



HEADQUARTERS OF THE THEOSOPHICAL SOCIETY, ADYAR [FROM THE EAST

THE THEOSOPHIST

ON THE WATCH-TOWER

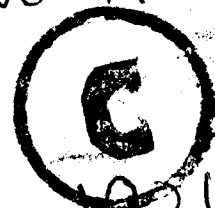
THE revered Vice-President of the Theosophical Society, Sir Subramania Aiyar, LL.D., many years ago founded a school for Yoga, under his own direction, for the helping of a group of Hindus who sought a discipline more exclusively Hindu than the E.S. founded by H. P. Blavatsky. He consulted me in the matter and I assented to his plan, as he was a man of profound learning and of spiritual devotion, and well versed in methods of meditation. He named his school the Shuddha Dharma Mandala. Sir Subramania Aiyar was a pupil of Master M.; he was devoted to H. P. B. and after she passed away, to myself as the Outer Head of the E.S. He left the Shuddha Dharma Mandala when, during his long illness, it deserted the lines on which he had guided it, and announced the birth of the World-Teacher as a child born in January, 1919.

Sir Subramania himself informed me of this, saying that he had nothing more to do with it.

The following note to members of the Mandala in South America has been placed in my hands for publication as received from the Madras organisation;

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June 1926

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"It is now under contemplation to start a Sabha called Shuddha Sabha in America. There must be at least 50 members. Women may be members, also children of both sexes over 7 years of age.

"A notice regarding the Shuddha Sabha is enclosed for perusal. Those, except children, who are willing to become members must be prepared to incur an initial expenditure of £40.

"If an intending member sends £40, he will get back in return such gold and silver articles as are worth about £15. Small expenditure is necessary for those who aspire to be bestowed with special and advanced Yogi powers—in a shorter time by means of special Dikshas—and those who may not be in a position to expend on such costly Dikshas may be an ordinary member of the Shuddha, expecting usual but slow and steady power as to their endurance."

It seems that the Mandala states that, after H. P. B.'s passing away, the tie between the T. S. and the E. S. was broken. Such statements have often been made, but nothing has occurred to justify them. On the contrary, the T. S. has continued to expand and to flourish, and has just celebrated its Jubilee at Adyar, while its assailants, gaining a little temporary publicity by the mere fact that they attacked it, gradually disappear and are forgotten. Time tries all things, and the T. S. will calmly await its verdict. As to the E. S., only its members can judge whether or not it is useful to them.

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The University of Coimbra, Portugal, has been struck with the admirable idea of inviting various Nations to build within its precincts Institutes representing their literatures and cultures. We draw attention to the statements appearing on p. 354 and wish the movement success.

A cable has just been received which tells us that Dr. Besant has arrived in London (May 22) earlier than the

scheduled time. The boat started off with haste apparently as soon as it left Bombay, and got to Aden a day sooner than usual.

The cable told us how "radiantly well" the President looked and that she was immediately busy with work, reporters, etc.

We have not to hand the programme that the President proposes to carry out during her Western tour; we only know that she spends a few weeks in England when she will give public lectures in the Queen's Hall on four successive Sundays. Her lectures have unfailingly drawn crowded audiences, crowded to overflowing; if we can speak of last year, I myself saw hundreds turned away from the lecture "On the Coming of the World-Teacher".

An American tour of many months duration will follow the weeks spent in England and we expect her back in India at the end of the year.

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An interesting visitor to Adyar was the Rev. Shungaku Okamoto, late Principal of Joganji Temple, Shinshu Ohtani Sect. The reverend monk has already spent some time in Buddha Gaya and Ceylon and visited Adyar in the course of a further stay in India. An interesting glimpse of the past is that he remembers seeing Colonel Olcott during the President-Founder's visit to Japan in 1889. Mr. Jinarājadāsa produced from his records a photograph of the Colonel with the leading priests of Japan taken on the eve of departure. Mr. Shungaku Okamoto at once recognised the members of his sect in the photograph.

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We have received from Bishop Arundale an account of a most interesting project in the shape of a Prospectus of the Theosophical Broadcasting Station Limited, Adyar Hall, Sydney. The Manager and Secretary is Mr. A. E. Bennett.

The provisional Directors are :

Rt. Rev. G. S. Arundale, the Manor, Iluka Road, Mosman.
John Mackay Esq., Myola, David Street, Mosman.
A. E. Bennett Esq., 29 Bligh Street, Sydney.
Two more to be selected.

Capital: £3,000 divided into 3,000 Ordinary Shares of £1, payable 3/- on application, 5/- on allotment, and the balance in calls of 4/- per share as required at intervals of one month. All of which are now offered for subscription.

Objects :

The object of the Company is to install at Adyar House, 29 Bligh Street, Sydney a "B" Class Wireless Station to broadcast lectures, music, etc., the station to be powerful enough to be heard in any part of Australia under favourable atmospheric conditions. It is intended to establish an ideal station, which will carry out the principles of Theosophy, and not be conducted solely for material gain in the spirit of modern commercialism. It is necessary the Theosophical Teachings should reach the people at large and on a widespread scale if the Society is to mould public opinion and lead the nation. . . . By this means small country T.S. Lodges will, if they install receiving sets, be able to listen in and obtain the benefits of hearing leaders international T.S. lectures, which benefits in the past have been confined largely to Sydney. Of course, it must be realised that broadcasting has not yet been perfected, and that on account of "statics"—atmospheric conditions—a distant Lodge could not rely on "receiving" a Sydney lecturer on every occasion, but over these distances these should be 50 per cent to 75 per cent of efficiency. . . . As a means of advertising the Theosophical Society, of spreading its teachings and of interesting large numbers of the public, the possibilities are unlimited.

OPINION OF RT. REV. G. S. ARUNDALE, M.A., LL.B.

I think it goes without saying that the Theosophical Society has a great Message to give to the world in every department of human life. Already this Message has profoundly affected the world during the last fifty years, and in this period of change the Society must make every effort to send its Message far and wide so that brotherhood may begin to become a living reality, uniting nations, faiths, sects,

communities, parties, classes, in common aspiration towards a common goal, however divergent may be their respective pathways thereto.

No country needs the Message of our Society more than Australia, largely because of her immense potentialities. Australia is young, and has, I trust the qualities of youth—ambition, energy, enthusiasm, self-confidence. Subordinate these, harmonise these to the spirit of Theosophy, and Australia may bring to the service of our Commonwealth and of the world a culture and a purpose all her own, distinctive and vital. Having had so much experience of Theosophy at work moulding the countries of Europe, I clearly see what Theosophy can do for Australia, more even than the fine work our Section had already accomplished, despite the obstacles placed in its way by the forces of reaction and disintegration.

But Australia is a continent of magnificent distances, one sometimes wishes they were not quite so magnificent, and while Theosophy can and does influence large numbers in the principal towns and cities there are innumerable places where Theosophy ought to penetrate, yet cannot. And even as regards the towns and cities, the large audiences we attract only represent a small percentage of the total population. And I am certain there are many thousands of people ready for our message if only we could go to them instead of waiting for them to come to us.

While I was General Secretary of England and Wales I used to long for the power of broadcasting to be harnessed to the chariot of our Divine Wisdom. Unfortunately in Britain, broadcasting is a monopoly and vested interests prefer to make their constituents breathe conventional and soporific air rather than the free and vitalising atmosphere of Theosophy. No room was there for Theosophy in the British broadcasting monopoly.

You may judge of my—well, almost excitement, when I found that in Australia broadcasting is not a monopoly, that our Society could establish a broadcasting apparatus and broadcast to its heart's content, and to the very great benefit of Australia. I thought to myself: this is one of the very first things we ought to try and do—have our own broadcasting station, and broadcast throughout Australia, even to the most lonely places, Theosophy's inspiring message; give our members the opportunity of hearing the addresses of our leaders direct, reach New Zealand as well. I dreamed a regular programme of good things, things which would provide refined enjoyment, develop public taste and appreciation. Good music, not the rubbish we mostly hear, interesting addresses on art, on science, on literature, on the great social problems, on the various movements working for Australian betterment, on Australian ideals—political, religious, social, educational, on international questions, short addresses on Theosophy, and its application to public life, topical news; such could form the ordinary programme. And from time to time Australia and New Zealand might have the privilege of listening to our great President, to our beloved Bishop Leadbeater, to Mr. Jinarājadāsa, to Mr. Krishnamurti, and to the many distinguished visitors who from time to time visit Sydney. In this way the larger towns and cities would have our leaders twice over—through broadcasting, and through personal visits. And think of the thousands who would then be reached, who otherwise could not be reached at all. Think of the enquirers that would pour in to Secretaries of Lodges all over the continent, for we would regularly broadcast the addresses of all our Lodges. Think of the increased sale of Theosophical literature, and of general uplift literature, for we should broadcast the names of authoritative books on current topics. We might invite our invisible listeners to send in questions of general interest for answers

to be broadcasted. I could multiply almost indefinitely the wonderful uses of our Theosophical Broadcasting Department.

But—and there is generally a “but” lurking round the corner in these things—where is the money to come from? The cost? About £3,000, and I know how many liabilities the Section already has. Yet—could we not somehow or other raise it? I feel sure our organisers at Headquarters could get the programme, if only we could get the money—begging it, borrowing it, even—no, I think not, however great the temptation.

Let us get the apparatus, set it up, and see what we can do with it. I am sure our Lodges will be glad to make use of it, not merely to listen-in but to broadcast some of their own messages through it.

Are you tired of giving? I should not be surprised, for you give so much. It seems almost wrong to ask again, and yet—a Theosophical Broadcasting Station! Unique indeed, and think what we could do with it.

I am a poor man myself, all the money I ever had has gone into Theosophical work, and I live as I can. But I think I could scrape together £10 for such a purpose. It is not much compared with the £3,000 required, but every little helps. Who will join me and send something?

P. S.: The most important part of a letter is always the P. S. (Principal Section) and many will agree when I say how fine it would be if we could collect enough so that every Lodge of the T.S. had its listening-in set. Some Lodges might be able to pay for a set for themselves but others might not. And we want first of all to get at our Lodges, our centres, and our members, not forgetting the unattached, especially remembering these in fact.

When you are thinking it over, remember that the Theosophical Broadcasting Station would, I hope will, be a very potent force in the direction of spreading Truth and

Brotherhood, thus counterbalancing the destructive elements so prevalent everywhere to-day, and would gradually educate the Australian public to the knowledge of Australia's place and purpose in the Commonwealth, and in the world, as well as to demand healthier pleasures of all kinds. The station would also offer a fine platform for all who work in the cause of the same reform. Every movement honestly working for brotherhood in a spirit of good will and tolerance would have a hearty welcome to the station.

* * *

A series of "Free Mid-day Concerts" have been arranged to take place at Adyar Hall, Sydney, the special objects of these Concerts are as follows:

Our first object in this work is to provide readily to the hand of busy people the opportunity of enjoying regularly really fine music, and of gaining therefrom rest and re-creation. Secondly, we intend to present these concerts arranged according to a definite plan, with the result that those people who come regularly will actually receive a course of musical appreciation giving them certain definite musical development.

The idea is to help those who attend regularly to gain—

definite understanding about the music of different Composers, different Nations, different Periods, and different Types, such as formal and emotional music and also a definite appreciation of the possibilities and beauties of vocal music and the various and widely differing types of instrument and instrumental combinations. Each programme will clearly indicate to which section of the scheme it belongs.

We print one song from the "Song Group" given in a recent concert and also a "Note on 'Rondo' Form" which we have just received to give an idea of how the scheme is being carried out. It was sent to us by the General Secretary in his Letter No. 2.

Gentle Hope, thy tender smiling allays my grief and soothes
my fears;
Oft in woe thy sweet beguiling has changed to smiles the
falling tears.
Life is hard and death alarming, but thou our comfort art
in all;

Soft thy voice, our terrors calming, when storms and trials
round us fall.
When the clouds in darkness lower, and sharp and piercing
blows the wind,
Then the tiny snowdrop flower looks forth to cheer the
pensive mind.
So in life when storms are fiercest, and wealth and friends
and love forsake
Thro' the clouds thy brightness piercest, and storm and sun
the rainbow make

Note on "Rondo" Form.

The last movement of this violin sonata is in the form of a Rondo.¹ A Rondo is built out of a short tune or phrase, and this is played at least three times in the course of the pieces. In between the several appearances of the tune are episodes composed of different tunes or rhythms or ideas. This Rondo opens with its tune, a charming eight bar phrase, played by the piano. Listen to it carefully. Altogether it is played seven times—four times by the violin and three times by the piano. True, it is varied once or twice, but so slightly that you will not fail to recognise it on that account. Try to carry away the tune with you, or at least the feeling of it. It is a little bit of Mozart.

Now, I wish every Lodge in the T.S. did something in this direction. My own Sunday evening lecture at Adyar Hall was immensely helped by a quartette of T.S. members playing a beautiful selection from Schubert. I was very grateful to them, and so I am sure was the audience. In fact I think we should have done much better to have had all music and no lecture. However, I suppose all music and no lecture might make Jack—well, I really do not know quite what it would make him—certainly not a dull boy.

We have just come from an informal meeting where we gathered together to celebrate Krishnaji's birthday. We as the residents of Adyar sent him a cable which brought to him "Our joyous love and loyalty". Mr. Pearce read extracts from some of his writings and one or two others spoke of what he had done for them and how he had changed

¹ Violin and Piano Sonata in B. Flat (Mozart) Two Movements: Andante, Allegretto (Rondo).

the angle of vision for many and opened our eyes "that we might see".

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Mr. Schwarz, our staunch and sage Treasurer, who is on his way to Australia, writes :

I am having a wonderful time in Java, ascended the Papendajan Volcano with Bishop Mazel, spent a day at the Boroboedoer, a magnificent monument in idyllic surroundings, witnessed the Javanese new year's Durbar at the Sultan's palace in Djokja, a unique spectacle, saw a Wajang performance, but also did a little T. S. work in addressing the Lodge and attending a Star meeting. To-morrow I start for Pasaroean on a visit to the Van Gelder's and afterwards sail for Sydney by the S. S. *Houtman*.

