

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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ANNIE BESANT'S
FAMOUS REVIEW
OF "THE SECRET DOCTRINE"

THE ETERNAL SYMBOLIZED :
A STUDY IN YOGA

G. S. ARUNDALE

THE BOOK OF THE MONTH : MRS.
RANSOM'S "SHORT HISTORY"

HAS H. P. BLAVATSKY
REINCARNATED ?

HOLLAND IN THE GREAT PLAN
DR. KETWICH VERSCHUUR

NATIONAL SURVEY OF ENGLAND

A RARE MANUSCRIPT IN THE
ADYAR LIBRARY O. C. GANGOLY

THE OTHER MAN'S POINT OF
VIEW N. SRI RAM

AN URGENT CALL FROM THE PRESIDENT

To Members of The Theosophical Society

THE PRESIDENT'S CALL

As President of The Theosophical Society, I have the duty to call upon each individual member to work as he has never worked before, to make the world conscious of the reality of its Universal Brotherhood. I call upon every member of The Theosophical Society to cause the light of Theosophy so to shine upon his life that he becomes more than ever an example of the wisest understanding of his fellow-men and a noble warrior to defend the oppressed, to fight tyranny and cruelty, and to succour the weak. Let him read H. P. Blavatsky's "Golden Stairs." Let these be his marching orders for 1939.

Let him but know that Universal Brotherhood is being attacked as never has it been attacked before, and I feel sure he will know what is his duty and how he can best fulfil it. (From the Presidential Address in this issue).

THE THEOSOPHIST

(Incorporating *Lucifer*)

A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

(Founded by H. P. Blavatsky, 1879. Edited by Annie Besant, 1907 to 1933)

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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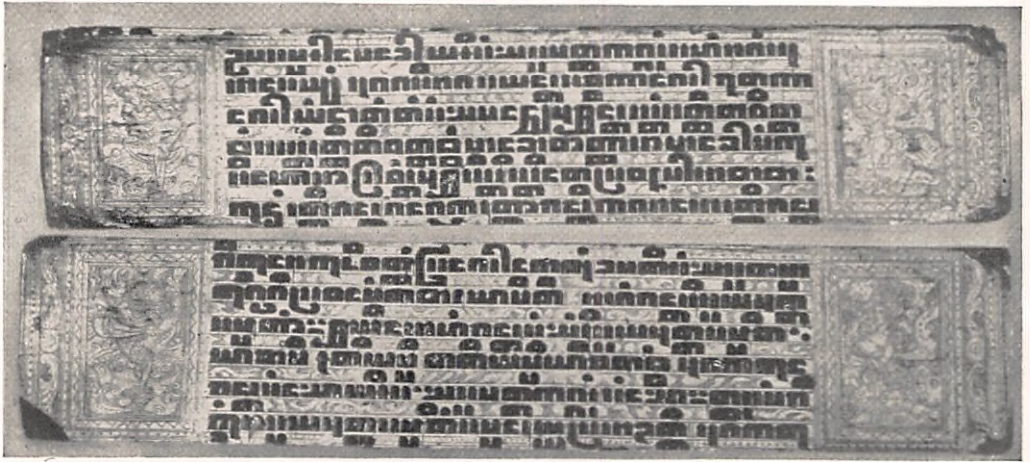
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OUR GLORIOUS TASK

Dr. Besant sent the following Message to the Theosophical Conference on March 13-14, 1920, at Soratuperiankuppam, India :

The time is hard and the work is heavy, but we must remember that we are an advance guard, sent forward by the great Commander to bear the brunt of the attacks from superstition and bigotry, so that the next generation may live in a purer atmosphere and develop noble characters. The coming civilization, the civilization of the New Era cannot be built up till the worst elements of the present are purged away from our midst. Glorious is the task of facing terrible odds in the service of the ancient Rishis of the Motherland ; we are part of the army of the Light, and victory is inevitable. We know our Chiefs ; we trust our Commander ; the Flag that we bear is blazoned with the Star in the East, the Star which by a beautiful coincidence is the Star of India. For us, there is no fear, no doubt, for we know our goal and the road to it. Keep then in your hearts the Peace of the Eternal abiding in the Self.

An Illuminated Manuscript in the Adyar Library



No. 1. Two pages from the MS. of Kamma Vaca



No. 2. A page of the MS. of Kamma Vaca, and decoration inside the cover
[See text, p. 296]



AN URGENT CALL FROM THE PRESIDENT

To Members of The Theosophical Society

THE PRESIDENTIAL ADDRESS DELIVERED AT BENARES,
26th DECEMBER 1938

The Reign of Force

BRETHREN :

ONCE again I have the happiness to address you in accordance with our usual custom.

May the peace that passeth understanding, yet passeth not our encompassing, abide in each of us, that being at peace we shine with peace upon our surroundings.

The past year has been a year of unusual stress, culminating in the September-October crisis, and specially characterized by the continuance of the fratricidal war in Spain, by Japan's ruthless aggression in China, and the savage renewal of the persecution of the Jews in Germany and in Austria. And everywhere else there has been deep unrest and fear.

Force and men of force have gradually become more and more dominant throughout the world. The spirit of true democracy has weakened, and many protagonists of democracy have, not altogether unnaturally, been afraid to be strong in their faith. The true totalitarian State has not yet emerged, for nowhere in any so-called totalitarian State is observed the principle of all for each and each for all. The freedom of the individual has been enslaved when it should have been exalted, and the State has been enslaved to the will of a single individual or of a small clique of individuals. The old cry of Louis XIV is heard again : *L'état c'est moi*.

The inevitable war between force and freedom has only been postponed, if it is not going on all the

time. But its postponement, whether honourable or dishonourable, affords all men and women of goodwill the opportunity so to live and to work that when the struggle does come, it may be short and finally decisive.

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Upon members of The Theosophical Society lies a very special measure of this grave responsibility, all the more because the conflict in the outer world has definite, though not serious, reverberations in our midst. Having already lost Russia and Germany, we have now lost Austria, and there is imminent danger lest we lose Italy too. Rightly or wrongly, wrongly as I feel constrained to think, my dear friend Signor Castellani seems to consider it necessary for the Italian Section to conform to the policy of Signor Mussolini, and the Executive Committee of our Section in Italy is therefore placing before the Italian members a proposal so to modify the three great Objects of The Society that they lose their international character altogether, and are substantially reconstructed to reflect the present political policy of the Italian Government.

I do not for a moment want to blame Signor Castellani and those of his colleagues who felt that it was imperative to exercise cautious discretion. I shall in due course publish the whole of the relevant correspondence between Signor Castellani and myself, and between myself and certain other Italian brethren who have felt they cannot desert the great Objects of The Society, nor reduce their movement in Italy to a purely local organization. True

indeed that every Section of The Society has the duty to honour the State in which it dwells. But an international relationship such as exists between each national Section and the parent Society can only strengthen, it can never weaken, the obligations the members of each Section owe to their respective Motherlands.

I have appointed one of our trusted members to become my Presidential Agent in the event of the disruption of the Italian Section, so that out of the old a new body may emerge, a new Italian Section, or perhaps the continuance of the old, to hold all the properties which a body not accepting The Society's three Objects or any official relationship with The Society has no right to hold. I must do what I can to maintain in Italy a Section of our Society—it is the least I can do in Italy's service. And to ensure the right of Signor Castellani to be heard by the members of the General Council in his own way, and also by every member of The Society, I have given him free and full permission to address directly, without even passing through me, any correspondence he chooses. And I think I have given him free access to the Theosophical journals under my control.

I have not yet heard what has actually happened at the Convention called to consider the disaffiliation of the Section, so I cannot give more information than the above.

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One or two Lodges have also been affected by the forces of disintegration, and have desired to cease membership of the Section to which they

belong. I cannot say how strongly I feel that at such a time as this we need to express our solidarity to the utmost of our power. And I hold that there must be the gravest menace to freedom to justify any Lodge in resolving upon an application to secede. In one case I have definitely refused the application, with the full approval of the General Secretary concerned, since he was entirely willing for the Lodge to work in its own way along such lines as its members might deem right. I am afraid lest in this case the members of the Lodge may determine their membership of The Society. In the other cases the matter is still pending.

Signs of Virility

But side by side with such symptoms of world conditions within our ranks there are many more signs of the virility which pulsates through the body Theosophical. Place of honour in this respect must be given to Mr. Jinarajadasa for his heroic—it is no less—work in Central and South America, for not only has he had to meet in his own territory, as this part of the world may well be called, a number of unfortunately disintegrating influences, but he has also had to endure the hostility of certain of the Governments. Throughout it all he has done his work with the utmost vigour and determination, in spite of indifferent health. Well may he be beloved not only in a part of the world which he and he alone has so tenderly and strongly nurtured, but throughout The Society for the tower of strength he is to it. Mr. Jinarajadasa will be in Europe for some months in 1939, but will, I most earnestly hope, find

time to pay a visit to the United States of America, attending the American National Convention. His visit would be a benediction. We shall welcome him home again to Adyar towards the close of the year.

Then we must offer our most sincere congratulations to the organizers of the European Federation Congress at Zagreb for the splendid gathering we had. I am sure that all who attended its session were deeply impressed both by its international character—never before have so many General Secretaries and representatives of European Sections been assembled together in Theosophical conference—and no less by the happiness and harmony which pervaded its proceedings. To The Theosophical Society in Yugoslavia I have awarded a Certificate of Honour, and they richly deserve it, even though they themselves will be the first to acknowledge the great help they received from officers of the Federation.

And then all honour, too, to The Theosophical Society in Scotland for their wonderful enterprise in maintaining a Theosophical Kiosk at the Empire Exhibition in Glasgow. Over twelve million people passed through the turnstiles during the time the Exhibition was open, and our Theosophical Kiosk took the fullest advantage of this splendid opportunity to do propaganda on a large scale. A second Certificate of Honour I have awarded to The Theosophical Society in Scotland for this splendid evidence of their loyalty to Theosophy and to The Theosophical Society.

Of course, no Certificates of Honour are needed to spur any of our members to do their duty, apart

altogether from the fact that if I were to give certificates for every meritorious activity during the year I should have to give dozens of them.

How fine, for example, of our new Section in Colombia to have raised within the year under report the number of their Lodges from eight to seventeen.

While it is difficult to single out any one of those Sections visited by Mr. Jinarajadasa as deserving special mention for their excellent preparatory work, the admirable response of Uruguay is a case in point, for their Board of Education sent 5000 copies of his "Agents of God: the Children" to the teachers in Uruguay, and the University, the Atheneum and the official Broadcasting Station cooperated with his work. I had the pleasure of welcoming to Adyar three members of the virile Theosophical Society in Uruguay, and I can quite understand how well the Section had made straight Mr. Jinarajadasa's path.

Again, the outstanding work of our Section in the Netherlands Indies, where it maintains 33 schools, one college, with approximately 5000 pupils and 200 teachers. And in many of our other Sections there are fine centres of Theosophical education.

Then there is the excellent publicity work in Holland through the radio, and careful but widespread distribution of leaflets, pamphlets, etc. Finland is also to be congratulated for its extensive distribution of Theosophical books.

The courage and enthusiasm of the many Sections which are faced with the most adverse circumstances are worthy of all praise. Foreexample, Hungarian members are enthusi-

astically continuing their practice, which I would commend to all Sections and Lodges with very limited financial resources, of typing three or four copies of standard Theosophical works, binding them and thus enriching their library. This year seven translations were made, one of which was the whole of *The Inner Life* by Bishop C. W. Leadbeater, and in addition seven works by Hungarian Theosophists were so published.

I note the many appreciative reports from Lodges and Sections of the visits of Mr. and Mrs. Knudsen, Miss Jean Glen-Walker, Mrs. Adelaide Gardner, Professor van der Stok, and other workers. Especially glowing reports have reached me of the work of Miss Codd in South Africa and Mr. and Mrs. Hodson in Australia.

I am deeply appreciative of the courage and devotion of Mr. and Mrs. Knudsen, who shortened their stay in Adyar and gave up their trip to the American Convention to keep the light of Theosophy flaming in war-stricken East Asia.

* * *

Shrimati Rukmini Devi and I had, I think, a very useful tour in Europe and the United States. Everywhere we were received with that brotherliness which is so characteristic of members of The Theosophical Society all over the world. We *are* a brotherhood, as I have full cause to know. And however much of a strain the constant travelling may be, it is more than compensated by the vitalizing blessing of those among whom we are fortunate enough to move. With full heart I thank my good karma that I am a member of our

Society. How much I owe to it, and therefore to Those whose gift it is to us all!

Another highlight was the American Convention and Summer School, where was planned the New Citizen Pledge for the American people. This rather remarkable pledge, above all party politics, is now the creed of a Better Citizen Association with a virile little journal.

I have mentioned the happy time we had at the Zagreb Congress, but in addition a splendid Conference was held in Huizen during the time of the great crisis, where a collective meditation was most effectively performed for the release of the power to peace.

In this connection, I may add that I established a Peace-Meditation Group to strive to hold the world in an atmosphere of strong goodwill and universal peace. All over the world there are members of this Group, and it is still functioning well. God knows there is need for it, and for many others like it!

In this year of world misunderstandings and disruption, the Campaign for Understanding has released its potent counteracting influence.

The Challenge of the War Spirit

As I have already said in the beginning of this Address, one of the most terrible crimes in history has been committed by the members of the German Government in the savage persecution of the Jews, especially in Germany, but hardly less in Austria. The crime becomes all the more heinous in that certain members of that Government justify and glory in the fashioning of

the hell into which they gloatingly thrust their victims.

I cannot believe, I *will* not believe, that the German people as a whole are otherwise than helplessly in the toils of the evil forces they have suffered to enslave them. I cannot believe, I will not believe, that the German youth, to my personal knowledge one of the finest types of youth in the world, look with indifference upon the terrible dishonour by which their country and its people are besmirched.

So I ask myself: When, oh when, will the German people arise to cast off the black darkness of evil which is destroying their fair land? For I know well that Germany is doomed to terrible obscurity unless her people save her, as is still within their power.

The German press, within the same enslavement, challenges the rest of the world as to its own atrocities. True indeed, no country is without its wrong-doing. But only very exceptionally has any country in any part of the world exulted in its cruelty, justified its injustice, gloated over its immorality, vaunted its indifference to the decencies of life, as do certain members of the German Government at the present time in respect of their deliberate devilry towards the Jews, thousands of whom have fought for Germany, thousands of whom are just simple citizens—honest, thrifty, seeking but to live and let live in peace.

I wonder if Mr. Chamberlain now sees with whom and with what he has been dealing? I wonder if he now sees that it would have been better for his country to be true, even at the cost of war, to her traditional reverence for justice and

honour, rather than to barter this for sordid commercial compromise in which her true nobility has, as I hold, been exchanged for a peace which is not only dishonourable but is in fact no peace at all, only a blinding of the eyes of the world to its increasing danger and to the near approach of a disaster which, coming so closely upon the war of 1914-18, would stay the whole world's progress for centuries.

Mr. Chamberlain is an honest, upright gentleman. But the opposing forces were too subtle for his frank guilelessness. They won a victory for the forces of darkness. But the time will come when they shall be swept away.

It is not yet too late for the British people to demand for Britain a Government of men and women who are prepared to take all risks in the cause of Britain's honour and duty, knowing that the soul of the British peoples is ever ready to respond to a call to make a supreme sacrifice.

There are worse things than war, as I hope we are realizing, though I know well how dreadful war is. What did Dr. Besant say about the last war?

In evolution there is the Will to Progress, and in resistance to evolution there is the Will to Inertia, and these Wills are embodied both in men and in super-men, who strive against each other for the mastery at the critical stages of evolution, when a civilization is to choose between the downward grade that ends in disappearance, and the upward grade which begins a New Era. The men fight desperately, visible on the earth; the super-men fight in the world invisible to mortal eyes. There is ever war in heaven

as well as on earth in these struggles that decide the fate of the world for thousands of years.

We call the super-men who fight for the victory of the Divine Will in evolution and are Themselves the embodiment of a portion of that Will—the Occult Hierarchy, the Guardians of our World. And we call the super-men who fight against it, who would preserve the old outworn ways that have become poisonous, the Dark Forces, in the poetical eastern nomenclature the "Lords of the Dark Face." Both sides work through men, and through men their triumphs and defeats are wrought out, the shadow here on earth of the events above. For it is the fate of Humanity which is in the balance; it is the Judgment Day of a race.

It is because the present War is the shadow of such a struggle in the higher worlds, that no Occultist can remain neutral, but must throw every power that he possesses on one side or the other. To be a neutral is to be a traitor. Now the Central Powers, in this great struggle, are the pawns played by the super-men who follow the Lords of the Dark Face. They embody autocracy, militarism, the anachronistic forms which are ready to perish, for which there is no place in the coming New Age. "By their fruits ye shall know them." Not by the isolated acts of a few soldiers, mad with blood-lust and sex-lust, but by their official policy of "frightfulness," deliberately adopted and ruthlessly carried out by a style of warfare renounced by all civilized Nations, belonging to a far-off past, a revival of cruelties long ago outgrown. By these we know them as the tools of the super-men of the Night, and the Occultists of the Darkness are fighting on their side. They have raised Hate into a National Virtue, and the Lords of Hate are with them. (Presidential Address for 1915).

These challenging and electrifying words apply in full force to the world of 1938. Today we are on the threshold of the same danger as we were in 1914, all the more menacing, perhaps, because it is clear that the world did not, after all, learn the lessons of its four-year tragedy.

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Nevertheless, the world shall recover from its present illness unto death. Praise be to God, we are not doomed to a period of Dark Ages and centuries of setback in civilization, for the German people shall prevail over the present desecrators of their mighty spirit, and once again there shall be a Germany true to herself and to her mission. Right shall once more triumph over might and the world shall be saved.

But to ensure this, to ensure the least possible delay in the dissipation of the clouds of evil, an army of men and women, of youth, of goodwill and strong purpose, is urgently needed, for there must be an emphatic purge, an uncompromising cleaning of the Augean stables.

And I ask myself: What are we members of The Theosophical Society doing? What are we going to do? Have we joined this Army? Are we everywhere standing for freedom against slavery, for right against might, for justice against tyranny? Do our members realize that now is a Supreme Moment for the testing of their worthiness to be members of a Society the very soul of which is Universal Brotherhood? Does each member realize that he is now being weighed

in the balance? Does each member realize that as The Society has had cataclysms in the past to test the worth of its membership, so is it at this very moment being tested as to the extent to which the fire of Brotherhood is burning brightly in the heart of each of its members? "Neutrality is a crime," declares Dr. Besant. Are we, or are we not, committing that crime? That is the uncompromising challenge to us all today, and if we cannot face it, it may not be long before we find ourselves outside the ranks of the Masters' Army.

The Reign of Love and Justice

But while I do not hesitate to speak strongly, more strongly, perhaps, than some of my fellow-members may approve for a Presidential Address, at the same time I must be careful to emphasize that Theosophists at least know that the Justice and Love of God—let each translate this word as he will—reign everywhere and over everyone.

It is the great paradox of ignorance—darkness and yet Light. We Theosophists know through study and experience that the very Darkness is a minister of the Light. And while it is our duty to fight that which we perceive to be wrong, to denounce that which we perceive to be wrong, as I have been trying to do during the course of this Address, we must never lose sight of the fact that the very wrong itself, however terrible, is within the compassion of Love and within the perfect righteousness of Justice. How this may be it may be difficult for us to discern. We may even doubt its truth from time to time, when hatred spreads its ugliness terribly

abroad and injustice tramples justice under its malignant feet. Can there reign Love and Justice in such a world as this?

They *do* reign. Yet must we fight, as was commanded to Arjuna by the Lord Shri Krishna. Indeed may we "rest in the Lord, wait patiently for Him," but part of the very life of that rest is to identify ourselves with the Love and Justice of God to become the agents of their Light and Truth. All *is* well. Yet must we strive to make it so. So are we able to fight more strongly, more peacefully, more understandingly, and all the time in the calm certainty that every defeat is only apparent, and that victory is ever sounding forth her triumph notes as the world and all life in it is moving onwards to the goal.

No one can be outside the Universal Brotherhood of Life. All are within it. But each is either healthily within it, or diseased within it, a strength in it or a weakness in it, a blessing in it or a curse in it, or perchance asleep in it, dead in it, instead of being alive in it. Which of these is each one of us, we who by our membership of The Theosophical Society profess to believe in the Universal Brotherhood of mankind?

THE PRESIDENT'S CALL

As President of The Theosophical Society, I have, therefore, the duty to call upon each individual member to work as he has never worked before, to make the world conscious of the reality of its Universal Brotherhood. I call upon every member of The Theosophical Society to cause the light of

Theosophy so to shine upon his life that he becomes more than ever an example of the wisest understanding of his fellow-men and a noble warrior to defend the oppressed, to fight tyranny and cruelty, and to succour the weak. Let him read H. P. Blavatsky's *Golden Stairs*. Let these be his marching orders for 1939.

I am by no means asking him to work and to fight as I may think it right to work and to fight. Membership of The Theosophical Society is perfectly free, and no one has any right to dictate to anyone else how he should express Theosophy or his membership of The Theosophical Society. Let him but know that Universal Brotherhood is being attacked as never has it been attacked before, and I feel sure he will know what is his duty and how he can best fulfil it.

Shall The Society be Neutral?

Surely I shall be asked if, having said all this, I can conceive of our Society remaining neutral in the face of the growing of wrong and the weakening of right. I know there are many who would welcome with all their hearts a strong Resolution on the part of the General Council denouncing the savagery upon the Jews both in Germany and in Austria. I have been pondering very deeply on the question as to the Neutrality of The Theosophical Society under such conditions as these, as to whether these conditions do not in fact require from The Society, as such, in its official capacity, a dignified but none the less emphatic pronouncement.

So important have I considered this question that I have sent to

every member of the General Council a feeler as to his attitude towards any proposal that the General Council shall officially denounce the atrocities, the flagrant negations of the spirit of our First Object. Nothing can be done here in Benares in any official manner since the rules and regulations governing the Council's procedure require a circulation of a proposal among the members of the Council before it can be discussed.

But I tell you that I am torn between what seems to be an urgent duty—to cause a Society which stands for Universal Brotherhood to speak with no uncertain voice when its high purposes are degraded by infamous persecutions—and what is perchance the higher duty still, of remaining silent as a body, though calling upon every individual member to work, as he has never, perhaps, worked before, in the cause of that Universal Brotherhood which is so menaced on all sides in these days of darkness.

I make no apology for asking you to listen to the words of some of our elders, as, for example, that wonderful passage in Dr. Besant's Presidential Address of 1915:

We who are Servants of the White Brotherhood, who regard Love as the supreme virtue, and who seek to enter into the coming age of Brotherhood and cooperation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right as against Might, and Humanity as against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by members of the White Brotherhood and their Messenger in the world, must throw itself on the side which embodies the Divine Will for Evolu-

tion, the side on which are fighting the Supermen of the day. If by this we lose the members we had in the Central Empires, after the War is over and the madness of it overpassed, it must be so. Better to lose our members than to lose the blessing of the Brotherhood, better to perish, faithful to the Right, than to become a fellowship of Evil.

And those strong words of hers in October 1915 referring to the tearing down of the Theosophical work in Germany which "was to destroy one of the great forces working for progress in the religious world. . . .

To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side."

And heed a comment on her previous utterances in *THE THEOSOPHIST* for October 1917.

It would be well to devise some method whereby the Society should decide for itself what it means by neutrality. Does neutrality impose upon it officially indifference to all the great questions of Right and Wrong? May it not, as a Society, stand up for Religion, for Justice, for Freedom, for Humanity? In the great struggles which usher in a new civilization, must it crouch in a corner silently, while the great and good are grappling with the forces of evil? When the World Teacher comes, must it stand aside and see Him crushed for lack of help, pleading its neutrality, while Judas betrays and Peter denies? Neutrality in matters of varied religions, of party politics, of disputes on philosophy, of education, of social reform, is one thing; but neutrality on questions of the evolution and degradation of Humanity is quite another. When GOD and the Devil are at grips—to use the

old terms—neutrality is cowardice, neutrality is crime.

And again refer to the Presidential Address for 1915 wherein Dr. Besant declares :

Were the war an ordinary one, it would not rend us apart, but in this war are in conflict not men, but principles : principles of Good and Evil in which a spiritual Society cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities.

Here indeed are the issues made abundantly plain. Shall we say that the world-wide persecution of the Jews involves the principles of Good and Evil, and that our Society "cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities" ?

