women and young people who themselves are fiery for justice, fiery for freedom, fiery for the peace and happiness of every living creature.

There is ever the immanent danger of governments perpetuating those wrongs which have always led to injustice and tyranny in the old world.

Even with the example before the world of the vain sacrifices of millions in the cause of the most noble ideals a quarter of a century ago, there is the same grave and awful danger of the vast sacrifices in the present conflict between good and evil being no less in vain.

The United Nations may win the war to the utter defeat of Hitler and his Nazis. They may win the war to the complete destruction of the menace of Japan.

They may conclude a peace as their predecessors concluded a peace twenty-five years or so ago.

But are they winning, will they win, the fight against the subjugations of nations and of peoples, against all tyranny and injustice, against misery and unhappiness, for which in fact the war is being fought, and to no other end?

There will be no victory and no peace if a single people in the world is left in impotent unhappiness, if might in any field is left to triumph over right.

TO SERVE THE WORLD TODAY

Theosophists are in the world today in dedication to do all in their power to insure that the fruits of the great war shall be a righteous peace. Their knowledge of Theosophy and their membership of The Theosophical Society is vouchsafed to them that they may help to release in and through themselves those forces of brotherhood which shall serve the world in its present distress, and save it.

Members everywhere are in truth enlisted in that great army of Brotherhood which some day shall redeem the world to happiness.

Lodges everywhere are called to place themselves on a "war" footing. They must give up their times of ease. They must give up their leisureliness. They must in large measure give up the pleasures of lectures and study-groups. They must give up their old-world routines.

These may suffice for normal times, but they do not suffice for times of tremendous upheaval when all that is beautiful in life lies in terrible danger of destruction.

This war footing—their active participation in the war against all that threatens to destroy brotherhood—must involve the organizing of individual members of the Lodge and of the Lodge itself for active service in its surroundings, so that there is not a single member without work to do in bringing to bear Theosophical truths upon the needs of

his neighbours in the widest possible areas. As a Lodge the Lodge must be similarly engaged. There must be some service which the members render together as a Lodge.

The nature of such active service will depend upon the capacities of the members and upon the needs of the surroundings.

But every Lodge and every member should in some way or other be **ON ACTIVE SERVICE.**

TO BE CLEAR-SEEING AND COURAGEOUS

Theosophists must beware of the lip-utterances of all who are in power and in authority.

Theosophists must beware of assuming that because there have been great declarations as to the high purposes of the war, therefore reliance may be placed upon these for the still higher purposes of peace.

Theosophists must be on the watch to see where wrong is being done, where injustice is being sanctioned, where liberty is being denied.

Theosophists must have the courage to come to their own conclusions as regards these, and to be bold enough to declare what in their experience is not well with the world.

For Theosophists are dedicated to be among the most powerful guardians of justice and freedom, and they are unworthy of their great privileges save as they are faithful to their guardianship.

Theosophists may be patriots towards their Motherlands. They may be devotees of their Faiths. But they must never allow their patriotism or their devotion to be marred by blindness to the wrongs their countries may commit, or to the narrow pride which may be afflicting their faiths.

Theosophists dare not take for granted that their Motherlands are always right or that their Faiths are truly reflecting the benedictions of their respective Saviours.

Theosophists are dedicated to help the nations and faiths to which they belong, and never to succumb to weak-kneed acquiescence in the words and actions of those who happen to be in authority in nation or in faith.

Theosophists must themselves be free, and they must honour justice in their daily lives. They must be alert for freedom everywhere, for justice everywhere, above all without fear, for they are everywhere dedicated to be apostles and forerunners of freedom and of justice.

And Theosophists are called ever to be challenging themselves as to the extent to which they are Theosophists in fact and in action, or only in name and in abstract theory.

So, too, are they called to challenge the nations of which they are members. Are their nations fearless for the right, for justice and for freedom, or does fear lurk in them so that they suffer right to be compromised in the face of might?

Theosophists necessarily have high standards of justice and freedom. They must set up these standards for the world to see, and now is the time for them so to work that the world acknowledges such standards.

Theosophists are dedicated to know how to suffer for justice and for freedom. They are dedicated to know how to be defeated for them. They are dedicated to know how if need be to die for them on the plains of safety no less than some of them know how to die for them on the fields of battle.

Theosophists are dedicated to seize the opportunities of the tremendous darkness now enveloping the world to send forth the light entrusted to them for the healing and the saving of the world.

TO BECOME FEARLESS LEADERS

Theosophists are dedicated to be the advance-guard of human and sub-human life as it leaves an old world and enters a new.

Theosophists are dedicated to be fearless leaders—to lead the ignorant to truth, the poor to contentment, the unhappy to peace, the suffering to rest, the down-trodden to freedom and justice.

Theosophists are called to know where evil is in the ascendant and where good, where darkness, where light. They are called never to rest content with newspaper statements, with official communiques, with official speeches.

Theosophists are called to strive to know and not merely to believe or take on trust. They must have some experience of Theosophy, knowing its truth in one direction or another out of their direct experience.

Theosophists are similarly called to have first-hand knowledge of some aspect of life in the outer world—religion, politics, industry, education, social living, etc.—so that they may be helpful in practical experience and not alone in intention.

Theosophists are called to be neighbourly towards those around them, towards faiths and nations other than their own.

Theosophists are called to live kindly, understanding and helpful lives, and never more than in these days of antagonism and conflict.

Theosophists are called to begin brotherliness with themselves, so that each one of them constitutes an individual nucleus of Universal Brotherhood within the great nucleus of The Theosophical Society.

Theosophists everywhere are dedicated to the ushering in of a reincarnated world—a new world in advance of the old world.

They are called to help to heal the wounds of hatred, of bitter resentment, of revenge, of violence, of implacable might, of greed, and of absence of self-restraint, which the war will have left upon the body of the world.

They are called to champion the noble causes of all, whether nations or individuals,

who become martyrs to the political and other manœuvrings of those who wield authority and power.

They are called to champion the poor, the downtrodden and the oppressed, and the urgent cause of the sub-human kingdoms.

They are called to strive for a righteous Peace at all costs.

To the accomplishment of all these ends, to the healing of the wounds of

war, and to the attainment of a righteous Peace :

Theosophists everywhere are called to bring to all the powerful aid of Theosophy and of The Theosophical Society, heralds of the new age as these are designed to be.

Thus will Brotherhood, Justice and Freedom prevail.

George S. Arundale

"I WILL LIFT UP MINE EYES. . . ."

Is not the call of the Himalayas that we shall make our lives mountainous? Must not our everyday lives be lived in our plains and on our hills, but must not these plains and these hills nestle at the foot of our mountainousness, so that as we live in the plains and on the hills maybe we are ever lifting up our eyes unto those heights whence comes the power of splendid living even in the valleys themselves?

Are not the Himalayas living and visible testimony to the essential Himalayan nature dwelling in all things? Says Thales of Miletus, the great astronomer: "All things are full of Gods," and Browning, with the vision of the great poet, reveals to us that "earth's crammed with Heaven, and every common bush afire with God."

Everywhere, therefore, is Greatness or Divinity. In the beginning it is seed. But out of the seed comes forth the bud, and out of the bud the flower unfolding to its perfection.