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THE PHOTOGRAPHS OF THE HEADQUARTERS

The two reproductions of the photographs to be found at the beginning of this number were the first ones to be taken from an aeroplane. Mr. Schwarz was indefatigable to get it done as soon as he heard that it was possible, and spared no pains to get a good effect. The difficulties were such that we must be satisfied with these as they are, the fact is that the Compound is so well wooded that we revel in shade almost everywhere which is good for everything else except for snap-shots from the air. I suppose that those who planned for the shade forgot to look on a few years ahead and surmise that so shortly we should desire this photograph.

It was extremely difficult, so the aerial photographers told us, to find a spot from whence the Headquarters stood out free of trees. However difficult they found their work we are all very glad to have this historic record from the air and on the whole we may be very satisfied with them and grateful to the Treasurer for his thought and his help in the matter. So many other photographs have been issued that we do not feel that these need explanation. The delight and charm of the position, so it seems to me, is the nearness of water, more than on two sides. I think that this site must have been very specially chosen because of the proximity of running water and more specially the sea which brings vitality, stimulation, and a sense of "moving on," which is good for all who live here, and helpful to their work as pioneers.

Stagnation seems impossible near the sea, and cannot be at Adyar.

W.



[FROM THE SOUTH]

HEADQUARTERS OF THE THEOSOPHICAL SOCIETY, ADYAR

The Fiftieth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS¹

BRETHREN :

We met last year in Bombay, so as neither to meet in Adyar on two successive years, nor to hold our Jubilee Convention elsewhere ; at Bombay I said that we should meet here for our Jubilee Convention, because it was fitting that it should take place in the International Headquarters at Adyar, the Home in the physical world of our Founders, H. P. Blavatsky and H. S. Olcott, and the Centre of Action of our Founders in the higher world, receiving ever Their Benediction, since *there* is the centre of the Society which radiates over the world of men that spiritual influence which renews the life of our earth.

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

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

The General Work of the Society

This has gone on with much vigor and success, and some outstanding events, during the second half of the year, will make 1925 to be ever

¹ In consequence of the reading to the Annual Convention of the Message from an Elder Brother—immeasurably more important than the Presidential speech—the ordinary review of the year was not delivered at the time. I have now written it out, as usual, as otherwise there would be a gap in our records. Besides, it was desirable to report the events of the year, they being so unusual in character.

remembered as a red-letter year in the annals of the Society. The first note of the increased power sent into the world for its helping was struck at the Star Congress at Ommen, where, by the direct command of the Head of the Occult Hierarchy, I announced that the coming of the World-Teacher was rapidly approaching, and that already seven of His future apostles had been chosen. It was a somewhat hard task to deliver the message, but I should be an unworthy follower of my heroic predecessor, H. P. Blavatsky, if I had shrunk from delivering the message placed in my charge. At Ommen, to my surprise, there was naught but a solemnly joyous acceptance, but that was due to the tremendous force which held in a perfect stillness the atmosphere of that fortunate place. It was significant that a terrible cyclone, which swept across that part of Holland, leaving devastation behind it, divided into two branches ere it reached our camp, and while the villages on each side were destroyed, that which lay beyond us, in what had been the direct path of the cyclone, entirely escaped. We heard that the villagers ascribed their happy fortune to the obstacle offered by our camp, the protecting Devas forcing the cyclone to divide, so as to leave the camp untouched. Some centuries had passed, the newspapers said, since Holland had been visited by such a cyclone.

I have used the words "perfect stillness," for there was throughout the camp an atmosphere of compelling calm: it was due to the fact that a few of us were told to think constantly of the KING of the world, and a breath of His majestic serenity and power filled the whole camp. There was no excitement, no hurry, no sense of the marvellous. The "Peace of the Lord" brooded over all. There was one single case of a lady becoming hysterical among the many hundreds gathered there. Only when the report of the proceedings and the news of the speeches, containing also the announcement of the three World Movements which were to be started in connection with the Theosophical Society, appeared in the journals of the Star and the Society was any idea conveyed to the outer world that strange things had happened in that quiet wooded expanse of moor in Holland. The last lecture delivered there, however, was public, while all the previous ones were restricted to the members of the Order of the Star in the East. This lecture was just an ordinary one, delivered by myself, on "The Coming of the World-Teacher," such as I have been delivering for several years

past. It was broadcasted, and reached, I was told, some three million persons, but there was nothing novel in it. I suppose the time was ripe, and so its effect was different from all that had preceded it. Anyhow, when a lecture under the same title was announced for the Queen's Hall, London, the *Morning Post* and other journals—it being "the silly season," when daily papers in the West try to make a boom, whether of the sea-serpent, or other exciting topic—sprang upon the title, and declared that I was going to "proclaim a new Messiah," or some other foolish phrase. When I did not make the proclamation which they had announced for different successive dates, they said that I "had again put it off". The American papers caught up the cry, and among them all they concocted the queerest, weirdest, stories about the Head of the Order of the Star, our Brother Krishnamurti. One, the *Daily Sketch*, I think, produced an account from "an Indian," who had been with Mr. Krishnamurti, when he was at Balliol, Oxford, and this person gave a dramatic and vivid account of his experiences. The only flaw in the story was that Mr. Krishnamurti was never at Oxford, nor at any British University. Later, he was landed in the Sorbonne, Paris, where he did not show any special capacity; that, perhaps, was natural, as he was never a student there. I always supposed that legends started on some basis after a man's death. It is amusing and instructive to see them shoot up in a night, like Jack's beanstalk, or Jonah's gourd. Anything more unlike the real Krishnamurti than the wondrous patchwork figure produced by the imaginative "Indian"—who was with Krishnaji where Krishnaji was not—one can hardly conceive.

In that same August in Ommen, four of us were told that the first public manifestation of the World-Teacher, the Christ, would be at Adyar at the Christmas meeting, and so it was. On this we preserved absolute silence.

That event at Adyar took place on December 28, 1925, when Krishnaji was speaking, and the World-Teacher came, and spoke in the first person through his lips, when many saw the change in appearance, "saw the Christ through him" as one wrote me, lost sight of him and only saw the Christ, or saw but a radiant mist, and so on—that event marked the definite consecration of the chosen vehicle, the final acceptance of the body chosen long before. From that time we are learning lessons,

observing quietly and reverently the rapid changes taking place. And we see how the lives of others change who gather round him, and how the inspiration to service and the new energy endure when he has passed on. And how the children gather round him and love him! The Coming has begun, gentle and strong at once, nothing dramatic, nothing startling, but a penetrating influence, as pure and sweet as it is powerful. That there should be opposition is natural; did the Hebrews acknowledge Him, or the Romans welcome Him, when first He came in the body of a subject-race? History repeats itself before our eyes. There are to-day among us people like the re-incarnated Jews and Greeks, who in their pride repeat the old rejection, to whom the chosen body is "to the Jews a stumbling-block, and to the Greeks foolishness".

I must not omit to place on record the wonderful help given by the Great Ones through the last half of this wonderful year. Communication between the worlds was very open, and many were the teachings taken down. One of these, addressed to the T.S. itself, was read in England, in France, in Italy, and finally in Adyar, and then published, and produced everywhere a profound impression. And throughout the year very many of our members reached the preliminary steps, and some passed through the first Portal, and onwards. Thus has the Society been strengthened for the work before it, and centres have been formed from which daily go out into the world floods of power from the higher planes, encompassing our earth, vivifying and strengthening all that is good, and quickening the spiritual life.

Naturally there is some opposition and a few drop away. How should it be otherwise? The wonderful thing is that there are so few "offended".

The three World-Movements have been started, but will need a considerable time for growth, before they can have any widespread influence. As long ago as 1911, I lectured on "The Emergence of a World Religion". Mr. Sinnett, in *The Occult World*, quoted a Master, speaking of the Theosophical Society as "the corner-stone of the religions of the future". That is now to be fulfilled. Only those blinded by prejudice can speak of it as identical with any one special Church, or religion. The study of Comparative Religion, included in the (present) "second Object" of the Theosophical Society, has made this emergence possible, for it inevitably leads to the

recognition of certain basic truths, common to all great religions, living and dead. No educated person, knowing something of the results of archaeological researches, can challenge this. It is a central fact stressed by H. P. Blavatsky, who said, in her *Secret Doctrine* that the Masters were preparing fuller proofs of this basic identity, and this statement has been and is being confirmed by new discoveries. That Theosophy, Divine Wisdom, is a formal separation of these essential truths from the many errors which have come to be mixed up with them in the efflux of time, has been stressed not only by H. P. Blavatsky and by H. S. Olcott, but by practically all instructed Theosophical writers. Since I joined the Theosophical Society in 1889, this unity of all great religions has been one of my constant themes, and the lecture on "The Emergence of a World Religion" in 1911, was only a resultant of my general teachings; how often have I given as the secondary meaning of Theosophy that it is the truths taught in all great religions, in all countries, and all ages. It is only lately that a Theosophical orthodoxy has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind. The time has come for Theosophy to be recognised as the World Religion, not as destroying or supplanting the great religions, but as that which unites them all, the one trunk, as I have so often said, from which all the branches spring. By such recognition will be established the Fellowship of the World Religion, the coloured rays of all religions being seen as uniting in the White Light of common Truth. It was the recognition of the value of the re-statement of the old fact in a clear and definite form which led 38 of the 41 Sections of the Theosophical Society to re-affirm the well-known basic identity of religions, while only one rejected, and two did not reply. (I had said that three did not reply, but the approval of Costa Rica, which had been regarded as silent, has been received.)

To make it clear that the statement is not a creed which a member is expected to accept, the General Council endorsed the paragraph concluding the draft of the "Basic Truths of Religion"; it runs: "The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong

to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus."

While Theosophy is the World Religion, it must always be remembered that no one is excluded from the Theosophical Society because he has not accepted Theosophy. As H. P. Blavatsky said, not all members of the Society are Theosophists. A person can enter the Society who does not accept any of the great truths unveiled by our modern Isis; who does not believe in the existence of the Masters, to whom she bore such unceasing, unwavering, witness; who, as just said, rejects all or any of "the Basic Truths".

It is also well to remember that the ignorance of any person of any fact in Nature does not alter the fact. It is a fact that "the Elder Brothers" restored Theosophy to the world through Their Messengers, H. P. Blavatsky and H. S. Olcott. No one is obliged to believe this in order to come into Their Society, but it is Theirs none the less. No one need believe in Their existence, nor in any of the communications They have made. But the right to deny facts does not include the right to impose silence on those who affirm them. H. P. Blavatsky bade me affirm publicly my own knowledge of the Elder Brothers and my discipleship, and I shall continue to do so. It is rather curious that some who accept H. P. B. and admire the courage with which she asserted her knowledge, blame so bitterly any who follow her example. Those who were heretics in the view of the orthodox Christian world of the fourth quarter of the last century, have in some cases become the orthodox in the Theosophical Society and denounce as heretical any growth in knowledge, or any relations with the Elder Brothers. However, that does not much matter.

The Theosophical World University is slowly taking shape in the world of ideas, and is outlining its principles in the world of action.

The third Movement—in connection with which Co-Masonry was some years ago marked by the World-Teacher as part of the preparation for His Coming—the Revival of the Mysteries, is taking shape, but that is necessarily not a public one.

The last year has thus been marked by events which, later, will be recognised as epoch-making, and in relation to these, the Theosophical Society is again the standard-bearer. It has also for many years had its original three Sections—a real "Back to Blavatsky"

Movement—of which she herself re-instated the Second Section in 1888; in fact, that had never ceased to exist, as it consisted mainly of her own pupils, but it was recognised as the Esoteric Section by Colonel Olcott in that year. The First Section re-constituted itself in 1907. But, with these two, as said by the Founders of the Society in this world, the general body of the members of the Society, constituting the Third Section, had nothing to do, unless they worked their way into the Second. These two do not affect the "democratic character" of the T.S. with its constitution, its regulations, its organisation as an incorporated Society, with its officers and its General Council; they have no authority over the Society, though its true life flows down from the Elder Brothers, who are the unseen and unrecognised First Section, through the appointed channels.

Some day, perhaps, These will reveal Themselves more fully to the younger brothers, and the partial "Universal Brotherhood" now accepted will include the sub-human and the super-human kingdoms. Happy for all the three kingdoms will be the day when that Brotherhood will be acknowledged, and the whole creation, which groaneth and travaileth in pain together, shall enter into the glorious liberty of the Sons of God.

But that day can only come when the Theosophical Society desires it. The Elder Brothers force Themselves on none. But some of us there are who eagerly, joyously, welcome any sign of the opening door between the higher world and the lower: who accept with deepest gratitude any hint, any suggestion, coming from Them. We have found it to be true—as the Lord Muhammad said of God—that when we go an inch towards Them, They come a yard towards us; when we walk towards Them, They run towards us. And They, *They* are grateful to whom our gratitude is due,

As though the Sun should thank us
For letting light come in.

Among those who thus welcome the true Founders of the Theosophical Society to Their own creation is numbered your President. If you disapprove her attitude, you have only two years to wait before you can choose another,

[I leave over to "Headquarters Activities" the remarkable fact of the establishment of Shrines, each on its own little plot of land, wherein is already performed the daily service of Hindus, Buddhists and Christians, while the other religions are building theirs.]

Our International Lecturers

These have done splendid work during the year. The Vice-President and his wife, after once more circling the globe, have been incessantly at work in India; to his wise directions and clear vision of necessary details was largely due the perfect organisation of our Jubilee Convention, which practically extended over two months; he shewed that proof of true leadership which is the ability to attract and inspire capable helpers in every department, and helping all to work together harmoniously. Mr. and Mrs. Ernest Wood after incessant labour in foreign lands, settled down in Sydney, where Mr. Wood gave to Bishop Leadbeater the extraordinarily capable help which made it possible for the Bishop's three last wonderful books to be published—and all readers must include thanks to him in their gratitude to the author. Dr. and Mrs. Arundale, after working in the various European countries, returned home to India, and have now gone to Australia to strengthen the important Sydney Centre. Mr. Knudsen has been invaluable in his work in Europe. Miss Codd, after serving in Australia and New Zealand, has returned to England, and taken up again her duties as National Lecturer. I have asked Mlle. Stephani, who has for many years worked as General Secretary in Switzerland, to take up the duties of an International Lecturer in the French-speaking countries; she is, I am told, a most capable and effective lecturer, very acceptable even to the critical audiences of Geneva; the French-speaking countries will, I am sure, be greatly benefited by her services, and they are in much need of help. Mr. Fritz Kunz, after most capable and useful work in building up the Society in Australia, has gone to California as representative of the Order of the Star in the East, and already his great executive ability has shown itself in the creation of a Headquarters for the Order, and in the organisation of Press work. He and his coadjutors have succeeded in changing the attitude of the Press with

regard to the Coming from wild sensationalism to sobriety of statement and much increased accuracy of facts.