In THE THEOSOPHIST for June 1933 (Watch-Tower) Mr. Jinarajadasa tells us that "persecution anywhere and in any form is an outrage on Universal Brotherhood." Shall or shall not The Society protest as such against an outrage on its vital First Object ? Then again in THE THEOSOPHIST for May 1921, Dr. Besant postulates that The Society should be neutral as regards "any teaching or any line of action that does not controvert that basis [Universal Brotherhood] of our Society." The Great War seemingly did controvert this basis, and Mr. Jinarajadasa declares that persecution is an outrage on Universal Brotherhood. If so, do we not again find ourselves being drawn to the conclusion that the persecution of the Jews in Germany demands from The Society an abandonment of its neutrality ?

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And did not a Master say in the early days of The Society: "Theosophy through its mouthpiece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications . . ." (*Lucifer*, January 1888)

Our President-Founder was never confronted by a situation such as now exists. Not in the political field but rather in the field of religion and social reform were the problems which faced him. And just as Dr. Besant makes it abundantly clear that there can be no official dogmas or doctrines, or teachings of any kind, endorsed and made official by The Society as a whole, so did Colonel Olcott hold, stressing the vital importance of The Society never taking sides in social and religious controversies.

In fact, while the neutrality of The Society has frequently been "compromised" by the speeches and activities of its two founders, of Dr. Besant, and of other leaders, in the sense that the outside public always tends to identify The Society with the utterances of its most prominent members, the only occasion on which The Society was actually committed by its General Council to an abandonment of its neutrality was in the case of the official pronouncement on a World Religion in 1925. But this pronouncement itself was cancelled at

a subsequent meeting of the General Council held in 1930.

So far, then, the General Council has never, save in the case of the quickly-to-be-rescinded resolution regarding a world religion, made more than a very general pronouncement on world affairs, as in its Resolution, 2 January 1935 :

RESOLVED that the General Council, aware of the grave menace of War, calls upon members of the Theosophical Society throughout the world to do all in their power to minimize the danger, especially by promoting active goodwill where there is a tendency to racial, national, religious and other antagonisms.

To maintain this neutrality now—this is the question. I think I had better say at once that while, of course, I shall submit myself with all respect to any decision to which the General Council may come, and while my own personal inclinations are strongly for a great statement on the part of The Society in respect of the present awful tyrannies and awful persecutions, nevertheless I feel irresistibly constrained to come to the conclusion that it will not be wise or helpful for The Society, as such, to intervene by way of an official pronouncement.

* * *

Why have I come to this conclusion? Because I do not think that The Society, as such, is yet strong enough to be able to discern unerringly, impersonally, which wrongs should, and which wrongs should not, be the subject of an official statement. If we, as a Society, denounce the persecution of the Jews as a crime against Brotherhood, where shall we stop? There

are innumerable crimes against Brotherhood crying aloud for redress. Shall not member after member call upon the General Council to denounce in no uncertain terms the particular wrong which to his eyes looms no less large than, say, the particular wrong with which we are for the moment concerned? If we admit one wrong, we shall have to be occupying ourselves in studying every other wrong presented to us, and The Society will be in a constant state of agitation over the General Council's acceptance of this wrong as worthy to be the subject of a resolution, and its rejection of that wrong as being of lesser importance or in other ways being unfitted for an official pronouncement.

I think for the present it is still safer, as our President-Founder has said, to remain "above all these limitations of the physical man, spotless, immortal, divine, unchangeable" until that deeper wisdom which shall come in the course of years enables it, while dwelling in the heights, to descend into the valleys in the dignity and in the power of a perfect peace.

Moreover, I should like to add that I am not in favour of individual Lodges passing resolutions even on the subject of the persecution of the Jews. In India, for example, a Lodge passing such a resolution might well lay itself open to a demand from its Mussalman brethren to denounce what they regard as the persecution of the Arabs in Palestine. There is almost as much feeling among our Mussalman brethren about what they regard as atrocities committed upon the Arabs, as there is our own

feeling as to the persecution of the Jews. A Lodge which opens the door to one resolution may soon find itself committed to many another, when its main purpose as a Lodge is to spread Theosophy and be open freely to all seekers after Truth who accept The Society's three Objects. If a Lodge once becomes a centre for such activities in the outer world, the Universal Brotherhood to which it is pledged is in danger of breaking into pieces, so that it descends from the universal into the particular, from breadth into narrowness. It will become identified with certain attitudes towards public questions and soon with teachings and dogmas and doctrines of all kinds. It will exemplify a particular brotherhood instead of the Brotherhood Universal.

But as for the individual, from the time of the President-Founder we have been "perfectly free to plunge into the thick . . . of the fights." And it has been overwhelmingly demonstrated to me that The Society as a whole, with only the very rarest exceptions, demands of me that I shall continue the practice of my predecessors in expressing my own personal views on such subjects as may seem to invite such expression. Section after Section has emphatically endorsed not only the right but the duty of the President constantly to acquaint the membership with his opinions on current affairs. As one General Secretary phrased it—The Society has the right to know what kind of man the President is in all the details of his views.

Of course, as has also been indicated, I must express my views as wisely as I can and with as little as

possible of compromise to The Society.

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May I again urge every member of The Theosophical Society to consecrate his life to Brotherhood by living it ever more and more intensely himself in his daily life, by showing it forth more and more beautifully in his relations with his fellow-men, and no less with his younger brethren of the subhuman kingdoms, and by seeking out the wrong everywhere, at home no less than abroad, and giving himself heart and soul to the redress of every wrong he meets. He must live in Brotherhood, speak for Brotherhood, be ceaselessly active for Brotherhood. Only thus can the blessing of our Elder Brethren rest upon our Society. Only thus can The Society fulfil the great purposes for which it was sent into the outer world, and only thus can it endure.

Has not the Master said: "You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *un*-real to the Real."

Mr. Krishnamurti's Challenging Philosophy

I should like to say a word or two about Mr. Krishnamurti and his

philosophy, since his strong challenging of much that seems so supremely true to many members of The Society has caused a little confusion and unrest.

I wonder how long it will be before some of my fellow-members perceive that they only touch the surface of him when they stop short at the views he expresses. There are a myriad opinions in the world, for each one of us is feeling his way to Truth, and an opinion is a halting-place on the way, but only a halting-place. How much less the halting-places matter, how much more the traveller!

How often I have tried to insist that the study of our classic literature is not to make of us Theosophical gramophone records or parrots, repeating, with very little real understanding, that which we read or hear, but is to help us to find our own Theosophies, our own halting-places on the road to Truth, and thus little by little to reach our Selves.

The high purpose of Blavatsky, of Olcott, of Subba Rao, of Besant, of Leadbeater, of Jinarajadasa, of many, many others, of all the Scriptures, of all the words that have been written and spoken, is not that they may mould us into the likeness of their image, not to make us a dull, perhaps even dead, reflection of one or more of them, but to help us to discover our Selves and to fulfil them.

The high purpose of Krishnamurti is just the same. He does not and cannot come to lay down *The Law*, but to disclose *his Law*, such as it is at present, for we must not forget that he changes, as do all of us.

The value of Mr. Krishnamurti to us all, as the value of H. P. Blavatsky, H. S. Olcott, T. Subba Rao, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, and others, lies in the fact that he has discovered a definite measure of his eternal Self, though only a measure, whereas our own discoveries of our Selves may possibly be far less. And his inspiration to us is not that we may echo him, or try to echo him, or be distressed that we cannot echo him, or be disturbed because his Self is radically different, perhaps, from other Selves we have known: it is, as I have said, that we may become the more intent on the discovery of our own Selves, unique as these must be, different from his Self and from all other Selves.

If he challenges our convictions, it is only that we may perceive alike the dross and the gold, if any. There is no poorer appreciation of him than the phrase: Krishnaji says this is true and that is not true, so I must change to fit this new standard.

Because he might tell us that ceremonies are of no value, that is no reason why we should give them up. Because he might tell us that we are being exploited by so-called leaders is no reason why we should cease to have respect for them. Because he might tell us that we are enslaved in forms and faiths, that is no reason why we should abandon them.

If we do things because other people tell us they are good to do, if we do not do things because other people tell us they are not good to do, we remain in slavery whether to

the "exploiters" or to Krishnaji himself, who thus becomes an exploiter, no doubt unconsciously to himself. We must do things because it is our unfettered will to do them, because we believe in them, because we know, for the time being at all events, that they are true.

I am convinced of the truth of many things which Krishnaji declares to be untrue, but I am thankful to him that he should have forced me to challenge my convictions to see if there be gold in them to emerge from the fire he pours upon them.

So many of us, however, can be but followers, and blind at that. So we follow one individual after another, thrusting upon him the very leadership he is so intent on disclaiming.

Why are we disturbed? Because we want to be as sure of salvation as we can. We want safety, and we are foolish enough to think that safety lies in orthodoxy, in conformity to opinions hall-marked in some way or other as "right." We can never forget how Krishnaji himself was so hall-marked, and subtly that influences us so that we feel we ought to follow him. And yet there are other hall-marked opinions which so far have sufficed us.

What disservice we do to him as we thus retain him within that from which he would escape!

His message to us, as I understand it, is not to believe what he says, but to be sure of the truth of our beliefs by challenging them without fear or favour. If the challenge succeeds, so much the better. If it fails, so much the better. It is the Truth we need, our Truth, the Truth appropriate to us at our stage

of evolution and suited to our individual natures.

How absurd to run from one set of opinions to another in the eager hope that we are investing ourselves to the utmost advantage. Let us by all means collect opinions, but let us above all have our own—they may synchronize with what we *call* Theosophy, they may be in accord with the views of Mr. Krishnamurti, or with the philosophies of X or Y or Z, or they may not. Let them be the highest truths we can reach, for the time being, all we could hope for or desire, and let us be happy that others have other and different truths in which they rejoice. But let us hold even our supreme truths lightly, for they are but halting-places, and we must pass away from them into fuller and richer truths as we grow.

Virile Young Theosophists

I am very specially concerned to urge my younger brethren of The Theosophical Society to be in the forefront of the Masters' work in the outer world. In a Young Theosophist there is no place for indifference, no place for self-absorption, no place for self-righteousness or sense of superiority.

A Young Theosophist is enthusiastic, generous, full of compassion towards all weakness, indignant at all wrong, all oppression, all tyranny, infinitely restless towards inhumanity in all its many modes of expression, eager with an impatient yearning to be able to do more and more to help the Masters' work with all that he is and has—all these he is *and to a fault*.

I want Young Theosophists to tend to go too far in their greatness

of heart. I want to have to restrain them from going too far. I do not want to have to urge and urge and urge them on.

A Young Theosophist will be ardent about making his world-wide Federation an example of virility and efficient working.

A Young Theosophist will constantly be bombarding his own Federation officers and all other Society authorities with ideas and with every kind of help he can give.

And the older Theosophists will be thankful that a younger Theosophical generation is arising that yields to no older member in devotion to the cause. The older Theosophists will place at the disposal of their younger brethren, their successors, all their cooperation, all their wisdom, and above all their encouragement, free and full.

I am fearfully afraid that many of our older members have yet to realize that it is their bounden duty to be busy, to be really busy, about the generation which is to follow them and bear the sweet burden of the gifts bestowed by the Masters upon the world over sixty years ago.

I say without the slightest hesitation that an older member of The Society who is not working among the young to bring them to Theosophy and to membership of The Theosophical Society lacks in the true spirit of membership.

I say without the slightest hesitation that a Lodge of The Theosophical Society which does not organize its work so that it contacts the youth in its surroundings is a Lodge which is failing in its duty.

I say without the slightest hesitation that a Section which does not cater for the youth of the country

is an inadequate Section, failing in its duties.

And I say with no less hesitation that a President of The Theosophical Society who does not spend much of his time in strengthening The Society with ardent youth is an unworthy President.

The Society needs youth. Theosophy needs youth. And youth needs Theosophy and The Society. Theosophy, The Theosophical Society, Youth, must come together for the service of the world.

But I say to the Young Theosophists, to those who already have the great privilege of membership and of some knowledge of Theosophy, that now is the time for them to show in the world that leadership with which such privilege endows them. They have the wherewithal for leadership. Leadership has been entrusted to them. The world of today above all needs righteous leadership. Do our young Theosophists feel or do they not feel that leadership stirring within them? Do they or do they not feel that the world is in cold darkness and that in them is the light to help to lead it away from darkness? Do they or do they not realize that each one of them has in him the power to help, to fulfil at least in some measure the stirring words of H. P. Blavatsky's *Golden Stairs*?

Let every Young Theosophist rise above his smaller, his self-centred, his lethargic, his indifferent, his orthodox, his cynical self. Let him rise above all smallness of mind and coldness of heart. Let him adventure forth, not counting the cost, as a knight of succour to all who are in need—and never have there been more in need than there are today,

for never have there been more to oppress than there are today.

Today is a day of magnificent opportunity for all. It is a golden age of golden opportunities. In the early days of Theosophy and of The Theosophical Society there was need for tremendous heroism, for eager self-sacrifice. We read how our great Founders wore themselves out in the critical days following upon the foundation of The Society and of the revelation of Theosophy. The world was in dire need, and there was no time to be lost.

The situation today is no less urgent. Heroism is no less called for. Self-sacrifice is again the supreme need. Never needed the world Theosophy and The Theosophical Society more than it needs them today.

Young Theosophists! Go forth to help the world in the wisdom of your Theosophy and in the strength of your membership of The Theosophical Society. Let none be laggards. Let none hold back. Let all be eager and radiant.

A Future of Hope

And now let us look towards the future. At once, let me say that the future is full of hope, however darkened may be the present. I do not think I have ever felt so much confidence as to the future as I am feeling at the close of this unhappy year.

Though statistical reports are indifferent barometers of the real life of a Society like ours, which may in times of greatest membership decreases have the flame of its spiritual life at incandescent heat, it will interest you to know that of the thirty-eight reports I have received

up to the date of writing this Address, 17 Sections, one Federation, and three Outpost Lodges show an increase in membership, in some cases appreciable. Those who have remained stable, two Sections and two Outpost Lodges. Of those who have lost in membership, seven show great decreases in the losses reported the previous year. An example of this is the American Section, whose loss this year is about one-third of last year's, and I note from their report that resignations were the lowest in nine years, and lapsed membership the lowest in twenty years. In two other cases of the remaining six reports, there is a decrease in resignations, and one Section's loss (Central America) resulted in the gain of our fine Colombian Section which in the first year of its existence has increased its membership from eight to seventeen Lodges. In fact if one disregards the loss of membership by transfer, Central America leads the Sections thus far reporting with a 17 per cent membership increase.

I feel, apart from this concrete indication of renewed activity, that for The Theosophical Society there is immediately opening a way of greater service, and for Theosophy not only a far more widespread recognition, but also a real vivification, not, of course, as to its essential life, but as to the forms in which it shall appeal to the world.

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I feel, as I prepare this Address, in such close touch with everyone of our thirty thousand members that I see in each, beginning to rise to heights not so far reached, flames of

eager endeavour. I see each member, without exception, charged, as he has never been charged before, with the very life of Theosophy and The Theosophical Society, so that whoever or wherever he may be, whatever may be his outlook upon life or his limitations, he has become endowed with an unparalleled power to take our light into the dark places which are round about him, to spread peace and contentment, hope and reverence, and to stand forth as a strong pillar in the World-Temple of Universal Brotherhood.

I know well that not one single member of our Society will be without the blessing of the Elder Brethren as he recognizes that his world needs him, and that he can do no other than give himself with all his Will, with all his Wisdom, with all his Activity.

Every member of The Society represents in his land, in his faith, in his race, the true Rulers of the world. Let him know this and live accordingly.

As for myself, I am moved under these thoughts to give the coming year to India, Motherland of the Aryan world as she is, and potentially the great Deliverer of the whole world out of discord into Understanding.

The Besant Spirit

I hope to be able to travel in 1939 in this more than wonderful country to vivify once more the spirit of our noble President-Mother, Dr. Annie Besant, which, had it been understood in time, might have already regenerated India.

The more I read her priceless contributions to such regeneration, the more I remember her wonderful

triumphal pilgrimages from north to south and east to west, and the more I remember even those times when she was rejected of the people she loved so deeply, the more it comes to me that I, her humble follower, must do all in my power to continue her work—the work assigned to her by the Mighty Rishis, its accomplishment being necessary for India's salvation and for the salvation of the world. Because of human ignorance around her, she was unable to achieve that which was designed for her to accomplish. So was it that she was temporarily withdrawn from outer activity before the time would otherwise have come.

But her spirit remains even no less potent than when she was physically with us, and she remains working more ardently and magnificently than ever, even though unseen to physical eyes. And her work, *Their* work, remains to be fulfilled.

It shall be, I hope, my homage to her, my gratitude to her, and my knowledge of the urgency of the work being completed within the shortest possible time, that I shall try to spread far and wide the fire of the Besant Spirit, hoping that my fellow-members of The Theosophical Society in India will give me their enthusiastic help and that people will respond to the call of that Soul of India which Dr. Besant so purely and truly embodied. This shall be, I hope, my own special work during 1939, though there will be much more that I shall hope to do in the service of Theosophy and The Theosophical Society.

Courses on Theosophy

Then I am hoping that by the end of the year, with the guidance

and help of some of our most expert workers, including Mrs. Gardner, Mr. Fritz Kunz, Mrs. Emogene Simons, Miss Anita Henkel, and others, we shall have ready a series of study courses, and perhaps even correspondence courses, both for individual members of The Society and for Lodges. I have prevailed upon Miss Henkel, a National Lecturer of the American Section, to devote herself to this work at Adyar during the year, so that she may help to co-ordinate the material which Mrs. Gardner, Mr. Fritz Kunz, and others will be preparing. This work is of the utmost importance, for when a member joins, a course of study should be available to him, to carry him not only through our great classic literature, but also to lead him, perhaps, to the beginnings of self-preparation for the leading of a more purposeful life.

Adyar

Further, I am asking from the residents of Adyar organized help in innumerable directions, partly for the strengthening of Adyar as the International Headquarters of The Society and partly for the vitalizing of our work throughout the world. My plans in this connection are appearing as a supplement to *The Theosophical World* for January 1939, so that friends of Adyar everywhere may have the opportunity to cooperate.

Then there is the Adyar Library and its need for being housed in a new building. Anyone who has seen this Library cannot help regretting the utter inadequacy of its accommodation of its priceless contents. I do most strongly appeal for sub-

stantial donations—we shall probably need about £20,000 in all—so that our great Library, in many ways the jewel of Adyar, may have a noble setting and thus still further meet the needs of those who come to it for study from all parts of the world.

I am most happy that the Adyar Edition of *The Secret Doctrine* met with so welcome a response. Three thousand sets have been published, and already half this number has been ordered. But I hope that the remaining half will soon find its way out, as only when the 3,000 sets are sold can we recover the actual cost of publication.

The Living Witnesses

As I close my Address, let me invoke upon us all, upon all true Theosophists throughout the world, be they or be they not members of The Theosophical Society, the gracious Blessing of those Elder Brethren who are ever with us as we strive to live in brotherly understanding with all.

Never has The Society been without living witnesses to Their existence and to Their lives of perfect brotherhood. Never has The Society been without those who can bear personal testimony to Their flawless solicitude for the life that is climbing behind Them on every rung of the evolutionary ladder.

Ever have there been those who, in all humility, may say they know one or more of these great Elders. Today there are living witnesses no less. The line is unbroken. And so long as our Society endures, the line shall remain unbroken, for living testimony to Their glorious reality must ever be available to the

membership of The Society and to the whole world. Their testimony may be accepted or it may be rejected. The voice of those who know must ever sound in the ears of those who yearn.

To Them we look in these days of darkness. To Them we offer the brotherhood we are able to give to those around us, that it may be sanctified by the greatest Brothers of us all, and thus be strengthened on its way. To Them our hearts go out in gratitude and reverence for the peace we know, for the courage we have, and for the will to give. We may differ radically as to our conceptions of Theosophy and of the purpose and work of The Theosophical Society. But we are one, all of us who believe in the Masters, in deepest reverence to Them, and we pray we may ever grow more worthy to be channels for Their Blessings to the life in every kingdom of nature.

Let us, dear Brethren, as we enter upon a new year, lift up our eyes to Them and to those great messengers whom They have sent

from time to time to help the world. Let us remember Them, and H. P. Blavatsky and H. S. Olcott, and Annie Besant and Charles W. Leadbeater, and all their colleagues, their fellow-workers, who shared with them the joys of that service which is perfect freedom. It is from this hierarchy of spiritual soldiers that comes our sure and potent help. Without such aid we could do but little, but with it we can help to save the world.

THE ITALIAN SECTION

I have received information from an Italian member that at the General Assembly held at Geneva on November 19-20 ten Lodges and 200 members resolved to remain faithful to the parent Society. If this be true, then since there are eighteen Lodges and about 360 members, there must have been a majority for maintaining the status quo. This information, however, must be taken with a little reserve since I have not yet had any information on this subject from Signor Castellani.

The Unknown Member

My Address completed and offered in humble homage to Those who ever bestow upon us far more than we deserve, I become instantly aware of Their most gracious response in blessing upon the whole Society and through The Society upon the world.

But in particular I am aware that this blessing seeks out, as it were,

and discovers the many members throughout the world upon whose faithful shoulders rests in large measure the sweet but heavy burden of the work. In Lodge after Lodge, without a single exception, there are members whose membership of The Society and of their Lodge is their delight and peace, who treasure their Theosophy as a pearl above all price

and their membership of The Society as their precious gift from the Masters.

They do not contribute of their learning and wisdom, for perhaps they may feel they have but little. They do not contribute of their activity, for there may be little, if any, available. They speak rarely, if at all. They never sit on any platform. If they hold office at all, the office is inconspicuous and retains them in their cherished obscurities. At meetings they are content to listen. In study classes they are happy to be silent. In discussion they take no part. They are candidates for nothing. They take part in no discussions. When distinguished visitors visit their Lodge, they hide away. But they are the salt of the the Lodge, of the Section to which the Lodge belongs, and of the whole Society. Whenever their Lodge meets they are sure to be found in their places to give it the strength of their silent presence. And eagerly they receive the Theosophy revealed to them. If money is wanted, they instantly give more than they can afford. If work is needed, they help beyond their strength. When praise is to be given, they are not to be seen. Presidents of The Society may come and go. Officials of their Lodges reign today and depart tomorrow. Exhortation upon exhortation sweeps over them. Movement upon movement is sponsored by enthusiastic members who perceive in their beloved offspring the salvation of the world.

They, these humble, unknown members, remain. They will be

loyal to the President for the time being whoever he is, whatever he may say. They will honour the officials of their Lodges because loyalty so demands. They will listen with respect to every exhortation. They will give of their best understanding to every movement, and perhaps join each as it comes along, so that their help may not be found wanting if perchance it is needed. They do not feel they know exactly what the Masters intend in all these things, so they would rather do too much than too little. If they make a mistake now and again by reason of this eagerness to miss no opportunity of serving, it counts for very little as compared with the pure devotion of their hearts.

From the standpoint of the world they have little to give. From the standpoint of the Masters their gifts are among the most precious and beautiful.

At Adyar, their home, the home they may never see with physical eyes, but their home more than the home of many another, there will be a little piece of ground dedicated to them in gratitude, and there will be a marble slab, surrounded by Adyar's most beautiful flowers, which will read :

TO THOSE UNKNOWN MEMBERS
OF
THE THEOSOPHICAL SOCIETY
THROUGHOUT THE WORLD
WHOSE SILENT LOYALTY AND
SACRIFICE ENSURES TO IT
THE MASTERS' CONSTANT BLESSING

Annie Besant Reviews

"THE SECRET DOCTRINE"

THE Adyar Edition of *The Secret Doctrine* was officially published on the 17th November 1938 at the Founders' Day celebration in the Great Hall, Adyar. The President introduced the set of six volumes, saying: "I am very happy to make this act of reverence to H. P. Blavatsky, the great mother of our Movement, the one to whom we owe more than any other of our leaders. It is a very happy thing that we have this Adyar Edition, named as she would have wished it, and in reverence we dedicate it to her memory, in the present and in the future." The President announced that 800 copies had been ordered before publication.

It chimes in harmoniously with the launching of this Adyar edition to reproduce in this issue (see next page) the review of *The Secret Doctrine* which Dr. Besant wrote fifty years ago. Mme. Blavatsky published the first two volumes in October 1888. Early in 1889 W. T. Stead asked Annie Besant to review it, and her review appeared in *The Pall Mall Gazette*, of which he was Editor, on April 25. The incident is related by Dr. Besant in her *Autobiography* (pages 339-340), where she describes the intellectual conflict through which she was passing and her diligent search for answers to questions that were working in her mind:

Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them,

but you are quite mad enough on these subjects to make something of them"....