And there are many rungs on the mighty Ladder of Perfection, perfection succeeding perfection up into unfathomable distances. There is the perfection achieved by the citizens of the mineral kingdom—that flower of mineral perfection which becomes resolved into the seed of the flower of the vegetable perfection-to-be. There is the

perfection achieved by the citizens of the vegetable kingdom—that flower of vegetable perfection which becomes resolved into the seed of the flower of the animal perfection-to-be. There is the perfection achieved by the citizens of the animal kingdom—that flower of animal perfection which becomes resolved into the seed of the flower of the human perfection-to-be. There is the perfection of the citizens of the human kingdom—that flower of human perfection which becomes resolved into the seed of a super-human Perfection-to-be. And so on and on into vast distances of perfections.

For us this means a constant rising upwards and upwards, even though there may be a constant falling backwards as from time to time we fail to make good. We fall. We pick ourselves up. We move onwards and upwards. We may fall again, but no falling however catastrophic can ever debar us from picking ourselves up and from moving on our way of destiny.

To this the very Himalayas themselves are living witnesses, and upon them we gaze for all renewal in ourselves as we gaze upon other glories of sea and river and hill and plain and forest and flower—all for our mothering, for our protecting, on our way.

GEORGE S. ARUNDALE

A MUSEUM OF THEOSOPHY AT ADYAR

[So important do I regard this scheme of Professor Kanga, M.A., (Indian Educational Service, retired), for the establishment of a Museum of Theosophy at Adyar that I give it first place among the contents of this issue of THE THEOSOPHIST, and request for it all possible co-operation from those who are suitably qualified in every Section of our Society. Obviously, the building and equipment of such a Museum will take considerable time. The immediate care of all of us is to give all possible aid to our stricken Sections, for upon their rehabilitation depends the vitality of the whole Society. Indeed, The Society's honour is involved in their rehabilitation.

But this is no reason why we should not plan in all suitable directions. A great Centenary celebration of the birth of our late, but ever-living, President is even now being planned for 1947, to include, of course, the Centenary of her great colleague, Bishop C. W. Leadbeater. It is hoped that a second step may then be taken towards the establishment of a great World University at Adyar. The starting of the very successful Besant Theosophical School at Adyar in 1934 was the first step. And there are other plans for the spreading of Theosophy and the furtherance of the Objects of The Theosophical Society.

This Kanga scheme must be ranked among the foremost of these. It is exceedingly well conceived, and under Professor Kanga's direction and inspiration I have no doubt it will most wisely flourish. Professor Kanga has accepted the Chairmanship of a small committee which is to be formed, and Miss Irene Prest, one of our most learned workers at Headquarters, has consented to be Hon. Secretary.

Communications regarding the scheme will be most welcome.—G.S.A.]

PROFESSOR KANGA writes :

Ever since the publication of the book *Where Theosophy and Science Meet*, I have been dreaming of having a Museum at Adyar which would depict the drama of Creation and Evolution, as given in our literature, in vivid pictures, in variegated colours, and in models made of different materials, on the walls and floors of the spacious halls and rooms of the Museum building.

A visitor to the Museum will see Theosophy and the story of Evolution beginning right from the Theosophic conception of The Absolute presented in a visible and tangible form, in static models and dynamic mechanisms wherever possible, and also in symbols with their significance explained. He will see the coming into manifestation of the Universe with the Cosmic Logos and the Cosmic Planetary Logoi, the Solar Logos and the Solar Planetary Logoi, the formation of Cosmic and Solar Planes, the building of atoms and molecules on all planes and of mineral, vegetable and animal kingdoms and finally the appearance of MAN, showing graphically how he is differently constituted from the highest evolved animal like a dog or a horse. He will further see the past history of the Earth showing the distribution of land and water at different geological epochs, the emergence and submergence of continents, the Cycles in Geological History, the evolution of life and form in different kingdoms of nature, and finally the emergence of MAN and his evolution through races and sub-races, coming down to the present time and indicating the future, the glorious destiny of man.

The student or visitor will have again an insight not only into scientific laws showing the evolution of matter and force but also the laws governing the evolution of consciousness; he will further be thrilled by seeing the Work of the Triple Logos, as the Great Architect and

Geometrician of the Universe, by seeing the result of His Handicraft in "Nature's Message of Beauty," in Principles in Evolution, in the Laws of Reincarnation and Karma, etc., etc.

A presentation of the scheme of creation and evolution on some such line as indicated above, which could be seen at a glance in one sweep as if one were looking at it from an aeroplane, will help to give that synthetic outlook on life which is so very necessary to solve the present-day complicated and apparently insoluble problems.

The present chaos and conflict are due to fundamental maladjustments which again are due to a lack of perception of the essential values of life. Spiritual values are ignored at present or thrown into the background and the lower, concrete, logical, analytical mind is given the highest place in the deliberations of the administrators, be they statesmen, politicians, economists, scientists, philosophers, educationists, industrialists, social reformers, ministers of religion, etc., making this age a mind-dominated age. This makes the man lop-sided in his development and he is not able to see things in their proper perspective and assign right values to all things. It is high time, spirit is given the rightful place in the constitution of man and in the scheme of evolution, and mind a place subordinate to it. Mind, like fire, is a good servant but a bad master. A READJUSTMENT is therefore necessary and if there is any organization in the world which could bring this about in a most efficient and satisfactory manner it is our Theosophical organization.

The tragic happenings of the last five years, the crisis upon crisis through which the world has passed during the past five and twenty years, have more than ever brought out the importance of presenting the truths of Theosophy in a more effective manner than has been done hitherto. "A picture is a sermon"; a Museum at Adyar Headquarters where Theo-

sophical truths are depicted in vivid pictures and models on the walls and floors and also on the screen would serve the purpose of a hundred sermons, with the result that the visitor will leave the Museum a changed man, with a deeper understanding of and a distinct bias towards Theosophy. It will fire his imagination, fill him with enthusiasm, help him to have a *synthetic* view of life, show him his proper place in the scheme of evolution, and inspire him to become a co-operator with the Will of God.

This proposal of a Museum was placed before the President in October 1941. He appreciated the idea very much and set the seal of his approval on it. As it was war time and a question of funds, it was kept in abeyance till better times would arrive. I consider this to be a suitable time to put this proposal before the Theosophical World and cannot conceive of a more auspicious day for doing so than the 1st of October 1944. The publication of the scheme will evoke support for the idea, financial as well as with models, maps, etc., etc. It will take time for the scheme to mature; in the meantime, it will serve as an incentive to the members all over the world (artists, scientists, engineers, philosophers, practical businessmen, craftsmen, teachers and researchers, men and women in different professions, youths of both sexes, etc.) to send their plans and designs to Adyar and also for some of them to come to Adyar and execute a part of the work themselves in which they are proficient.

I personally am thrilled with the idea of having a Museum at Adyar as it will make such an enormous difference to the value of Headquarters. In order that a beginning may be made I enclose a cheque for Rs. 500/- for the purpose and pray for the blessings of the Great Ones on the Scheme.

D. D. KANGA

1st October 1944

TO THE READERS. Regarding the reduced size of THE THEOSOPHIST, the Manager, T.P.H., writes that we have not yet had a reply to our application for some exemption. When we do know the number of pages to be permitted, we shall adjust the subscriptions of our readers accordingly.