Adyar Day

The preparation for this was wonderfully organised by Dr. Stone and his capable and enthusiastic helpers, so that a greater success than that of even last year is assumed. Adyar owes a very great debt of gratitude to the warm-hearted American Theosophists, who not only think of Adyar on February 17, but remember it all the year round, and send magazines, press cuttings, and journals to Headquarters in a steady stream. Nor must we forget to include in our gratitude Mme. de Manziarly, who suggested "Adyar Day".

Nityananda

I suppose it would seem to some to betoken a strange forgetfulness, if I did not chronicle the temporary absence from the physical plane of our much-loved Nitya. But, truly, we cannot think of it as a loss, but as a gain. For he suffered so much that his failing body fretted his eager intellect and spiritual energy, and he does far more for our common cause now than when he was physically here. He is his own vivid self again now that he is free.

Revised List of Charters issued up to the end of 1925

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	487	1913	1,441
1882	46	1898	526	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,033
1890	235	1906	913	1922	2,133
1891	271	1907	958	1923	2,221
1892	300	1908	1,041	1924	2,331
1893	244	1909	1,116	1925	2,429

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	268	7,333	1,716	
2	" England ...	152	4,938	673	
3	" India ...	334	4,980	388	
3a	" Federation of Young Theosophists ...	69	1,415	415	
4	" Australia ...	26	1,564	155	
5	" Sweden ...	43	1,073	70	
6	" New Zealand ...	18	953	98	
7	" Holland ...	40	2,673	243	
8	" France ...	72	2,923	409	
9	" Italy ...	34	623	103	
10	" Germany ...	31	650	102	
11	" Cuba ...	32	805	129	
12	" Hungary ...	10	398	38	
13	" Finland ...	22	626	48	
14	" Russia ...	9	175	157	
15	" Czechoslovakia ...	8	109	60	
16	" South Africa ...	12	452	70	
17	" Scotland ...	32	794	62	
18	" Switzerland ...	17	189	14	
19	" Belgium ...	12	358	68	
20	" Dutch East Indies ...	29	1,939	165	
21	" Burma ...	10	240	32	
22	" Austria ...	12	570	65	
23	" Norway ...	15	281	21	
24	" Egypt ...	8	91	16	
25	" Denmark ...	10	504	38	
26	" Ireland ...	7	116	17	
27	" Mexico ...	22	393	31	
28	" Canada ...	23	635	79	
29	" Argentina ...	17	470	130	
30	" Chile ...	14	231	78	
31	" Brazil ...	23	296	86	
32	" Bulgaria ...	12	150	57	
33	" Iceland ...	7	276	24	
34	" Spain ...	21	435	63	
35	" Portugal ...	14	290	72	
36	" Wales ...	15	310	17	
37	" Poland ...	7	219	60	
38	" Uruguay ...	9	149	85	
39	" Porto Rico ...	13	197	41	
40	" Roumania ...	7	150	50	
41	" Yugoslavia ...	7	122	83	
	Non-Sectionalised Countries ...	16	298	104	
	Swiss International Theosophical Federation ...	4	79	4	
	Canadian Theosophical Federation ...	8	173	35	
	Grand Total ...	1,571	41,645	6,471	

Our National Societies

If any one doubts the new energy sent into the Theosophical Society by the re-establishment of its First Section in 1907, let them notice the fact that at the passing over of Colonel Olcott it consisted of eleven Sections ; eighteen years after, it consists of forty-one.

United States. The membership statistics are good, shewing 1,716 new members during the year, and another 339 reinstated. But 1,511 have been placed on the inactive list. The total number of active members is 7,333. This keeps the States at the head of our list, India having 6,395, and England 4,938. The Theosophical Correspondence School, now in its third year, is doing admirable work. The Theosophical Press reports the issue of 56,380 books and pamphlets, and the number of books and pamphlets sold was 60,380. This means a great spread of Theosophical ideas. Mr. Rogers reports the most encouraging of all signs: "One of the most encouraging signs of the times is the increasing number of young people who are now entering the Society. In all parts of the nation this growing interest among the young is apparent and it would seem that regardless of age there is increasing susceptibility to the Theosophical teachings. This fact should give us new strength and courage and lead to the high resolve that we will be energetic and faithful to the uttermost of our strength and resources in the service of those great Supermen who guide and guard the supremely important work of the Theosophical Society." While that belief holds, all is very well.

England. The members who died, lapsed, were transferred to other National Societies and resigned, are all lumped together, and the total is less by 117 than the number of new admissions. We should like to know the number who resigned, since we have been informed by one of the sensational papers of the metropolis that the T.S. is split from top to bottom. A very good sign is the increased study noted in the report. A number of "Study Weeks have been held, and Lodges have had "Study Courses". Outside interest is shown by the increased number of non-F.T.S. subscribers to the Lending Library. The great efforts made to cause trouble have signally failed, and the report is very encouraging. The London Lodge, which came very late into the National Society has left it again. Since Mr. Sinnett passed away, it

had drifted far from its old moorings, and its withdrawal from the T.S. will, we hope, be beneficial to it, as well as to the Society.

India sends a very cheerful report: "The year under report has been one of intense activity. From province after province comes the news of greater effort to realise in practice the teachings of Theosophy and an ever increasing number of people are dedicating themselves to the Service of the Masters of the Wisdom." Happiness is expressed that the country has won the glory of providing to the Jagat Guru the vehicle through which the world will gain its salvation. A most interesting account is given of the way in which the work is crystallising round first-rate workers in a number of definite nuclei from which radiates the organising life. The General Secretary notes that "the religion of the Lord Buddha is being revived in India," and he also says: "It is but appropriate that a few words should be said particularly about Benares, the Heart of the Indian Section. The workers there have been evidently blessed by the continual downpour of a wonderful force which, I am assured, has been sensed by every resident in the Headquarters at Benares. Young and old have all felt the inspiration of a new life, which is manifesting itself in every direction. It seems to be once more taking its place as the channel through which India will receive her special blessing. The workers in Benares are evidently worthy of the great privilege which is theirs."

I may add that the residence of Krishnaji there for some little time has been the channel for the life outpoured.

Australia comes fourth on the list of National Societies, and tells of steady growth. It has been exceptionally fortunate in lecturers from outside—the Vice-President, Krishnaji (on one occasion), Professor Ernest Wood. Mr. Fritz Kunz, the Lady Emily Lutyens, have supplemented Dr. J. J. Van der Leeuw and Miss Neff, who definitely belong to the centre. Bishop Leadbeater is the presiding genius of the place, and the General Secretary writes: "No report of our Section would be complete without special mention of our loved and revered leader, Bishop Leadbeater. He is an inspiration throughout the Section, a true leader. In all our work his influence is felt, and to him we pay tribute for his great example, the beauty of his life and the flawless example of devotion with which he serves our beloved Cause. One of the outstanding accomplishments of the year has been the purchase of

'The Manor' to secure it as a Centre for the work of the Masters, which forms a spiritual Centre for the Great White Brotherhood, and where is in operation a very successful Theosophical community. It is also the home of Bishop Leadbeater, whose presence is a continuous blessing."

The Section has now its Headquarters in the fine Adyar House, where is also Adyar Hall, the prettiest Hall in Sydney.

Sweden tells of the result of Dr. Arundale's visit, when he lectured on Education, and says: "We have been very happy to receive a second visit in late November from Dr. and Mrs. Arundale. We can now see many evidences of the success of their visit in the Educational movement in Sweden. One example of this is the forming of a section for modern education within one of our biggest women's societies with branches all round the country. All our leading newspapers have discussed the necessity of reforming the educational system of Sweden and of having a more liberal spirit in the educational plans."

Sweden also writes of the work done by introducing Theosophical influence into useful Societies, such as the Good Templars, the League of Nations, Animal Welfare, Natural Healing, and others, and concludes: "The work of the Theosophical Society and of the Star has been carried on successfully and harmoniously. The impulse of new life and enthusiasm accompanying the advent of the World Teacher is felt in both the T.S. and Star work, and it seems that we are all on the verge of a new life and a great future."

New Zealand also says: "Quite a number of these movements are actively working in harmony with the Section, and in so doing, they prove of strength to it, for they give opportunities for much altruistic work. In this way they bring members into contact with many interested people who are not yet members of our Society, and are thus able to influence them favourably in the direction of our movement and its great ideals."

Now that the Society is so generally recognised as a centre of good work, it is very desirable that members should carry into all useful movements the Theosophical spirit. New Zealand has a Vasanta Farm and a Vasanta School, Mr. Colin Macdonald has the credit of having developed the farm into "a valuable property," while Miss Barroch, the head of the School, has an increasing number of pupils.

The Rt. Rev. J. R. Thomson has refused re-election; I should feel very much more regret than I do, were it not that I believe that Mr. Crawford will walk in the steps of his admirable predecessor.

The Netherlands has many troubles in the way of financial narrowness and the "servant problem" which is so acute that Amsteldijk can no longer carry on its community life, and the workers only come thither for their work. Miss Dijkgraaf, the most capable of Secretaries has been ill and had to be away for treatment, but happily came back, well and strong. The work goes well, and propaganda is active.

France has enjoyed the visits of several well-known Theosophical leaders, and its Convention was attended by Dr. Arundale and that earnest and brilliant Theosophist, Professor Marcault. The Headquarters lectures were largely attended. An interesting event occurred at Headquarters—the visit of a Tibetan Mission, headed by the Principal of the Gyantse Monastery, belonging to the Order of the Yellow Caps. The Principal permitted the full Buddhist ceremony to be performed, after ascertaining that only F.T.S. were present.

Italy reports that Theosophical ideals are spreading everywhere. A very welcome visit was that of Dr. and Mrs. Cousins to Florence, where they spoke on Indian Art and the Indian Woman's Problem.

Germany notes the growing interest taken in Theosophy and needs good lectures to meet the demand. The Theosophical Order of Service is doing very good work, and the Round Table is working. "Splendid are the possibilities lying before every one of us. Splendid is the way we may tread under your leadership. Germany, as far as the T.S. is concerned, is trusting your knowledge of the facts of the spiritual world, and is ready to follow you and Those you are serving, means to get more and more love, wisdom and freedom abundantly to be spread upon our fellow-men."

Cuba reports that it has organised another National Society and has transferred to it 12 of its Lodges. This Section has always been remarkable for this kind of work, literally feeding new Societies with its own life.

Hungary, amid all its troubles, has regularly held its weekly meetings, and the attendance has improved. *The Bhagavad-Gītā* has been translated and issued, and the translation of *The Secret Doctrine* goes on, and is issued in parts from time to time. The General

Secretary speaks warmly of the visit of Dr. and Mrs. Arundale, and of the sympathetic understanding of the former, raising warm enthusiasm. It is very pleasant to read: "We can report a decided increase of strength and vigour in Theosophical life here. Interest is growing everywhere outside the T.S., and there is more zeal amongst the members, which was greatly increased by the good tidings from the Ommen Congress, at which several of our members were privileged to be present, and they brought with them new force and new zeal."

Finland writes warmly of a visit from Bishop Mazel, described as very cheering, inspiring and delightful to all. The Sectional Magazine has 1,000 subscribers and the Book Shop has good sales.

Russia has taken a step forward and bravely organises itself as the "Russian Movement outside Russia". It has nine duly chartered Lodges, and during the year 175 members have been admitted. Its little magazine appears regularly. The brave Secretary, Anna Kamensky and Miss Helmboldt have lectured in many towns, and among the Russian refugees Theosophy is becoming well known.

Czechoslovakia experienced a heavy blow from the hands of its General Secretary, who carried with him 221 votes in favour of severing its connection with Adyar. 55 members remained loyal to the T.S. and the President of the Ostrava Lodge read a resolution from its 45 members that it saw no "reason to separate from the Mother Society"; 60 new members joined, in four Lodges, also 9 members in Prague, and 17 in another Lodge, 187 in all. They have taken over the Charter, and I send them a cordial wish that they may grow numerous. In any case we are better off this year than last, when my entry was: "There is no report from Czechoslovakia." This country, which was Bohemia, has not been closely united to us, and, when the more intense activity came, the element which was indifferent has become hostile and has gone out. Perhaps it will do better with a Theosophy of its own.

South Africa has to cultivate very hard ground, since the Brotherhood for which it stands is denied by the non-Theosophical Nation. The General Secretary, after describing the many difficulties of the South African problem, says that the Section has done good work during the year.

Scotland is, as ever, cheery, keen and energetic, and the General Secretary reports "a year of steady, useful work". She speaks with gratitude of the visit of Dr. and Mrs. Arundale.

Switzerland has suffered from internal divisions so that, some years ago, I authorised the formation of an International Federation. I see, however, with pleasure that there are signs of friendliness as some of its members lectured at the Convention of the Section. I much wish that Mlle. Stephani would place her great talents at the disposal of the neighbouring French-speaking countries as an International lecturer, and I have placed that office at her disposal, as I am told that the critical audiences of Geneva appreciate her lectures very highly.

Belgium grows slowly but steadily, the number of members growing larger each year.

Netherland Indies also grows steadily, and the members had a very enjoyable Convention, a large school being placed at their disposal, so that they could live as a large family, Javanese, European, and Chinese foregathered there. The Government helped them by carrying them at half fares to the Convention. The record of the educational activities of the members makes admirable reading. It is a testimony to their realisation of how to make Theosophy "practical".

Burma, to mark our Jubilee, gives a brief and useful account of Theosophical activities in that interesting land. The handful of Theosophists there has struggled valiantly, but the movement has been more foreign than Burmese. The Schools have been carried on with splendid generosity for 17 years by an Indian gentleman, Mr. B. Cowasjee, at a cost of not less than Rs. 1,000 a month, but he can no longer bear the burden. Our members are facing the problem, and I hope they will solve it successfully. A young Burman, Maung Maungji has taken up the work, several Burmans have entered the Committee, and better news may be expected.