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.

In the midst of writing this review Mrs. Besant wrote to Mr. Stead: "I am immersed in Mme. Blavatsky! If I perish in the attempt to review her, you must write on my tomb 'She has gone to investigate the Secret Doctrine at first hand'."

Two months later (June 23) Mrs. Besant wrote another review for *The National Reformer*, Charles Bradlaugh's paper. She mentions it in her *Autobiography*, quoting some passages as showing "how swiftly some of the main points of the teaching had been grasped." We will reproduce the full text of the *National Reformer* review in our next issue.

Among The Adepts

MADAME BLAVATSKY ON THE SECRET DOCTRINE

The Famous Review by Annie Besant

From the "Pall Mall Gazette," 25th April 1889¹

It was the writing of this review of *The Secret Doctrine* which convinced Annie Besant of the truth of Theosophy and brought her into the movement. She asked Mr. Stead for an introduction to the writer, and then sent a note asking to be allowed to call. In reply Mme. Blavatsky wrote, 15th March 1889: "I too have long been wishing to make your acquaintance as there is nothing in the world I admire more than pluck and the rare courage to come out and state one's opinions boldly in the face of all the world, including Mrs. Grundy." (This letter is in the Adyar Archives.)

A remarkable book

IT would be difficult to find a book presenting more difficulties to the "reviewer with a conscience" than these handsome volumes bearing the name of Mme. Blavatsky as author—or, rather perhaps it would be more accurate to say as compiler and annotator. The subject matter is so far away from the beaten paths of literature, science and art; the point of view so far removed from our occidental fashion of envisaging the universe; the lore gathered and expounded so different from the science or the metaphysics of the West, that to ninety-nine out of every hundred readers—perhaps

to nine hundred and ninety-nine among every thousand—the study of the book will begin in bewilderment and end in despair.

Let it be said at once that the great majority of average easy-going folk will do well not to begin the "Secret Doctrine" at all. A certain mental position must be acquired ere any reading thereof can be aught save weariness and futility. The would-be reader must have an intense desire *to know*, and to know not merely the relation between phenomena, but the causes of phenomena; he must be eagerly searching for that bridge between matter and thought, between the

¹W. T. Stead was an impartial critic but a steady friend of the Theosophical movement, and devoted many a column in his journal to Theosophy and its literature. He knew H. P. Blavatsky during the early years of The Society and she called him a "real Theosophist." He was on the *Pall Mall Gazette* for nine years, and in the last year (1889) published Annie Besant's review of *The Secret Doctrine*. In 1890 he founded the *Review of Reviews*, which carried his name as a champion of struggling

vibrating nerve-cell and percipiency which the late Professor Clifford declared had never yet been thrown across the gulf that sunders them; he must be free from the preposterous conceit (that exists now as really for the psychical universe as it did in the days of Copernicus for the physical) that this world and its inhabitants are the only inhabited world and the only intelligent beings in the universe; he must recognize that there may be, and most probably are, myriads of existences, invisible, inaudible to us, because we have no senses capable of responding to the vibrations that they set up, and which are therefore non-existent to us, although in full activity, just as there are rays at either end of the solar spectrum quite as real as the visible rays although invisible to us. If only the nerve ends of our eyes and ears could respond to higher and lower rates of vibration, who can tell what new worlds, more and less "material" than our own, might not flash into our consciousness, what sights and sounds might not reach us from spheres

interblended with our own? A deep-sea fish, aware that his comrades might explode if they were dragged to the surface, and knowing naught of life-conditions other than his own, might, if he were a rash deep-sea fish deny the possibility of other intelligent beings inhabiting the upper regions of the sea or the land invisible to him. And so we may, if we are rash, deny all lives save those led on our globe at the bottom of our air-ocean, and human deep-sea fishes had better leave Mme. Blavatsky's volumes alone.

None the less is her book at once remarkable and interesting—remarkable for its wide range of curious and ancient lore, interesting for the light it throws on the religions of the world. For as she unrolls the *Secret Doctrine* we catch sight of familiar faces in the imagery that passes under our eyes, now Egyptian, and now Jewish, now Persian, and now Chinese, now Indian, and now Babylonish, until slowly the feeling grows up that she is showing us the rock whence all these faiths were hewn, the complete cosmogony

causes and countries the world over, and which he edited until 15 April 1912, when he went down with the Titanic.

In the Watch-Tower for June 1912 Dr. Besant wrote: "All good causes have lost an intrepid and dauntless champion in the passing away of William T. Stead in the terrible foundering of the Titanic. Absolutely fearless of consequences, careless of his own profit and reputation when the right was at stake, willing at all times to fling his body into the breach in defence of the slandered and the oppressed, he died as he had lived, strenuously helping others, shining out conspicuously amid the heroic crowd who accepted death that women and children might live. . . ."

"The last time I saw him, on March 27th, when I lunched with him at the Savoy—'Come and have rabbit-meat' was his regular invitation, for he called vegetarian food by that name, as belonging to rabbits more than to human beings—he was as full of life and of plans for the future as ever, and we arranged to meet for another long talk on my return from Italy. For more than a quarter of a century he and I had been close and affectionate friends, and he had a genius for friendship. Many and many a heart will be sad for his ongoing—too soon for the world he served—but, as he well knew, death is not really separation, and he has gone only to return."—THE THEOSOPHIST, Vol. XXXIII, Part II, pp. 328-9.

whereof these have presented disjointed fragments. Inevitably the question arises: "Have we here, from the Aryans who rocked the cradle of the world's civilization, the source of all the master-religions as well as of the master-races of the earth?"

Cosmic evolution

The first volume of the *Secret Doctrine* is divided into three parts—an exposition of Cosmic Evolution, of the Evolution of Symbolism, and of the contrast between Science and the *Secret Doctrine*. Of these the first will most repel and the third will most attract. For the first is a metaphysical treatise wherein the Hindu brain, subtlest and most mystic of all mental organisms, expounds Being and the beginning of beings in fashion that no western intellect can rival. The causeless Cause, the rootless Root, whence spirit and matter alike differentiate, is the One Existence—hidden, absolute, eternal, indistinguishable by us from non-existence in that it has no form that can enable us to cognise it. From this all that exists proceeds; in itself Be-ness—why not Existence?—then Becoming, and the Becoming alone can be intelligible to us. From this one primal element, whereof all phenomena are transmutations, and then a hierarchy of existences in linked order, the gradual evolution of a universe. In reading this "origin of things" as in reading all others, there is the constant feeling of unsatisfied desire for evidence, despite the sweep of conception and the coherency of the whole. Of course the claim set up is that this *Secret Doctrine* comes from those who know, know with

scientific certainty, not with mere guess and groping, from the Arhats, the Wise Ones of the East, whose disciple Mme. Blavatsky claims to be. But then we crave for some proof of these revealers. As regards the metaphysics, here again there is the feeling of the breakdown of language, the contradictions in which the mind is involved when it strives to grasp the ever elusive ultimates of being. However flexible and subtle in its shades of meaning Sanskrit may be, our occidental tongues, at least, stumble into maddening confusion amid the shadowy forms and no forms of the Thing in Itself, and when it comes to symbolizing existence as a boundless circle, using a word that implies limitation, and is empty of meaning without it, in connection with the absence of limitation, what can one do save admit that we have passed out of the region in which language is useful as conveying concepts, and that before the mystery of existence silence is more reverent than self-contradictory speech?

Very briefly and roughly put, the idea is that Be-ness evolves spirit and matter, spirit descending further and further into matter in search of experiences not otherwise attainable, evolving all forms; it reaches the lowest point, commences its re-ascent, evolves through mineral, vegetable, animal, until it attains self-consciousness in man: then in man, with his sevenfold nature, it climbs upward, spiritualizing him as he evolves, until the grosser body and the animal passions are purged away, and his higher principles united to Atma, the spark of the divine spirit within him,

reach their goal, the absolute existence whence they originally came, carrying with them all the gains of their long pilgrimage. This process implies, of course, manifold reincarnations for each human spirit as it climbs the many steps at whose summit alone is Rest. Only when a certain height is touched comes memory of the past, and then the purified spirit can gaze backwards over the stages of its ascent.

Science and occultism

Passing over Part II on Symbolism, we find Mme. Blavatsky, in Part III, in full tilt against modern science, not as against its facts, but as against its more recondite theories. It is an easy task for her to show that great scientific thinkers are at issue with each other as to the constitution of the ether, the essence of "matter" and of "force," and she claims that the Occultist has the knowledge after which the scientist is only groping, and that at least, among the warring theories Occultism may demand a hearing. Some of the theories now put forward indeed come very near to occult views, and make scientifically possible some of the startling manifestations of occult power. Newton's view, for instance, that gravity must be caused by an agent acting constantly according to certain laws, is in unison with the Occultist's assertion that all the forces in nature are actions of Intelligences, working ceaselessly, though invisibly to us, in the universe; while much of the speculation of Butlerof and Crookes almost touches Occult teaching. The Akasa of the Occultist is, as it were, the "matter-force" after which science

is groping, the parent of all phenomena. Within our terrestrial sphere, on the plane of the universe accessible to our physical senses, science is accurate as to vibrations and so on; where it fails, says the Occultist, is in supposing that these are all, that on these lines of investigation can ever be discovered the nature, say, of light or colour; there are planes above ours on which matter exists in other modifications, in other conditions; on those must be sought the causes whereof science studies the effects, the true nature of our physical phenomena. The Atom, that strange conception of the physicist, elastic yet indivisible, is to the Occultist a soul, "a centre of potential activity" differentiated from the One Soul of the universe, "the first born of the ever-concealed Cause of all causes" building up the visible universe. Instead of matter "inert" and "inanimate," clashing through eternities, flinging up here a sun and there a world, and finally evolving thought, the Occultist sees Intelligence robing itself in matter, energizing, guiding, controlling, animating all that is. The antithesis could not be sharper, and one or other solution of the problem of problems must be accepted by the philosopher. Which?

Civilization

The second volume of Mme. Blavatsky's work deals with man, the first part being occupied with his genesis, the second with the symbolism of his religions, the third with the contrast between the occult and the scientific views of his evolution. Of these the first will be met with the most furious and contemptuous

resistance, for briefly this is the theory: Man as he is now, with his sevenfold nature—physical body, vital principle, “astral body,” animal soul, human or rational soul, human spirit, divine spirit—was not created offhand complete. The First Race was created, breathed out of their own substance, by the beings who built our world, and was spiritual, ethereal, sexless, and of slight intelligence; the Second Race was produced by gemmation from the First, more material than its progenitor and sexual; the Third Race was produced oviparously and among these separation of the sexes appeared gradually, the earlier being androgynous, the later distinctly male and female; the intellectual development was still very low, for spirit had not yet become sufficiently clothed with matter for self-conscious thought. Of this race in its later stages were the dwellers in Atlantis and the Lemurians, among them the birth of religions, astronomical and sexual, and of these was born the Fourth Race, the giants, the “men of renown” in whom we touch the “purely human period.” (A curious excursus on the “third eye” which occurs here, receives remarkable confirmation from some of the latest scientific speculations on the pineal gland.) Now begins civilization and the building of the great rock cities and the physical and intellectual nature of man develops “at the cost of the psychic and the spiritual”; the huge statues and other remains found in Easter Island, Bamian, and other spots, bear witness to the size of their makers, as do the vast dwellings and the “enormous human

bones” of Misorte.¹ With the Fifth Race we pass into the domain of history, and to this the present races of men belong. Far away as, at first sight, all this seems from Occidental science, yet the careful reader will mark the curious analogies between this occult view of human evolution and the scientific view of the evolution of living things on our globe, an evolution still shown in broad outline in the individual development of each human being from ovum to man.

Mme. Blavatsky's views may not meet with acceptance, but they are supported by sufficient learning, acuteness and ability to enforce a respectful hearing. It is indeed the East which through her challenges the West, and the Orient need not be ashamed of its champion. We have here but given a few fragments of her lore, and injustice is necessarily done by such treatment to the whole. The book deserves to be read: it deserves to be thought over; and none who believes in the progress of humanity has the right to turn away over-hastily from any contribution to knowledge, however new in its form, from any theory, however strange in its aspect. The wild dreams of one generation become the commonplaces of a later one, and all who keep an open door to Truth will give scrutiny to any visitant, be the garb of Asia or of Europe, be the tongue of Paris or of Ind. If this counsel be of folly or of falsehood it shall come to naught, but if of Truth you cannot overthrow it. Passing strange is it. Of the truth in it our superficial examination is insufficient to decide.

¹ Munte (?) in *The Secret Doctrine*, II, 353 (1893 Edn.), III, 337 (Adyar Edn.)

The Eternal Symbolized:

A STUDY IN YOGA

A Preview of the President's New Book

The President gave a preview of his forthcoming book in the Olcott and Blavatsky lectures which he delivered to the International Convention of The Theosophical Society at Benares, December 26-27. The book will introduce to the world a different system of Yoga based on Cosmic Symbols, and will be named *Symbolic Yoga*, which was the title also of the lectures. The story of the book is given below in extracts from the lectures, in the President's own words:

Cosmic ultimates

YOU wonder as to the origin of the book. Its origin lay in the fact that I have been for a very long time interested in Symbology as a means of conveying metaphysical conceptions within a very limited and tangible compass. It all arises from one's necessity in the distant future to plant as seeds symbols here and there, as required, so that there may be a constant radiation to affect and modify the surroundings.

I venture to believe that if you were to go to the highest reaches of consciousness, you could reduce great cosmic events into a formula, a Symbol. Is not the coming of the Lord Christ to the world symbolized in the Latin Cross? The Supreme Enlightenment of the Lord Buddha in the Wheel of the Law?

The Dance of Shiva

A Symbol arises on the earth, because God works in formulae. We are Symbols, very extraordinary Symbols, and I have always desired to understand these Symbols, as

many of them as I could. When I watched Shrimati Rukmini Devi dancing, I said to myself, each one of those gestures, each one of the postures is a Cosmic Symbol. If only I could understand and get to the background of the Dance of Shiva, I should then be able to perceive the Ultimates of the Dance, the Ultimates of Being, of Life, and I should be able then to see how every gesture, in fact every movement of the hand, had its own cosmic significance, so that anyone who knew the dance, as the dance really is, would see in each gesture of the hand the release of a power.

I pondered over that for a very long time and then one night I was shown great Symbols one after another in their cosmic significance, Symbolic Ultimates, of which the whole vista of the meaning and purpose and process of evolution gradually unveiled itself before me, and I have done my best to write it all down as I have perceived it, and where I could to obtain corroboration from the great books of our Theosophical classic literature.

Purpose of the book

The purpose of the book is to release a certain somewhat different aspect of the evolutionary process and to help any people who are genuinely interested in Yoga to study a line which will be safe and at the same time fruitful.

I am perfectly convinced that this particular form of Yoga is really the same as those forms which you are in the habit of studying in the sacred books of Hinduism, but I do definitely feel that the translations which are at our service, and even the original Sanskrit, are by no means adequate. In fact I think they are cleverly arranged to prevent people from discovering what they had better not discover.

In this different approach to Yoga you see Symbols for the concentration of your attention, and, practically speaking, symbols alone. There is no question of modes of breathing or any other type of physical exercise. There are certain preconditions which are necessary for this Yoga development, but all is within the compass of the ordinary everyday individual who is moved to ascend the ladder of growth.

Plan of the book

The book, following the proem and explanatory prologue, falls naturally into three sections:

Book One: The Vigil of Purification, in which I tell of prerequisites for this type of Yoga and preparatory stages leading thereto.

Book Two: Symbols: Living and Radiant, a description of the Symbols as I have seen them.

Book Three: Symbols: Released and Dynamic, wherein I apply the

Symbols to various aspects of daily living, as for example, the Chakras or Force Centres, the Colour Spectrum, Jewels, Mantras, Fragrances, Rhythms, the Cycles of Development in a Life, the Great Initiations, and so on.

Supplemental Section: Symbols at Work, material to help the student to correlate the Symbols with Embryology, Plant Life, the Mineral Kingdom, the various Energies in Physics, the Zodiac, the Rays. There is additional material to help him in his Yoga, such as the great Hymns of Praise, and some of the mighty Eucharists, including that of Parsifal, stirring passages on sacrifice, and our younger brothers, on mountains, the Grail of Motherhood, the Master Ascended, etc.

Rhythm of the book

The tempo of the book is to be found in an Invocation to "My Lord the Sun," a reminiscence of an Egyptian experience when we worshipped Akhnaton, the glorious Aton in His magnificent revelation. It is my own rhythm, and runs through the pages of my book.

How shall I worship Thee, O Glorious and Splendid Lord?

Shall I declare to Thee my insignificance and impotence?

Shall I abase myself and say to Thee that I am naught without Thee, that for all things I depend helplessly upon Thee?

Nay, not thus do I worship Thee, O wondrous Omnipotence!

Thou knowest me. Thou dost not need to hear from me my need of Thee. Thy Will is that I should know myself for what I am.

So I stand before Thee, as Thou wouldst have me stand, unafraid, unabashed,

uncringing, steadfastly looking into Thy Face.

And knowing that I am Thee, and that Thou art myself, I declare to Thee that I ascend to the measure of Thy Stature, and being naught but Thee, am growing into Thy Likeness and Majesty.

As Thou art, so am I becoming. As Thou shinest, so am I learning to shine. As Thy Glory is, so shall mine be. As Thou art to Thy Universe, so shall I become to that which shall issue forth from me.

Thus do I worship Thee, O Giver of Resistless Power, and so do I cause Thee to rejoice, for thus from out the vastness of Thy Universe once more comes a faint echo of Thy being, bearing witness that the Seed of Thy Sacrifice is ever blossoming into the Flower of Thy Triumph.

Stretching the consciousness

These Symbols of which I speak are among the formulae of God the Scientist rather than of those which are among the formulae of man the scientist.

Can these symbols be contacted by you and me? My experience convinces me that all necessary contacts are in existence for a measure of penetration into the ultimate realities of life. The necessary channels are all there. Some have been grossly misused, and need drastic cleaning. Others have not yet been opened, though they exist—the way is there, waiting for the Will.

One of the most interesting qualities of this form of Yoga lies in the fact that it at once brings the student into touch with the great End while he is still, as it were, fumbling with the means. In this way, upon the very beginning of his way shines in some measure a reflection of those Ultimates which

it will necessarily take him aeons to achieve.

In this form of Yoga a contemplation of far-off Ultimates forms an essential part of the earliest training. It is highly necessary that as far as possible the Beyond shall form part of what is called the waking consciousness, though the inner consciousness is even more awake than the outer. Consciousness is elastic and requires scientific stretching such as may be accomplished by the influence of Symbols which are realities so expressed that we may look upon them without danger and with at least some small measure of understanding.

Creative symbols

We are creators. From the beginning creation is the blood of life. Wrapt in the One Silence are Father and Mother Silence, and when the great Call goes forth that the One shall create, there begins an evolutionary process of the grandeur of which not even the greatest among us has more than a faint conception.

Each one of the Symbols involves the creative spirit and leads to creative activity.

Alas! Marriage, that magnificent and sacred sacrament of Creative Activity is today but too often a fleeting convenience, and one of the greatest tragedies of modern life is that what should be a sacrament is turned into that most terrible circumstance—the caricature of a sacrament, when dedicated forms are deliberately refused the life which is the only title to their existence.

How inconceivably horrible it is that any of the great sacraments connected with these outer regions

can be desecrated as is the sacrament of marriage in its fulfilment. We hear of the black mass. There is also the black marriage. Every posture of Symbolic Yoga is an assertion of the sanctity of sacrament, and of the right of every seed to grow into the beauty of its destined flower.

A yoga of brotherhood

This form of Yoga is very specially designed to enable its votaries to perceive with awakened consciousness that Universal Brotherhood is real and immanent. If the student of this form of Yoga is beginning to perceive that every living thing in every kingdom of nature is his own blood brother, if he reaches this stage with Yoga-clarified eyes, then has he begun to know Symbolic Yoga, for he will reverence and cherish accordingly. Said one of the greatest of all Elder Brothers: "You be all of one blood, one source, one goal. *Know this truth and live it.*"

As we contemplate the Great Symbols, at last we see them in everything. In the plant, the rock, we wonder which of the great Symbols is in perspective that determines the particular system of evolution.

Yoga for the man of the world

This type of Yoga you may perform in any and all the centres of your being—in your heart, in your mind, in your will, in any and in all of your vehicles. You may perform your Yoga in terms of your Ray, be it of sound or of colour.

Where will you perform your Yoga? In your home, in the garden, in some quiet spot in the house, perhaps even in the very midst of

all the bustle and noise of its activities?

Perhaps a flash of it as you go on your way to business, or in your office, or in a moment snatched from its duties?

This form of Yoga is not for him who renounces the world, not for the so-called ascetic, but for him who fulfils the world, lives in it, and shares life with it. It is the Yoga of the man and the woman in the world, though not of the man or woman of the world. It is the Yoga of the market-place and not the Yoga of the forest, though some day it will lead to the forest.

It is the Yoga for the family, for father and mother, for husband and wife, for the business man, for the artist, for workers in all departments of human living.

It is a Yoga of Kingship, a Yoga of Liberation, a Yoga of Enfoldment, for the sign of the true Yogi is that in his acts of Yoga he enfolds life outside his own. In the outer world the pseudo-Yogi seeks for himself. In the World of Yoga the Truth is sought that it may be shared with others.

Magnetic centres

And yet this Yoga also has its powerfully magnetic centres of influence, aids to the right performance of Yoga by those who know how to utilize such places: The Niagara Falls are one such region, and Mount Vesuvius another. In Africa there is more than one region, including the Victoria Nyanza Falls. There is a place for special forms of Yoga in the North Sea. Both in northern and in southern America there are centres for Yoga practice. Sacred places are often

powerful magnetic areas, and in the Himalayan range of mountains there are many places dedicated to Yoga from countless ages in the past.

Divine discontent

As I bring little by little these symbol-formulae, each a scintillation of God, slowly into perspective, their pulsating rainbow colours and sounds gradually lift me into a world in which no voice need be heard, but in which each colour and sound speaks its word of power, offering the homage of its glory at the Throne of its God.

How wonderful it will be when Man, in the higher reaches of the human kingdom, knows his colours, his sounds, his forms, his jewels, his fragrances, and uses each where-with to sing his own unique song, the essence of his being!

I shall be happy if some of my hearers declare: "Come now. This will not do at all. It is all wrong." I shall be far more happy than if they say: "How wonderful!" and go back to sleep.

I am hoping that my words will knock at the doors of the Divine Discontent which lies within the hearts of all, indeed of all Men in all kingdoms.

In the pre-mineral kingdoms this Divine Discontent will be in deep, untroutable sleep. In the mineral kingdom it will be stirring out of its unconscious sleep. In the vegetable kingdom the Divine Discontent will be in the realm of dreams. In the animal kingdom it will be

awake and will even be beginning to know. But in the human kingdom Discontent is not only awake, does not merely know, but is awakening to know that it knows. It is becoming self-conscious. And as development in the human kingdom proceeds, Divine Discontent grows increasingly conscious of its glorious nature.

Each one of us must serve his Manhood by ardently seeking to fulfil the fine rhythm of his human state, as he has fulfilled in kingly fashion the fine rhythms of the kingdoms he has so far conquered. There must be a ceaseless refining of every element of consciousness, a ceaseless intensification of its rhythmic beats, so that from learning to know Light and Sound in all their octaves, the dedicated seeker may at last stand upon the threshold of the Darkness which is more than Light, of the Silence which is more than Sound, of a Radiance which is more than Rhythm.

So standing, he knocks upon Doors which have been mightily exalted in the Scriptures of every faith. He gives that knock to which alone the Doors respond, and passes onwards into the Dark and Silent Glories of that Ineffable Mystery which, in veil after veil, meets the Soul as it moves from fulfilment to fulfilment. In the earlier stages indeed are the veils heavy. But they lift one after another, even though Sir Edwin Arnold causes the Lord Buddha to say:

"Veil after veil will lift—but
there must be
Veil upon veil behind."

"A Short History of The Theosophical Society"

REVIEW BY J. L. DAVIDGE

Mrs. Ransom's "Short History"¹ has unique and original value because it is the first history of The Theosophical Society produced at Adyar, it takes precedence over other histories because the author has had access to documents in the Archives which were not available to other historians, and the book goes out with the imprimatur of the President—the Preface is his *Nihil obstat*.