THEOSOPHY TO MANKIND

II. THEOSOPHICAL LITERATURE

BY GEOFFREY HODSON

THEOSOPHICAL literature, it would seem, is of at least eight classes, which are :

1. BOOKS ON OCCULT SCIENCE

Appealing chiefly to students of science, philosophy and religion. Of these, *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, *The Theosophical Glossary*, by H.P.B.,¹ *Occult Chemistry* by A.B.¹ and C.W.L.,¹ and *The Lotus Fire* by Dr. G. S. Arundale are perhaps the most fundamental and far-reaching publications in existence. This class of Theosophical literature is already available in good supply and of the very highest quality and standard of publication. These great works must be brought far more effectively and widely than heretofore to the attention of scientists, philosophers, statesmen, educationalists and students throughout the world. The vast majority of mankind does not know of the existence and availability of these priceless treasures of wisdom. This obstacle to the spread of Theosophy urgently needs to be removed.

2. BOOKS ON THEOSOPHICAL DOCTRINE

Comprehensible by the average mind and appealing to all students and seekers. These also exist in good quantity and quality, the result chiefly, but not entirely, of the monumental output of H.P.B., A.B. and C.W.L. To their work has been added *First Principles of Theosophy* by C. Jinarājādāsa, a valuable bridge between these first two classes of literature. Popular indexed editions of a carefully selected number of these at a low price would be valuable. *Man: Visible and Invisible* and *Thought-Forms*, for example, might very well be thus made generally available. The importance of the five magnificent compilations

¹Initials are used throughout for the purpose of brevity, no slightest disrespect being implied.

by A. E. Powell can hardly be over-estimated. I consider that they should be widely publicized.

University editions of these two first classes of Theosophical books might serve to introduce the Sacred Science to those who would benefit so greatly from its revelations. One day there will doubtless be Chairs of Theosophy in every University; for no one's education is complete without a sound knowledge of the Wisdom-Religion.

3. BOOKS ON THE SPIRITUAL LIFE AND THE MASTERS

The Theosophical Society has given a wealth of wisdom, beauty and truth to the world through numerous publications of this type. H.P.B. contributed *The Voice of the Silence*, M.C. Light on the Path, Krishnamurti *At the Feet of the Master*, and C. Jinarājādāsa his beautiful "small books." To these immortal works are added many other mystical and occult treatises and a great many people would doubtless regard a uniform and beautiful edition of the foremost books on the spiritual life as a most treasured possession. Many valuable larger works on the Way of Holiness and the Path of Discipleship are included in this third class of Theosophical literature.

4. BOOKS APPLYING THEOSOPHICAL DOCTRINES TO PROBLEMS OF LIFE

These might be described as books of solution or as "Theosophy and . . ." books. Many more of these are needed both as original writings and as compilations from existing works. A staff of writers, collectors and compilers could well be constantly employed in the preparation of special editions, all in similar attractive bindings, of books of applied Theosophy.

5. THEOSOPHY FOR THE UNINSTRUCTED

A series of the smaller books for young and old expounding in simple terms and popular form the basic doctrines and their practical application, also in one edition at low prices, would be invaluable and would command a ready sale at Lodge bookstalls and bookshops. Ideally, by the way, every Lodge should possess a bookshop with well-dressed window on to the street.

6. PROPAGANDA PAMPHLETS

Some years ago the English Section produced a fine set of these in different, brightly-coloured paper covers for a few pence each. To these might well be added the more recent and splendid Adyar publications to make one, continually growing, progressively arranged and numbered series. The various sets written or inspired by the present President, such as the "There Is a Plan" group, surely deserve preservation and inclusion in such a series.

7. FREE LEAFLETS

The number and range of these already available could with great advantage be continually increased. A generous endowment for this single purpose would be a splendid investment. Good quality, free leaflets, distributed with discrimination, constitute a very valuable means of propaganda.

8. A PUBLIC MAGAZINE

For the news-stands of the world. A highly qualified editor and efficient staff would be required for such a major undertaking. The names of Mrs. Hotchener, Mrs. E. A. Gardner, Mr. Fritz Kuntz and his staff, and Miss E. Hunt of New Zealand, amongst others, at once present themselves. Alas, these four are rare (in both meanings of the word) and busy individuals, but generally the demand produces the man.

So much for Theosophical literature as a means of bringing Theosophy to modern man. The subject of lectures is of dimensions which necessitate another article.

INDEX OF MSS. IN THE ADYAR LIBRARY

Alphabetical Index of Sanskrit Manuscripts in the Adyar Library, by Pandit V. Krishnamacharya, under the supervision of Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.). The Adyar Library, 1944.

The last Catalogue of the Adyar Library was completed in 1928—in two volumes, prepared on the classification basis. Since then the Library has acquired a large number of manuscripts, both originals and transcripts. A plan for preparing and publishing a complete Descriptive Catalogue of the Adyar Library was made and work on this project actually started. But this is a scheme which necessarily takes many years to complete. Meanwhile the problem of keeping the Catalogue up to date faced the Library. It is to meet such a need that this list has been prepared and issued. In the Annual Reports of the Library, all new additions for the year are now being included. If once a complete alphabetical list is prepared, then such a list along with the annual lists would keep the Catalogue

up-to-date. It is proposed to consolidate the lists at convenient intervals of a few years.

The present list gives the name of the work and the subject under which the work comes. There is no mention of the number of the manuscripts for a particular work available in the Library, nor of the script in which it is written, or its condition and other details. But the names of the important libraries in South India where the manuscript is also available are given. Since manuscripts collected in South India are preserved mainly in these Libraries, it is hoped that this information will be of value.

The List is divided into two parts. Part one gives the titles in alphabetical order. Part two gives the Authors, with their works, in the same order. Those who require further information about these manuscripts are invited to write to the Library. The list simply indicates what works are available in the Library as manuscripts.

C. K. R.

"POSITIVE THEOSOPHY"

BY L. C. SOPER

[Mr. Soper writes: The idea has been long in my mind that one of the great contributions that Theosophy and The Theosophical Society has to offer to the new world which will come out of the present conflict is a statement of a code of conduct, a way of life, which shall be free of the inhibitions and restrictions which have characterized the moral codes of the past; which will be positive and not negative and which will be expressed in terms of what to do instead of what *not* to do. It is rather difficult to put this into words, but what follows is an attempt to do so . . . in order to set members thinking along these lines.]

"HOW men get their living determines how they live; how they live determines how they think and feel . . . The ideals and aspirations, the thoughts and emotions of men, their wisdom and their foolishness, may give to societies their depth and their movement, but it is the economic conditions on which they rest which decides their pattern."

The above quotation seems to the writer to embody a profound truth, one that is often overlooked in discussions on the bases of morality in individuals and in nations and the best means of bringing about that "change of heart" which is posited as the necessary pre-condition of making the world fit for men and women to live in. Has Theosophy, or more properly, The Theosophical Society, a contribution to make? It is suggested that it has, in the direction of a restatement of its ethical basis in terms consonant with the conditions in the new world which will arise out of the present conflict.