Austria sends a very bright and breezy report, so joyous in spirit that it does one good to read it. The Children's Home there is doing good work. The Vienna Headquarters is spoken of by the Secretary, good John Cordes, as "an Oasis of Joy, and Service and Peace in a city of gloom, self absorption and flightiness". May the Light of Theosophy shine there ever more and more brightly.

Norway sends an interesting report of its difficulties and successes. It has had a good stimulus through lecturers from abroad, such as the Arundales, Bishop Mazel and that admirably untiring and persistent worker, Mr. Aug. F. Knudsen. I may say here that the work done in many European countries by Dr. Arundale and his wife has endeared them to a large circle of enthusiastic admirers, aroused and stimulated by them.

Egypt has evidently a Theosophical future. It is a cosmopolitan country, and Theosophy, at present, only reaches "the intellectual part of a population which, for the whole Nile Valley is not larger than that of a middle-sized city in Europe. Mr. Perez, the General Secretary writes:

"In spite of this condition of things and in spite of some disappointments, it is pleasant to be able to state that one has never before spoken so much of Theosophy here, nor has it been spoken of so much as has been the case during the past year. Our lectures are well attended, the newspapers report them regularly; discussions arise; some ridicule us, others blame us; but they are all obliged to recognise that some sort of Theosophical mentality, an intangible something, is spreading and growing and that has to be taken note of. We do not think we are mistaken in surmising that in due time the seed will develop, and that our Section will see its field of activity expand considerably.

"Those who conceived the Suez Canal have thereby made of Egypt a cosmopolitan country extremely important from the material point of view, as a meeting place between East and West. This, added to the spiritual part which this country has always taken since remote antiquity as a mighty centre of Initiation in the past, makes it possible that Egypt may again become a beacon, bringing light to the world. And who shall say whether it will not be the country of the Sphinx which will help in giving to the world the key to the riddle of the meaning and the law of life? It is not too much to say that in some future period, the Egyptian population, made up of different races and different religions, will find through co-operation and brotherhood of all its elements the solution of the political, financial and social problems which cause agitation here, as everywhere else. The substitution of the Theosophical ideal of co-operation for separatism

and antagonism will drive away the animosity and the misery which come from these, and will bring peace and prosperity to Egypt, a small cauldron of races and religions which can serve as a model to the larger cauldron of the world.

"One might consider certain recent events as a signal of this splendid future. Egypt once more a kingdom, after being a vassal state for twenty centuries; the discovery of the tomb of Tutankhamen, heard of in all parts of the world: the recent International Geographical Congress, bringing together the learned of many lands and races; and the coming pan-African Games. It is evident that this country is predestined through its position and its past to take a place of the first rank spiritually, even more than materially."

Denmark sends a very good report; it records a decided change of attitude towards Theosophy, "which everywhere is met with respect and good-will". Much broadcasting of lectures is done—a new method of Theosophical propaganda; every Sunday afternoon a lecture is broadcasted, and "this broadcasting has been met with great interest and sympathy by the Danish population and the local press". A Danish Theosophical High School has been established with a special curriculum, and a Danish Headquarters is well on the way to realisation. A very useful and novel departure is "The T.S. Danish Service Organisation"; the members pledge themselves to do a particular kind of work in the central office according to their knowledge and training, from typewriting to the cleaning of the Lodge and Lecture Hall," of course gratuitously.

Ireland sends only the statistics of the year.

Mexico looks hopefully to the future, the members "working in perfect harmony, try our best, before everything else, to live a brotherly life". The general Secretary mentions a unique experience; when the members were collecting funds to send some objects to the Blavatsky Museum, the Secretary for labour in the Mexican Cabinet gave a donation of \$ 500, and the Director of the Commercial Museum offered help in obtaining and sending suitable objects.

Canada. It is interesting to notice that the General Secretary regards the union of the Presbyterian, Methodist and Congregational Churches into the United Church of Canada, with strong approval. Difficulty is naturally experienced in the propaganda work of the Section by the immense and thinly populated spaces of the huge Dominion.

Argentina. The spread of the Society in South America is a marked incident in recent years. It is largely due to the excellent work done there by Mr. Ernest Wood, strongly helped by Mrs. Gowland, and by the band of Theosophists formed in that ancient land. South America has a great future in the far-off days when the Seventh Root-Race shall have its home on the great continent which is already beginning to be builded, and it will also share largely in the work of the Sixth Root Race. It is truly claimed by the General Secretary that the Argentine has been the mother of all the Sections of South America. Peru and Paraguay will soon have their own autonomous organisations. There is an idea ripening of the organisation of a South American Theosophical Federation, which should be as useful as the European Federation has proved to be.

Chile. This National Society has just completed its first seven years of Theosophical life. It has 231 members and 4 new Lodges were formed during the year.

Brazil is, Theosophically, five years old, and sends a long and interesting account of its work. The 1st of January, in Brazil, is "officially consecrated to Universal Brotherhood," a very attractive idea. Why should not every Nation have a similar festival? It is very good news that *The Secret Doctrine* is being translated into Portuguese.

Bulgaria. From South America we fly across to Europe, and alight on Bulgarian soil. A course of 85 lectures has been given in Sofia on The Synthetic Philosophy. The movement suffers from the want of literature, for the old books are going out of print, and the very low value of money prevents the printing of new ones. 57 new members were admitted during the year.

Iceland. This far-off Section has suffered a great loss during the year—the passing away of a very remarkable man who was an active worker in the Theosophical causes. Sig. Kristofer Petersson, as a boy of 14, became a leper, and two years later he was taken to a hospital, where he passed away at the age of 43. When he was admitted, he was acquainted only with reading and writing, but he became a fine scholar, and, meeting Theosophy, he embraced it eagerly and became a powerful worker for it. Thus was a life that might have been a tragedy turned to the noblest ends.

Spain sends a report which shows that "on the question of members and propaganda all is well with Spain". But there are internal troubles, as indeed was the case even during the lifetime of Señor Don José Xifré, arising largely from a conflict between Socialist and ordinary political and social views. All the Lodges have, however, worked well. The nominal cause of the trouble is as to the Rules, which were revised in 1924 and passed by the unanimous vote of the Convention. Some Lodges, not present at the Convention, objected to the Rules as revised, and applied to Adyar to be attached to it directly. The question is not yet decided.

Portugal is passing through a difficult time, in consequence of social and political unrest, making an atmosphere unfavourable to the growth of great intellectual and moral Ideas. A number of Centres have been established, which will, it is hoped, expand into Lodges. A new activity has been started in the form of a Scout Troop, the members of which receive a thoroughly Theosophical education, embracing the broad moral principles necessary for good citizenship. There has also been a great expansion of the National League for the Protection of Animals, a most necessary organisation in the southern countries of Europe. The circulation of Theosophical books is increasing—a hopeful sign.

Wales is a very small country and a very old one, and it has the sustained energy more characteristic of age than of youth. Members have been active in helping many organisations that work for Brotherhood, and very friendly feelings towards our Society have been thereby evolved. The T.S. in Wales has very sensibly incorporated itself under the name of The Welsh Theosophical Trust Ltd. The members of the National Council at the time form its Board of Directors.

Poland reports a year of full and very rich work with an increase of Brotherhood among the members. Here again we meet Dr. Arundale, with "his strong flaming enthusiasm and the broad social note of his lectures". "Workshops for young criminals" seem to me to be a very useful form of activity.

Uruguay sends in its first Report as a National Society of the T.S. and, as President, I offer it a hearty welcome. Last year it was born, and the Argentina Report mentioned it, saying that it was hoped that a Uruguayan Section would be formed in a short time. It has more than doubled its membership this year. A very fine

house in one of the principal streets has been secured, which has a good lecture hall, rooms for several Lodges, a Star Room and offices. The press is friendly, and a professor at the Monte Video University gave a series of lectures entitled: "Introduction to future lectures on Theosophy and similar thought."

Porto Rico. This Section is not quite a year old, and is a daughter of Cuba. It started with eleven Lodges, two delegates from each Lodge forming the founding Convention. It has already a Sectional magazine.

Rumania, mentioned in last year's Report, was faced, in forming its National Society, with the difficulty that the Theosophists forming its first Congress were of different nationalities and had been on opposing sides during the Great War. The infant Society invited Mr. John Cordes, the General Secretary of Austria, to preside over its constituent assembly, and all went harmoniously under his sympathetic guidance. At a meeting of the Hungarian members from Transylvania, they decided to work with the members of old Rumania—a triumph of the spirit of Theosophy over bitter memories. The report is signed by Miss Fanny Seculici, whose charming personality we welcomed at Adyar, but who passed away in Egypt on her journey home.

Yugoslavia also mentioned last year, began its existence as a definite Section after an inspiring visit from Dr. Arundale in June, 1925, founding itself on October 1st of that year, with seven Lodges. Mr. Knudsen has the pleasure of inaugurating the Section. It is a remarkable fact that Yugoslavia has linked herself by correspondence with all the countries in the world but three.

Unsectionalised

China. The work in China is steadily developing both in Shanghai, Hong Kong and Tientsin. Miss Dorothy Arnold is as active as ever in Shanghai Lodge, and apart from the Theosophical work done in Shanghai, her educational work for Chinese children will certainly make Theosophy understood, not as an abstract philosophy, but as practical brotherhood. The China Lodge of Shanghai with its study class in Chinese is also doing useful work. At Hong Kong, the visits of

Dr. Mary Roche and Professor R. K. Kulkarni are recorded. The invaluable work of the President, Mr. Manuk, is seen from the statement that he "held also most of the study and meditation classes".¹ A new Lodge in China at Tientsin is recorded, whose members, though only fifteen, comprise ten nationalities.

T.S. Outposts in the Wilderness

Nairobi. Though two new members have joined, the number remains the same. The Lodge reports that they have "nothing encouraging to note down".

Barbados, which did not send any report last year, now reports for two years. Professor Ernest Wood and his wife visited the island in 1923. A study class has been begun again, with a new leader Mr. G. C. Williams. Barbados is a very lonely outpost, and it is rarely that a Theosophical lecturer can visit the small Lodge which is trying to "keep alight the solitary lamp of Theosophy in the British West Indies".

Japan. The solitary outpost in Japan, the Mahayana Lodge, requests visiting Theosophists to inform the Secretary, so that the Lodge may have the benefit of whatever Theosophical news they bring. It has lost much in the departure of Mr. Van Hinloopen Labberton from Japan.

Canadian Federation. The Federation is steadily developing. It continues to be warmly sympathetic towards all activities fostered from the Centre at Adyar. It has a new Secretary in Professor W. E. Duckering.

The Adyar Library

The work of the Library records the completion of the printing of Shaiva and Shākta Upanishads. The Adyar Library edition of the 98 Upanishads (out of the 108) which are known as the Minor Upanishads, makes a splendid record of scholarly work. Mr. F. L. Woodward, who had greatly assisted in the Western Division of the Library, left for Tasmania, and his special scholarly attainments gave much to Adyar that will be greatly missed.

¹ At the meeting of the General Council during the Jubilee Convention, Mr. Manuk was appointed Presidential Agent for China.

Brahma-vidya Ashrama

Dr. J. H. Cousins sends an encouraging report of the work of the Āshrama, which continues to attract students from many National Societies. It has published synopses of some of the lecture courses, and these very valuable summaries can be purchased by all. They will give admirable material for Theosophical students for further study and also for the preparation of lectures. During the first three years, the Ashrama lectures were held in the Western Library; but now the Āshrama possesses a thatched lecture hall between the lily tank and the river, giving almost ideal surroundings.

The Young Theosophists

No report has been sent of the World Federation; but the Indian Federation reports steady increase in membership. It reports that its work is being done by the young Theosophists themselves, without any interference from the elders.

The T.S. Muslim League

The report sent does not record any development of activity; but in India where fanaticism on both sides is apt to widen the division between the two communities, the Hindus and the Muslims, such a work as that of this Association is the only method of removing misconceptions, and of bringing the two communities together.

Headquarters Activities

Adyar will soon be unique in that it will have Shrines of all the great religions. During the last three years, the Bharata Samaja whose members are Hindu Theosophists has been at work erecting a small but fine Temple in granite on the T.S. Estate. The worship in the Temple was formally inaugurated by Krishnaji during Convention. A fact of unique significance is that, while the images of the ten Avatars and other typical images of Hinduism are found on the pillars and cornices of the Temple, within the Holy of Holies there is no image whatsoever, but only a light. Hindu sectarianism finds no place in this Temple, where exists the symbol of God accepted with equal reverence by all Hindus. At the dedication of the Temple, not only were all faiths represented, but also a member of the depressed classes

who are considered untouchable by caste Hindus. A representative of this community was present with others on the platform of the Temple taking part in the consecration.

A little before Convention, Mr. Jinarajadasa started the building of a Buddhist Shrine by the edge of the lotus tank which was much beloved of the Colonel. The design of this Temple is taken from Buddha Gaya and from Nepal. He has also been largely responsible for the idea of building a Muhammadan Mosque, and its foundations were laid with prayers by Muhammadans. The design of this little Mosque is taken from the famous Pearl Mosque at Delhi. The architectural plans for the Buddhist Shrine and for the Mosque were made by a Hindu engineer, Rao Sahib K. V. Kanakasabhai Pillai. Our Parsi brothers of Bombay have designed a Zoroastrian Temple, and Parsi architects have made all the necessary plans, and the foundation has been laid. A Hebrew Synagogue has also been planned and the foundation stone laid. The site for the Christian Church having been settled after careful consultation, the foundation stone was duly laid on January 11, 1926. Services are already being held, though in a temporary erection of bamboo till the time that the beautiful Church in contemplation will be begun. Two sites have been selected for the two other principal faiths, Jainism and Sikhism. Should later on Theosophists in China and Japan desire to erect Shrines, suitable sites will be provided for them in the Estate.

The work of Headquarters depends very largely on voluntary workers who help in the various departments. All the old faithful workers continue to render their valuable services. The Theosophical Publishing House is steadily gaining in efficiency. The unusually heavy demand on the Vasanta Press to turn out Bishop Leadbeater's works almost in record time specially deserves notice. Whatever extra work is demanded of the manager Mr. Sitarama Shastri and his staff is readily granted, and the organisation of the press is a great asset in the printing side of the work. The Brothers of Service continue to render their valuable services as usual. The Women's Indian Association is becoming greatly known throughout India, and especially in Madras, for its labours on behalf of women and children.