THIS is not to suggest that Mrs. Ransom's book is an official history. "The Theosophical Society as such," as the President intimates in the preface, "has no official responsibility for any statement made in this History's pages." The President ventures to think "that either we shall never have an official history, or that if ever we have one it will be written under the mellowing influences of long distances of time after the events described have taken place."

It would serve a useful purpose in the meantime if the General Secretaries of our National Societies would build up the histories of their own Sections, file them in their Section Archives, and transmit copies of these documents to the Adyar

Archives for the use of present and future historians. It is almost too much to expect that The Society's history will be embodied even within a measurable distance of time in a series of library volumes—as is done in some state departments of various national governments—sixty-three volumes for the sixty-three years of The Society's existence; the expense would be prohibitive, but the material should be diligently collected in these comparatively early days of The Society so that the records at the Section Headquarters and at Adyar shall be as complete as possible.

Mrs. Ransom's is not by any means the only way in which the "Short History" could have been written, immensely satisfying as it is. Other writers might have adopted other methods, instead of following the chronological method as she has done. I can conceive

¹ *A Short History of The Theosophical Society*, by Josephine Ransom, with a preface by G. S. Arundale, P.T.S., 1938, The Theosophical Publishing House, Adyar, Madras, India. Cr. 8vo, pp. 592. Rs. 6-8.

another compiler using the biographical method, building up the history of The Society upon its great personalities—even more deeply understanding character studies than Sabatini's *Heroic Lives*, for example. What splendid character studies the hero-Theosophists of The Society would make—Olcott and Blavatsky, Besant and Leadbeater, and other past and contemporary figures in our pioneer movement! Or The Society's history might be treated in phases of activity, on epic canvas and in larger sweeps, with less of minute historical detail—the meeting of the Founders, the Judge affair, the S.P.R. Report, the writing of *The Secret Doctrine*, the coming of Annie Besant, Bishop Leadbeater's work in Australia for the sixth sub-race, Mr. Jinarajadasa's in the Americas for the seventh, Dr. Arundale's ministries in education, Rukmini Devi's in art.

Mrs. Ransom's method is nevertheless the basis of all other methods, and every other historian will be under obligation to her for the facts which she has accumulated—a mass of data sufficient for ten, even twenty, volumes the size of this present work. *The Short History* is a miracle of compression; one has but to scan the index to discover the remarkable range of data—men and women, books and facts—with which she deals.

Even though she has endeavoured to present her facts with the utmost impersonality, the book is inevitably tinged with her own temperament. No historian, not even Tacitus or H. G. Wells, could be expected to produce historical works entirely free from the personal equa-

tion, which is all the more reason why other histories of The Society should be written, supplementing this one, stressing this or that event or period, and marshalling the facts into different vistas and perspectives.

The plan of the book is simple. Mrs. Ransom briefly outlines "several well-marked and profoundly important phases": 1875-1884, the Founders lay foundations; 1885-1891, H. P. Blavatsky's activities; 1892-1907, Annie Besant's rise to prominence; 1907-1933, Dr. Besant's presidentship; 1933-1937, Dr. Arundale consolidates The Society, Shrimati Rukmini Devi directs The Society's youth. These are some of the main trends in a fascinating story.

The author deals lengthily with the development of Spiritualism, precursor of Theosophy, with H. P. Blavatsky's exposure of the inadequacies of Spiritualism and her own right interpretation and production of phenomena. Then follow short penetrating biographies of the Founders (Madame Blavatsky and Colonel Olcott); a masterly envisagement of the Hierarchy and its most important members; the story of three years of preparation before The Society was actually founded—the prenatal days before the Founders met in a "cloud of smoke" at Chittenden; and interesting vignettes of other founding members and what became of them.

From this point the author pursues the historical narrative, year by year, through 400 pages of progress, through stormy days and peaceful growth, bringing us up to the end of 1937 and Dr. Arundale's immediate plans.

What we do appreciate in Mrs. Ransom's book is not only the wide scope of the work, the painstaking attention to detail, the understanding pursuit of various movements—Spiritualism, the publication of *The Secret Doctrine*, Dr. Besant's work for India, for example, but also the courage with which she has faced controversial subjects, problems of morality, of neutrality, of differences between followers and leaders, etc. Some of these incidents, particularly the morality question in the period 1906-07, have been so camouflaged or misrepresented as to discredit The Society among a certain constituency, but here we are face to face with the actual facts, and the reader may judge for himself.

Another valuable aspect of the book is the conspectus, the airplane view, which it gives of The Theosophical Society's achievements, the movements it has started—these are listed at the end of the book; it is surprising to read how many activities The Society has undertaken or promoted, from the Exhibition of Fine Arts which the President-Founder arranged in Bombay in 1879 to the International Academy of the Arts, Adyar, in 1936. Also the influence which The Society has wielded and still wields, in major and minor cycles, permeating the world's

thought with ideas nearer to the Truth and to Brotherhood than the world is ordinarily accustomed to. We are realizing the prophetic conviction which Col. Olcott uttered in his inaugural address on 17th November 1875, when he said: "I feel that behind us there gathers a mighty power that nothing can withstand—the power of Truth," and the opinion of his colleague, H. P. Blavatsky, as to the leavening influence of Theosophy: "Slowly but surely, it will break asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will breakdown racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

We could hardly end on a more resounding note than that which Mrs. Ransom herself has struck; "I would recommend the reader of this history not to be too concerned with success and failure as they come and go, but to watch the steady fulfilment of a purpose no matter what the obstacles. That purpose burns, an unquenchable beacon, along the pathway of The Society. It is unquenchable because its flame is fed from sources which we do not supply, and which none may extinguish save those who in their wisdom lit it so long ago."

LIBERATION

I want you to realize that my own personal liberation lies in the endeavour to render to the Elder Brethren in the outer world the best service that lies in my power.—GEORGE S. ARUNDALE.

H. P. Blavatsky's Reincarnation

A CONTRADICTION AND POSSIBLE EXPLANATION

A READER of THE THEOSOPHIST draws attention to the contradiction existing between a statement by the Master K.H., and one by Bishop Leadbeater, both regarding the reincarnation of H. P. Blavatsky, who died in 1891.

The Master's statement, found in a letter written to Dr. Besant in 1900, is as follows: "The intense desire of some to see Upasika¹ reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon."²

From this it follows that at least nine years after her death H. P. Blavatsky had not yet reincarnated.

C. W. Leadbeater, on the other hand, speaking in Sydney seventeen years later, states categorically: "Madame Blavatsky lives now in a masculine body which she took directly she left the other one. When she left that body . . . she stepped into the body of an Indian boy, then about fourteen years old . . . *I am told* that the parents of that boy were immensely surprised at the change in him. He fell into a river and got his body drowned, and then when they carried him home and were preparing to burn

the remains, the remains revived; but they [the parents] said they did not recognize their son in the least. He had been a good, quiet, docile boy up to that period, but after that time he was no longer at all the same gentle and meek entity . . . She [H.P.B.] has held that body ever since."³

According to this story, therefore, H. P. Blavatsky had already been nine years in incarnation when the Master wrote that her time for re-embodiment had not yet come.

How to explain the contradiction? Altogether to solve it seems to me impossible. There are several such contradictions in our Theosophical literature. We have to accept them and try our best to see through them to the truth and the circumstances that caused them. Anyhow they are nothing to be afraid or ashamed of. The greatest works of human and superhuman endeavour are not altogether free of them. The Holy Scriptures of every great Faith are full of them. They are there as it were for a test of our strength and faith. Do not let us shrink from them, afraid to touch them, but on the contrary, seek them out, squarely face them and try our hand on their explanation. As the sparks fly upwards, so is man born unto error.

¹ The designation which the Masters used for H.P.B., meaning "lay sister."

² THE THEOSOPHIST, May 1937, p. 108.

³ *Theosophy in Australia*, September 1917, pp. 144-151, reprinted in THE THEOSOPHIST, May 1938, p. 131.

No human being, however perfect, can be entirely free from it.

In the present case, part of the explanation is to be found, I think, in the three words which I have italicized: "I am told." From these it follows that at least part of the story was not based on C. W. Leadbeater's first-hand knowledge, but was received by him orally, or in writing from others, from whom is not any longer ascertainable how much of the story was thus communicated to him, and accepted by him at second-hand.

For myself, I am inclined to think that C. W. Leadbeater may have been mistaken in the fact of H. P. Blavatsky's *immediate* reincarnation. Mind: he spoke more than a quarter of century after her death, and at least seventeen years after the Master's letter was written. It may well have been that H.P.B. reincarnated some years after that letter was written, in the way described by C. W. Leadbeater. The circumstantial evidence given in the story is too strong to be entirely rejected. I, at least, would rather accept the story of the drowning and the resurrection before the cremation, of the change in the boy

and the surprise of the parents as real, than the correctness of the mere time-indication of the "immediate" rebirth, whether obtained by his own clairvoyance or through others.

It would also be more in agreement with C. W. Leadbeater's further statement that H.P.B. "did make a tentative effort once at occupying another [body] just for a few hours occasionally," but she dropped it because she found it a misfit. It is much more acceptable to think of this tentative effort as having occurred before rather than after she had taken the body of the drowned Hindu boy, which she has held "ever since."

It is perhaps apposite to repeat a story told to me by Mr. N. Sri Ram, who was for a long time the faithful secretary of Dr. Annie Besant. The incident related may well have been the case referred to by C. W. Leadbeater. Dr. Besant was once riding with Rai Bahadur G. N. Chakravarti (Inspector of Schools in the United Provinces) and his daughter, when the little girl impulsively touched H.P.B.'s ring, which Dr. Besant was wearing on her finger, and said: "I gave you this."

A.J.H.

CHELASHIP

Chelaship was defined by a Mahatma as a "psychic solvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out.—H. P. BLAVATSKY.

Holland In The Great Plan¹

BY J. D. VAN KETWICH VERSCHUUR

*De vrijheid was van ouds der Dietschen
eigen erf
En allerwaardste schat.²*

JOOST VAN DEN VONDEL

A masterly conspectus of the form and life trends in Holland by a former Minister plenipotentiary. Holland has earned the karma to be a peaceful oasis in the midst of warring nations. She is developing into a perfect democracy.

"The Heart of Europe"

ON several occasions the leaders of the Theosophical movement, and many other people besides, have laid stress on the important role Holland will have to play in the history of the world, on the great responsibility resting on its people for the maintenance of peace and hence for the unbroken progress of civilization. Our reverend Mother-President, Dr. Besant, even called Holland "the heart of Europe," appealing to the present generation to maintain the ideals of its past, and faithfully to fulfil the dharma this had laid upon its shoulders. Dr. Arundale on more than one occasion has reiterated these assertions, expressing the hope that in the present world crisis, Holland would "not go wrong" and so might be able to keep the fort of goodwill, freedom and friendship. These utterances are the primary cause for

the present modest effort, to determine Holland's place in world-history on account of the karma it has generally made since its rise as an independent commonwealth, the level of consciousness its people have generally attained, and the dharma the Kingdom of the Netherlands will consequently have to fulfil.

The racial ladder

I take it for granted that on its way back to God, the human spirit after leaving the animal kingdom has to travel through seven human Root-Races, each made up of seven sub-races, and each of these again of seven nation-races, the numbers 1 to 3 in all of these corresponding more or less so far as its consciousness is concerned respectively to infancy (perception and sensation), to boyhood (boisterous activity), to youth (emotionality, sentimentality), the fourth stage, manhood, being the development of the analytical mind as its principal organ of consciousness, and the fifth, sixth and seventh³

¹ This article embodies the contents of a lecture given in several Lodges of The Theosophical Society in Holland since 1936.

² Freedom has been of old the Dutchman's own estate and most valued treasure.

³ Cf. Shakespeare's "Seven Ages" in *As You Like It*.

stages being devoted to the evolution as an organ of the higher, synthetic or social mind (*manas*), the intuition (*buddhi*), and the will (*atma*).

The Fifth Root-Race as a whole naturally has to evolve to perfection the social mind as an organ of consciousness, the crest of the wave of consciousness as a matter of course being formed by its fifth subrace, the Nordic, comprising the Slavonians, Croats and Slovaks in the first, the perception and sensation-stage; the Prussians, Letts and Lithuanians in the second, the militant activity-stage; the southern Germans and Austrians in the third, the emotional; the Norwegians, Swedes and north-western Germans in the fourth or analytical mind-stage; the Anglo-Saxons and the Dutch in the fifth or synthetic mind-stage. It goes without saying that such a division of the Nordic races according to its level of consciousness is not complete and cannot be considered as finally settled, the presence of tribes, sub-tribes and clans in the nations, each with its seven sub-phases, making classification difficult; and all of them forming part of the fifth subrace of the Fifth Root-Race as a matter of course show part of the qualities of a synthetic mind-race.

Now the fifth stage in its purity makes itself noticeable principally in two apparently contradictory ways. In the first place by the manifestation of individualism, leading to a strong love of personal liberty, to the aspiration to participate at least indirectly in the care for the people's interests, to independence of judgment and opinion. In the second place, however, by humane and social feeling and service, by

respect for another man's value and opinion, and consequently by tolerance and the establishment of a sound social system, giving its due to everybody. As all these elements are to a large extent present in Dutch character and institutions, as will be further demonstrated, I am inclined to consider the Dutch nation as a triple fifth race: a fifth nation-race of the fifth subrace of the fifth Root-Race.

Lines of descent

The Dutch people are generally composed of the descendants of three Teutonic tribes, the Frisians, the Saxons and the Franks,¹ each of these having shown of old the strong democratic characteristics by which the social mind-consciousness makes itself conspicuous; their chieftains were elected by the general assemblage of the tribe, and therein resided its sovereignty, the elected chieftains or "kings" having had rather authority to persuade than power to command. Of old they had a fierce love of freedom, still characteristic of the Dutchman of today. Generally a quiet and kindly disposed individual, he becomes, of whatever age or class he may be, obstinately unmanageable when he feels his personal freedom impaired or an injustice done.

In some of the Netherland provinces the feudal system never had the strong footing it has had for centuries in most other countries, in some of its provinces it never took root at all; consequently not the nobility alone are here the bearers of culture and civilization, but

¹ Frisians akin to the Scots, Saxons akin to the English, and Franks akin to the Normans.—ED.

a large class of well-to-do burghers who had their own view of matters of State and whose independent ideas and stubborn love of freedom exercised from the early Middle Ages onward considerable influence on matters political. Already in the thirteenth and fourteenth centuries all provinces had acquired a large share of self-government. In 1305 William of Hainault calls the representatives of the towns to the Assemblage or Diet, and the next century sees under the House of Burgundy the establishment of the seventeen provinces of the Low Countries in what for all practical purposes was a constitutional State with a democratic constitution.

This might along peaceful lines have stemmed for centuries to come the pushing tide of the French and Spanish monarchs' universalism, but apparently the times were not yet ripe, and for the Northern Netherlands alone, separated in an evil hour from their brethren in the south, in two succeeding centuries was reserved the great and glorious adventure of casting up a dam against a universal monarchy, supporting a universal religion, and safeguarding the cause of political and religious freedom in the whole of Western Europe.

Cradle of humanism

In the Netherlands, as is natural in a number five country, all kinds of heresy had always found a fertile soil. The reaction of the renaissance at the end of the fifteenth century on religious belief was specially strong and prepared the way for the desertion of the Roman Catholic Church, which was to lead to the terrors of the Span-

ish inquisition, in consequence of which, according to distinguished authorities,¹ in this small country alone, about 100,000 men and women were burned, strangled, beheaded or buried alive on account of their belief. It is common knowledge that a great part of the people of the Northern Netherlands embraced the Calvinistic religion and that these peaceful citizens, this "people of butter" as the Duke of Alva mistakenly called them, inspired by their new belief, had the audacity to withstand the Spanish king and his legions, and in an Eighty Years' War for freedom succeeded not only in founding an independent commonwealth, but in transferring the balance of power from the capital of the Spanish world-empire to their own country.

It is less generally realized, however, that Calvinistic protestantism itself is far from a broad religious conception, nor originally much more tolerant than Roman Catholicism, and that without the broader spiritual conception of humanism grafted on Calvinism the trend of history of the Netherlands, which from the sixteenth century onwards became the palladium of freedom and liberalism, would undoubtedly have been different. Holland indeed was in a way the cradling-place of humanism, one of the greatest humanists, Desiderius Erasmus, having been born within its borders, and its ideas having to a great extent coloured its mentality until our time. These are, amongst other ideas, a general sense of justice, severe objectivity of judgment, the control of the spirit over instinctive impulses,

¹ Cf. John Motley: *The Rise of the Dutch Republic*.

the belief in everything generally human, belief in the unity of humanity surpassing that of the nation, a sense for knowledge, free scientific research and culture, stress on the practical side of religion, contact between Christendom and culture, acknowledgment of the independence of man and deference for his value, and last but not least religious and ethical autonomy and tolerance.

Now Erasmus, the intimate friend of the recently canonized English chancellor, Sir Thomas More, died in 1538, less than fifty years before the abjuration of the Spanish king by the Netherland States-General, and just a few years after the birth of William the First of Orange Nassau, the founder of the Dutch republic, himself the very personification of humanism, and naturally a man centuries ahead of his time. It was he who put his stamp on the nation for centuries to come.

"Father William"

William the First is generally called by his surname, the Silent, which he received not because of his general taciturnity, for he was known as the most affable, cheerful and delightful of companions and one of the most eloquent men of his age, but because of the fact that in a private conversation with the French King, Henry the Second, he discovered that the French and Spanish kings had negotiated a secret convention to massacre all the converts to the new religion in France and the Netherlands, and without letting the King know that he was aware of that infamous accord, mentally decided to do what was in his power to thwart it.

It was this fact that decided his future life and made of this gifted and brilliant but light-hearted young Prince one of the greatest heroes in history.

Himself a feudal sovereign, Prince of the Princedom of Orange and the wealthiest nobleman of Holland, sprung from one of the noblest houses, an offshoot of which in the Middle Ages had worn the Crown of the German Empire, William might have enjoyed in his own possession the quiet and comfortable life which seemed in store for him. But moved by the spirit of freedom and compassion, and putting himself at the head of the party of revolt in the Netherlands, he dared to take up the glove against the Spanish King, Philip II, and without any hope of profit for himself to begin the struggle against the Spanish world-power, which in the eyes of his contemporaries must have seemed entirely hopeless, and the beginning of which must have seemed pure madness in the eyes of sensible men. On the altar of freedom he sacrificed everything that makes life valuable for the ordinary man: his possessions were confiscated, and he had to sell his valuables to pay for the expenses of his campaigns and lived in poverty, a price put upon his head by the Spanish king, till the end of his life; his first-born son, a student at Louvain University, was kidnapped by the Spaniards and kept in Spain till after his death, three of his brothers were killed on the battlefield, and he died at the hands of a Spanish assassin with his last words upon his lips for the people he had loved and protected and by whom he was called "Father William": "O, God, have mercy

upon my soul and on this poor people." William himself was assured that he had concluded a permanent alliance with the Potentate of potentates, and who could doubt that his work had the blessing of THE KING?

This was the first of the Princes of Orange, that race of heroes, as Motley in *The Rise of the Dutch Republic* calls them, who not only for the benefit of his own country but of the whole world for the first time in history stood up for the humanistic principle that the prince exists for the sake of his people and not the reverse, and that princes have no right to reign over the consciences of their subjects.

Rise of democracy

It is clear that here we have to do with a conflict between two great principles, ideologies as people like to call them now, the autocratic principle as represented by the Kings of Spain and of France, the monarch being the absolute sovereign over body and soul of his subjects, and the humanistic and democratic principle of cooperation between sovereign and citizens and freedom of thought and word of the people, or expressed in psychological terms between two different phases of consciousness, that of the analytical mind wherein individuality cannot yet be fully expressed and does not yet appreciate representative government as the expression of the social will, and that of the synthetic social mind which then had to come into its own.

In how pure a form this manifested itself in Holland from the rise of the Republic of the United Netherlands is demonstrated by the

fact that none of the Princes of Orange ever was a sovereign in the Netherlands; *elected* by the States of the provinces as stadholders and appointed by the States-General as Captain-General and Admiral-General, they remained "servants" of the States-General, the highest representative body.

It is remarkable that historians generally do not seem to have fully realized the immense importance of this new course of European history, the Netherlands indeed in the sixteenth century consummating the victory of representative government, which the Great Powers, except Great Britain in the seventeenth century with Holland's help, only obtained partly by and after the French Revolution at the end of the eighteenth century. Motley, however, does not fail to notice this fact, calling the French Revolution "only a bloody commentary" on what happened in the Netherlands two centuries earlier.

It was this spirit of humanism permeating Calvinism and later on to a certain extent Roman Catholicism in the Netherlands as well, which from then onward coloured Holland's mentality. It was by its lofty tenets that one of Holland's greatest sons, Hugo Grotius, laid the foundation of international law in his famous book *Jus belli ac pacis* and in his *Mare liberum* fought for the freedom of the seas. And after him a series of gifted lawyers created in the Netherlands the atmosphere of international objectivity and justice which finally made possible the foundation on its soil of the Palace of Peace, seat of the Permanent Court of Arbitration,

and the Permanent Court of International Justice, the only organs of the League of Nations which until now have done important work in the cause of peace, having been able to settle peaceably several disputes between States, which but for its successful intervention might have led to war.

It was under the inspiring influence of humanism again that a broader comprehension and tolerance than was shown in any other country led here to the abolition of the trials for witchcraft and sorcery a century earlier than anywhere else¹ and that the oppressed followers of any religious belief and political cause were hospitably received on Dutch territory: the Walloons and Flemings flying from

¹ Cf: Prof. Heerings' *Geloof en Openbaring*.

the cruel Spanish persecution in the Southern Netherlands, the Jews expelled from Portugal and Spain and from Germany, the Huguenots flying from France after the repeal of the Edict of Nantes, the Dissenters under Brewster and Robinson who had had to leave England, and in our own time many Roman Catholic congregations which were forbidden in France. So says the German historian Emil Luecke in a recent history of Holland: "Der grosse Ruhm Hollands wird es bleiben, dass in einer Zeit allgemein herrschenden Religionshasses hier für Jedermann eine Freistatt aufgethan war."²

² It will remain Holland's great glory, that in a time of generally prevailing religious hatred, here could be found a sanctuary for everybody.

(To be concluded)

Better Citizenship: The American Campaign

MANY American newspapers have published the Pledge of the Better Citizen Association which was given by Dr. Arundale to the closing meeting of the Wheaton Summer School and was published in our November Watch-Tower. "Who will forget," writes Mr. Herbert A. Staggs, Chairman of the Association, to the American Lodges, "the thrill of deep inner conviction that here was a true statement of the needs and true destiny of our Motherland, and a method by which we could definitely help

by not only pledging ourselves to do all in our power to uphold its principles, but to bring others the same opportunity!"

As to the progress of the campaign Mr. Staggs reports: "There has been fine cooperation within The Theosophical Society, which we hope in due time will produce good results throughout the country. The United States is such a large country and our citizens are, as a whole, not at all politically-minded. One of our members in Minnesota is a candidate for county

office—county attorney—and is using the Pledge as his platform. In Mississippi, a country superintendent of schools, inspired by one of our members, has supplied each history teacher in the county with a copy of the Pledge and has declared a Pledge Day in which the students will participate. The Pledge has been published in various newspapers and in general has had an appreciative reception. An especial effort is also being made to distribute the Pledge to school officials, so that the youth may be contacted in this manner also. We do not expect rapid direct results, but the good reception by The Theosophical Society augurs well.”

The New Citizen journal is making headway. About 1,700 copies of the first issue were printed. A copy was sent to each of the Federal legislators at Washington, about 550, and a copy to each president and secretary of each Lodge in the U.S.A. Section. Together with these were enclosed appropriate letters, urging the Lodges to secure pledges, and the legislators to circulate the standards and ideals of the Pledge, since it bears no obtrusive stamp of Theosophy and may be presented to all who are

“sympathetic to American humanitarian objectives.”

The Better Citizen Association has secured lists of the State legislators in the forty-eight States (about 8,000), and each will receive, over a series of four or five issues, a copy of *The New Citizen* with an insert of the Pledge. The subscription to the journal is \$1 a year. Subscriptions may be sent to The Better Citizen Association, 1218 Public Square Building, Cleveland, Ohio, U.S.A.