Following the line of thought indicated in the quotation, the world until now has been a world of scarcity, a scarcity not only of those things which make for "the good life," but also of those necessities such as food, clothing, shelter, education and medical attention. In such a world the majority, if they wanted something, had perforce to deny themselves something else. The physical necessity for self-denial was translated into the ethical sphere. To achieve spiritual things sacrifice was necessary and ethical precepts were essentially self-denying ordinances; one must forego the pleasures of this life in order to gain those of the life to come.

In the age which the world is about to enter there is the potential ability, through the progress of science and technology, to supply the

population of the whole world with sufficient of the necessities of life to maintain a high material standard of life and eventually with those cultural necessities of "the good life" which finds its full expression in the pursuit of truth, beauty and goodness and the true happiness which comes of that pursuit. The means are already here, only the will, the "change of heart," is lacking.

In that age of plenty it is only appropriate that ethics should become positive, with the stress on the acquiring of the positive qualities of character. Its key-note will be joy, not suffering; acceptance, not sacrifice.

Is it then presumptuous to say that the great ethical teachings of Theosophy should be restated to meet the needs of the changing world? We do not think so. The principles themselves are eternal, but they may be reinterpreted. In the light of those changed needs we venture to think that even the qualifications for the treading of the Path of Holiness itself may be rewritten. The "fetters" to be cast off before each Initiation are given in negative terms. They could be expressed positively—as virtues to be achieved rather than limitations to be overcome.

Only the Masters who founded The Society could do so with complete authority, but it may be that They, as part of our training in self-reliance, will leave us to do this ourselves. The writer's great hope is that someone among the leaders of The Society, of his wisdom and experience of the spiritual life, will point out the way. That this statement of a dynamic, positive Theosophy could be the great contribution of Theosophy to post-war world, the writer is convinced.

THE DESTINY OF FRANCE

MR. JINARAJADASA writes :

Some will recall that a few months after the war began, I published a pamphlet with title, *The War—and After*. On the last page I have marked the date I concluded writing it, 14 December 1939. It was written when the defeat of the French army by Germany and the capitulation of France were still in a future which nobody dreamt was possible. Describing a glimpse of World Reconstruction which had been given me by my occult superiors, I wrote on p. 17 as follows :

THE ROLE OF FRANCE

There is one important factor, in this problem of World Reconstruction, on which a statement was made by one of the Adepts, and was to the effect that when the time came for France to give her contribution to the work to be done, *the man to lead France would be ready*.

I had to make my statement guardedly. It referred to an incident which took place in Paris in 1901, which was narrated to me some years after by the late Madame Zelma Blech, one of the leaders of The Theosophical Society in France. A private meeting was being held in her drawing-room in Avenue Montaigne and Bishop Leadbeater had begun addressing the members on the work of the Esoteric School. Suddenly he stopped in the midst of his address and said something unusual and unexpected. He said: "I am asked by the Master K. H. to give you a message." I wish I had here with me in London the brief memorandum which contains what he said from the Master,

so as to give it correctly. The memorandum is at Adyar among my papers. Bishop Leadbeater spoke in English, but he was translated sentence by sentence by a French member. The message said that *a person was already then born in France who would lead her once again into an era of national greatness*. The date of the message was the spring of 1901, forty-three years ago. Even before the collapse of France in 1940, indeed not expecting anything of the sort, I remembered this prophecy as to a new era for France when I wrote my pamphlet.

Who was it who was then already born, the great leader? I have looked at pictures of De Gaulle, Koenig, Le Clerc; is one of these "the man"? Or is it someone else of whom little so far has been heard? I kept Giraud in mind, but realized when I heard his strident voice that no one with such a voice could sway a nation.

I write these words on the day the announcement is made of the Parisians throwing off the yoke of the Germans—23 August 1944. Who is that Frenchman born then in 1901 who is the rebuilder of France? It will be fascinating to watch.

C. J.

[I remember hearing of the prophecy, but my information is that a person *would be born*, not "already born."

I am under the impression that the person was born a few years after 1901 and that there are indications as to who he is. But no more may be said, apparently.—GEORGE S. ARUNDALE]

There is a bond of union between brethren, however distant; there is a sympathy between the virtuous, however separated; there is a heaven-born instinct by which the associates of the heart become at once acquainted, and kindred natures as it were by magic see in the face of a stranger, the features of a friend.

CHARLES PHILLIPS, 1787-1859

KARMA AND RACIAL CULTURES

BY ADELAIDE GARDNER

IN studying the records of sequent lives which are available in Theosophical publications, it becomes clear that the evolution of an individual does not necessarily include all possible experiences. It appears that in the first few hundred incarnations Karma works in a hit or miss fashion, because—so investigators have said—almost anything which happens can teach a young soul something. This is the period when group and mass Karma have a maximum effect. But sooner or later each soul takes its own line. This may be interest in education, in politics, in art, a gift for one or the other being now developed, or it may be devotion to a particular leader which will bring the soul into birth near that leader, again and again, whatever the cost. After the "line" has been taken, the incarnations naturally take place in those countries and circumstances where that line can be followed. It is as if some souls are able to reach liberation by perfecting their knowledge of some one thing, rather than having to master a large number of experiences.

Apparently, from these records, a soul takes incarnation in the various sub-races, not necessarily in order, but at least in all of them, staying in some for several lives, in others perhaps only once, but still covering the field. This does not mean that every soul takes incarnation in all the various sub-sub-races, or better-cultures of the period. It may have a very selective experience, incarnating only in the high-caste families of the very most developed national or racial groups, or it may chop and change about, when special lessons have to be learned. One soul, for instance, after a rather bad failure in Atlantis, although a highly developed Ego, incarnated as an Esquimo in a very primitive tribe, and from that ran through a progressive series of lives, as if having a refresher course, until in Atlantis again, in somewhat the same environment and with

much the same Egos as in the failure-life, it expiated the wasted incarnation and re-established its links with its own true line of development.

An inference to be drawn from the above is that the working out of Karma and rebirth are by no means cut and dried. All Egos do not have to incarnate in every social group. To come to modern days, although all Egos probably did incarnate in one or other of the Greek cities, they would not have lived in them all, some even coming again and again to Athens or to Sparta, but not to both. All, probably, incarnated in the Roman "race" but probably very selectively, only a few returning to Rome itself for a succession of lives. In our own times, it will not be necessary for every Ego to learn the lessons of acute individualism which would be the natural outcome of repeated incarnations in certain Anglo-Saxon countries. The individual will, of course, have to become aware of himself as an individual, but if not of a certain temperament he may learn this lesson as well in Russia or in China, in Yugoslavia or Czechoslovakia, as in Great Britain, Norway, New England, or Australia. Sooner or later he will have an Anglo-Saxon life, probably more than one, but it may not be one of highly individual experience—that will depend upon his line of growth, and his karmic links with others, as well as the point at which he has arrived when the Anglo-Saxon incarnation comes along.

Another point to consider is the value of different cultural groups, all perhaps belonging to one sub-race, such as, for example, the Dutch, and the Anglo-Saxon British. Here are two very similar national groups, and they are closely related ethnologically, both in occult classification and scientifically. They are very near in many of their characteristics. The culture of their upper classes is typically that

of the classical University; they are empire builders, industrialists; peaceable unless provoked; have a strong civic sense; are admirable seamen and fine naval fighters; etc., etc. From the point of view of lessons to be learned in any series of lives, incarnation in either the Dutch or in the English nation may easily be optional to a given soul, the choice depending upon personal characteristics, karmic links in the past, and the opportunities open at the present stage of growth.