T.S. Order of Service

Under the guidance of Mr. Arthur Burgess, this Order has continued to be most effective in many activities. In country after

country, groups of Theosophists are banding themselves to theosophise various aspects of moral and social activities.

Very useful work is also being done by the International Fellowship of Arts and Crafts in bringing Theosophists of artistic tendencies together so as to give their special contribution to the Movement.

The Order of the Star in the East

The work of the Order is developing under the inspiration of its Head, Krishnaji. The events at Ommen at its Congress have naturally profoundly moved the members of the Order, and new energy is manifest in the activities of the Order in all countries. Mr. D. Rajagopalacharya is the new General Secretary.

Australia reports Star gardens in several centres. In India, new activities are planned to institute Sanghas or Missions, which will be centres of true civic and social activity inspired by the ideals of the Order.

The Round Table and the Golden Chain

No report comes from England; but a full report comes from the United States where, under the direction of its Chief Knight, Mrs. Vida Stone, the work is very rapidly developing.

In Australia the work is evidently marking time. No new Round Tables are recorded. Naturally the development of the Youth Movement absorbs some of the time and energy of the young people who are most active in the Round Table.

The Golden Chain in Spain year after year keeps up its enthusiasm under the guidance of Señorita C. Guyard.

The Theosophical Educational Trust

The work of the Trust is as effective as ever in India, while constantly handicapped for want of funds. The Madanapalle University scheme is slowly developing, and land on the site selected is being purchased. All the Schools and the Colleges under the Trust, especially at Guindy, Madanapalle and Benares, keep up their high standard of efficiency and are strong centres of the spirit of the Masters.

In England, changes are recorded in St. Christopher School, Letchworth. Mrs. B. Ensor and Miss I. King have left to start an independent school, and Mr. Lyn Harris has been promoted to be Principal. The school records the opening of its fine new theatre, though evidently on the financial side the undertaking does not seem to be without great difficulties.

An unusual amount of educational work is being done in Java, though not technically under the direction of the Trust, but of the T.S. Order of Service. Dutch Theosophists are always characterised by a combination of business ability and strong consecration to service, and the work in Java bears fine testimony to their success in making Theosophy practical.

Olcott Panchama Free Schools

A very interesting report of work done in these Schools is presented by the Superintendent. In addition to book learning, the lessons in hygiene with compulsory bathing, and versatility of character through development in scouting, are very greatly stressed in the Schools. All who visit the Schools note the unusual vitality of the children and the attention of the teachers to their charges. The Superintendent wishes to develop the Schools on the side of "technical education in teaching industries like mat-weaving, coir rope making, textile industry which involves very small capital," so as to make the children self-supporting after they leave School, with a small occupation. But the necessary development of the Panchama Schools depends wholly upon the donations sent to them from Theosophists.

Musaeus College

Year by year the College has grown in its effectiveness under the inspiring guidance of Mrs. Higgins, who celebrates her 35th year of activity for the College. The college compound is crowded with buildings, and Mrs. Higgins points out the great need for a large playground, though the land near by is hopelessly expensive for the present funds of the College.



THE SPEEDING UP OF CONSCIOUSNESS

By W. H. KIRBY

PEOPLE of middle age are apt to hark back to the past and compare the present unfavourably with the days of their verdure and vigour. This is a mistake. In the words of Mr. Wodehouse, to whom we should all be grateful for his art of unbuttoning our faces and tempers, one should have the "broad, flexible outlook" and accept things as they are at any given moment, and see whither they trend. Everything is—broadly speaking—in a state of becoming; and, as circumstances alter cases, humanity, like all else, has its periods and moods.

The discerning eye should really try to probe, in the light of the moment, the meaning of the mood and the promise of its aspects. What has been happening to humanity in the last decade or two has been, undoubtedly, a general speeding-up.

In the Victorian epoch of peace and plenty we joggled along, year after year, maintaining traditions and regulating our lives by what our fathers did, or considered well to do, before us. Then, towards the end of the nineteenth century, events, discoveries, inventions and adventures into the realms of independent thought, tended to upset the normal jog-trot of our gait through life and threw each and all of us into a process of shuffling anew the cards in our play of Life's game.

The equilibrium of class received a series of shocks during the growth of Socialism, and the awakening of the working and submerged classes revealed what appeared to them to be their rights and claims in the common existence.

The upper and middle classes began to have to re-sort their hands and to reconsider the new and formidable factors in the game of equilibrium. The pastors and masters of our religious doctrines, similarly, were called upon, gradually, to emerge from routine thought in religious instruction in order to take into account the growing scientific enquiries for a wider, more comprehensive and deeper form of spirituality.

The realm of diplomatists and rulers of States could not but take into consideration the gradual shrinking of barriers between nation and nation and state and state, as the scientific appliances of telegraph and telephone and other forms of speedy communication penetrated almost simultaneously, through news agencies and otherwise, the hitherto sacred precincts of national opinion.

Lastly, our scientific inventors and discoverers were bound to confess that much that had been positive Science was fast becoming mere mathematical abstraction and that each day new and far-reaching revelations in the realm of physics and even chemistry were rendering ever more evanescent and impalpable the theories of Matter and the origin of Life.

Yet in these thirty or forty years what has been happening round us?

If we can but get away from ourselves and our limited personal vision and try to get the "broad, flexible outlook" aforesaid, what has been happening has been a most interesting period of development of consciousness for all civilisation and a speeding-up of our general "Awareness," if one may call it so, in nearly all Nations. Humanity has been having a series of "brain-waves" or, better, the brain-waves working on humanity's consciousness, through the many changes occurring in recent times, have been producing a general speeding-up of consciousness in all classes, benefiting some, transforming others, energising most to some sort of a wider realisation of themselves and the way they are going, or wanting to go.

Let me take a few instances to make myself clear: at the end of the nineteenth century the provincial, and therefore the major, part of each country lived a home life; a life of small circles. The country came to the nearest large town and sometimes adventured as far as the metropolis for a "sniff" of real life. Opinions were formed during these rare excursions and fugitive contacts, but, for the most part, they depended upon reflected news radiating from local newspapers. The more up-to-date people received, with some slight delay, the news from the metropolis or the "hub" of their universe.

Time, in any case, was an efficient mellowing factor in the realm of opinion and judgment. Already the telegraph had done wonders to render the size of the world smaller. Even at Queen Victoria's Jubilee the special initiative of a great London daily newspaper had so organised things that British subjects, at every point of the globe, were at eleven o'clock, in the space of two or three minutes, fully informed of the phases of the great celebration taking place in London at that moment. But these were exceptional and special occurrences, which perhaps only a few fully realised in their peculiar "inwardness" and in their bearing towards the

extension and the speeding-up of consciousness for all intelligent human beings.

Then came the great development of telephony; the local lines weaving themselves into tissues throughout the country; the trunk lines and main arteries of voice to voice circulation in the national and international organisms; the communications of person with person all over the continent in a few seconds or minutes of time; the spread of international lines between country and country, nation and nation, and, finally, the great development of radiophony between continent and continent and hemisphere and hemisphere.

The progress in all this, stimulated by the necessities and exigencies of the Great War furthermore so developed the possibilities that a person under water, below earth, flying in the air, travelling by rail or steaming across oceans, could pick up in any country the person to whom he wished to speak hundreds of miles away and, by using the medium that surrounds us, was able by appropriate scientific apparatus to communicate immediately and hold converse directly with his friend.

Again; not so long ago a large portion, especially the rural and countrified of any nation, had but scant and hearsay knowledge of the more intense and rapid life led by the dweller in cities or countries unknown to the non-travelled. Much was imagined; much was unreal—much was entirely and perhaps mistakenly featured in the simple mind of the villager from books or lectures. Possibly this limitation or deprivation had its harm. Often the imagination is more picturesque and mentally more inspiring than the bald reality. But we are not concerned with this here.

Then came into the protected family circles the gramophone, the cinematograph, and finally the radio telephone.

No longer the rare and perhaps scarcely excellent Village Concert and entertainment, but, henceforth, "Star"

performances: Caruso, Melba, Albert Hall, Queen's Hall Orchestra, etc., etc., all to be heard and repeated at will for a trifling cost and within local precincts. Not in the home only but *mirabile dictu* in a wood, in a field, by the sea, on the hill, wherever the magical box and its discs could be taken, and, unlike the original concert performers, to be turned on or stopped at will according to mood and humour!

Young ladies and boys and girls and old stay-at-home parents who, each for one reason or another, could not afford to travel or be allowed to adventure out into the world, suddenly, with the advent of the cinematograph, found the world meeting them more than half way. At their houses, in their village, at their clubs and theatres they could comfortably observe distant and unapproachable scenery, take part in unheard of adventures, and generally gauge by observation the habits and lives of peoples and countries hitherto only heard of in books or in lectures of travellers in distant lands. Here, in their midst, their imaginations were stirred into real conceptions of historical happenings; their psychology was stimulated by scenes and situations depicting the contrasts of characters in fact or in fiction; their minds were awakened by visual realisation and scientific developments and research and their humour quickened and tempered by health-giving laughter!

More wonderful still the radio-telegraph and telephone, with its simple arrangements for "listening-in". These have provided not only an intense desire to extend the scientific knowledge and practical application among the young for ever more perfected instruments, but it has and does continually bring the whole world's uttered activities into a closer and more simultaneous point of consciousness for all classes. Inevitably we begin to realise that it is and always was true that if you strike a blow with your pencil on your desk you create a commotion throughout the universe which can be

heard by all and sundry! The deductions are obvious—but they are scientifically true because provable and repeatable and therefore not mere matters of assertion.

When, for instance, here in Italy one listens, watch in hand, to a timed concert in London or to the stroke of “Big Ben” at Westminster, or to the signal from Greenwich that regulates the chronometers of navigation all the world over, one realises that these various sounds and items that one is now able to perceive were, in years gone by, always there all the time, but that the difference has only been that science has enabled each of us to poke an inquisitive finger or an elongated ear, as it were, into the surrounding ether and has devised the necessary apparatus by which these vibrations become specialised and comprehensible to our means of apperception.

Shortly, no doubt, instruments will be devised and perfected to give us simultaneous *tele-vision* with *tele-audition*; there will be no privacy left for any of us! In other words, the element time in distances will continually be more and more annihilated as far as our consciousness is concerned and our range of “awareness” will be extended at will.

To some extent even the material distances between place and place are continually being shortened up by the gradual conquest of the elements and the improved methods of transport by air, land and water. So one might expatiate on the advances of photography, kinematic and telescopic, from the air, and under the water; on the discoveries of the breaking up of rays permitting the opaque to become transparent; on the many fields of research and discovery in relation to sound and its detection and analysis in connection with what is invisible to the eye and unperceived by other senses. From all of which there grows in us the conviction that around us and below us and above us, here and now and always, there is the presence of all forms of motion and

vibration a fraction only of which we perceive according to the limitations of our senses or our knowledge as our material resources and instruments; and that as Science, or rather scientific knowledge, develops, our area of perception widens and our consciousness is enlarged in time and space, which, in their turn, become proportionately restricted.

Does not this lead us, imperceptibly but logically, to desume that indeed the fields of exploration for the human consciousness are as limitless as is the Universe itself? The world in which we live but a portion of the worlds we might inhabit? But the logical and proper steps must be taken. “Nature,” it is said, “abhors a vacuum.” And so it is neither practical nor judicious to fly to conclusions and omit steps in the ladder to knowledge. Those who, in an amateur way, would skip the rungs of the ladder to presume themselves fit for higher states of consciousness will be neither valuable assets of tangible knowledge nor good advertisements for the higher realms of wisdom and the wider consciousness. Good passes to better and then to best, and in the recognition that hard work, perseverance and undaunted courage and patience have won for man his gradual conquests in nature, lies the promise and the lesson for everyone that all is well in the world, that all is worth observing and studying in men and matters around us, here and now, and that the speeding-up of consciousness which we are able to observe in so marked a degree occurring in recent times, is the guerdon and guarantee that in each of us lies the possibility of widening our own powers of vision and understanding if we but patiently, diligently, and methodically tread each rung of our own ladder, recognising the good in all things and in all men as we meet them on the road of life passing to better and confidently going on to best.

W. H. Kirby

THE VALUE OF PAIN

(A LETTER)

By C. JINARĀJADĀSA

YOU ask me what exactly I meant when I wrote from America, that the effect of physical pain is to bring down something of the forces of the Atma. My thought was as follows :

When we examine the effects of emotional or mental pain, usually we see a definite result in some change in the character. In the case of an evolved soul, who has developed the capacity to assimilate experiences, a great emotional pain leaves finally as its effect a greater capacity to sympathise. It is true that, sometimes, an emotional pain contracts the character; but I am excluding such abnormal instances, as I am considering the case of souls who are evolved. Regarding mental pain, produced by agonies of doubt, by worries, and so on, a similar change in the character is observable, tending in the main towards a clearer vision of facts and a greater dispassion in judgment.

So then we may consider that, as a natural result of the working out of our evil karma, which returns to us as emotional and mental pain, our character is thus changed for the better. This is as it should be, as every pain, while it is a payment of debt, is intended to shape the character to be more in conformity with the inmost spirit of life.

But, when one observes the effects purely of physical pain—that is, pain merely of nerve and muscle, which does not involve any emotional or mental agony—it is very difficult to see what precise result there is on the character. There are times of horrible physical torture, when the whole consciousness seems as if on the point of being annihilated by agony. But, after such a physical crisis is past, the character is exactly where it was before the agony. A person may have horrible physical pain day after day, and yet the general result of it be no increase in sympathy or outlook. At the time of the crisis, all the energies of the personality are concentrated to resist the torture; what is the final effect of it all, in terms of growth?

I noted such occasions in myself after my operation in America. So far as I could observe, when the crisis was over, there was not the slightest change in my emotional or mental position. The agony did not cloud the mind, nor narrow my sympathies; but, on the other hand, after it was over, I was exactly where I was before. I was no better, so far as virtues were concerned. It was after one of these crises that there dawned on me the sense that physical agony is not mere mechanical force producing just an effect, and, as it were, going to waste afterwards. It did produce a useful result, though not what I expected.