What appears to be tangible evidence of the thought-power of a campaign is given in a letter from a correspondent who states that the *Cleveland Plain Dealer*, a morning newspaper, published in June a cartoon stressing international understanding and entitled “The Only Ray Of Hope.” The newspaper building is situated just across the street from the Besant Theosophical Lodge rooms in Cleveland. During the past season the Lodge conducted an open forum and study classes on the Campaign for Understanding at the weekly members’ meeting, using Dr. Arundale’s leaflets, and they believe that this cartoon may suggest the influence of the Campaign.

SUPERNATIONAL

We must begin to supernationalize ourselves without losing the value of the spirit of nationalism.—G.S.A.

National Survey Of England

"Britain is the greatest Empire-Commonwealth in the world. She has almost unimaginable powers to help to heal the world. She has the magic wherewith to join the East and West together in comradeship and noble purpose. She has in her hands to share with her brother nations the jewels of Justice, Freedom, Vision."—GEORGE S. ARUNDALE.

The Empire

BRITAIN in 1937-8 has sounded the note of conciliation and understanding, not only in foreign and intercommonwealth relations, but also in the treatment of those under-privileged classes within the nation who break the laws of the land. In the economic field, the Prime Minister summarized the situation in a phrase: "National Recovery has developed into National Prosperity."

An important advance was made in the friendly agreement between Ireland and Britain, under which a token payment is to be accepted in lieu of all claims against Eiré for taxes, annuities, etc. The customs warfare has ceased. Great Britain restores the control of certain strategic western ports, and Eiré pledges its people in defence of the Commonwealth.

Empire links will be strengthened by the visit of the King and Queen to Canada in the summer. Their Majesties will spend about three weeks in the Dominion. It is assumed also that they will visit the United States of America, including the New York World Fair which opens on April 30, celebrating the 150th anniversary of the inauguration of George Washington as first President. A closer bond with

Australia has been made by the announcement that H.R.H. the Duke of Kent will take office as Governor-General of the Commonwealth in November 1939.

Preparations for the inauguration of Federation in India, though prolonged, are still proceeding.

A first official Survey of the Colonial Empire for 1937-8 recommends the setting up of machinery in each colony for the settling of labour disputes. A land settlement plan and the creation of industrial and marketing boards are lessening the tension in Jamaica. A Constitution is being granted to Malta. A Royal Commission is inquiring into the social and economic conditions of the West Indies.

As to Palestine, Mr. Malcolm MacDonald, Colonial Secretary, commenting on the difficulty Great Britain is facing in endeavouring to solve "the bitter clash between Arabs who have lived in Palestine for many generations and exiled Jews returning to their home of centuries ago," affirmed that "the British Government will administer their trust on a basis of justice between the Jews who are building at long last their National Home, and the Arabs, whose title in the land of their birth is indisputable."

In a statement of policy on Palestine issued in November the British Government declared that the Woodhead Commission Report for the partition of Palestine into independent Arab and Jewish States was impracticable, so great were the political, administrative and financial difficulties involved in the proposal. The Government believe that the surest foundation for peace and progress in Palestine would be an understanding between Arabs and Jews. And to this end they propose a conference with representatives of the Palestine Arabs and of the Jewish Agency for Palestine to be held in London to discuss future policy, including the question of immigration.

The British Government are considering the settlement of Jews in the colonies, specifically Tanganyika and British Guiana.

Foreign policy

"Peace through understanding," is the Government's foreign policy, said Lord Halifax on succeeding Mr. Eden, who resigned 20 February 1938 because he considered the time was not opportune for Anglo-Italian conversations. A tentative agreement was reached with Italy on 16 April 1938, as to relations in territories of mutual interest, especially the Mediterranean, the Suez Canal and Northern Africa, this agreement to go into effect after a substantial withdrawal of Italian forces from Spain. On October 13-18 ten thousand Italian volunteers were repatriated.

Informal Anglo-German talks concerning Czechoslovakia began on 19 July 1938. The visit of Lord Runciman to Prague in August as

friendly mediator indicated the interest of Great Britain in Central European problems, and a fundamental desire to avoid war. Throughout September the British Cabinet were heavily engaged with this menacing situation. Mr. Chamberlain's dramatic flight to Germany to see Herr Hitler was a supreme effort for peace, unparalleled in diplomatic history and appreciated by Herr Hitler for its businesslike directness.

Mr. Chamberlain's mediation prevented an immediate occupation of Czechoslovakia by German forces, and while the world waited anxiously he twice transmitted the German attitude to Dr. Benesh, the last time without recommendation for acceptance. When the German ultimatum for immediate occupation seemed to have brought all negotiations to a standstill with the only alternative facing Europe of war, Mr. Chamberlain's plea for a Four-Power Conference of Germany, Italy, France, and England was accepted. On 30 September 1938 this historic Conference met at Munich and arranged concessions to Germany which were accepted by Czechoslovakia. At this Conference Herr Hitler recommended on behalf of Germany, and Mr. Chamberlain on behalf of Britain, that future differences between these Powers should be adjusted wherever possible by the conference method.

In August 1938 Britain opened her hitherto closed immigration doors to European political refugees.

The great enthusiasm of the French populace during the State visit of Their Majesties the King and Queen to Paris, 20 July 1938, gave objective evidence to the

declaration of H.M. the King that never has there been a period when Britain and France, two countries "inspired by the same ideal" have enjoyed "relations . . . more intimate." On that date His Majesty unveiled the last of the British Empire War Memorials—the Australian Memorial at Villers-Bretonneux, recording in stone, near the places where they fell, the names of the half-million soldiers with unknown graves.

The visit of the Prime Minister and the Foreign Secretary to Paris in November strengthened Franco-British understanding, and established mutual policy to preserve peace and to take all necessary steps to maintain it. Mr. Chamberlain stressed the importance of the two Governments having personal contacts in discussing a situation which is continually changing.

Mr. Hore-Belisha, Secretary for War, has greatly increased the efficiency of Britain's defence forces. "This cohesive nation," he says, "will proceed with rhythmic tread to the attainment of impregnable defences. . . We shall resist aggression on ourselves, our kindred, and our ideals." On 14 February 1938 the Singapore Naval Base was formally opened.

Despite the rearmament programme, the will to peace remains the dominant ideal of the British people. The Prime Minister openly deplores "the stupendous expenditure on means of destruction," and has committed himself to the task of "the winning back of confidence and the gradual removal of hostility between nations."

In a speech at Edinburgh in October Lord Halifax reiterated

Britain's ideal as "a peace of understanding." To reach the true peace it may be necessary, he said, to pass through the stage of armed peace. Hence Great Britain must take all measures that are essential to strength and safety. "The world that we desire to see is one in which all nations may exist side by side, their just rights respected and their differences resolved by free discussion, a world in which men and women and children can live decent lives, no longer haunted by the great spectre of war that stalked in the world a month ago."

In November was concluded the Anglo-American Treaty, greatly strengthening the commercial ties between the contracting parties, and in a lesser degree affecting the economic arrangements throughout the Empire. Politically it makes a closer union between the two most powerful democracies, and renders possible more effective cooperation among all the democracies in defence of peace and order. The Treaty takes effect on 1st January 1939.

Broadcasting is being used as a weapon of Understanding. "Nation shall speak Peace unto Nation," is the legend carved above the portals of the B.B.C. In the campaign for a better understanding of Britain, supervised since February 1938 by Sir Robert Vansittart, the B.B.C. has instituted the policy of "straight news" broadcasts in foreign languages.

The British Medical Association urges that a bureau be established to study the psychology of war with a view to educating humanity toward peace.

Lord Cecil was awarded the Nobel Peace prize for 1937 in recognition of his work in laying the foundation of the League of Nations.

Social services

Social betterment remains a major concern of the Nation. The King gave definite assurance that he would personally see that he was not diverted from the "tracks leading into the workshop." The British Health Service reported in January that "in the first and most important range of health-creating services come those activities which provide more and better food, housing, recreation, and social and economic security." This report is being implemented by widespread slum clearance, meals for students, milk for children, a plan for a national maternity service (submitted in June 1938), the physical fitness campaign, the Holidays with Pay Bill (which reached its third reading on 22 July 1938), campaigns for better conditions for nurses and domestic servants, etc.

The physical fitness campaign has led to the opening of many more community recreation centres. Participation is entirely voluntary and no regimentation is permitted. The emphasis is laid on skill rather than mere muscular development, and on the building up of disease-resistant bodies.

There is a steady tendency to recognize the importance of preventive medicine. Gas companies are organizing, at their own expense, a six-monthly examination of their employees with a view to preventing, or diagnosing early, epitheliomatous cancer. Many factories have a special doctor to attend to their

employees, over and above the patient's panel doctor, to prevent minor ailments from developing into serious illnesses. A national boon is the system instituted throughout the country whereby every expectant mother, whatever her means, is examined by a qualified doctor.

Under the Home Office administration of Sir Samuel Hoare a change of attitude towards the criminal is manifest. Many broad and humane reforms actually introduced or foreshadowed in recent months are embodied in the Criminal Justice Bill, introduced in the House of Commons in November. The word "criminal" is replaced by "offender" throughout the Bill. Penal servitude is abolished; corporal punishment is abolished, except for serious prison offences; the Bill proposes new methods for the treatment of young offenders, one of its main objects being to prevent minors from being imprisoned. The opportunity has been taken to propose the codification and simplification of certain enactments relating to criminal justice and the repeal of those which are out of keeping with modern penal methods.

Under the new Domestic Proceedings Act forty sympathetic probation officers are attempting to adjust marital differences.

In education the trend is rapidly shifting from the acquirement of factual knowledge to the capacity to adapt the individual to life. Evidence of this is the move in Lord Nuffield's new college at Oxford to bring back to the University men and women who have been in touch with practical life. Examinations are being humanized both in the

school and in the Civil Service. The school age has been raised.

The New Society of Art Teachers aims at stimulating the creative rather than the imitative faculty. H. G. Wells in a widely quoted speech urges that the statistical method of teaching should give place to the story of life from its beginning and the succession of living things in Time. Ships are being adopted by schools and followed through their voyages.

To promote friendship 20,000 British boys and girls annually visit foreign countries, where with the ready friendliness of youth they establish contacts that make for international understanding and brotherhood.

Other pointers to brotherhood were the trades unions' protest against handling the goods of aggressor nations, and armament workers' discussions as to the moral obligation of workers refusing to manufacture arms destined to be sold to despotic governments. These indicate the rising water line of a new social sense of solidarity.

Science and society

Increasing emphasis is laid on the application of science to social and international relations. At the Cambridge meeting of the British Association in August 1938 a new division was formed to study the social significance of science, to explore the possibility of coordinating scientific thought throughout the world. Co-operation is promised by the American Association, which sent over a strong delegation.

Other scientific bodies are investigating the relations of science

and society. The International Council of Scientific Unions has set up a Committee on Science and its Social Relations (C.S.S.R.) and charged it to survey the influence of science on the world picture and to promote the study of science and its applications as a whole to the world problem, showing first what these relations are.

The National Institute of Economic and Social Research formed in January 1938 proposes to investigate the facts and problems of contemporary human society. Sir Josiah Stamp (president) expresses the new attitude of science as being from concentration on the "science of matter" to attention to "the science of man."

Religion and art

The report of the Archbishops' Commission of 1922 on Christian doctrine, published in January 1938, shows a very liberal attitude to the authority of scripture, the Incarnation, future life, etc.

An approachment between drama and religion is indicated in the "film services" appearing in hundreds of British churches; also in three remarkable plays produced with ecclesiastical settings, and in the Sunday Theatre, which is producing idealistic plays, and restoring spiritual values to the stage. J. B. Priestly presented most successfully two plays dealing with reincarnation and the time problem: "I Have Been Here Before" and "Time and the Conways." The play of the year was George Bernard Shaw's "Geneva," satirizing national leaders and indicting them before the League Council. A site for a National Theatre has been secured in London.

The popularizing of fine art continues with paintings by world-famous artists in underground railways and terminal stations; an Oxford edition of World Classics with attractive coloured covers; the Waterloo Station broadcasts of operatic and other music. Television made great progress in its second year: the first successful colour transmission was made 4 February, and the first cricket match broadcast 9 July 1938. The Royal Academy's 1937-8 Winter Exhibition showed a fine display of seventeenth and eighteenth century art; the annual exhibition in May 1938 was dominated by paintings of the Coronation and portraits of the Royal Family.

In music, the use of human voices in orchestral work has been experimented with by Vaughan William in a setting of Synge's *Riders to the Sea* and by William Walton in a vigorous setting of a poem by William Dunbar, *In Honour of the City of London*.

A notable advance in town-planning is the Thirty-Year project for a Greater London, for which a highway development survey is being prepared by Sir Charles Bressey, assisted by Sir Edwin Lutyens.

Animal welfare

Sir Robert Gower, M. P., returned to his perennial fight for the animals. His Bill, designed to make it unlawful to have possession of any animal trained or prepared for use in fighting or baiting, and promoted by the R. S. P. C. A., was introduced in the House of Commons on 13 July 1938. His Bill

perpetuates the Bill introduced in 1908 and every year since for the protection of animals.

Remarkable changes are noted in medicine. *The Medical World* insists on a "halt being called to mere laboratory work on experimental animals. This leads us nowhere," this journal declares editorially, "and is merely a wastage of animal life, not to speak of the entailment of needless pain and suffering to the animals concerned. . . . The majority, if indeed not all of such experiments are distinctly misleading as to the deductions drawn from them . . . Not that vivisection is condemned on moral grounds, but *medical men are becoming heartily tired of the continued failure of such research.*"

Another interesting point in medical research is the emergence in this and other countries outside its country of origin of the theories of Dr. William F. Koch of Detroit regarding the origin of many of the basic diseases of humanity, such as diabetes, malignant disease, tuberculosis,—theories which not only confirm the opinion of most profound medical thinkers in the West that disease is fundamentally *one* but also possess a striking significance by reason of their harmony with the teachings of the Ancient Wisdom as explained by H. P. Blavatsky in *The Secret Doctrine*. Dr. Koch's basic treatment of these conditions, including cancer, is in the opinion of Dr. Beddow-Bayly destined to have far-reaching results of peculiar interest to all interested in racial purification.

Universal Language and World Peace

The Theosophists of Paraguay have presented to the President of The Theosophical Society the following petition :

THROUGH the moral pressure of all nations on the American Continent, our country has lately adjusted its boundary differences with Bolivia after more than a half century of dispute and a long cruel war. We consider that this interest on the part of American countries would not have existed if we had not had a common bond, the Spanish language, through which all the American peoples could be informed minute by minute as to the other paths to a settlement which could be taken in preference to this struggle for a territory. Is it not possible, then, to extend this immense benefit of peace to all other peoples the world over? And arising out of this same question: Can we not create this bond by adopting a single language through which all can understand each other without interpretation?

We have just heard from the lips of our venerated brother, Dr.¹ C. Jinarajadasa, his fine lecture entitled "The Children: Agents of God," in which he states that the League of Nations in Geneva is the agent most indicated to intervene in the education of the child. Then

¹ In the Central American States Mr. Jinarajadasa is invariably addressed as "Dr." no doubt because of his M.A. degree.

through the League could not steps be taken to make it obligatory upon all the nations to add to their own language the teaching of this universal auxiliary language. If this were achieved, children of the different countries could communicate by correspondence, bringing about a friendship of all the world's children, without distinction of race or colour, to the end that there should no longer be egotistic prejudices of assumed greatness, since in all parts there would dwell these true agents of God, and this in itself would make possible a tremendous step forward on the road toward world peace. Since the English language is the most diffused throughout the world, it would in our opinion be most likely to effect this advance. Therefore we would suggest that the following resolution be presented to the League of Nations:

REGARDING EDUCATION OF THE CHILD

Since the education of the child is the essential objective in the perfection of humanity, and the immediate purpose of this objective is to establish greater understanding between those who will be the men of tomorrow, the countries represented in the League of Nations subscribe to the following document, to the end that their

respective governments shall give it force in law :

Article 1: That the teaching of the English language, conceived always as a universal language, be obligatory in all primary schools.

Article 2: To promote greater enthusiasm in the application of the law, teachers shall organize an exchange of correspondence between children of different countries of the world, and for this purpose Ministers of Public Instruction shall exchange once a year the names of the students between the ages of nine and fourteen years, with an indication of sex, age, and address.

Article 3: Correspondence between the children shall be on open postal cards and exempt from payment of postage.

Article 4: By means of an adequate censorship uncultured people shall be prevented from using the correspondence of the children for undesirable communications.

The petition is signed by Senor William Paats, Presidential Agent

for Paraguay, and dated September 12th from the Paraguayan Theosophical Library (Asuncion), "a civil society recognized by decree of 25th September 1936."

The petitioners request that General Secretaries of all National Societies should make observations and suggest modifications of the resolution and forward these to the President at Adyar.

[It is noteworthy that the Presidential Agent's letter was written in Spanish (translated at Adyar), and that in a Latin country, in the midst of Spanish-speaking peoples, English should be suggested as the universal auxiliary language. English *is* of course the universal language, and has been recognized as such for half a century notwithstanding Volapük and other artificial languages. English appears destined to be the universal language for at least the period of the sixth subrace.—EDS.]

CONFUCIUS CALLING

The ancient people who desired to have a clear moral harmony in the world would first order their national life ; those who desired to order their national life would first regulate their home life ; those who desired to regulate their home life would first cultivate their personal lives ; those who desired to cultivate their personal lives would first set their hearts right, would first make their wills sincere, would first arrive at understanding ; understanding comes from the exploration of knowledge of things.

When the knowledge of things is gained, then understanding is reached ; when understanding is reached, then the will is sincere ; when the will is sincere, then the heart is set right ; when the personal life is cultivated, then the home life is regulated ; when the home life is regulated, then the national life is orderly ; and when the national life is orderly, then the world is at Peace !

Progress Of Science In Fifty Years

THE SCIENTIST OF TODAY IS THE OCCULTIST
OF TOMORROW

BY ARTHUR R. S. ROY

Dr. Roy, an Indian pundit, highly commends Prof. Kanga's new book, *Where Theosophy and Science Meet*, recently published at Adyar and reviewed in our August issue. He praises the scientific method in Theosophy. We reproduce his article from the *Kaiser-i-Hind Illustrated Weekly* (Bombay) with due acknowledgment.

*"Together let us beat this ample field,
Try what the open, what the covert
yield;
The latent tracts, the giddy heights,
explore."*—POPE.

SCARCELY fifty years ago *The Secret Doctrine* and other books of Madame H. P. Blavatsky were classed by men of science among the works of fiction or imagination, which though containing matter of intense interest and wonderfully imaginative, contained little or nothing that added to the reliable knowledge in the possession of man. The most charitable considered them as the marvellous speculations of a highly intellectual and fertile brain. There were, indeed, some who thought there might be some inkling of truth in them. In short Madame H. P. Blavatsky was bracketed with Jules Verne.

Imagination becomes reality

In the years that have passed we have seen that many of the dreams of Jules Verne have materialized

into actuality ; and today he is considered a prophet, a seer, who had a vision of the future, whose imagination created the machinery of an age to come. He peered into the future, but Madame Blavatsky looked down the long vista of ages of the dim past and saw the beginnings of things and man. What a magnificent vision it was. How satisfying ! She saw the birth of the world, she saw the seed of mankind, she saw the evolution of human civilizations, she saw their destruction and reorganization, and turning around she saw also the goal of human-kind. Was there ever vision so marvellous, so splendid ! What is more, she showed the way for each individual of the human family to see the same vision. There were many in India who knew the way ; indeed, she learnt it from Indian teachers ; but there had been none before her who dared to write in language so clear of the things she saw. She opened to mankind at large a gate into a new world that

stretched to the confines of Time. In the days when she wrote, the least sceptical considered *The Secret Doctrine* a daring speculation: to-day the most sceptical think it is hard to prove.

Preparations for acceptance

The researches in the field of hypnotism, clairvoyance, clairaudience, spiritualism, telepathy, television, wireless, have prepared the general public gradually to glimpse the truth in the works of Madame H. P. Blavatsky, Mrs. Annie Besant, C. W. Leadbeater and others; while the result gained by workers in the orthodox fields of science, such as geology, chemistry, electricity, physics in general and psychology have compelled scientists to consider them seriously. It is from these fields of science that corroboration of the visions of these epoch-making writers have come in the most convincing manner, and Professor D. D. Kanga, M.A., A.I.C., A.I.I. Sc., I.E.S. (retired) has taken the trouble to compile and edit them in four volumes entitled *Where Theosophy and Science Meet—A Stimulus to Modern Thought*, published by the Adyar Library Association, Adyar, Madras, India.

The compilation

Professor Kanga has succeeded in persuading authoritative writers from all over the world to contribute. They write and tell us just what modern science has discovered and the results it has obtained, and how these new findings corroborate the statements made and facts described in *The Secret Doctrine* and the works of other authors of The Theosophical Society. These mono-

graphs in the four volumes discuss almost the whole gamut of human knowledge. In the first volume before us the following subjects are discussed. (1) *Theosophy and Modern Science: Some Fundamental Considerations*; (2) *From Macrocosm to Microcosm*; (3) *Man and the Universe*; (4) *Geology and The Secret Doctrine Compared*; (5) *Archeology*; (6) *The Meaning of Symbols: A Psychological and Philosophical Survey*.

Each of these monographs contains information which will be found astounding to the layman, opening up for him new fields of thought and giving a new meaning to life and things around him. To many scientists it will be a re-telling of facts from a viewpoint at once new and interesting.

Unusual effect

It is difficult to say which of the six monographs in the first volume is most interesting. Probably the three, namely "Man and the Universe" by Gaston Polak, "Geology and the Secret Doctrine Compared" by A. F. Knudsen, and "Archeology" by G. Nevin Drinkwater will appeal most to the general public. Gaston Polak tells of the birth of the Universe and the relation of man to it, and it is a fascinating story. No less fascinating is the story that A. F. Knudsen tells of the age of the earth, its formation and the millions of years man has been struggling on Earth. G. Nevin Drinkwater writes of the lost Atlantis, of Poseidon, of the Gobi Sea, of ancient civilizations and their cycles. All these make reading an oblivion of time. Time is lost in spell-bound concentration as we pass from sentence

to sentence, and as the facts they narrate fire the imagination and cause thoughts and pictures to rush in tumbling confusion, while right at the back of them we become somehow conscious of an immense and awe-inspiring plan, which makes us crave for further knowledge, more light, and produces an undefined feeling of the expansion of our own unknown self, destroying individuality, merging into infinity. The eye reads, but the mind meditates, and one has the same feeling as when one steeped in concentration slips from the material world into the placid ocean of cosmic existence, where one sleeps in a conscious effulgence of light and omniscience, unthinkable, inexpressible in any other state. Few books can produce such a state of concentration or consciousness; only when we are faced with the infinite and the eternal do we sink into such a state. In these monographs we are face to face with truth, for if it were not truth we could not have such an experience. While I do not speak of the other monographs, it is not that they are not just as thought-provoking, just as awe-inspiring. To many they may be more so, but to me they are only keys, passwords, into an alluring world—perhaps, they may mean much more to others.

There are many books of Bernard Shaw that one cannot fully appreciate without reading the introduction; so also, one cannot fully appreciate this book without reading the introduction of the Editor, Professor D. D. Kanga. It is a masterpiece in its breadth of vision, in its co-ordination of facts. It must be read.

Storage of sound vibrations

Not many weeks ago, a scientist stated that the vibrations of sound are stored somewhere in the atmosphere, and the time may come when we can tune our radios to catch the voice of speakers of antiquity—we might be able to catch the very voice of Cicero delivering one of his wonderful orations, we might hear Demosthenes, Plato, or hear the evidence against Queen Mary. It all seems wonderful myth to us, but perhaps our grandchildren, nay, maybe, our children will hear them. Why not? Have you read *The Time Machine* by H. G. Wells? Time is but a three-dimensional conception of our mind. Does Time exist? Or may there not be a fourth dimension in or of Time, which will destroy three-dimensional Time and lay the whole of Eternity before us for us to read and see? Then there will be no past, present or future. Is it not something like this that has placed the matter contained in *The Secret Doctrine* before us? Therefore we read in *The Secret Doctrine* of facts not within the grasp of our three-dimensional intellect. But the way is shown to escape or break through the bondage of our three-dimensional life. Not an easy way, but still a way, sure and positive, if we might judge by the known results achieved by others.