So in Eastern Europe one can imagine that for some souls the choice of incarnation in Serbia or in Slovenia, in Poland or in Lithuania, in Bulgaria or in Bessarabia would be decided by personal Karma and type of incarnation needed, plus the particular opportunities open to that soul at that moment, since the same lessons, approximately, could be learned in either place, with latitude in plenty allowed, in either culture, for a wide field of experience, and with little difference to the soul at the end of the life, no matter which nation had been the scene of the life. There would be good incarnations and poor ones possible in both countries, in these pairs, with an approximation of the same stimuli, and somewhat similar environments. The difference in the emphasis laid upon this or that aspect of the civic or national life in each case would attract or repel the Ego, according, as we have said above, to his own karmic ties, his state of development, and his characteristic line of growth.

Finally, let us look deeper into the problem of culture. It was found in Eastern Asia that certain communities had no written language, although their standard of culture was high, with a fully developed artistic sense, traditional poetry, music, social customs of a high order, and a deep philosophy and religious sense. All this had grown up orally, and was only committed to writing when the Soviet educational system sent its missionaries to transcribe the tone values of the language and make written records of sagas and customs. Certain individuals chosen as promising from such an environment and given special educational facilities, soon found themselves in Moscow or Leningrad at one of the greater Russian centres of learning, and *easily*

kept pace with other students who came from cultured families where literacy had been the habit for generations. This fact needs pondering as well as noting. The critical mind may rightly consider that the individuals who made this remarkable adaptation, in itself a mark of a high degree of personal control and self-direction, were chosen for the experiment as particularly fitted, or in other words were in themselves exceptional personalities. The fact remains that a so-called primitive type of life and culture in no way hindered the growth of their capacities, but on the contrary seems to have given them a special quality of directness and verve, a vital perception of wholes and meanings, all too frequently absent in the highly developed and highly individualized cultural life of mechanized, book-laden, "democratic" Western Europe.

Can we hope that in the world of tomorrow we shall outgrow the ignorant errors of the western mechanized age, which mistakes objects for realities and words for meanings; riches for wealth, and universal suffrage for democracy? A village panchayat in India, with a caste headman as chairman, and the village priest offering milk to the temple cobra; or the Russian discussion group on a co-operative farm, deciding the policy for the year, provide as much democratic experience to a soul, perhaps more, than reading newspapers and casting a vote for an alderman in Birmingham or St. Louis.

We may think, perhaps justly, that the Anglo-Saxon group is the growing point of the white races at the moment, but it is not the Dharma of all to live at the growing point of the plant. The white races, and the Anglo-Saxon groups in particular, have now to balance the acute individualism of the fifth sub-race of the Fifth Root Race with a good mixture of higher mental universalism, a clearer appreciation of wholes and wholeness, and a stronger sense of unity with all the world, or the human plant may switch its emphasis elsewhere, and the growing point pass away from the fifth-fifths, to the fifth-sixths, that is, to peoples who are learning to blend individualism with socialism, to stress the whole as equally important with the part.

THE PLAN

BY DOROTHY WILFORD

PERHAPS there is no aspect of Theosophical teaching so applicable to present problems as that of the Divine Plan for humanity. One of the most common questions is: "I cannot understand why an all-loving and all-powerful God allows wars to happen." Obviously many great things are involved in attempting to answer this question but chiefly it is ignorance of the Divine Plan. It is one of those questions very much concerned with the present but useless to attempt to answer by present-day values. Only by seeing the problem in relation to past and future can true perspective and understanding be established.

If we take an outline survey of the past we see the slow progress of life on our planet preserved in the rocks that formed the background of its early stages. Also if we try to realize the long periods over which this progress was made we get some idea of the immensity of time in its true or universal aspect. It is worth making this attempt because of the sense of spaciousness and dignity it brings into life on the physical plane.

Although some modern scientific thinkers can see only the element of chance bringing about the advance in life in evolution, those of us who try to understand Theosophical teaching see a steadily moving but irresistible "intent" towards perfection. No one with an open mind can look at the first humble forms of life nor see, for instance, the saurians of the intermediate period, and finally Man "so fearfully and wonderfully made," without being aware of an underlying Plan however imperfect our sense of it may be.

It unfolds more quickly in Prehistoric times and if we are interested in the outward and visible form, the evidence lies in the fashioned implements so carefully collected and classified by the scientist both amateur and professional. So rich is our heritage in this respect that there

are very few localities in Britain where such things cannot be found either in site or in our museums. To hold such tools in the hand and feel the perfect fashioning of the flint for its purpose, to cut a piece of wood with a saw made at least 20,000 years ago, to appreciate the beauty of line in a finely flaked flint of the later period is to have evidence of Man the artist unfolding the Plan and "making manifest its Beauty."

An immense leap forward in progress was made with the "Miraculous Birth of Language"—this is a divine medium through which we can express the truth as we understand it; through which we can quicken, enlarge, expand and bring to birth new ideas as a result of contact with creative minds.

Theosophical teachings are invaluable at this stage for they help us to realize the divine as well as the human significance of this great gift to man. By this medium well applied he has the means to lose his sense of separateness and to settle his differences without resort to physical force—and this is one answer to our question. But the troubled enquirer is still not satisfied, for he says: "Why does Man not use it?" It is just at this point that it is necessary to remember the immensely long period required to bring the development of life to the stage in question and the short period (in the universal sense of time) that Man has been in possession of this new gift. Nor is it difficult to appreciate its lack of application to serious problems when we see (and hear) the perverted and trivial uses made of it by the majority of human beings.

The Teaching also gives us plan and order where science leaves us lost and confused. The work of the Manu in each Root Race and the guidance of our great Leader and Teacher leave no doubt as to where we are placed nor what we should be doing with our time and energy. We have been given specific instruction by a series of Great Teachers, Zoroaster, Osiris,

Orpheus, the Buddha and Jesus Christ, to guide us on the Great Journey.

Coming to historical times, behind us are the Middle Ages with organized religion laying emphasis on Faith and working largely through fear of an anthropomorphic God. The change we have failed to make in the church is to meet the new conditions that have arisen since Man's emancipation from the Feudal System, the birth of the Industrial Revolution, and the vast opportunities inherent in general education.

This is exactly where knowledge of the Plan is essential, for Man has risen to sufficient stature to be ready to co-operate and work with it in so far as he understands the Plan. How urgent it is that this knowledge should be made available. The world for the first time in History is a unit on the physical plane chiefly because contact with any part of it can be made by Radio. Instruction could come therefore most effectively by this means, through teachers in our schools, and through the earnest work of small groups of individuals "living the life."

Two thousand years ago a great teacher gave us the lesson of Brotherhood to learn. Because we have neither heeded, understood nor applied it we are fighting this war. No one pretends its accomplishment is easy but on the other hand it is perfectly clear. "Do unto others. . . ." sums up the particular step we must make with firmness, resolution and patience during the next decade, or we shall certainly create the same circumstances again, and the drastic training must be undergone once more.