We know by our system of correspondences that the lower mental reflects the higher, that the astral reflects the Buddhi. We have also known that there was in some way a connection between the physical plane and the Atma. It is along this line of correspondence that I think that the agony of physical pain somehow calls down a thrill of response from the Atma. Of course, the *direct* descent of Atma happens at the call of powerful self-sacrifice and determination to endure all things, whether as a great offering or as manly heroism. That is, as it were, the grand

stairway of approach to the Atma. But it flashed on me that perhaps there was also a "back staircase," which was the physical agony which sometimes descends on us.

If my hypothesis is true, then, we can observe that the effect of pain, with its concomitant of a downpouring of Atma, is not in a greater sympathy or in a wider horizon, but rather in a general strengthening of all the vehicles. That, I think, does take place. Our emotional and mental natures, while in no way made deeper or greater after physical pain, become stronger and more resistant.

This may give one clue to the solution of the problem of pain. We can then understand why, in the earlier stages of evolution, when necessarily nature's forces are at work, as it were, blindly, there is so much tearing and injuring by organisms of each other. The pain involved is not utterly wasted, for it calls out a slight thrill to the physical plane from the Atma. When we find that a savage, as the result of his cruel deeds, gets tortured in all kinds of terrible ways in later lives, then while such torture is a payment to karma, there is at the same time a slightly beneficent result in adding more force to his ego, by calling down tiny thrills from the Atma. It is the wrong way of growth, but anyhow there it is.

I ought to make quite clear again that the descent of this force of the Atma does not bring with it necessarily any intensifying of sympathy or widening of outlook. Those are the results of pain of the astral and the mental bodies. The Atma merely does its own work, which is to pour resistance and vitality on to *all* the vehicles upon which it descends.

C. Jinarājadāsa



THE BALANCE SHEET

By E. A. WODEHOUSE

ON that far night, when I shall kneel in awe
Before the Rulers of my life and fate,
And on the Volume of Eternal Law
Swear the great Oath that none may violate ;

When, on that night, laid open at Their feet
My book of compt shall show one reckoning done,
The page turn'd o'er, and on the virgin sheet
Their Seal, to mark another new-begun ;

Then when, up-ris'n, I take my pen to write
The earliest Note on that unblemish'd scroll,
How shall I strike the Balance for that night
And cast the Debit—Credit of my Soul ?

*CREDIT: by partnership—the boundless hoard,
(Which, ever spent, ever remains the same)
Of that immortal Trust, upon whose Board
Mine is the latest and the humblest name.*

*DEBIT: all ancient debts of self to Self,
To be paid back in currency of pain,
In notes of hope deferr'd, or sorrow's pelf,
Ev'n as the Great Accountant shall ordain.*

*CREDIT: the bond of this new-plighted Troth,
Which, like a little sum put out to breed,
The swelling interest of æonian growth
Shall, by God's mercy, turn to wealth indeed.*

*DEBIT: all faults yet lingering unredeem'd;
Each uncompound'd weakness, that alack!
Mars the fresh page, which for a moment seem'd
So clean, with margin-notes for reference back.*

*DEBIT—or CREDIT: Ah, what maze is here?
For One there is, Who, smiling, bids me write
There on the Credit side, as guerdon clear,
What, by adoption, I have won to-night.*

*Mine own? that Guerdon?—Nay but, Master, nay!
Who was it, then, that pledg'd, in my distress,
Himself as Guarantor, and bade Life stay
Her execution 'gainst my nakedness?*

*Whose was the purse that, ever freely lent,
Eked out my own poor pittance? Whose, the wealth,
That, wisely placed, became my increment,
Cover'd each loss and made me rich by stealth?*

*Were they not Thine?—Then, Master, ev'n to Thee,
Ev'n though Thou bidd'st, this thing shall be denied!
I cannot do what Love would ask of me—
I write the Entry on the Debit side!*

*DEBIT: to Him, for all that I inherit,
All that I am—alas, too poor a meed!—
Henceforth the very life-blood of my Spirit,
Paid drop by drop in thought and word and deed.*

E. A. Wodehouse

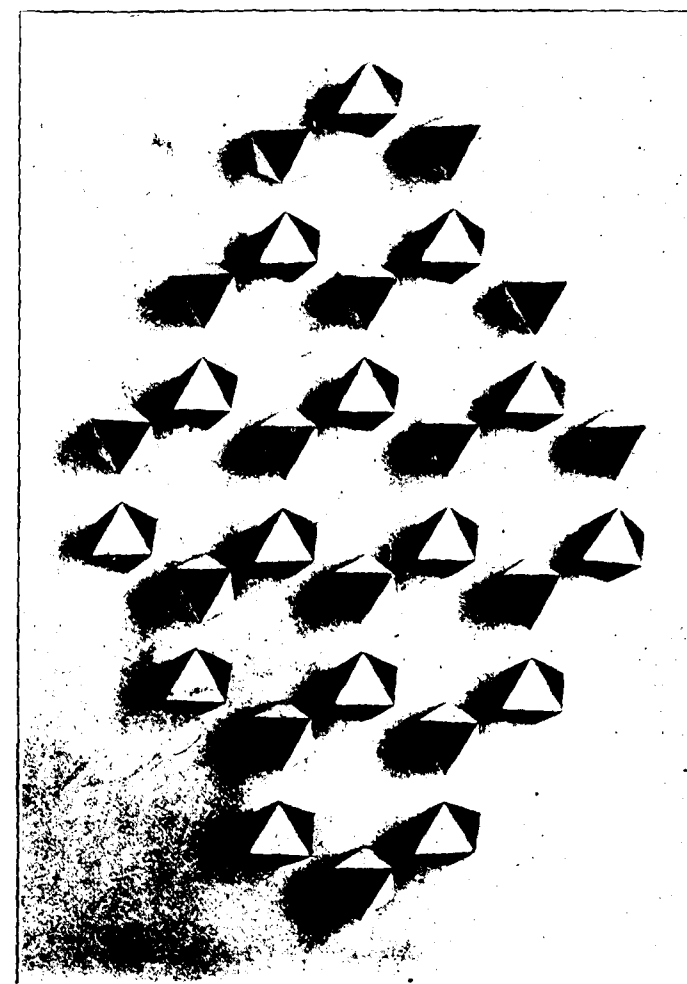
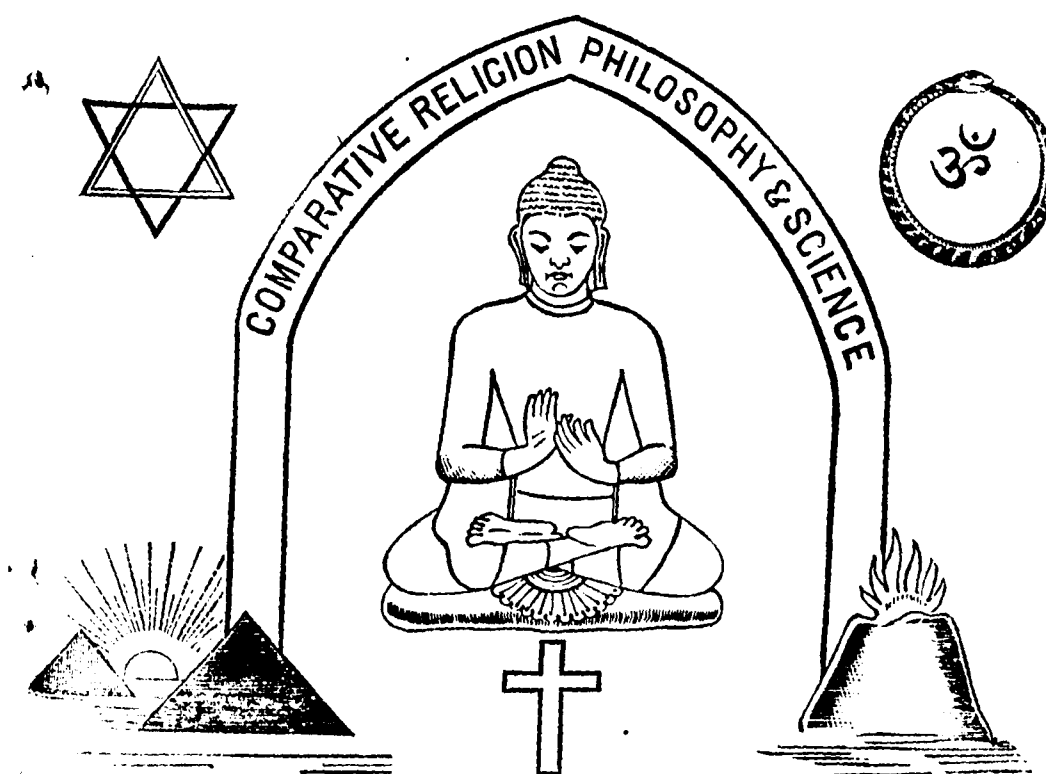


FIG. 55
GRAPHITE



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVII, No. 1, p. 40)

GRAPHITE

IN THE THEOSOPHIST of September, 1925, several illustrations were given showing the stages in the building of a molecule of Diamond out of 594 carbon atoms. Its brilliancy and its hardness are shown as due to a very unusual system of packing Carbon atoms.

It is well known that Graphite, which is dark grey and lustrous, is also composed of Carbon atoms. While the Diamond is hard, Graphite is soft and friable. Obviously the packing in Graphite must be quite different. Bragg has postulated a mode of packing which is illustrated in Fig. 54. How brilliant is this induction will be seen when we

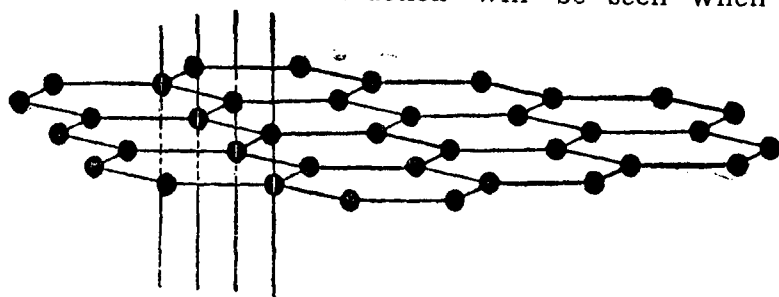


FIG. 54

compare it with what is seen by clairvoyance (Fig. 55). Each octohedron in the figure is a Carbon atom of eight funnels; the difference in the electrical quality of the funnels is shown by light faces of the octohedron for positive, and dark faces for negative funnels.

The arrangement of the octohedra in Graphite is such that, in each ring of six, a positive funnel is linked to a negative, and vice versa. Two layers of Carbon atoms in this formation can exist linked one over another, as the under surface of each layer is exactly the reverse electrically of the upper surface, and so two contacting surfaces readily link.

This open-work lace pattern arrangement of Carbon atoms accounts for the peculiarities of Graphite of darkness and of lustre. When light falls from the top, most of it enters in, and therefore when looked at from that particular angle, Graphite is dark. When light falls from the side, the absorbing spaces are much smaller in comparison, and a great deal of the light is thrown back, but not all of it, as in the case of the Diamond. The friability of Graphite is easily understood when we note its arrangement into layers, as described above.

In Carbon, in normal condition, and not crystallised, the atoms exist in twos and threes locked lengthways, a positive funnel attached to a negative. Such twos and threes are in no formation at all, but simply heaped together as is a pile of bricks. This irregular heaping accounts for the blackness of Carbon in substances like charcoal.

ISOTOPE OF TELLURIUM

When the main work of investigating chemical elements was completed in 1908, there was no suggestion then among chemists that second varieties of elements, or "isotopes" as they are now called, might exist. Isotopes were not therefore specially searched after by the clairvoyant investigators. Some however were found and catalogued, though no special names were given for them, except to use the term "Meta" before the name of an element, as in the case of the inert gases, and to speak of a Platinum "B" or a Mercury "B". These varieties or isotopes mapped out in 1908 were Meta-Neon, Meta-Argon, Meta-Krypton, Meta-Xenon and "Meta-Kalon," a second variety of the element of Atomic number 61, and Platinum B and Mercury B. (Incidentally it is interesting to note that during the last few months Prof. B. S. Hopkins of the University of Illinois has discovered spectroscopically the element of Atomic number 61, which clairvoyance recorded in 1908. In THE THEOSOPHIST, Watch-Tower, September, 1925, p. 689, a plea was made to christen this element "Adyarium"; it is however actually being christened, since its laboratory discovery, "Illinium," after the state of Illinois.)

I well remember, at the time of the investigations of 1907 and 1908, being puzzled by the discrepancies in the weight of some of the elements, as recorded by chemists and as recorded by the clairvoyant investigators. I have no recollection that I seriously thought that the discrepancy

might be due to an isotope, but it is evident from a paper which bears a memorandum in my handwriting that I did make such a query, and passed it on to Dr. Annie Besant and Bishop Leadbeater. A few weeks ago I unearthed the memorandum in a mass of old papers with data of 1907 and 1908 about the investigations. The paper is reproduced as Fig. 56.

It speaks for itself. Occult investigations put the weight of Tellurium as 123.5, and the Periodic Table of 1907 as 127.605. It is however in the latest Table 127.5. The discrepancy of more than 4 (which amount to 72 ultimate physical atoms) was very large. Hence then my speculation whether there might not be a second variety of Tellurium (which I then postulated by modifying the diagram by making it more symmetrical, as is shown in Fig. 56). My suggestion was that Tellurium of 127.605 known by the chemists might be a second variety.

Now the interesting fact is that so far chemists have not located an isotope of Tellurium. But a Tellurium was found and examined in 1907 whose weight was 123.5. It would therefore seem that, though this isotope has not yet been noted, the clairvoyant investigators saw the isotope and not the normal variety. My postulated diagram fits the Tellurium known in chemistry exactly, giving to its structure a symmetry, which is found in other elements. The unsymmetrical Tellurium was evidently the "isotope". Perhaps instead of isotope, we ought to call it a "protospore" or "first seed" of the Logos, with a view to the making of the final Tellurium.

So it will be seen that, not dreaming of isotopes, the clairvoyant investigators did as a matter of fact discover some of them. It remains to be seen if an isotope of Tellurium will presently be discovered, and whether when discovered its weight will be 123.5.