The Theosophical way

Indirectly, but intelligently, this book makes out a strong case for the study of the Theosophical method, which in this modern phase of civilization has a great attraction. The investigations, the researches of the Theosophist are not hidebound. He is not bound by conventions and

authorities and dogmas. Every fact, every idea is a legitimate object of questioning, examination, and analysis. Everything may be doubted, everything must be proved, and nothing need be accepted without conviction—and this method if consciously followed must lead from the material to the spiritual, from the conceptual to the transcendental—that is, to the Truth beyond the pale of our three-dimensional thought. It is clear from this book that Theosophy is not just a religious cult but a science, which employs the best known methods of modern

orthodox science and still leaves the mind free to think and investigate independently, to make the most of one's own talent.

The first volume is now published, but it is promised that the other three will follow at short intervals of two or three months. Remember the name or, better still, order it: The name is *Where Theosophy and Science Meet: A Stimulus to Modern Thought*, edited by D. D. Kanga, I. E. S. (retired), published by The Adyar Library Association, Adyar, Madras, India. Vol. I: Price Re. 1/14.

"FROM ATOM TO MAN"

The Adyar Library has published Part II of Prof. Kanga's book, tracing the evolutionary process from primordial matter to man. There are seven monographs in this volume, which build up synthetically the scheme of evolution, as we understand it in Theosophy, to the point at which man ascends to his divinity. The contributors are: Prof. G. Monod-Herzen, who discusses "Matter and the Atom"; Prof. D. D. Kanga "Chemistry"; Mr. R. D. Kanga "Physics." Prof. Shyama Charan deals with "Relativity" and "Modern Mathematical

Thought." Miss Margaret A. Anderson treats "Evolutionary Biology: the Evolution of Form"; and the great sweep of the process—"From Mineral to Man"—is surveyed by Dr. Corona Trew, who synthetically consummates it in the following sentence from the last paragraph in the book:

"The world has greater need of this experience of the unity of all that lives than any number of laws and facts, for the next advance must come from a more universal realization of that life in which all things live and move and have their being."

An Illustrated Manuscript In The Adyar Library

BY O. C. GANGOLY

One of the most valuable treasures in the Adyar Library is a magnificent manuscript in ancient characters illustrating Buddhist formulas (see frontispiece). It is written in an aristocratic and decorative script and is believed to have belonged to royalty. It lay in the Adyar Library for half a century before its characters and its rarity were recognized. Mr. Gangoly, a Calcutta scholar, recently examined and photographed it, and the result of his research appears in the following article for which we are indebted to the *Ostasiatische Zeitschrift*.* In that journal it appeared under the heading: "Some Illustrated Manuscripts of Kamma-Vaca [formulas] from Siam." We have adapted the title for the purpose of THE THEOSOPHIST. The full text follows:

Art in Siam

EXCEPTING in the art of Northern Siam, related to the Gupta tradition, predominantly Indianesque, and covering a period between the eighth and eleventh centuries, the characteristic Thai genius in art is overlaid by the forms and traditions of Khmer art, particularly in the southern areas. It is only in the Bronze figures and images that a characteristically Siamese style, independent of Cambodian influence, develops in a really homogeneous and vital form.

But it is actually in the various phases of applied and decorative art, that the Thai genius has asserted and expressed itself throughout the centuries. At the conquest of Cambodia by the Siamese (13th-15th century) the traditions of Khmer cul-

* Neue Folge XIII, 208-214; illus. Tafel 31.

ture passed to Siam, and became imbedded in, assimilated, and practically identified with the art of the Siamese. This phase of Siamese art found expression in the attenuated and somewhat over-ornamented forms of Architecture and its subordinate decorations and minor crafts. This art was essentially non-plastic and linear in form, and justified its tendencies in various forms of decorations, in the designs of lacquer wares, and in frescoes and paintings.

This linear tendency is anticipated in the series of Jataka engravings of Wat Si Jum (c. 1361 A.D.), yet lacking the characteristic types and conventions of later Siamese forms. It is in the design of architectural ornaments, the decorative conventions of the lacquer wares and wood-carvings, the exuberant and (in the decadent periods) the tiresome

formulas of Siamese applied art, that the characteristic national Thai genius has repeatedly expressed itself. Unfortunately, we have very few examples in which we can study this national decorative art in its nascent and vigorous phases. Indeed, it is the later examples, with their empty formalism and worn-out conventions, that have built a wall of prejudice, and have discouraged inquiry into the earlier phases of the art in representative specimens, or a search for materials for the history of its evolution. From this point of view, the illustrated manuscript here described is of unique quality and interest.¹

Literary activity

It is a manuscript in the usual pothi form (22 inches by 4 inches in size) with the pages loosely strung together, except that the pages, instead of being pieces of palm-leaf or paper, are copper sheets heavily gilt. The matter is written or, perhaps, painted in thick black ink in an ornamental Siamese character. The Thai alphabet, though of long ancestry, is derived from the Cambodian characters, familiar to us in the ancient monumental inscriptions. Some of the earliest inscriptions at Sukhotai and Sajjanālaya are in Khmer character. It was about the fourteenth century that the Khmer alphabet was supplanted by the Thai. It is believed that the overthrow of the Cambodian power and the establishment of the political supremacy of the Siamese about the end of the thirteenth century coincided with the efflorescence of a unified national art, which supplant-

ed the borrowed forms of Indianesque or Cambodian models.

From the fourteenth century, paleography in Siam headed for a new development. This was greatly stimulated not only by the necessity of engraving inscriptions on lithic records, but also by the enormous activity in religious literature and book-making. This is attested by the numerous manuscript copies of the Pali canons introduced from Ceylon under the leadership of a learned Ceylonese priest (Saṅgharāja) who came over to Sukhotai by royal invitation in 1361 A.D. The contact with the Pali Buddhism of Ceylon was kept up by Siamese priests visiting Ceylon. Not only were Ceylonese manuscripts of the Pali canon copied in the Thai characters, but various commentaries on celebrated texts and numerous original works were written in the local characters. In fact, Siam has been for the last few centuries a rich treasure-house of the Pali canons. The principal centres of this literary activity were the various monasteries at Xieng-Mai (Navapura), Ayuthia (Ayodhyāpura), Haripunjay (Lamphun, the capital city before the foundation of Xieng-Mai), Vijayagrāma (Vat Vixai, Vienshan), and Sajjanālaya. Of the learned theras who helped the development of Siamese Buddhist literature, the best known are Nānakitti, Suvannarams'i, Bodhirams'i, Ratnapanna, and Brahhmna-rāja-panna).²

Pali Buddhist culture

In order to understand the contribution of Siam to the development of Pali Buddhism and paleography, it is necessary to consider

¹ See references, pp. 303-4.

the relationship of Siamese Buddhism to that of Ceylon. This has been very much clarified by the researches of Monsieur G. Coedès, who has published various documents bearing on the birth and development of Pali Buddhism in Siam.

Although Western Laos (later absorbed by the Kingdom of Siam), formerly the centre of Mon culture in the seventh century, received its Pali Buddhism up to the middle of the fourteenth century, Pegu was the intermediary between Ceylon and the Thai Kingdom in this transmission of Buddhist culture. And it was during the reign of Tissarāja that Siam got into direct contact with Ceylon. In 1423, the Siamese bhikkhus Dhamma-gambhīra and Medhaṅkara, accompanied by twenty-three monks from Xieng-Mai (Nabbisipura in Western Laos) and eight monks from Kamboja, went on a religious mission to Ceylon and received a new ordination at the Mahāvihāra at Kelaniya (Kalyāni, near Colombo, Ceylon) in 1424. On their return they could justly claim to be the direct spiritual successors of Māhinda, the great missionary who introduced Buddhism into Ceylon. After visiting Ayuthia, Sukhotai, Sajjanālaya, they finally arrived at Xieng-Mai in 1430, and established themselves at the last-named city in 1430, in the monastery of Rattavana (Vat Pa Deng). These bhikkhus ordained in Ceylon came to be known as "Sihala-bhikkhus" (Ceylonese monks). This contact with Ceylon was the beginning of a rich efflorescence of Pali Buddhism in Siam—and stimulated the growth of a considerable body of local Pali

literature principally represented by Maṅgāla-dīpani (a commentary on the famous Maṅgāla Sutta of the Sutta-nipāta) Dhamma-padāttha kathā and Sārāttha Saṅgaha which constitute the back-bone of Pali culture of Siamese bonzes.

Growth of a Siamese literature

But the beginning of a national Siamese literature was laid a few centuries earlier, as attested by the famous monumental inscription at Sukhotai, which we owe to the first Siamese national hero, Prince Ram Kham haeng. This prince claims to have been the first to have brought the art of writing into use in lower Siam. Indeed this is the earliest record in the Siamese script, the earlier records being in the archaic Mon characters. "Heretofore, there were none of these letters for writing Siamese speech. In 1205, year of the Goat (1283-84 A.D.), Prince Ram Khamaeng earnestly desired and longed for them and put these Siamese letters into use. So now we have them because that Prince used them."³

Most probably the Siamese script was inaugurated by the ecclesiastical head of Buddhism of the time, to whom the Prince refers as Mahāthera Saṅgha-rāja, "who knew the Tripitaka ('Pidok-trai') from beginning to end" and who was "learned above all others in the realm." As Professor Bradley has pointed out, "As the use of Ram Kham haeng's letters spread northward towards the sources of the Menam river, there was developed a beautiful monumental script which continued in use in the northern monasteries almost down to our own times."⁴

An aristocratic script

With the growth of the Pali literature in Siam, the script developed very fine and monumental features. But we need not follow the development of the Siamese script in its intricate details, but proceed to study the peculiarity of the script used in our MS. cited here.

Though the rounded form of the Siamese letters is not entirely given the go-by, here they are set into a scheme of rectangular and square shapes, with gently rounded corners, giving the appearance of a page of Gothic scripts or that of a text of Greek uncials. The monotony of the row of rectangular "pillars" is broken by the curvilinear forms of the letters, which travel across the alignment and lend a peculiar beauty and grace to the sombre quality of the calligraphy, and offer an aesthetic balance to the writing. But ultimately the attractive feature of the script and its monumental quality is derived from its aristocratic aldermanic breadth, and the dignity of its square full-fledged forms lends a richly sumptuous character to the MS.

It is apparently an adaptation and a compressed form of Burmese Mon characters, frequently used in the earlier inscriptions of Northern Siam(?) One is inclined to attribute the writing to the finest period of Pali culture of Siam, viz., the early part of the sixteenth century. To this epoch belongs the remarkable history of Buddhism locally composed in Pali under the title *Jina-kāla-mālinī* ("garland of the epoch of the Buddha"), which we owe to a learned Siamese monk Ratnapanna of the famous Rattavana Mahāvihāra of Xieng Mai.⁵ For

some unexplained reason writers of this class of ceremonial handbooks in Siam continued to use the ornamental Mon character in spite of the fact that Siamese paleography had fully developed.

This decorative script of our MS. is an adaptation of the so-called Square Pali, still current in the Laos provinces of Siam, and picturesquely called by the Siamese "Asksaro Ramanyo," i.e., letter of the Ramanaya province (Burmese or Western Laos). It is a freakish calligraphic variant of the lapidary models met with in the inscriptions. In this form of Square Pali, all vertical strokes are enormously exaggerated in width, almost obliterating the central spaces of the letters (as in our MS.), while all the horizontal elements are correspondingly reduced to slender appendages or hyphen-like connectives between the broad masses of vertical elements. This latter feature is lacking in our MS., as all the vertical as well as the horizontal strokes are almost of uniform thickness.

Cultural periods

Professor Bradley has negated the suggestion that the Siamese alphabets could have been influenced by the forms of the archaic Mon alphabets current in Ancient Burma⁶ principally on the ground that Siam and Burma during the historical periods have been hereditary enemies, separated by a lawless borderland impervious to cultural influences. He also argues that although the present form of writing used in the Laos provinces of Siam is undoubtedly a rather close copy of the archaic Burmese (or Mon?) circular writing or some

earlier form of that, its use in those provinces is historically recent, having been introduced there during the period of Burmese domination in that region.

But if the alphabet in our MS. is derived from archaic Burmese forms (current in Laos),⁷ this itself would be evidence of an earlier cultural contact. Besides, Coedès in his learned essay on the political and religious history of Western Laos has elucidated the fact that before Siam sent her famous mission in the year 1423 and established direct contact with Ceylon, she derived the instruments of her Buddhist culture from Burma. Thus when in 1365 King Kilana desired the services of a qualified monk, he did not send his messenger directly to Ceylon but sought the assistance of a monk in Pegu, named Udumbara-Mahāsāmi, who had studied in Ceylon.

Besides, all the inscriptions found in the ancient sites at Lamphun (Haripunjaya) are in old Mon characters very much analogous to, though somewhat later than alphabets of inscriptions of Kyanzitha at Pagan,⁸ so that before the national Siamese alphabet was evolved, the Mon character was used in cultural and monumental documents, in Siamese Laos, of which the culture centres were the historic cities of Xieng Mai (Nabbisipura founded in 1296) and Lamphun (Haripunjaya founded in 1292). In fact the quasi-historical annal *Cama-devi-vains'a* describes the inhabitants of Haripunjaya as "Ramanna," who spoke the same language as that used in Thaton and Pegu. And it is on the ground of linguistic affinity that the inhabitants of Haripunjaya, to escape the ravages of an epidemic of

cholera, sought refuge in the neighbouring Burmese provinces at *Sudhammapura* (Thaton) and *Hamsavatī* (Pegu) during the reign of *Adittarāja* (12th century).

If our MS. belongs to the cultural periods of Xieng Mai and Lamphun, there would be nothing surprising in the fact of the calligraphist to whom we owe this magnificent MS. using a decorative form of the current Mon alphabet.⁹

Gilding on copper

The second striking feature of the MS. is its gilt pages made of thin sheets of copper heavily gilt. The art of gilding on copper has been practised in Siam at least from the fourteenth century, and possibly earlier, as numerous bronze-gilt figures of the Buddha of the fourteenth century probably from the Ayuthia sites have come to light. But we have no evidence of the practice of the art of gilding from the Xieng Mai period. If our MS. belongs to this period the history of this art in Siam is carried further back. It is said that according to a respectable tradition the use of gilt objects or forms of gilt architecture is a prerogative of royalty.¹⁰ It is quite possible that this sumptuously written manuscript was made for some royal personage. It has been the practice even amongst Princes and Kings to spend a period of their lives as monks in some monastery under the instructions and discipline of an abbot. The well known case is that of King Mongh Kut, who was himself a monk for twenty-six years before he assumed kingly duties. Most probably our MS. was especially prepared for the use of some royal monk.

Pictorial art

But it is the illustrations in this MS. which lend to it the most striking and unique value. Illustrated MSS. are very rare in Indonesia, and most of the surviving examples appear to be of Siamese origin. In the realm of pictorial art, Burma, Siam, and Bali were the only centres in Indonesia. While remains of frescoes from the eleventh century onward have survived in Burma, nothing very early of pictorial art in Siam has come to light. Binyon has referred to specimens in the British Museum, without assigning dates.¹¹ And recently Dr. Quaritch Wales has cited some late examples of Siamese frescoes and book illustrations.¹² Possibly the subject has not been sufficiently investigated, and more intensive researches may bring forth new materials. The incised drawings on stone depicting Jātaka themes, found at the temple of Vat Sri Jum at Sukhotai and datable in the reign of Suryavamsa Mahādharma-rājā-dhirāja (1357-1388), are very well known. They, however, offer no Siamese characteristics and bear close affinities to some frescoes at Polonnaruva in Ceylon.¹³

The developed character of the incised drawings on the pages of our MS. and the firm self-confident quality of the draughtsmanship seem to imply a long period of practice. Besides, the types conform to the characteristic conventions of Siamese pictorial art and figure painting familiar to us in later and more decadent specimens of applied art of various kinds. The principal elements of these peculiarities consist of the typical tapering and pointed crowns (of which the earliest specimen is perhaps furnished

in some of the Brahmanic images in the Bangkok Museum of the fourteenth century),¹⁴ an oval type of face, and certain conventionalized foliated patterns of decorations, invariably ending in pointed shapes resembling flames ("tongues of fire")—known as "Kanok" ornaments.

The other and the most important peculiarities of Siamese drawings are the nervous and rhythmic stances of the body, which lend themselves to a variety of movements and very effective and striking dramatic poses of extreme vitality and sensitiveness. They are very commonly met with in lac-technique—in gold drawings against the background of rich red or black and sometimes in white lines against black.

In the absence of earlier examples, one can only cite specimens of this style of drawing in the decorations of the various temples of Bangkok. From our point of view the most interesting analogues are furnished by the illustrations from Vetsandon Xadok (Vessantara Jātaka) and Mahā-janaka-Jātaka reproduced by Döhning from Vat Ben Chamabohit, Bangkok.¹⁵

A "promus of formularies"

What indeed (one could ask) is the subject matter of the text which has called forth such exquisite skill of the calligrapher and the pictorial powers of the artist, in such happy cooperation and harmony? The answer is very simple, if somewhat surprising. All these embellishments have been called forth for providing a ready handbook of the set formulas of the well known Pali Kamma-vācās. In conducting the solemn rituals, or moving resolutions in the

Assembly of Monks, certain set forms of addresses and speeches and formulas of resolutions have been current, and are borrowed from the traditional language of the Vinaya, Mahāvagga and the Culla-vagga. The only utility of the Kamma vācās (formulas of words or speeches for proceedings) is that we have in a convenient and systematic form a collection of these set formulas and speeches very like the legal forms and precedents used by solicitors and protonotaries. The Upasainpadā or Buddhist Ordination Service is perhaps the best known of all the Kamma-vācās. Of other formulas met with in these collections the following may be mentioned :

- (1) The bestowal of the Kathina Robe (Kathina-dussain Uppannain).
- (2) The investiture of a Bhikkhu with the three robes (Ticivara avaippava).
- (3) The election of an Elder (Thera-Sammuti).
- (4) Naming of a Bhikkhu (Nāma-Sammuti).
- (5) Consent to a release from the penalty of temporary separation from the Brotherhood for some lapse (Nissaya-mutta-sammuti).
- (6) Fixing a site for a Bhikkhu's residence (Kutivātthu-Sammuti) and so on.
- (7) In indicating the sanctified boundary of the Buddhist ecclesiastical order (Sīmālakaraprakarana). Thus in the Kalyani stone inscriptions of Dhamma Bedi of Pegu, it is stated that "the Sīmā (boundary) should be consecrated by having the Kamma-vācā read with proper intonation."

The two pages from the Adyar MS. contain three types of formulas viz. (1) Upasampadā, (2) Fixing a

site, (3) Release from a penalty. The actual texts are cited in the footnote.¹⁶

For the benefit of our readers unacquainted with Pali, we cite an English version of one of the Kamma-vācās of the second type from the version of H. Baynes: "Let the venerable Assembly hear me! A certain Bhikkhu, at his own instance, is about to build a house, not by the direction of others, for himself to live in. So he asks the Saṅgha to inspect the site. If it seem meet to the Saṅgha, let it appoint such and such Bhikkhus to inspect the site of the house with the said Bhikkhu. This is the motion. Whosoever is in favour of appointing such and such of the Bhikkhus to inspect the site with the said Bhikkhu, let him be silent; whosoever does not approve, let him speak. Such and such Bhikkhus have been elected by the Saṅgha to inspect the site of the house with the said Bhikkhu. By its silence the Saṅgha approves; thus I understand it."¹⁷

These handbooks of the Kamma-vācās, written in ornamental characters and accompanied by finely lacquered wooden covers are very commonly met with in Burma and Siam. It would be interesting to inquire if any of the old monasteries in Ceylon have anything to offer of similar texts in beautifully illustrated and illuminated form—in such sumptuously artistic dress as we find in this manuscript from Siam.

Some of the Mandalay manuscripts are very sumptuously written and ornamented and must have been the models of the Siamese versions. Unfortunately, none appears to have been published. . . .

The Siamese MSS. are better known. The Royal Asiatic Society's Library at Calcutta contains one or two interesting specimens (A.S.B. No. 60).

The Vajiranana National Library at Bangkok is stated to possess some fine specimens.

Two MSS. of Kamma-vācā were purchased by Messrs. Luzac & Co. (London) at a sale held at Sotheby's in November 1936.

Several examples are in private collections. A fine specimen is in the collection of Mr. A. K. Essajee (Bombay). . . .

The Manuscripts of Kamma-vācā offer a very interesting and fascinating phase of Siamese calligraphy and book-illustration, hitherto neglected, and on that account deserve study by competent and qualified scholars.

REFERENCES

¹ It is a valuable gem in the Collection of the Library of The Theosophical Society of Adyar, Madras. Having regard to the fact that it is exhibited in a glass case at the entrance of the Library, it is a matter of some surprise that it has not attracted the attention of any specialist in Indonesian paleography. It was presented to the Society on the 12th July 1880 by the Reverend B. D. Sri Simman Tissa.

² Cabaton, *Catalogus des MSS. palis de la Bibliothèque Nationale*, Paris. A very interesting glimpse into the enormous output of Siamese Buddhist literature is afforded in G. Coedès' learned article: "Note sur les ouvrages Palis Composés en pays Thai," *BEFEO*, XV, 1915, pp. 39-46.

³ C. B. Bradley, "The oldest known Writing in Siamese," *Journal of the Siam Society*, Vol. VI, pt. 1, pp. 1-61.

⁴ C. B. Bradley, "Some Features of the Siamese Speech and Writing," *JAOS*, Vol. 44, 1924, pp. 11-28.

⁵ Coedès has given a translation with the text, and a learned Introduction in his paper "Documents sur L'Histoire Politique et Religieuse du Laos occidental," *BEFEO*, XXV, 1925, pp. 1-200.

⁶ C. B. Bradley: "The Proximate Source of the Siamese Alphabet," *Journal of the Siam Society*, Vol. X, pt. 1, 1913, pp. 1-11. "The technique, moreover, or method of construction of the letters is fundamentally different in the two cases. For while the shape is in a general way quadrate in both, in the Burmese it is exactly such—made up of separate straight strokes meeting in square corners; whereas the Sukhothai letters are made with one continuous stroke throughout, resulting in lines which are rarely straight, and in corners which are nearly always somewhat rounded" (p. 4).

⁷ Western Laos in the ancient Siamese annals is referred to as Yonaka-ratta (Yavankarāstra), i.e., "province inhabited by the Yavanas," i.e., the Lawas or Chaubuns, the aboriginal inhabitants of ancient Laos.

⁸ Coedès, *Documents*, etc. p. 95, and pp. 189-200 and Pl. XVII to XXVII, and R. Halliday "Les Inscriptions Mon du Siam," *BEFEO*, Vol. XXX, 1930, pp. 81-105. Cf. also Chas. Duroiselle, "Mon Inscriptions," *Épigraphia Birmanica*, Vol. I to III, 1920, 1928.

⁹ Mr. P. S. Sastri, one of the Librarians of the National Library of Bangkok, in a letter to the writer suggests that the paleography of the MS. is that of old Pegu, and that such characters were very much used in Siam during the Ayuthia Period.

¹⁰ "In ancient times a golden pavilion was a mark of great honour. . . This was a type of structure called a golden pavilion, other people may not build for their own use," H.R.H. Prince Damrong: "The Golden Pavilion at Wat Sai," *Journal of the Siam Society*, XIV, pt. 2, 1921, page 2.

¹¹ "Asiatic Art in the British Museum," *Ars Asiatica*, Vol. VI (English Edition, Paris 1925), Plates LXIII, LXIV.

¹² "An Introduction to the Study of Siamese Painting," *Indian Arts and Letters*, Vol. VI, No. 2, Plates O to R.

¹³ Fournereau: "Le Siam Ancien," *Annales du Musée Guimet*, XXII, 2, Paris, 1908, Pl. XI, XV.

¹⁴ G. Coedès, "Les Collections Archéologiques du Musée National de Bangkok," *Ars Asiatica*, Vol. XII, Pl. XXXVI.

¹⁵ Karl Döhning, *Buddhistische Tempelanlagen in Siam*, 1920, Textband, Fig. 38, 39, 40.

¹⁶ Extract from the Kamma-Vācam (Upasampada-Kammavācā).