The immediate and practical application of this is obvious. It means active support to ensure help wherever it is needed (U.N.R.R.A. is an example); it means patience and understanding on the part of every individual to bear restriction; it means the capacity to give generously and receive cheerfully in the uncomfortable circumstances. Only in this way can we take the first essential steps to deny the development of conditions that will lead to future wars and on the other hand create the active, co-operative and constructive Peace based on Brotherhood.

So much for the present application of the Plan. What of the future? It is quite inade-

quate, as we found in the case of the last war, to make Peace based on terms of the Present. Again if we use the knowledge given to us by Theosophy how firmly could we establish Peace! In both *The Secret Doctrine* and in the last section of *Man: Whence, How and Whither* the teaching is clear and explicit. Intuition will be added to our mental power—that is, mankind will develop consciousness in a sphere beyond and in addition to his reasoning capacity. By this we shall acquire knowledge on more subtle planes and "sense" an altogether fuller comprehension of the Plan. Although this will be general among the human family in the next sub-race it is appearing now in the new countries of the world, U.S.A., Australia and New Zealand already, and throughout the ages individuals have developed it by devotion and training. Understanding this we have the opportunity, if we care to take it and accept the discipline of training, to work in the vanguard of the Great Plan.

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TWILIGHT

BY F. H. ALDHOUSE

It is the hour when night and day
Embrace and pass upon their way:
Of greeting and good-bye.

The morning, and the evening star,
In turn are witness from afar
While time and tide flow by.

Darkness and light, and joy and tears
Fly onward with the hurrying years
As the swift moments fly.

That is the hour in which the Shee¹
Dance to their magic minstrelsy
And Fairyland is shown:

The Joy that is the heart of life,
The bright Oasis in earth's strife,
To longing eyes is known.

¹ Fairies.

CALLED HOME

"KAHUNA" A. F. KNUDSEN: PIONEER AND LOVER OF THE EAST

AMERICAN Headquarters reported by letter dated February 5 the passing of Mr. Augustus Francis Knudsen, which took place in Los Angeles on the morning of January 11th. "He had an operation on the 10th which he seemed to stand very well," says the message, "but on the morning of the 11th his heart gave out."

Mr. Knudsen was one of the most picturesque personalities in The Theosophical Society, well endowed with both philosophic genius and the missionary spirit. Five times he travelled round the world on Theosophical business. Since 1936 he had been Presidential Agent for East Asia, with Headquarters at Shanghai, holding a warrant from Dr. Arundale requesting him to work for the formation of an East Asia Section. Mr. Knudsen immediately set about making Theosophy available to the Chinese people in their own language, carrying on the work begun by Dr. Wu Ting-fang twenty years earlier. With the help of English-speaking Chinese, committees were formed for translations, publication of new works, and many other activities. *The Ancient Wisdom* and other Theosophical classics were translated, Mr. Knudsen himself built up a Theosophical Chinese-English glossary—"Theosophy in shorts," as he designated it—and among the Chinese works received at Adyar was a beautiful copy of *At the Feet of the Master*, bound in leatherette and gold. The Sunday evening broadcast which he arranged, his aid in the formation of a Vegetarian Society and many other activities helped to spread Theosophy in East Asia. In addition to the work in Shanghai, Mr. Knudsen travelled inland and made contact with yogis in Taoist and Buddhist monasteries. "Both Buddhist and Taoist China know of the Great Ones, that They live in Tibet, they know of the Path

of Holiness and of the Inner Government of the world," he wrote to Adyar.

Much of the prosperity of the Shanghai Lodge was due to Mrs. Alice Knudsen, who poured life into the new work. After a tour of the East Asian Lodges lasting the whole year and a visit to the Adyar Convention of 1937, when he generously presented to the Adyar Library a set of 77 volumes of the Buddhist Tripitaka in Chinese (Hardoon edition, Shanghai), Mr. Knudsen took an imposing building in Jessfield Road, in a more modern part of Shanghai, with adequate space for all activities and residential flats, but this had to be given up for military reasons in 1940, and Mr. Knudsen henceforth spent most of his time in the U.S.A., addressing recent conventions and the American Lodges.

Meantime Mrs. Knudsen passed over in Shanghai, on 18 December 1938. This practically cut his programme in half, but he was supported by some whole-hearted Chinese and English members. His letters to the President on his wife's death prompted the comment from Dr. Arundale, which is even more true today: "Fine letters of a soldier soul, one in whom his Master must delight. Well, he and she are still together, and will be."

Mr. Knudsen later married Ila Fain, a Co-Mason of high degree and at one time a helper at Wheaton Headquarters. Our most sincere sympathies are extended to her.

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always be passing from the second to the first. What is important is that the right ones should pass."

The author himself writes: "Thus one of the primary tasks of a healthy modern society at this stage of man's history must be the creation of appropriate elites, of an essential core of dedicated creative people, freely drawn from all grades of society, adequately prepared for the work they are called upon to do. . . . They must not only be able to inspire that confidence which sometimes the expert is unable to inspire but they must also possess the ability to take a multi-dimensional view, based on a capacity and desire to appreciate and avail themselves of all existing and potential knowledge."

"There can never be any real opposition between religion and science; for the one is complementary to the other. Every serious and reflective person realizes, I think, that the religious element in his nature must be recognized and cultivated if all the powers of the human soul are to act together in perfect balance and harmony."

He quotes from T. S. Eliot, "the Idea of a Christian Society," as follows:

"The Spirit descends in different ways and I cannot foresee any future society in which we could classify Christians and non-Christians simply by their profession of belief, or even, by any rigid rule, by their behaviour. In the present ubiquity of ignorance one cannot but suspect that many who call themselves Christians do not understand what the word means, and that some who would vigorously repudiate Christianity are more Christian than many who maintain it."

Dr. Happold himself says: "Any planning, however, which in its zeal for quantity sacrifices quality, which in its desire for equality neglects to provide for the needs of the superior minority, will be guilty of a grave and perhaps fatal error" (page 83).

"In order to carry through the transition from the old order to the new with the minimum of friction and anarchy, three things are necessary; a larger body of enlightened, intelligent leadership, a deeper sense of community and

social unity among those who are working for the new order, and a wider spread capacity for selfless service" (page 103).

"I am convinced moreover that perhaps our chief need is to find a creed, a doctrine of man and society, sufficiently universal, dynamic and positive, to mould the thought and pattern of society. Only thus can society, and the schools which serve it, rediscover a sense of purpose, a scale of values and an incentive to right living (pages 105-6).

". . . If religious study is to have a place on the curriculum of the school, it must be taken at a much higher stage than is at present common. Primarily it may be envisaged as a study of the nature of spiritual reality, designed to show that there exists a mass of evidence for a field of experience which cannot be expressed in the categories appropriate to an explanation of the time-space world."—A. G.

Towards a Better World, by Jan Kruisheer. Durban Lodge, S. Africa.