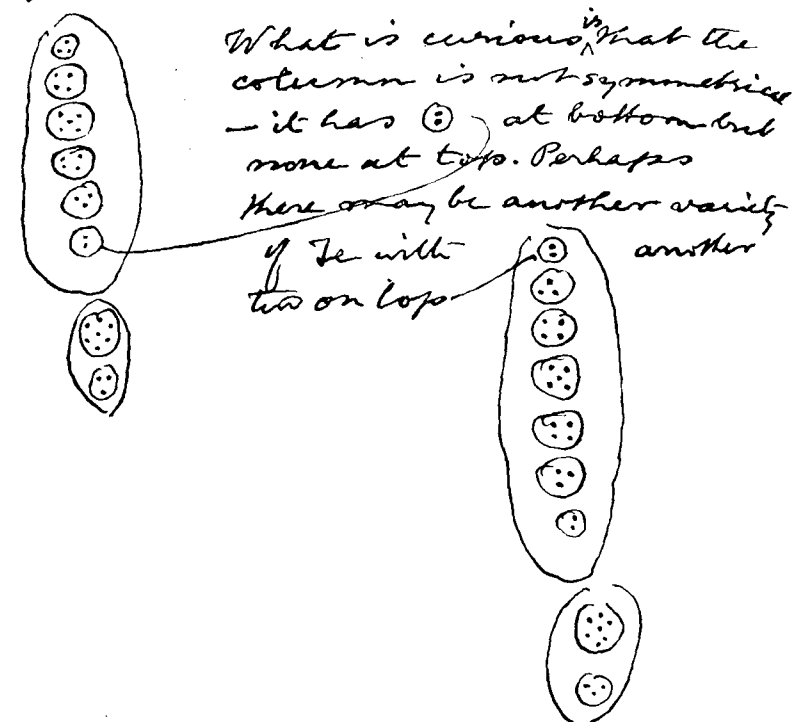
C. Jinarājādāsa

Note on Tellurium

Our weight for Te is 123.50. That of the scientist is 127.605. This is the mean of 43 determinations.

Is there a second variety of Te?

In our diagram we have the columns in funnels as follows



This would then give for a funnel ^{secondary} 187 ~~atom~~

$$3 \text{ segments of } 187 = 561$$

$$4 \text{ funnels of } 561 = 2244$$

Central body 51

$$18 \overline{) 2244} \begin{array}{r} 127.50 \\ 180 \\ 445 \\ 36 \\ 135 \\ 126 \\ \hline 90 \end{array} \text{ nearly the chemists } 127.605$$

FIG. 56

ADIRAJAH PRTHUH¹

By P. K. TELANG

THE most notable characteristic of Hindu culture is, it appears to me, the essential unity of spiritual foundations that it has maintained throughout its many vicissitudes. The *Rgveda* sees the Truth in grand sweeps of Vision. The *Yajurveda* discovers it by the Magic of ritual. The *Sāmaveda* contacts it through the exultation of Music. The *Atharvaveda* approaches it through Magical formulæ. The *Brahmanas*, *Aranyakas* and *Upanishads* cognise it through Meditation and Abstract thought. The *Smṛtis* body it forth in comprehensive systems of Personal and Social Ethics. The *Purāṇas* find it writ large in the History of the World and of Man. But the Truth is ever the same. This last point, the relation between the *Vedas* and the *Purāṇas*, has been well brought out in the *Vāyu Purāṇa*.

A *Dwij* may know the four *Vedas* with the *Angas* and *Upanishads*; but, if he has not thoroughly mastered the *Purāṇa*, he cannot be a man of practical understanding. He should re-inforce the *Veda* by means of the *Itihāsa* and *Purāṇa*. The *Veda* is afraid of him whose studies are incomplete, thinking He will misrepresent me.²

But the place of the *Purāṇas* and *Itihāsas* in our culture will not be understood and appreciated unless we take as our

¹ A Paper read before the S. I. Theosophical Conference, 1926.

² स विद्याश्चतुरो वेदान् सांगोपनिषदान् द्विजः ।

न चेत् पुराणं संविद्यान् न चैव स्याद् विचक्षणः ॥

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।

विभेत्यल्पश्रुताद् वेदो मामयं प्रतरिष्यति ॥

guide the statement of H.P.B. that seven shades of meaning are discoverable in every *Purāṇa*. H.P.B. was not making a fanciful statement: it is authoritative, and the authority is no less than that of Yāska, the Vedic exegetist, etymologist and encyclopædist. He has pointed out that the Pourāṇika or Aīṭihāsika Method is to view a truth from three points viz., *Ādhibhauṭika*, *Ādhidaivika* and *Ādhyātmika*. Now it is clear that the possible "combinations" of these three can be seven, and there is the significance of H.P.B.'s statement. This, moreover, is the correct standpoint to adopt, if we start with the Spirit as the mainspring of the world-process. For every truth must have an *Ādhibhauṭika* (physical) bearing, as it manifests in this lower world, that is perceptible to us; also it must have an *Ādhidaivika* (super-physical) significance as it manifests in the subtler world of energies that the Devas manipulate, and an *Ādhyātmika* (spiritual) bearing, as it inheres in the Monad which is as the *Gita* says, ममैवांशो जीवलोके जीवभूतः सनातनः "a portion of Mine own self transformed in the world of life into an immortal spirit." The Monad reflects itself in the Ego, and this again in the Personality, and so every truth must have a threefold significance in a manifested universe.

The true significance of the teaching of the *Purāṇas* and *Itihāsas*, from this point of view, is I think, given in the *Mahābhārata*.

The Lord, the Rṣhi, has made clear the Greatness of Vāsudeva, the Right on the part of the Pāṇdavas and the Wrong on the part of the Dhṛtarāshtras:¹

the Glory of God, the Great Plan of God for the world, making itself manifest in the world as evolution, which consists in a constant struggle between good and evil, the lower and the higher at every stage. Indeed, Pourāṇika

¹ वासुदेवस्य माहात्म्यं पाण्डवानां च सत्यतां ।

दुर्वृत्तं धर्ताराष्ट्राणां मुक्तवान् भगवान् ऋषिः ॥

history may, perhaps, be defined from this point of view, as the Record of the way in which God's Will works itself out in and through Man; not "the judgment of God on the world" as Heine called it, but the Wisdom-Love-Will of God made manifest to His children. I do not want to enter here into a disquisition on the scope and method of Pourāṇika history: that would require one whole lecture or more to itself. But it may be necessary for our study to point out the distinction between *Purāṇa* and *Itihāsa*, a distinction which is marked in the very terms themselves. *Purāṇa* means that which is very, very ancient, and refers to that part of the historical tradition and the cosmological and other teaching, which must obviously lack proof of the kind that men ordinarily can understand and the authenticity of which must, in a large measure, depend upon the faith and trust that we can place in the original reporters and the handers down of the teaching and the tradition. It is *true* in the estimation of those who put it forward, and deemed by them to be most valuable for the proper understanding of the world-process, indeed, essential: but no *proof* of it can be given. *Itihāsa*, on the other hand, is that part of the tradition of which demonstrable proof can be produced, at least, has been available, to those who set it forth, and they can themselves assert इति ह आस "So it verily was." It is important to bear this distinction in mind in considering the stories of the *Purāṇas*. For in them, as we have them to-day, the *Purāṇa* and the *Itihāsa* have been mixed up, and we may be led, if we are unwary, into making extravagant statements about the authenticity, from the modern standpoint, of *all* parts of them. But bearing this distinction in mind, we may note with satisfaction that it is being recognised by scholars every day, and the labour of scholars is making it manifest to all unprejudiced students, that history, even of the kind that is popularly so recognised in modern times, is to be found in abundance in

the *Purāṇas*, only शोधकस्तत्रदुर्लभः: “the proper investigator is hard to find.” If you wish to see this excellently exemplified, you cannot do better than study Mr. Pargiter’s two valuable books, *Dynasties of the Kali Age* and *Ancient Indian Historical Tradition*. They are a monument of loving study, of exact scholarship and of extraordinary industry and patience, and I hope that no Theosophist will dismiss these books without the respect due to them. We must, as students, make ourselves familiar with books of that character and with investigations of that nature, and appreciate their great value to our Theosophical investigations and theories. It is from this *Ādhibhauṭika*, positive, historical aspect that I have tried to study the Pourāṇika story of Pṛṥhu in this paper.

The historicity of Pṛṥhu has, however, been doubted by scholars. To the authors of that monument of learning the “Vedic Index,” Pṛṥhu seems “a semi-mythical personage,” who “must be regarded as a culture hero rather than as a real man”. In the *Rgveda* his name as *Pṛṥhi*, with or without the epithet, *Vainya* or *Venya*, occurs, and is explained by Sāyana as referring to the *Rājarshi* of that name. This name is no doubt a variant of Pṛṥhu, and we may take it that it refers to the King whom we are considering. It would seem that to the Rṥhi-writers of the Rgvedic hymns, Pṛṥhu was a well-known historical personage who could be mentioned by way of historical illustration. In the *Atharvaveda* his name again occurs as *Pṛṥhi* in a hymn which, in the words of Griffith, is “an enunciation in designedly enigmatical language of cosmological and mythological doctrines” and is certainly “obscure throughout and in many parts unintelligible”. He is referred to there as “the inventor of agriculture,” and the hymn seems to me to contain references to certain aspects of “the milking of the Earth” to which we shall refer later on, as one of the most notable of Pṛṥhu’s achievements. In the *Shatapatha Brāhmaṇa*, he is referred to as “the first of

the consecrated Kings” and in the *Panchāvimsha* and *Taitṭirīya Brāhmaṇas*, as “the Lord of both worlds, of men and animals”. But about the passages from the *Brāhmaṇas*, there is an atmosphere of ritualism and ceremonialism, through which it is not easy for us, who have lost all touch with it, to form a correct estimate of the historical significance attached to the statements about Pṛṥhu. I have, however, felt in them certain far-off, elusive glimpses of the tradition which was later on elaborately and clearly stated in the *Purāṇas*. It must be admitted, therefore, that these references in Vedic literature are by no means precise or clear, and suffer in definition because of the special character of that literature. We must remember that all this literature is specifically religious in content and intent. The references to historical incidents and personages therein are not given for historical purposes, but are only incidental to a religious, theological or ritualistic purpose. We are, of course, always thankful for these references, but must be on our guard against making historical capital out of them or building historical conclusions or generalisations on them. This is not to say that there is no history in Vedic literature, but only that the history is secondary, and religion is primary; and this is a consideration which must always be kept in mind by the student. One may venture the remark, however, that though the manner and the tone of many of the Vedic references to Pṛṥhu may rightly look to modern exact scholarship as making him a semi-mythical hero, there seems to be warrant enough to hold that he was known in those times as an historical personage of great eminence and that some of his exploits were made use of for theological and other purposes, whether justifiably or not, must depend on one’s view of Vedic theology and of the Rṥhis’ spiritual point of view.

It is noticeable that some scholars commenting on the word *Pārṥhava*, which occurs in the *Rgveda*, and means

undoubtedly, "descendants of Pr̥thu," have ventured the suggestion that it may refer to the Parthians. Other scholars have explained the word *Pr̥thu-Parsavah* in the *R̥gveda* as meaning Parthians and Persians. Other scholars, as eminent, have maintained that this is not so; but may not the name Pr̥thu refer to a time when the Indians and Iranians were connected racially and culturally? Indeed, a friend of mine, a great Samskr̥tist, who cannot be suspected of the bias of European scholars, and a Hindū Theosophist to boot, inclines to go even further back, and in Pr̥thu hears a far off echo of the Egyptian Pharaoh. The civilising work connected with his name in the Pourāṇika stories seems to him to point to very ancient stages of human civilisation which must have been reached by man in that most ancient of lands.

I myself humbly think that there is a great deal of "glimmering o' sense" in these "guesses after truth". I think that Pr̥thu was, as Pargiter concludes, on a study of the Pourāṇika evidence, a real "primeval king". His inclusion in the famous "Description of sixteen renowned kings," the *Shoḍaśharājīya* of the *Mahābhārata*, unquestionably enshrining a very ancient and very authentic tradition, is a guarantee of this fact. But he probably was one of the rulers of the great Āryan Empire in Central Asia, of which we have been given glimpses in the clairvoyant investigations into the past of the Race. I should not be surprised, if on investigation, he turns out to be one of the Divine Kings of Atlantis, whose memory was kept alive by the Āryans themselves; and Pargiter's remark that the lineage of Pr̥thu alone of the great Kings of the *Shoḍaśharājīya*, is not clearly traceable in the genealogies preserved in the *Purāṇas*, (which by the way, he, as no other, has done so much to straighten out and explain and justify), and that the one given for him "seems rather mythical," would seem—may I venture

to say?—to point to a pre-Āryan and very ancient origin for that great King. Probably also, the statement in the *Mahābhārata* that Pr̥thu made golden images of every earthly thing and presented them to Brāhmaṇas at his Ashwamēdha, points to a positively Atlantean profusion of gold, reminiscent of the Atlantean City of the Golden Gate, and its counterpart, the Pourāṇika *Laṅkā Hiranmayī*. And the same intent is probably discoverable in the hint in the *Vāyu Purāṇa* that the Lord Chākṣhuṣha Manu acted as *Vaṭsa*, the calf, in one part of the ceremony of "the milking of the Earth" to which we shall refer later. Of course, clairvoyant investigation, if it were found worth while, can alone solve the question satisfactorily, but I incline to think that such investigation will show that Pr̥thu was an actual ruler of men and not a mythological personage, even as King Arthur, long believed to be a "Hero King of Myth" has been discovered to have been a man of flesh and blood, who lived, loved, fought and achieved in the days of long ago, and even as King Minos of Crete has turned from a culture hero into a real man. And like Arthur and Minos, Pr̥thu stands as the Type of an Age of Culture, the Representative of an Epoch of Civilisation, who, probably, though he did not himself perform all the feats with which he has been credited, certainly set going the principles, and sowed the seeds of the movements, which went on developing throughout an age to which grateful and hero-worshipping successors afterwards lovingly gave his name. So when the *Purāṇas* speak of thousands of years as the period of Pr̥thu's rule, they are, probably, referring to the duration of the Age of Pr̥thu.