1. "Upasampadā pe kho yadi sainghassa pattakallain ahain Nāgain anu-
2. -sāseyyam suṇasi Nāga ayan te sacakālo bhūtakā-
3. -lo yain jātam tain saṅghamajjhe puchante santain atthi 'ti vatta-
4. -bhain asantain n'atthi 'ti vattabham mā kho vitthāsi ma kho mamku
5. -abosi evain tain pucchissanti santi te evarūpā ābādhā
6. -kutthain n'atthi bhante gando n'atthi bhante kilāso n'atthi bante

(Kutivatthu olokanasammuti-kammavācā)

1. -bhikkhuno kutivatthum oloketam khamati sanghassa tasma
2. -tunhi evaṃ etaṃ dharayamiti. . . (Nissayamuttasammuti-kammavācā)
2. -. . . ahain bhante nissayamutta
3. -sammutin icchāmi so'hain bhante sangham nissayamutta sammutiin
4. -yācāmi dutiyam pi tatiyam pi yācābham sunātu
5. -bhante sangho yadi sainghassa pattakallain samgho itthannāmainbhi-
6. -khuin nissayaamutta sammutim sammaneyya eṣā natti sunatu."

¹⁷ Herbert Baynes, "A Collection of Kamma-vacas," *JRAS*, 1892, pp. 53-76; Mabel Bode, *Pali Literature of Burma*, pp. 6-7; B. C. Law, *A History of Pali Literature*, 1933, Vol. 22, p. 608.

THE CARAVAN

We, who were told
That sunlight would blind us,
We, who were trained to look
Ever behind us,
Toward the horizon's brim
With the gait of kings
Now we advance afoot,
Yes, we advance afoot,
But soon—on wings.

From "The Song of the Caravan"

The Ladder of Arhatship

BY A. J. HAMERSTER

Mr. Hamerster distinguishes between the pathless and timeless realization of Brahman, and the pathway of orderly evolution. In this study of the latter process (of which this is the final portion) he has depicted successive stages reaching from the profane world to the "Root-Base of the Hierarchy," though he adjures us to keep in mind that this aspect of spiritual development "is not the only or the whole truth."

1. Arhats of the Fire-Mist

WE have come now to the last two sentences of H.P. Blavatsky's commentary on the verse from the Stanzas of Dzyan—the commentary that has been all the time the basis of our discussions regarding the evolutionary structure of the Brotherhood of Adepts. A few details remain to be filled in, a recapitulation of the whole scheme to be given, and a comparison with the later teachings to be made, in order to round off this chapter.

Saith H.P.B.: "The Arhats of the 'fire-mist,' of the Seventh Rung [of the Ladder of Arhatship] are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial Chain. This 'Root-Base' has a name which can only be translated into English by several compound words—'the Ever-Living-Human-Banyan'."¹

Here we have again to do with a slight ambiguity of expression. In the context "the highest on Earth" might be taken to mean the highest

rung of the Ladder of Arhatship. But the Root-Base of the Hierarchy in reality lies "one remove" *beyond* the apex of the Ladder, as it were brooding over it. It is not a part of the Ladder, not a further rung of it, to be climbed by any member of our humanity, however advanced. It is that "perfect Adibuddhaship," which H.P.B. placed beyond Buddhahood.

There is in the last two sentences of our text yet another of those curious symbolical epithets, often given in eastern mystic lore to those mysterious beings or states of consciousness, an adequate description of which in ordinary terms baffles the ingenuity of the intellect, but which when veiled in such graphic images, *may* convey some deeper meaning to the imaginative power of our inner vision. "The Arhats of the Fire-Mist," who are they, and what are they? A fuller answer must be postponed to a later article, in which we shall consider "the Origins of the Hierarchy." Suffice it for the present to say that the "Sons" or "Children of the

¹ *The Secret Doctrine*, I, 228; Adyar Edn., I, 255.

Fire-Mist”¹ are a special class of beings, to whose ranks apparently only those are admitted who have reached the stage of an “Arhat of the Seventh Rung,” that is a Buddha.

Instead of speaking of an Arhat of the Seventh Rung, we had perhaps better say an Arhat on the Seventh Rung. The former expression would imply that there are seven degrees of Arhats, and would therefore literally mean a seventh degree Arhat, whereas what is meant by H.P.B. is but a fourth degree Arhat, or a Buddha, the first three degrees or rungs of the ladder lying below the lowest degree of Arhatship. Strictly speaking, therefore, the qualification “of Arhatship” applies only to the four upper rungs of the Ladder, but is by courtesy, as it were, extended to the whole of the Ladder. To speak of a seventh degree Initiate, or an Initiate of the seventh degree would of course be quite cor-

rect. In this exact sense we find for example in a letter from the Master K. H. of August 1881 the expression “an initiate of the fifth circle,”² by which is meant an Arhat on the fifth rung, that is an Adept or Asekha.

2. Early and later Theosophy

Let us pause for a moment. We have reached in our thoughts that wondrous height which is the apex of the Ladder of Arhatship. It will be well, I think, from this exalted vantage-ground, to survey again the way we have come, and compare it with the teachings of our later leaders. For, if there is any good in these “Studies in Early Theosophy,” it is that they may serve as a basis for comparison of the old with the new, and thus, among other things, lead us perhaps to the discovery of the elements of growth and the consequent better insight into the whole, as well as to the explanation of occasional differences in the texture of the early and later teachings.

¹ *The Mahatma Letters*, 2nd edition, 1926, pp. 153, 155; *The Secret Doctrine* (1888), I, 86; 1893 edn., I, 113; Adyar edn., I, 150.

² *The Mahatma Letters*, p. 203.

THE ROOT-BASE OF THE HIERARCHY

The Ladder of Arhatship	The Greater Way Maháyána	Buddha (Maháchohan) Chohan Adept (Asekha)
	The Middle Way Hináyána	Arhat Not-returner Once-returner Stream-winner
	The Preparatory Way	Chela (Accepted Pupil) Lay-chela (Probationary Pupil) Aspirant

THE PROFANE WORLD

The above diagram is a combination of the older and the newer teachings. The terms most in use in the latter are placed between brackets. What I have styled the Preparatory Way does not strictly belong to the Ladder of Arhatship as described by H. P. Blavatsky, but is a preliminary stage leading to it direct from out of the profane world, which does not know or does not yet much care about its spiritual development. I have, however, stretched the term "Ladder of Arhatship" a little so as to include this preparatory stage as well. In that case the Ladder runs the whole length between the two poles of the profane world at one extremity, and the world of the Root-Base of the Hierarchy at the other. The earlier names of chela and lay-chela, and the later terms of accepted and probationary pupil, have only tentatively been placed alongside each other. Like most terms in the olden days, chela and lay-chela had then a broader application.

For the rest, there is no great difference between the earlier and later teachings. Practically the only important difference is the insertion of one more rung between the sixth and the seventh of the older scheme. The Being on this rung of the Ladder is said to have reached the stage of a Mahâchohan, a Bodhisattva, or a Manu. The first term we have already met in a letter from the Master K.H., as a name for a lofty Being, "to whose insight the future lies like an open page." The word is also frequently found in *The Mahatma Letters* to indicate that high Official who kept a copy of the pledge by which the members of an "Inner Circle," founded by H.P.B.

after due permission obtained, have bound themselves "for life and death" to the Master K. H., who on his part thereby considered himself in the same way "bound to them."¹

3. Asekhas and Chohans

Further, there is in the later scheme the more specific designation, "Asekha" for the Adept on the fifth rung. *Asekha* (Pali) means literally a non-pupil, "he who is no longer a pupil or a learner," but a Master, a Teacher himself.²

Here again, however, we must not take the literal meaning of the name in its absolute, but only in a relative sense, for we have heard it said by H.P.B. that "the Adept himself becomes pupil to a higher Initiate." That may be one of the reasons why the Initiate on the next higher, the sixth stage, is called *Chohan*, that is "Lord," or "Master," or "Chief."³ It is evidently to such a Chief that the Master

¹ *The Masters and the Path*, 2nd edition 1927, pp. 325, 359, 403; *Letters from the Masters of Wisdom*, 1919, pp. 25-27.

² The Sanskrit form of the word is *Asiksha*, *sishya* being a pupil, or learner. This is the etymological definition, so to say; the technical definition is "he who has finished the Fourth Path (stage), and is free from all the ten Fetters (*sanyojana*)" T. W. Rhys Davids, *Buddhism* (1925), p. 174.

³ *The Theosophical Glossary* (1892), p. 83: "*Chohan* (Tibetan). Lord or Master; a chief; thus *Dhyan-Chohan* would answer to 'Chief of the Dhyanis,' or celestial Lights—which in English would be translated Archangels." J. B. Pratt in *The Pilgrimage of Buddhism* (p. 303) gives another etymology. *Lohan* is the Chinese equivalent for *Chohan*, and, says Pratt, "represents the way in which *Arahant* sounds in Chinese ears." Afterwards the word may in Chinese or Tibetan have acquired the meaning of Lord.

K. H., for example, looks up as *his* Chohan. "The Chohan" (*my* Master)," "the Chohan has so ordained it," "the Chohan gave orders," "I myself am simply carrying out the wishes of my Chohan," "in order to obtain from the Chohan the permission," "if our chiefs agree to it," "the *Chiefs* want," "my chiefs have but to give me permission," "none of us but the highest *Chutuktus*¹ are their full masters"—these are a few samples culled from the letters of the Master K. H.² Incidentally it is the Master's answer to the growing prejudice of these days against yielding allegiance to authority. The problem is of enough importance to warrant us stepping aside for a while from our main subject, in order to look somewhat deeper into this particular question.

4. Authority

There is an indisputable inclination in modern youth, in Theosophical as well as in other circles, to reject and resist authority, especially in moral and spiritual matters. And yet we may at the same time observe that, while rebelling against one authority, there is the equally universal tendency to yield the more readily to another, and that the heavier the new burden imposed, the more eagerly it seems to be accepted, and submitted to, body and soul. The authority of conscience and spiritual wisdom is superseded by the dictatorship of eco-

nomie need and worldly wisdom. Is the change for the better? With the latter dictatorship come the evils of refused cooperation and repulsed fellowship, of brutal aggression and war, of ruthless pride, ambition, and egotism.

To reject authority is all right when it is forced on us from outside. All outside compulsion should be resisted when it goes against the grain, when we see it as inimical to our innermost conviction. Let the latter be our sole guide and judge! But let us not confuse soul with body, the needs of our inner being with the needs of our outer vehicles. The latter should never be allowed to dictate to our Self, to ourselves. When the Master K. H. acknowledges another power outside him as *his* Master, Chief and Lord, to whose authority he willingly renders implicit obedience, it is because he has recognized in that power the embodiment outside him of the highest ideals within himself, ideals of perfect truth and unselfishness, of unerring wisdom and justice—a sure guide and teacher, to serve and to obey.

We might do worse than follow the Master's example, by seeking in our own humble way, each of us, *our* Master, each of us *his* own Chief and Lord, not only in another better, but for the time yet invisible and future world, but in this present sometimes all too tangible world around us, where there are surely to be found some men and women who approach in a measure our highest ideals of pure and spiritual manhood. May we, then, each of us, in their service, in the allegiance given to their authority, and to the work they offer us the opportunity to do,

¹ *The Theosophical Glossary*, 1892, p. 85: "*Chutuktu* (Tibetan). An incarnation of Buddha or of some Bodhisattva as believed in Tibet."

² *The Mahatma Letters*, 16, 24, 28, 113, 158, 292, 389, 403, 438.

gradually forget and get rid of our personal limitations, and thus set free the soul.

5. The Paraguru and the Mahachohan

As regards the Master M., through many, many lives he too had, and still has *his* Master, besides being the Master of H.P.B. We have from her pen a definite reference to this her Lord's Overlord—whom she calls the "Paraguru," the "Supreme Teacher"—in an old article on "The Theosophical Mahatmas." Elsewhere we are told that he is the author of the first letter printed in *Letters from the Masters of Wisdom*. He is there identified with the "Mahachohan," literally the Overlord. I have advisedly called him the author instead of the writer, because rather than a letter, it is a "report" by the Master K.H. of a "message" from the Paraguru.

To prove this I will give two quotations. First from the so-called Mahachohan's "letter": "Rather perish the Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism."¹ Second from H.P.B.'s article mentioned above: "Repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a *message*[my italics] to those who wanted to make the Society a 'miracle club' instead of a brotherhood of Peace, Love and mutual assistance—'Perish rather the Theosophical Society and its hapless Founders,' I [this is H.P.B. speaking again in her own person] say perish their twelve years' labour

¹ *Letters from the Masters of the Wisdom*, p. 10.

and their very lives rather than that I should see what I do today."²

The only difficulty is to accept the Mahachohan as the sender of the message,³ for from another source we learn that the Master of Master M., "his age-long friend and teacher," is another of the Great Souls, not the Mahachohan, but the Chohan Jupiter,⁴ also called the Regent of India, and identified with the ancient Indian Rishi Agastya.⁵

Now, if all the names and distinctions we have found in the higher degrees of the Ladder of Arhatship—Chohan, Highest Chohan, Mahachohan, Paraguru, Highest Chutuktu, Buddha—mean anything definite at all, they make it probable that, between the first and the last mentioned, there is room at least for one more stage, such as that recognized in the Mahachohan of the later teachings, and inserted between the sixth and seventh rungs in the table on page 306.

I am confident also that further knowledge will discover still nicer distinctions, and additional degrees or sub-degrees, just as in the case of the lower stages of the Path. We have seen how the first four rungs of the Ladder are each divided into three or four sub-degrees, those of the *marga*, the *phala*, the *bhavagga*, and the *gotrabhu*, which we have called the *way*, the *fruition*, the *consummation* and the *threshold*. So there are Stream-winners and Stream-winners, as there are

² *The Path*, December 1886.

³ *Letters from the Masters of the Wisdom*, p. 100; *The Early Teachings of the Masters* (1923), xvii.

⁴ *Man: Whence, How and Whither* (1913), p. 255.

⁵ *The Masters and the Path*, pp. 48, 388.

Arhats and Arhats—"perfect Yogi-Arhats," as the Master M. called them, and others not yet so perfect.

The customary division into seven or more degrees, and four or more sub-degrees, is for our convenience ; in reality there are innumerable stages, an infinite number. The lower mind, however, is not able to work in an orderly way without a limited number of pigeon-holes in which to stow its thoughts away, for classification, labelling, and easy future reference. Life itself, not dissected by the lower mind, but viewed by the higher intellection as a continuous whole in an unbroken flow, is, however, beyond such distinctions.

6. Gradual evolution and pathless realization

This gives us two aspects of life. One is that in which life is seen engaged in the process of evolution, a very gradual process, running through numberless successive stages. To this aspect the Buddha is reported to have testified in that graphic simile of the sloping floor of the ocean slowly descending by degrees to its most hidden depths : "Just as the great ocean gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitately abrupt, just so in this doctrine and discipline is the training gradual, work following on work, and step succeeding step, with no sudden attainment of complete insight."¹

The other aspect, the reverse of the medal as it were, has often been reiterated by Mr. Krishnamurti, and other great teachers, namely that perfection, realization, liberation, is not reached along a pathway, and does not therefore require space and time for its achievement. It may come of a sudden, in the twinkling of an eye, and is in a sense always reached thus, more like what in certain circles is called "conversion," or "reversion," or "inversion" (*ni-vritti, pratyak*). Both aspects, the pathless and timeless, as well as the gradual attainment, have their validity. To label one as *the* truth, and the other as an untruth is of course "onesidedness." Both together, as a "pair" of opposites, are the real truth, as taught by the greatest philosopher the Aryan Race has yet produced, Shri Shankaracharya, the equal of Gautama the Buddha, who himself was the greatest religionist that same Race has yet evolved. Both were Sixth-Rounders, as we have seen. In the former's philosophical system, the Advaita Vedanta, the One Brahman shows itself in one aspect as the pathless, timeless, conditionless or Nirguna Brahman, in the other aspect as the Saguna Brahman, who can be approached only along the pathway of orderly evolution. In this our study of the Ladder of Arhatship we have been mainly occupied with the latter aspect, but it will be well to keep in mind that it is not the only or the whole truth.

¹ Quoted by J. B. Pratt from the *Chullavagga*, IX, 1, 4, and *Udana*, V, 1, in *The Pilgrimage of Buddhism and a Buddhist Pilgrimage*, 1928, p. 57.

The Other Man's Point Of View

BY N. SRI RAM

(Broadcast by All-India Radio, Madras Station)

The cause of understanding is well served by such talks as this, emanating from a well balanced mind which is able to see both sides of a question and to communicate the same discriminating vision to others.

The troubled world

MY theme, "The other man's point of view," is one which is very pertinent to the conditions existing everywhere today. They are troubled as they have never been before; and we can see how much of the trouble, as between Nation and Nation, Race and Race, troubles communal, social and personal, is due just to our failure to meet the other man's point of view fairly and squarely. Often when we do meet it, we treat it with little courtesy, even if we do not subject it to resentment and scorn. This is an age of rights and freedom, but we tend to establish in the very exercise of freedom an exclusive and personal right. We seem to think that a man is less entitled to his views than to his more tangible belongings. We do not realize that, poor man, he cannot shed them even if he would.

Do these observations seem too wide? The spirit to which they refer is only too common. The difference in its prevalence is only of degree. Tolerance is not a widespread virtue, because it is a virtue of maturity, and we have not left

the stage of our primitiveness so very far behind us. The veneer of our up-to-date civilization hardly hides the passions and instincts which in other days found vent in other ways.

"The other man," whose point of view I am discussing, may be a man of another race or nationality or another community; he may be a rival, an employer or employee, a stranger who casually enters a railway compartment which you occupy, anybody who treads on your toes in the street, a noisy neighbour; or he may even be your brother or friend. He is everywhere and keeps pushing his point of view on you from every side. Life itself seems bent on forcing you to understand it. So it is a helpful practice for all of us to place ourselves in imagination in the other man's position and see what would be our standpoint in it. Many a little quarrel would be obviated thereby, and much disagreement quickly and peacefully adjusted. If we can manage a little graciousness in such adjustment, that will help greatly to ease the wheels of our everyday life.

Likes and dislikes

A point of view, because it is one's own, is not necessarily right. It may be rooted in prejudice. Our reason, which we are apt to assume is infallible, moves normally on the slippery surface of our likes and dislikes, even when it avoids the slope of headlong passion. When we have said ; " It is *my* point of view," we have not said the last word in justification of it. We may be merely taking our stand on a pinnacle of conceit from which we do not wish to be dislodged. If there is no room for anyone else there, that enables us to enjoy the sense of lone superiority. From that eminence others seem dwarfed in stature. Even when it is not some form of self-magnification from which we look down, but a principle, this does not ensure our seeing things in right perspective or in their proper aspect ; for we may be seeing them through a mist of prejudices, whether due to peculiarities of our temperament, our up-bringing or circumstances.

Even when our principle is right, the application may be wrong. It is quite possible to name a principle to defend a wrong. How we apply a principle in a set of circumstances is as much a test of rightness as the principle itself in its cold aloofness. It is all too rare to find a man who is so clear of vision, so straight in his sight, that he sees each thing as it is, in its own God-given objectivity.

Impulsive judgments

When we are hurt, feel incensed, or labour under the stress of some emotion still rippling or congealed, it is difficult for us to see any point of view other than our own. But

presently, when normal conditions are restored, we can often see that we have been less than just to the man concerned, in our judgment if not also in action, because of our confused vision. Conversely, if we can train ourselves to look at every situation as it arises from the other man's point of view in addition to our own, we shall spare ourselves much unnecessary emotion and the griefs of an impulsive judgment. The golden rule, " Do unto others as you would that they should do unto you," is an injunction to put yourself in his place for the time being and then determine your action. When we are in his situation there is every likelihood of our seeing as he sees, and wanting exactly what he wants.

A point of view may be attractive to us or repellent ; but if it is sincerely held by the person with whom we have to deal, it is worth our consideration. Often it frightens, just because it is a stranger and we are unaccustomed to it. But if we come closer to it and subject it to study, we shall find that there is behind it, as much as behind our own, that touch of nature which makes the whole world kin.

The light of understanding

It is foolish to quarrel with a point of view without examining it. Even if it casts a shadow upon us or upon our fellow-men, the only effective means of dispelling it is to bring to bear upon it the light of our close understanding.

To be entrenched in a point of view which we call our own is to be a prisoner. We are such prisoners in a point of view, mostly because of lack of imagination, not for lack

of innate goodness. A man is a man in spite of all the stupidity and passion that he may exhibit. In him is a spot of indelible goodness, but as he makes his contacts in life the goodness remains often untouched. There is hope, for understanding is something which can be cultivated, and in its perfection it gives the power to tune in, with the most perfect exactness, to the call of the other man, his needs, and circumstances.

The experience of each one of us must have taught us that our growth has always been accompanied by change; that as we have ascended the mountain-side, our views have shifted and altered. So there is no reason to suppose that we must cling to our present points of view with a loyalty that might be dedicated to a better cause. After all, to most questions there are two sides or more; we live in a many-dimensional world, though we see but little at a time. Before we can attain to the fullness of comprehension, it seems to me that we must have experienced the truth in conflicting principles. Socialism and individualism, godliness and humanity, freedom and discipline, and all such opposites, by which people devoutly swear, must find their reconciliation in a truth which transcends but expresses them.

The standpoint of genius

The other man's point of view may unveil to us riches of knowledge which we cannot command from our own. It is the point from which he reacts to life, and his reactions may have qualities which we do not possess. Shakespeare was great because he understood life at

so many points, though not all his characters were great.

The point of view of a genius may be the concentration point of a whole philosophic scheme, the peak, as it were, of a whole system of thought, commanding its outstretched range—looked at in one way the consummation of that system, and in another its origin. There would be truth in many such points of view, for each gives a certain cross-section of the totality which is the fact, right enough so far as it goes. The whole essence or seed of a philosophy lies often not so much in an idea which is concrete and limited as in a point of view which commands a vista of widening thought. Sometimes even a simple man—unlearned in books—may give us a value missed in our elaborate sophistications.

A point of view may be based on an attitude or an opinion. The attitude matters far more than the opinion. I venture to think that most of our opinions matter comparatively little, because there is little permanence in them; in any case the truth prevails comparatively quickly over our opinions. But the attitude of mind with which we live our life makes all the difference to the happiness of society and ourselves. Given an attitude of openness, we can help others and ourselves. Such helpfulness demands understanding; for without understanding our best efforts to help will only hinder; and it cannot be achieved except with sympathetic reception.

Live and let live

The understanding of other minds need not render us less capable of making up our own. Nor does

admission of the truth in the other man's point of view weaken the validity of our own. Tolerance should mean not indifference to wrong, but rather the understanding of its cause. What is needed is that we should feel with the man behind the point of view; if we do that, we shall be able to live largely yet lightly, pardoning others their disagreements and differences, not minding them because they are different. We lighten the pressure on ourselves when we let live.

The present age has been variously described according to the standpoint from which its developments have been viewed. Politically its biggest feature has been thought to be the evolution of democracy. Though this principle has been subjected in certain parts to very serious challenge, yet it has had an appeal wide enough to colour the outlook of people everywhere in all parts of the world. But democracy, in order to be successful, needs the fulfilment of certain essentials. One is that each individual, who fulfils the duties of his citizenship, should be guaranteed the fullest freedom compatible with public welfare to live his life according to his own ideas and make his own contribution to the State. He should not only be vouchsafed respect for his person and personality but afforded opportunities to develop it both in early life and thereafter; and that means there must be recognition of both the value and need for his original point of view.

A fundamental axiom

Our quest must be to find an order where the point of view of each, representing his experience,

has its place in the sum total of social and national life. Each man's point of view is largely the product of his experience, and life is so rich in experience that no one gets exactly the same portion as his fellow in quality or quantity. If the human world were not a world of life, and the problem of social harmony a mechanical problem, it would be an impossible puzzle to fit the various pieces, not cut to a preconceived plan, exactly together. But life is an agent which builds up a million cells of diverse sorts into one perfect whole; for proof of its success one need not go further than the human body. Our sociology can be as sound as biology, if we begin with an admission of the facts and found it on natural axioms. I would lay down, as among those axioms, that success in collective living must depend on the measure of the fullness of the individual life.

Temperament, profession, relationships, circumstances, all have a bearing on the point of view from which a man looks out at any time. All these condition his mentality. If we had the gift of entering the other man's mind and looking through it, we should be able to look upon many aspects of life sealed to us at present, thus in reality raising ourselves to that pinnacle whence those aspects are perceived. Unfortunately most of us know ourselves so little, neither our limitations nor our capacities.

From diversity to unity

Religion and nationality are specializing influences, which create distinctiveness but also separation. By these and other factors, human life is specialized, and the results

of this specialization are enrichment and diversity. The time must come, indeed has come with the breaking down of the world's material barriers, for the welding of these diversities into a unity.