This lecture delivered for the Durban Lodge last year is an admirably clear and well-reasoned exposition of a thoughtful Theosophist's view of the world situation and the possibilities of the future. He diagnoses the disease of civilization as due to a morally defunct social order, general unreliability and deficiency, "offspring of a wrong psychology, of a diseased morality." So he thinks what is needed more than anything else is that knowledge "concerning the natural laws ruling the inner motives and promptings of our souls' activities" which Theosophy can offer, a code of ethics and a philosophy entrusted to us for the needs of a suffering world. He first establishes the axiom that we are thinkers more than anything else, and "what we think, we are." Looking back in history to the last Renaissance, he shows its shortcomings and results, good and bad, its over-emphasis on the law of the jungle, which scientific men are themselves now prepared to show not applicable to human relations, where the law of co-operation should rather prevail. The time has come when we must be world-minded, to collaborate in an order in which there must be none left out, securing for all the satisfaction of their elementary human needs, equal opportunities for

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research in *The American Messenger* many years ago.

In 1896, following a vision, he came to Adyar to study states of consciousness and remained with Colonel Olcott for over a year. On returning to the U.S.A. he toured the Section as National Lecturer, crossing and recrossing the country for over twenty years, 1900-1920, and for the last six years was Dean of the Krotona Institute in the Ojai Valley, California, where some important psychological research was done, including a series of experiments by Dr. Finch Strong which by electrical means rendered discarnate spirits visible.

In 1921 Mr. Knudsen was commissioned by Dr. Besant as an International Lecturer, and he spent some years in Central Europe, helping more than twenty Sections which had been shaken by the first World War. Back at Adyar, in 1928-29 he efficiently carried on the Brah-mavidyashrama after Mr. Cousins' departure for a world tour. All this forms a splendid record of work, long before he began his activities in East Asia.

Mr. Knudsen foresaw as the outcome of the present war a great opening for Theosophy in post-war Asia. Among the possible changes he believed Japan would be eliminated as a first-class power, and possibly occupied by American troops; Korea free and developing her own unique and splendid lines; Formosa restored to China's civilization; and all China liberated. He found the Ancient Wisdom deeply rooted in China, and his plan was to spread it, by deflecting it from the monastery and the āshrama into the everyday walks of life. As he wrote: "It is the idea of Universal Brotherhood being possible *outside of China* that is new to China, yes, to Asia as a whole."

Within limits, Kahuna has fulfilled his instrument of instructions. The Lords of Karma will surely dedicate another man—or woman—to complete his work, the books he had planned, the lectures in all the big cities. He warned us that "we . . . westerners, we have to change greatly or carry a very heavy burden of karmic debt for our uppishness in dealing with all the less commercialized . . . peoples." Hence he urged that most of our workers in China should

be Indians, Asiatics. Kahuna himself was *persona grata* in China for his gentle wisdom and complete unselfconsciousness, and for his ample beard and impressive personality.

J. L. DAVIDGE

TWO GENERAL SECRETARIES

For thirteen years General Secretary for Ireland, Mr. Thomas Kennedy passed to the higher life on June 25 in his 72nd year. He retired from the post of General Secretary in August 1943, and sat back to "watch the work of our Section," as he said in a letter, "as a rank and file member."

Mr. Kennedy joined The Society in 1910, began his service in the Belfast and Dublin Lodges, and was elected General Secretary in 1924 and continuously to 1931, and again from 1937 to 1943. Adyarites remember his coming to India to represent his Section at the Jubilee Convention in 1925 and the Diamond Jubilee in 1935.

He was a staunch advocate of the Douglas Social Credit proposals and was associated with other reform movements and wrote many articles for the press. Even his editorials in *Theosophy in Ireland* were tinged with social credit.

Mrs. Alice Law, who has succeeded Mr. Kennedy in the Section Office in Dublin, writes that for some months past, although he was not physically active, his wise and friendly counsel was ever at the disposal of the members. Mr. Leslie Pielou, Ireland's first General Secretary, relieved him of much of the office routine.

Mrs. Law adds that on June 28, three days after Mr. Kennedy's passing, Mr. William R. Gray left this physical plane, "a splendid worker, beloved comrade and friend, giving all in the service of Theosophy and the kindred activities. We cannot help feeling a deep sense of loss in the passing of these two stalwarts of the Irish Section."

Mr. Gray was the second General Secretary for Ireland, 1923-24, between Mr. Pielou's and Mr. Kennedy's first term. Prior to that he was Agent for the Order of the Star in the East in Egypt, 1916-18, and in 1918 became President of Isis Lodge at the formation of the Egyptian

Section, lecturing specially on the Pythagorean way of life. From 1923 he worked in Ireland, as General Secretary, as Treasurer of the Section, and as Chief Brother of the Order of Service, each for the space of two years. He had passed his 70th birthday.

Mr. Gray's profession as a surveyor took him first to South Africa, where he did survey work in the Boer War, and then to Egypt. During the first World War he worked with Lawrence of Arabia at the latter's headquarters in Cairo, and in the same office, making a survey of Egypt from aeroplane photographs of the battle area. At that time he held the rank of Company Sergeant-Major in the Royal Engineers, and his name is mentioned in Lawrence's book, *The Seven Pillars of Wisdom*. Later he had official attachments in Dublin as a civil servant in the Irish Free State.

(Note the ages of this long-lived group of Irish workers: Mr. Kennedy, 71; Mr. Gray, 70; Mr. Pielou is now 74—before he became pioneer General Secretary he had succeeded Dr. Cousins as Presidential Agent; Mr. Cousins continues very active in India, aged 71.)

J. L. DAVIDGE

L. ROSABELLA GALE

Within a year of her husband's passing over, Mrs. Gale followed him, on 25 May 1944. A Scottish friend who knew her intimately writes of her: "A gallant, splendid knight; yes, but is

not protection the Dharma of a true knight as well as battling? Our beloved L. R. Gale has the mother-heart big and strong, those hands were mother-hands, capable, eagerly outstretched to help, sometimes where help was refused. The hands are resting now, the heart of love and courage and eagerness to serve lives on."

MR. ADRIAAN VERHAGE

News has reached Adyar that Mr. Adriaan Verhage passed away in Holland on 26 December 1943. On three separate occasions he served as General Secretary of the Burma Section. He left Rangoon by air in January 1940 to meet his family in Holland, intending to return the following June, but was trapped by the invasion of Holland. His children are there, a daughter and a son. His wife whom he married in 1920 died in Rangoon in August 1929. When he left Burma Mr. Verhage was managing director of a business firm in Rangoon and Consul for the Netherlands in Burma. He was a tower of strength to the Burma Section and the Rangoon Lodge (of which he was for some time president), and the Burma Education Trust schools. He advanced the cause of Theosophy not only by working for it but also by his charming presence and helpful nature.

Mr. Verhage was born in Holland in 1891, went to Burma in 1911, joined The Theosophical Society in 1912, and was General Secretary of the Section in 1914-19, 1920-22, and 1924-25.

BOOK REVIEWS

Towards a New Aristocracy, by F. C. Hapold, D.S.O., M.A., LL.D., Headmaster of Bishop Wordsworth's School, Salisbury. Faber, London, 1943.

The best review of this most interesting book on the education of children for leadership is to quote from it liberally. To begin with here is a quotation which the author includes from *The New Leviathan* by Collingwood:

"Democracy and aristocracy, properly understood, are not hostile to each other. They are

mutually complementary. . . . Every democracy is in part an aristocracy and every aristocracy is in part a democracy; . . . every body politic consists of two parts, a politically active or ruling class, and a politically passive or ruled class, the first consisting essentially of persons who are mentally adult and so able to rule themselves and others, the second consisting essentially of persons who are not mentally adult and so have to be ruled by the rest; and . . . of these 'positive' and 'negative' classes members must

always be passing from the second to the first. What is important is that the right ones should pass."