In these days, when all parts of the world have been linked together, and communications hastened

by science and its inventions, the other man's point of view calls for more attention and respect than we would have given it in the quieter days of yore. The peace of the world, in every one of its aspects, physical, mental and moral, and our progress depend on our giving it the respect it deserves.

TO A LEOPARD, escaped from a circus, who was shot

You found your way into the English countryside. Dim, half-forgotten memories stirred in your dazed, bewildered soul, memories of the long rustling undergrowth of the jungle where you spent a happy youth, learning from your mother the lore of wild life.

What a rest it was to feel the soft, cool grass instead of dead and prickly straw, even though it was a kind of grass with which you were not familiar. And the magnetic earth, instead of dead sand. The trees were strange, the cool winds were cold for you. There did not seem to be any wild life which could afford you sustenance, even though you had almost forgotten wherein lay the strength and the élan of the kill. But at least it was quiet. Gone for the moment were the flaring lights, the blaring music, and the inimical creatures who stirred you with poles and whips. Once you had possessed a glossy, velvet coat. Now that beautiful skin was shabby, flea-bitten and dull. Ah! but you could sleep, so you lay under a hedge and dreamed.

Night fell, and hunger possessed you. So you searched for food, though it might be only a venturesome chicken. People saw you. Shouts and yells rent the air. Men had beaten you, but they had also given you food, so you looked inquiringly into their eyes. The next morning the hunt was up. It took little time to find you in this strange land which was not at all like the hot forests of your youth. And all men were afraid of you. So they shot you, and shot you with clumsy, unaccustomed hands, so that your death agony did not come easily and swiftly, as it would have come in your own country.

Yet I am glad they shot you. For now, perhaps, in some little heaven-world of a leopard, you feel again the blessed sun and air, and run beside your mate in the glory of a perfect body answering the impacts of a natural, friendly world.

And perhaps one day there will come to be a world where men are not cruel because they have no imagination, and are as yet stupid and ruled by fear.

CLARA M. CODD

The New-Age Theatre

BY F. KAY POULTON

The Theatre has its own yoga.... "it has its source in the highest mysteries"... it is "the most potent of all the instruments for the brotherhood of mankind."

WE have in earlier articles indicated some intermittent signs of new-age characteristics in drama and acting; but these evidences of advance are isolated and rare because we have only the most fragmentary realization of the fundamental character of the ideal theatre that could consistently evoke such drama and acting.

Theatre's real purpose forgotten

Those of us who live in big cities have some excuse for forgetting that there has ever been or can ever be a theatre whose chief purpose is to reveal beauty and truth. Our streets are disfigured with monstrous posters, advertising shows that appeal to our least civilized instincts and emotions. Some of our theatres try to outdo each other with garish electric signs, many of them using meaningless superlatives to describe their merchandise. And in case we are not deceived by this blatantly untrue advertisement, those in the "show business" attempt to attract us with more than life-like pictures of Mr. X, Miss Y, or Sir A.-Z, whose good looks or sex appeal are more important than the play. The entertainment industry, with its exploitation of personality and lurid emotionalism, has such a stranglehold on the theatre that we may be

forgiven if we have to be reminded that this octopus is a usurper.

Amateurs re-discover it

If we looked only to the professional theatre, we should lose hope almost completely, but its extremity is the amateurs' opportunity, and in England and America, at any rate, a great wave of enthusiastic devotion has brought about a renaissance of the true spirit. Anyone who has had the least experience of Little Theatre work knows how overpowering that spirit can be. There may be only a handful of audience, in a barn of a hall, with wooden benches for seats, and a tea-urn and buns for "bar." Perhaps there are only two or three cramped dressing-rooms, badly lit, scarcely any facilities for cleaning up after the show, the lighting primitive, costumes home-dyed case-ment cloth, curtains borrowed from someone's studio; there may have been no time for a meal after leaving the office, just a scramble to get changed and made-up for that first entrance. The programmes have been "roneo'd," perhaps, and the one reporter from the local paper called away to a murder case or a fire. The wardrobe mistress has lost her holiday sun-tan, and the dark rings under her eyes come

from sewing at the theatre until five minutes before the last train leaves town, and then finishing things at home in the early hours of the morning. But all these difficulties are as nothing in comparison with that inspiring sense of unity and comradeship, of serving something greater than all the scattered units. Personal griefs and worries are dwarfed, and life has a new purpose if you have even the smallest share in this creative work done not for gain but in a spirit of community service.

What is this purpose?

Can we re-discover the true underlying purpose of the theatre, and see how far it "motivates" any of our present-day efforts? In a book both magnificently imaginative and extraordinarily practical¹ Roy Mitchell defines it:

There is in each of us an all but untouched world of being above the realm of mind, a world that, as the prophets and mystics used to say, we cannot enter alone, but only hand in hand with others. The idea has been that beyond and transcending our individual consciousness, there is an immensely more vivid group-consciousness which, because it is communal, can only be entered in an exercise of community. The ancient mysteries, those loftiest manifestations of the power of the theatre, seem to have used the theatre's genius to give access to this unlighted chamber above each of us, not finally and forever, but for a recreating instant. They had a word for the revelation.

¹ Roy Mitchell, *Creative Theatre* (John Day Co., Inc., New York).

They called it the *paradosis*. It is as if, filling the senses with form and sound, stirring the emotions to sympathy, and shaping ideas to one intense accord, they made for their witnesses a causeway into an inner world, where they rested in a lightning flash of communion.

What Theatre can express it?

Mr. Mitchell comes down from his visionary mountain-top and produces blue prints for building his New Jerusalem. He speaks as a true man of the theatre, not blinded by the glare of the footlights, nor made greedy by counting worth only by box-office standards. His ideal theatre is to be a simple, perhaps austere building, big enough to welcome a regular audience who may come early or stay on after the play, to talk about it. Room may be found for concerts, recitals, lectures, for a children's theatre, perhaps a puppet theatre, and a studio theatre for experiment. It may have a students' gallery, with special cheap facilities for those who are actors, dramatists, playwrights and directors in the making, who will also have their own training school, where talent is more important than fees. It may have its own library, theatre museum, and publish its own plays and books about the theatre. Its lounges will encourage a friendly spirit in its audience and will give space to the sister arts of painting and sculpture in place of the self-advertising photographs of actors in the company. It will learn the possibilities of light, sometimes used in conjunction with easily movable architectural units of scenery—shadow casters—so that colour and

form are not frozen, but move in harmony with the mood of the play, quickly responsive to change of key—"cloud masses, assembling, dispersing, reassembling, permuting, combining. . .", as Mr. Mitchell defines it.

Where can we find this Theatre ?

All of these conditions presuppose, of course, that the theatre is not run primarily for profit, and that it has either a substantial endowment or community aid of some sort—either State, city or urban council, etc.

In England there has been a prolonged attempt to raise the funds to endow a National Theatre, which would fulfil some of the conditions described. A considerable sum has been subscribed, and building has begun in South Kensington, London, but even when the theatre is ready, it will depend almost entirely on the character and qualifications of its director, whether it will be crystallized and tradition-bound, or whether it will reveal afresh the old and true spirit in new forms. It will not include its own training school, and any real experimental work will be a side issue, and not part of its main programme. Its chief responsibility will be to maintain the highest possible standard of acting, to keep alive Classics ancient and modern, and to introduce two or three new English or foreign plays each year. It will have a wider range than the "Old Vic" Theatre, and the two will doubtless work in cooperation, at any rate at first. But neither scheme contributes largely to new-age theatre development, except to provide actors with a wide range of experience.

In America there is a vast amount of experiment in Little Theatres and laboratory theatres, a readiness to test new methods of presentation and the most skilful use of modern mechanical equipment. But it is due to private effort and enterprise, not to the commercial theatre, nor to any State recognition of the value of the theatre to the community.

In Soviet Russia we find the theatre teeming with vitality, experimenting in every direction, and held in the greatest possible esteem and affection by citizens and statesmen alike. It is State-aided to an extent not dreamed of in other countries, even those boasting National Theatres. Some of its artists, and groups of artists (theatre "collectives") receive the highest honours the State can bestow; they are assured of regular employment in theatres with a steady, definite artistic policy which enables director, dramatist and actors to develop a distinctive technique and style. Artists of the theatre are among Russia's leaders, its teachers, its great men. The Russians flock to every theatre with enthusiasm and an unspoiled zest and imagination. Uneducated? Perhaps, in the mass, as yet, childlike, ready to laugh or cry, to sit tensely forward on the edge of uncomfortable seats, absorbed, uplifted, thrilled or terrified. What a sounding-board for skilled actors to play upon, what an opportunity for directors to test group-consciousness, to build up between players and audience that subtle emotional bridge, forerunner of something greater in the future! Here we can see a relationship between players and audience unspoiled by the

devaluing quality of our too civilized disillusionment. Here it is possible still for the theatre to be what Mr. Mitchell reminds us it was recognized to be in other times, "a cleanser of hearts, a feeder of starved emotions, a renewer of courage and an illuminator of human motives and sympathies . . . the most potent of all the instruments for the brotherhood of mankind."

Norris Houghton, in a book published last September¹ describes his six months' stay from September 1934 to the spring of 1935 in Moscow, studying its theatres, dramatic schools, methods of production and conditions of work. At that time theatrical experiment was at its height. On a visit two years later he found that there had been imposed a greater uniformity owing to political interference, and many directors who had pioneered in breaking down old traditions and creating new forms were superseded by more conservative artists. But the fact remains that Russia has produced, encouraged and granted its highest honours to an artist whose work has influenced the entire theatre of the western world—Constantin Stanislavski.

Yoga of the Theatre

Stanislavski consciously codified and systematized ideas that have inspired all really great actors, ideas only to be fully grasped by the intuition. It was his aim, through a definite scheme of training the body, emotions, mind and imagination, to "create a favourable condition for

the appearance of inspiration by means of the will, that condition in the presence of which inspiration was most likely to descend into the actor's soul." In other words he aimed "to give practical and conscious methods for the awakening of superconscious creativeness."

Norris Houghton describes how Stanislavski's most brilliant pupil, Eugene Vakhtangov, having absorbed his teacher's theory (first the conscious collection of material, the study of life, the discipline and training of the personal instrument, and then the experience of intuitive creation), takes a further step. Having visualized so completely the *obraz* (the thought-form of the character to be represented) that it had a separate existence, he aimed at expressing also his personal attitude towards it. In fact he attempted to give both the image and his own comment upon it. In this way he claimed that the Classics could be made to live in the spirit of the present.

Theatre as educator

Mr. Houghton gives an illuminating account of the stages leading up to this rather surprising return to the Classics on the part of revolutionary artists. In the first stage—*Destruction*—while famine, plague and civil war rent the country, the revolutionary theatre concentrated on *agitational* drama, inciting to further revolutionary effort, exciting the new and uneducated audience with violently new forms of presentation, abolishing the proscenium, experimenting with modernist settings, sometimes reaching out into the auditorium itself. Audience and players intermingled,

¹ Norris Houghton, *Moscow Rehearsals* (G. Allen and Unwin, London, 12/6).

and mass hysteria was provoked and played upon.

In the second stage—*Construction*—conflict had lessened, efforts on a colossal scale were made to achieve the First Five-Year Plan and put heavy industries in shape. Tension was tremendous and the whole population was straining to attain one object, to build Utopia. The theatre, turning from agitation to *propaganda*, reflected this change in objective pictures of the new life, plays about factory management, collective farming, railway construction, machinery.

In the third stage—*Later reconstruction*—the first fever of herculean effort was relaxed, tension eased, and the beginnings of *education* could be planned. The decree of 23rd April 1932 that it was "the privilege of all creative artists to share in building socialism" brought the theatre into the forefront of national effort. Artists had absorbed the dogma and were advancing beyond pictures of the new machinery to depict the new man—reflecting Stalin's pronouncement that man should now be elevated above the machine.

Theatre and religion

The Church's one-time task of teaching man's relationship to State, group, individual, and finally his relationship to his own higher self

and to God, has now been given in Russia to the theatre, since orthodox religion is excluded. But though the organized church may have been disinherited and outlawed, the Russian temperament is essentially religious and mystical, and its passion for social reform and reconstruction is religious in quality, if not in outward expression.

Prophetic Theatre

The theatre in capitalist countries may have betrayed its true purpose and become degenerated; the theatre in the socialist State may be only beginning its educative work; but those of us who have even the faintest vision of its possibilities in the new age now dawning may echo Mr. Mitchell's confession of faith:

We must reaffirm our belief, and steep ourselves in it, that the theatre has its source in the highest mysteries, and however incompetent we may be on any day to utter the highest truths, there still dwells in it as great a prophetic voice as in any other human institution. We must learn to keep it in our minds that drama has always been the first of the methods of revelation. We must learn to see Shakespeare and Kalidasa as prophets, no less than John and Isaiah, and to say that Aeschylus, no less than Enoch, walked with God.

ANNA PAVLOVA SAYS

To follow ever and without ceasing, a goal—that is the "secret of success." And success—what, exactly, is that? I do not find it in the applause of the theatre, but rather in the satisfaction of trying to realize the theatre's ideal.

A Theosophical Forum

THE REINCARNATING PRINCIPLE

QUESTION: *What is it that reincarnates?*

ANSWER: A good illustration of the principle involved in reincarnation is supplied by a growing deciduous tree, which yearly puts forth a new crop of leaves, through which nourishment is gathered for the *tree*—not for the leaves, except in so far as they need it in order to serve the purposes of the tree.

Similarly the Ego (the real human being) puts forth, from time to time, a new personality—sometimes predominantly expressive of the positive pole of the Ego, in a male incarnation, and sometimes of the negative pole in a female incarnation.

The successive personalities may be regarded as instruments by means of which the Ego is partially expressed and is likewise nourished; but each personality is as distinct from former ones as is each crop of leaves distinct from former crops. Yet, since each is an expression—though incomplete—of the same Ego, successive personalities reap the advantage of growth, or the disadvantage of lack of growth, in former incarnations; just as later crops of leaves are larger owing to the growth, or smaller owing to any check to the growth of the tree during former summers.—A. B. CROW.

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MAN AND LOGOS

QUESTION: *How does the increasing perfection of man, which is the result of evolution, affect the Logos?*

ANSWER: Assuming that by "the Logos" is meant the Architect and Creator of our System, Sun and Planets, then the evolution of humanity must profoundly affect Him, for His Life is intimately ours. (The distinction between the Creator and the Absolute is set out clearly in Section V of H. P. Blavatsky's *Key to Theosophy*—well worth study in this connection.) The relation of the Logos to man corresponds in considerable measure to that between the human Ego and its trinity of bodies. As these latter become "perfected" the spiritual powers of the Ego are correspondingly released. Similarly as human evolution proceeds and man becomes perfected, it may be reverently assumed that the Logos achieves His own high goal.—E.L.G.

THE KARMA OF IDIOCY

QUESTION: *What is the karmic meaning of being born idiotic, or insane? I can understand the merely physical karmic process, but I cannot feel the inner sense of it.*

ANSWER: If a sculptor, instead of creating beautiful or useful things, uses his hammer and chisel destructively, instead of to build, is it not natural that they should be taken

away from him? Idiocy may well be imposed to show a man that even though cyclic law may decree his reincarnation, yet he can be prevented from using a mind, or a brain that he has hitherto persistently used improperly; that there exists a greater power than himself which makes for good. I believe I am right in saying that some idiots, or feeble-minded persons show signs of possessing much more mental capacity than they are capable of expressing outwardly.—G.R.

THE PERMANENT ATOM

From D.W.M.B.: In his answer to a question on the "dangers of psychoanalysis" in the September THEOSOPHIST, Mr. Jinarajadasa speaks of the "unconscious" covering the activities of five elements, including the "vibrational potentialities of the 'permanent atom' of the individual." Does he mean the physical permanent atom only, or is he speaking of the permanent atom generally?

Can operation waken the astral permanent atom and the mental permanent unit? All three, I should say, may be roused. The suicide instance seems to confirm that view. Personally I find it easier to get some idea of the result of rousing the two higher units than to comprehend the result of rousing the lowest. I find it difficult to get a clear notion of just what the physical permanent atom tucks away. Sensations, surely? When a child in arms screams in apparent terror at the sight or hearing of waves dashing on the shore,—on first being taken to the seaside,—surely it is the sensation of some overwhelming catastrophe that has roused the spasm, which can hardly be said to be either mental or emotional. When people like Lord Roberts "feel" that a cat is in the room and cannot rest till it is turned out, surely that is sensation through the physical permanent atom—physical "memory," perhaps, of death under tooth and claw of some *great* cat in another life? The "feel" is not an emotion, but merely a physical thrill.

Notes And Comments

TENNYSON ON NIRVANA

OVER a hundred years ago Lord Tennyson, British poet laureate, had a surprisingly true conception of Nirvana, as the following incident shows: it is quoted from *Tennyson—A Memoir*, by Hallam Tennyson, his son, who is describing a voyage in the Pembroke Castle which the Poet made with Gladstone and others to Europe in 1833:

"During the day Sir Arthur Gordon [now Lord Stanmore] was closely questioned by my father as to what he thought Nirvana was. 'I understand,' said my father, 'that the Buddhists hold their end to be a negation of the known, which equals, according to them, a positive apprehension of the unknown.' Sir Arthur said that Nirvana was undoubtedly a quenching of all human passion, and that a Buddhist on being asked what Nirvana

was, after pondering some time, answered, 'I cannot explain, Nirwana is Nirwana.' My father suggested as an illustration that 'The soul is like a cork in a bucket of water rising through the different strata, until at last it reaches the top and is at rest'."

THE TREATMENT OF CRIME

From "Marsyas": Mrs. Eedle's article in the November THEOSOPHIST shows a forward movement in England, though much slower movement than might be desired. The Wakefield plan is admirable, and one can but hope for its extension. All the same, the problem is very far from simple. . . . It will never be solved really till higher senses are developed. We cannot get to root causes by mere reasoning. And while the present system of economics (and finance) holds, while there are still millions of "unemployed" as we call those thrown out by progress of invention from the earning of a living, how place your "reformed" criminals? (If they are to get first choice of employment, then there will be a rush for prison camps!) The master of Elmira, the first, I think, said a notable thing: *There are no crimes, only criminals.* The most fertile cause of "crime," after all is said and done, is *poverty*, and the banishing of that will *ipso facto* wipe out the vast majority of anti-social doings that bring folk into collision with their fellows.

[Editorial Note: Sweeping prison reforms in the British penal system, a further humanizing of prison life, and a number of new methods of dealing with juvenile and adoles-

cent offenders without recourse to imprisonment are introduced in the Government Bill now before the House of Commons. See page 287.]

TECHNOCRACY

Discussing Dr. Willis's article on Technocracy in the November THEOSOPHIST, "Antipodes" writes: "Dr. Willis's second Technocracy paper might have been improved (in my estimation) had the writer studied Douglas. Douglas expounds every clearly the uses of the democratic and the autocratic aspect of things; it is like the principles and persons, both are needed, but each must keep to its own field or—chaos, as at present. Policy is the field of democracy; Administration the field of autocracy. Without the former we reach the Totalitarian State, go back in evolution not forward; without the latter—well, *si monumentum . . .* one has but to look about and see the evidence of the chaotic conditions Dr. Willis quite rightly refers to. As to the price system, he gives never a hint as to the Technocratic substitute for the present folly. There again Social Credit would shew the way with crystal clearness. Beyond all doubt it is of little use asking the toad under the harrow to think of anything but its own misery, to have any desire but either death or escape! Till man has food, clothing, shelter assured, and freedom of choice, freedom to choose or refuse one thing at a time—he cannot possibly spread wings and soar above the earth. The Buddha once made that very clear, if accounts are accurate."

FORMS OF BEQUEST AND WILL

FOR INDIA

SHORT FORM OF BEQUEST

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

(a) Rs.....

or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

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

SIMPLE FORM OF WILL

I, $\frac{\text{(testator)}}{\text{(testatrix)}}$ of.....

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

I appoint as my $\frac{\text{Executor(s)}}{\text{Executrix}}$

.....of.....

I make the following bequests :

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

(a) Rs.....

or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

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

IN WITNESS WHEREOF I have hereunto set my hand this.....day of19.....

Signed by the above-named $\frac{\text{(testator)}}{\text{(testatrix)}}$

.....
as his/her last Will in the joint presence of himself/herself and us (at least two witness-

es) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

(Signature of the Testator/Testatrix)

(Signature of at least two witnesses)

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

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

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

FOR OTHER COUNTRIES

Form for Bequest in favour of The Theosophical Society by persons residing outside India. General Secretaries are requested to give it the widest possible circulation in their Section journals after finding out if the Form is legal and suitable according to the laws of their respective countries.

FORM FOR BEQUEST

“ I give absolutely to The Theosophical Society of Adyar, Madras (India) free of duty $\frac{\text{£}}{\text{₹}}$ and/or

(property to be described clearly.....

.....and I direct that the receipt of the President or other proper officer for the time being of the said Society shall be a sufficient discharge for the same.”

Note.—This should be one of the clauses in a properly drawn-up Will.

Who's Who In This Issue

Introducing new writers to our readers

Dr. J. D. van KETWICH VERSCHUUR, one of the oldest *Theosophists* in Holland, translated in 1911 *Isis Unveiled* into Dutch, represented Queen Wilhelmina in the capacity of Minister Plenipotentiary in several countries.

Dr. Arthur S. ROY, Ph.D., D. Litt.: Bombay journalist, frequent contributor to *The Kaiser-I-Hind Illustrated Weekly* and other Indian journals.

O. C. GANGOLY: Editor of *Rupam*, a journal of Indian art; author of *Ragas and Raginis* (two vols.) and *Masterpieces of*

Rajput Painting. Fellow of the Asiatic Society, Bengal.

N. SRI RAM: Treasurer of The Theosophical Society; formerly Private Secretary to Dr. Besant and Associate Editor of *New India* weekly.

Peggy STREET, whose poems appeared in the November THEOSOPHIST, is English, not American, she assures us. "The poems found their way into your pocket," she writes to Dr. Arundale, "at Waterloo station on June 8th, and though they went to America with you, they still remain the product of England's youth, not America's."

COMING FEATURES IN THE THEOSOPHIST

THE EVOLUTION OF THE UNIVERSE, Annie Besant's second review of *The Secret Doctrine*.

AMERICA'S OCCULT DESTINY. Henry Hotchener—"OUR TENTH MAN," Mary K. Neff—A BLENDING OF RACES, Ruby Lorraine Radford.

THE LAST WILL AND TESTAMENT OF H. P. BLAVATSKY.

THEOSOPHY'S CONTRIBUTION IN THE FIELD OF ECONOMICS AND ETHICS. Dr. Corona G. Trew.

SAMANALA KANDE. J. A. Perera.

SPAIN: THE MAGNIFICENT COURAGE OF A PEOPLE. Georges Tripet.

STUDYING TO A PURPOSE: THE PRESIDENT OPENS A CLASS.

OUTSTANDING ARTICLES IN RECENT ISSUES

NOVEMBER

THE PRESIDENT REVIEWS HIS 1938 TOUR CEASE YE! O CEASE YE! George S. Arundale.

"POUR PENSER IL FAUT ETRE." "Ankh." NEW HORIZONS IN SCIENCE. Corona G. Trew.

H.P. BLAVATSKY'S MAGNUM OPUS. J.L.D. THE PHENOMENA OF LIFE. Alexander Horne.

WHERE IS MUSIC GOING? Margaret E. Cousins.

THE LADDER OF ARHATSHIP. A. J. Hamerster.

THE TREATMENT OF CRIME IN ENGLAND. Greta Eedle.

DECEMBER

THE DHARMA OF AMERICA. James S. Perkins.

AN ODYSSEY FOR WORLD PEACE. K. J. Kabraji.

OUR ATTITUDE TO WAR. H. S. Albarus. THE FUNDAMENTALS OF THEOSOPHY. J. Kruisheer.

THE OCCULT ELEMENT IN POETICAL CREATION. James H. Cousins.

THE LADDER OF ARHATSHIP. A. J. Hamerster.

ATLANTEAN RELICS IN ENGLAND. E. W. Preston.

WHY THEY LOVE DON QUIXOTE. C. Jinarajadasa.

ACTORS FOR THE NEW AGE. F. Kay Poulton.

EARLY VOLUMES OF "THE THEOSOPHIST"

The T.P.H. reference library (Adyar) requires the following volumes of THE THEOSOPHIST to complete its sets of this journal: Volumes 2, 3, 4, 5, 6, 7, 9, 16, 21, 24, 26, 27, 28, 38, 54.

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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.

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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.

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