The author himself writes: "Thus one of the primary tasks of a healthy modern society at this stage of man's history must be the creation of appropriate elites, of an essential core of dedicated creative people, freely drawn from all grades of society, adequately prepared for the work they are called upon to do. . . . They must not only be able to inspire that confidence which sometimes the expert is unable to inspire but they must also possess the ability to take a multi-dimensional view, based on a capacity and desire to appreciate and avail themselves of all existing and potential knowledge."

"There can never be any real opposition between religion and science; for the one is complementary to the other. Every serious and reflective person realizes, I think, that the religious element in his nature must be recognized and cultivated if all the powers of the human soul are to act together in perfect balance and harmony."

He quotes from T. S. Eliot, "the Idea of a Christian Society," as follows:

"The Spirit descends in different ways and I cannot foresee any future society in which we could classify Christians and non-Christians simply by their profession of belief, or even, by any rigid rule, by their behaviour. In the present ubiquity of ignorance one cannot but suspect that many who call themselves Christians do not understand what the word means, and that some who would vigorously repudiate Christianity are more Christian than many who maintain it."

Dr. Happold himself says: "Any planning, however, which in its zeal for quantity sacrifices quality, which in its desire for equality neglects to provide for the needs of the superior minority, will be guilty of a grave and perhaps fatal error" (page 83).

"In order to carry through the transition from the old order to the new with the minimum of friction and anarchy, three things are necessary; a larger body of enlightened, intelligent leadership, a deeper sense of community and

social unity among those who are working for the new order, and a wider spread capacity for selfless service" (page 103).

"I am convinced moreover that perhaps our chief need is to find a creed, a doctrine of man and society, sufficiently universal, dynamic and positive, to mould the thought and pattern of society. Only thus can society, and the schools which serve it, rediscover a sense of purpose, a scale of values and an incentive to right living (pages 105-6).

". . . If religious study is to have a place on the curriculum of the school, it must be taken at a much higher stage than is at present common. Primarily it may be envisaged as a study of the nature of spiritual reality, designed to show that there exists a mass of evidence for a field of experience which cannot be expressed in the categories appropriate to an explanation of the time-space world."—A. G.

Towards a Better World, by Jan Kruisheer. Durban Lodge, S. Africa.

This lecture delivered for the Durban Lodge last year is an admirably clear and well-reasoned exposition of a thoughtful Theosophist's view of the world situation and the possibilities of the future. He diagnoses the disease of civilization as due to a morally defunct social order, general unreliability and deficiency, "offspring of a wrong psychology, of a diseased morality." So he thinks what is needed more than anything else is that knowledge "concerning the natural laws ruling the inner motives and promptings of our souls' activities" which Theosophy can offer, a code of ethics and a philosophy entrusted to us for the needs of a suffering world. He first establishes the axiom that we are thinkers more than anything else, and "what we think, we are." Looking back in history to the last Renaissance, he shows its shortcomings and results, good and bad, its over-emphasis on the law of the jungle, which scientific men are themselves now prepared to show not applicable to human relations, where the law of co-operation should rather prevail. The time has come when we must be world-minded, to collaborate in an order in which there must be none left out, securing for all the satisfaction of their elementary human needs, equal opportunities for

Education to the limits of capacity, cultural and scientific amenities, and complete religious toleration. Naturally in a lecture of this length it was impossible to deal exhaustively with prickly problems, the edges of which he could do no more than skirt. But he has laid down right principles for guidance, and rightly asks that problems may not be approached in a mood of sentimentality, but with a full sense "of a just deal for the weaker and less intellectually evolved." Here we have to face realities, and see that prejudices do not colour our view or narrow our sympathies. The recognition of some weaker peoples, "less intellectually evolved" than we think our own fellow-citizens to be, must not depend on the colour of their skin, or on their religious traditions. A wide knowledge of the law of Reincarnation can do more than anything else to correct this distortion of view, so we come back to the thought that Theosophy, and ever more Theosophy, is the prime need today. —H. V.

The Hidden Side of Victory, by James S. Perkins. The Theosophical Press, Wheaton, Illinois, U.S.A.

This is an admirably clear and attractive presentation of the Theosophical view of history, past and present, and of the Inner Government that surely guides human events, for nations and individuals, in the interests of human evolution. It shows how golden opportunities for the achievement of forward steps for which the time had come have been neglected, so that evolutionary pressure has had to force on us changes which could have been accomplished with less cost of suffering.

"Theosophy brings us direct knowledge regarding the plan of evolution. Moreover, in this epochal time a new phase of it is pressing down upon us for creative embodiment in forms of civilization. These pressures are the invisible factors behind the present scene. They constitute the Hidden Side of Victory. When there has been evoked sufficient will and intent to give them outlet in securities for wider freedom, we will be normally and spiritually ready for the material victory."

So he urges clear and forceful thinking as a prime duty of all who want to hasten the hour

of victory. None need abstain from a sense of inability to help. All can in thought share in the creation of a new world. They can "thus be helping to open the gates for the hidden factors of victory to end the devastation of war, and to aid in that other and greater achievement, the peace to come." —H. V.

The Yoga of Sri Aurobindo. Part Two. Nolini Kanta Gupta. Sri Aurobindo Ashram, Pondicherry. Re. 1-4.

As earlier volumes emanating from the same source, this expounds an illuminating philosophy of unfolding Life, and of causes and aims of present urgencies. Sri Aurobindo is at one with our Theosophical leaders in regarding the present as a major crisis in human history, when new elements are due to emerge in natural evolution, and when Godhead is to be revealed yet further in man. He looks to the emergence of the Overmental principle in humanity as a New Birth for which the throes of travail through which the world is passing are not too high a price to pay. But beyond the Overmind which is due now to descend into human consciousness and make possible a new World Society, Sri Aurobindo foresees the further emergence of the Supramental principle, the Supreme Divine, completing the apex of the pyramid of evolution. And beyond that? "The supramentalization of the personality, which means the perfect divinization of the personality, is yet not the final end of Nature's march. Her path is endless, since she follows the trail of infinity. There are still higher modes of consciousness, or, if they cannot properly be called higher, other modes of consciousness that lie in waiting to be brought out and placed and established in the front of terrestrial evolution. Only, supramentalization means the definite crossing over from Ignorance, from every trace and shadow of Ignorance, into the abiding and perennial Knowledge and Freedom. Thenceforward the course of Nature's evolution may be more of the kind of expression than ascension; for beyond the supermind it is very difficult to speak of a higher or lower order of consciousness. Everything thereafter is in the full perfect light—the difference comes in the mode or manner or stress of expression." —H. V.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

CONTENTS, NOVEMBER 1944

	PAGE		PAGE
On the Watch-Tower	23	The Destiny of France	34
"I Will Lift Up Mine Eyes . . ."	28	Karma and Racial Cultures	35
A Museum of Theosophy at Adyar	29	The Plan	37
Theosophy to Mankind	31	Twilight (<i>Poem</i>)	38
"Positive Theosophy"	33	Called Home	39
		Book Reviews	41

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