Be that as it may; let us turn to the study of the Pourāṇika records about Pr̥thu, a very profitable study, let me assure you. The story of Pr̥thu is found in almost all the *Purāṇas*, but I have studied here the accounts in the *Vāyu*, *Maṭṣya*, *Brahmāṇḍa*, *Vishṇu*, *Paṇḍita* and *Bhāgavata*, and in the

Mahābhārata, and also referred to that in the *Harivamsha*. In my discussion, I have taken hints from all these, as well as from the vedic passages relating to Pr̥thu to which I have already referred, but have not collated or tried to make out a composite account, or to discover the original form of the story. That is a very interesting question in itself, but not quite germane to my present endeavour. We have first to note what the *Purāṇas* themselves say about the character of the story, for that would prepare us to estimate correctly its value as tradition and its significance as teaching. The *Purāṇas* state clearly that it is not a mere tale, and that the elements of extraordinariness therein have to be considered seriously as bearing a deep significance from many points of view. It is described by the *Paṇḍita* as विचित्रेयं कथा, "this curious story," but by the *Brahmāṇḍa* as वर्तनीयमिदं ब्रह्म "this spiritual teaching worthy to be practised," which is expanded by the *Paṇḍita*¹ into a statement that clearly draws attention to the great socio-politico-economic principles which are laid down in the story and are useful for Brāhmaṇas, Kṣhatriyas, Vaiśhyas and Shūdras to guide them in performing their functions in life. It is again noticeable that the *Vāyu* and other *Purāṇas* describe it as रहस्यमृषिभिः प्रोक्तम् "a great truth expounded by the Ṛṣhis in parable," which, the *Paṇḍita* warns us, should not be spoken of to great fools or to those who are greatly lacking in judgment, न वक्तव्यं सुमूर्खाय सुमोहाय, a significant warning considering that there are so many who insist, on the one hand, on authority and accuracy in every word of the *Purāṇas*, and so many others, who, on the other, regard them as unalloyed nonsense both in the letter and the spirit. The *Mahābhārata* gives the grave advice "it is befitting that you should accept this teaching of

¹ ब्राह्मणो वेदवेत्ता च क्षत्रियो विजयी भवेत् ।

वैश्यो धनसमृद्धः स्यात् शूद्रस्तु श्रवणात् सुखी ॥

Ṛṣhis as authoritative,"¹ and I should not like to say anything more, after that. Let us seriously, reverently, without any prejudice or preconception, study what is written and handed down.

Pr̥thu was the son and successor of Vēna. Vēna was a Prajāpati, but with Pr̥thu begins the epoch of Rājan ; or put in other words, with him the epoch of tribal leadership ends, giving place to that of political kingship. The life-story of Vēna illustrates the circumstances which led to the abolition of the Prajāpati form of social organisation, and is very interesting to study. (1) Racial and cultural admixture, which is only too likely to occur where different races and cultures come into more or less permanent contact. This is described in the books as मातामहदोष, "a stain derived from his grandfather," in Vēna, and we must consider the story, given at length in the *Paṇḍita*, of Aṅga (Aṭibala in the *Mahābhārata*) and Suniṭhā, his father and mother, to understand the point. Suniṭhā was the daughter of Mr̥tyu, whom the *Purāṇas* incline to take as the great Ḍēva of Death. But the *Paṇḍita* has a passage that seems to me intended to show that the Mr̥tyu of our story is not to be identified with the great Ḍēva, but is to be regarded as a mere man. For, referring to the words "Vēna was wrapped up in the stain derived from his grandfather," Mr̥tyu, the Ṛṣhis says to Sūta "there is no stain, in the Ḍēva of Death as people get good or evil at his hands according to their own Karma"; and Sūta admits this, and the whole conversation looks to me to be a deliberate attempt to correct the mistaken identification of entities based on the identity of names. But this Mr̥tyu, whoever he was, and his daughter Suniṭhā both show a different cultural and traditional outlook to Aṅga, which, I think, was due to a racial disparity between them. Suniṭhā is guilty of flagrant and

¹ तद् एतद् आष मद्रिय प्रमाणं कर्तुमर्हसि ।

unfeeling cruelty towards a Gandharva *ṭapaswi*, "She gave him offence every day."¹ He gently remonstrated with her, and in so doing, put forward a code of conduct which she could not understand. "My good girl, great and good people do not give blows for blows and do not lose their temper because they are sorely tried."² She replies that her father "always kills those who are evil-doers and leaves unannoyed those who are good. This cannot be put down as a fault in him; he must be said to be behaving with great propriety."³ She reports the incident to her father saying, "I gave a beating to a Gandharva boy in the woods" as if there was nothing wrong or out of the way in that. But the words of the *ṭapaswin* seem strange to her, and she asks for an explanation of his peculiar code of morality.⁴ But *Mṛtyu* says not a word, so she goes back, and does more mischief. Then the *ṭapaswin* pronounces a *śāpa* (शाप) on her.

From thy womb can only arise one full of unholy ways, a despiser of *Devas* and *Brāhmaṇas*, given to all evil ways, and of evil intent.⁵

When she tells her father about this, he finds fault with her, gives her a long lecture on the principles enunciated by the *ṭapaswin*, supporting him, and recommends her to⁶ "get into the company of the good and turn your thoughts to

¹ तस्यापराधमेवासौ संचकार दिने दिने

² ताडनात् ताडनं भद्रे न कुर्वन्ति महाजनाः ।

आक्रुष्टा नैव क्रुध्यन्ति चेति धर्मस्य संस्थितिः ॥

³ असतो धातयेन्नित्यं सतो न परितापयेत् ।

नैव दोषो भवेत् तस्य महापुण्येन वर्तयेत् ॥

⁴ न ताडयेत् ताडयन्तं क्रोशन्तं नैव क्रोशयेत् ।

इत्युवाच स मां तात तन्मे त्वं कारणं वद ॥

⁵ पापाचारमयः पुत्रो देवब्राह्मणनिन्दकः ।

सर्वपापरतो दुष्टस्तव गर्भाद् भविष्यति ॥

⁶ सतां संगममासाद्य चिन्तयाधोक्षजं हरिम् ।

Hari," which appears to me to be a recommendation to her to get into the society of Aryan people and to follow Aryan ways in religion. He tries to get her married to *Devas*, *Gandharvas*, *Munis*, i.e., better class *Āryans*; but all whom he approaches refuse, knowing of the stain which is bound to be transmitted to descendants, and finally "her own people even refuse her hand".¹ Then with the help of friends she seeks a husband for herself, depending on her beauty and charm of manner and the art which is *पुरुषाणां प्रमोहिनी*, "bound to captivate the male heart". She meets *Aṅga*, of the *gōtra* of *Aṭri*, a ruler, being a *Brāhmaṇa* called on to hold the office of *Prajāpati*. He had been fascinated by the glory of *Indra*, and possessed by the ambition to have a son like Him. So he performed *ṭapas*, and was told "Marry the virtuous daughter of a man of pure exploits and by her get a son virtuous and virtue-exciting,"² so that when *Sunithā* meets him he is in search of a wife, as she is in search of a husband. She makes him fall in love with her and marries him. They have a son, *Vēna*. The mother is conscious of the danger, of which, however, the father was unaware on account of his lack of inquiries about the antecedents of *Sunithā*, due to his fascination for her. She brings up the boy in *Dharma*, the *Āryan* way of morals.

She emphasised all the righteous parts of his nature and tried to bring out his good qualities, always telling him that she was a daughter of *Dharma* and his father was the knower of the essence of *Dharma*, and ending with, "Therefore, Follow *Dharma*".³

¹ ममाप्येवं प्रतीकारं न कुर्वन्ति हि मज्जनाः ।

² कस्यचित् पुण्यवीर्यस्य पुण्यां कन्यां विवाहय ।

तस्यामुत्पादय सुतं पुण्यं पुण्यावहं प्रियम् ॥

³ धर्मागानि सुपुण्यानि सुतागे परिदर्शयेत् ।

सत्यभावादिकान् पुण्यान् गुणान् सा वै प्रकाशयेत् ।

इत्युवाच सुतं सा हि चाहं धर्मसुता सुत ।

पिता ते धर्मतत्त्वज्ञस्तस्माद् धर्मं समाचर ॥

The training, indeed, proceeded so well that the R̥shis made a Prajāpati of Vēna. But Vēna always had "the stain of the grandfather" latent in him, and it broke out in time. It is, I think, plain that this stain was a racial admixture, which brought in its wake a cultural disparity of outlook. I am supported, I think, in my interpretation by the way in which a later happening in Vēna's career is described. We shall see that Vēna is said to have had non-Āryan Nishads "in his body," शरीरे, and this is described in the books as "due to the blood of his mother in him," मातुंशेन. Apart from that, the difference of ethical and cultural outlook between Aṅga, on the one hand, and Mṛtyu and Sunithā, on the other, has, I hope, been adequately set forth. (2) This "stain" showed itself, when Vēna became a ruler, in the neglect by him of old traditions and ways, and the setting up of new ones in society by him.

He established a system opposed to Dharma. He gave himself up to a-Dharma, transgressing the Vedas and Shāstras. The people became devoid of religious study and religious rites, while he ruled. The Devas got no drink of soma at any sacrifices. This was the cruel resolve of this Prajāpati: "there shall be no sacrificing, no offering into the fire."

(3) It also led to a claim on his part to autocratic power above that of Dharma and the R̥shis.

I am to be sacrificed to, I am to be worshipped in all yajñas by the twice-born. The yajña is to be in my name, the offering to be to me. Who else is the creator of Dharma, whom am I to consult and to whom defer; who is my equal on earth in vigour, knowledge, tapas, truth? I am the progenitor of all people, specially of all Dharmas. If I so will, I might burn down the Earth or drown it under water: I

¹ स्थापनं स्थापयामास धर्मापेतं स पार्थिवः
वेदशास्त्राण्यतिक्रम्य ह्यधर्मे निरतोऽभवत् ॥
निःसाध्यायवषट्काराः प्रजास्तस्मिन् प्रशासति
आसन् न पपुः सोमं हुतं यज्ञेषु देवताः ॥
न यष्टव्यं न होतव्यमिति तस्य प्रजापतेः
आसीत् प्रतिज्ञा क्रूरं विनाशे प्रत्युपस्थिते ॥—वायु

might set it going or destroy it. There can be no argument on these points. . . . For all Devas, who confer favours or pronounce curses are in the body of the King; indeed, the King is made up of all the Devas. Knowing this you Dvijas should do my bidding exactly, for obedience to my commands is your Dharma.¹

So Vēna went one better in callous indifference to Nero, who fiddled while Rome was burning, but Vēna claimed the right to set up the conflagration himself; and even surpassed the reckless self-centredness of Louis XIV who said "Après moi le deluge," but Vēna claimed the right to cause the flood himself. Vēna in fact represents the quintessence of despotic, irresponsible power. He does not only say breezily "L'état c'est moi," but also makes the astounding claim that Dharma is no more than his will, a truly un-Āryan pretension. (4) It also led to serious misrule on his part, "greed, sensuality, jealousy, haughtiness he showed"; indeed, all the *śāḍripus*, the inner enemies of man, seemed to have gained complete command over him,² as must be the case with any

¹ अहमिज्यश्च पूज्यश्च सर्वयज्ञे द्विजातिभिः
मयि यज्ञो विधातव्यो मयि होतव्यमित्यपि ॥
स्रष्टा धर्मस्य कश्चान्यः श्रोतव्यं कस्य वै मया
वीर्यश्रुततपःसत्यै मया वा कः समो भुवि ॥
प्रभवः सर्वलोकानां धर्माणां च विशेषतः ।
इच्छन् दहेयं पृथिवीं प्लावयेयं जलेन वा
सृजेयं वा ग्रसेयं वा नात्र कार्या विचारणा ॥—वायु
एते चान्ये च ये देवाः शापानुग्रहकारिणः ।
नृपस्यैते शरीरस्थाः सर्वदेवमयोनृपः ॥
एतज्ज्ञात्वा मयाऽऽज्ञप्तं यथावत् क्रियतां तथा ।
ममाज्ञापालनं धर्मो भवतां च तथा द्विजाः ॥—विष्णु
² कामालोभे व्यवर्तत ।—वायु
परभार्यापहारकः ।—मत्स्य
कामालोभान्महामोहात् पापमेव समाचरत्
अन्ववर्तत पापेन मदमत्सरमोहितः ॥—पद्म

ruler who gives up the discipline set by ancient tradition. That is why Vinaya, strict discipline on a well considered plan, was considered essential for Kings in the olden days, and is prescribed for Princes by the Koutilya's Arthashastra. The R̥shis remonstrate with him, but cannot prevail upon him because of his स्तम्भ (obstinacy) and मान (conceit), as the *Vāyu Purāṇa* says. So they either imprison him or kill him outright, the story differing on this point, in the different *Purāṇas*. Then they "churned his body" शरीरं ममथु स्तस्य, which obviously means that they created an agitation, started a great movement of protest, raised a revolt in the body politic. This *Manṭha*, revolt, led we are told, to the emergence from his left hand of the Nishādas, and from his right hand of Pr̥thu; which means, of course, that the rising showed that the real instruments and also the supports of his power were, on the one hand, non-Aryan tribes which had been introduced into the State, and with which Vēna had been enabled to make common cause on account of his racial propensity, and, on the other, a military commander, a leader of fighting forces, who was probably an unacknowledged son of Vēna. The *Pourāṇika* account says: From the left hand issued forth

the ungainly Nishāds, Dhīvars, Tumbars, Tuvars, Khasas, who love a-Dharmic ways . . . the Mlēccha communities . . . whose presence was responsible for Vēna's misdeeds, and whose friendship with him was due to the blood of his mother in him.¹

But तेन द्वारेण तत् पापं निष्क्रान्तं तस्य भूपते: । "In that way, (by their going out) that evil element was pushed out of that King." We may take it that this means that these foreign

¹ हस्वोतिमात्रं कृष्णश्च निषादः धीवरास्तुंबरास्तुवराः खसा विन्ध्यनिलयाः अधर्मरुचयः वेनकल्मषसंभवाः—वायु

निपेतुर्मल्लेच्छजातयः शरीरे मातुरंशेन कृष्णांजनसमप्रभाः—मत्स्य

काककृष्णोतिह्रस्वांगो ह्रस्वबाहुर्महाहनुः

ह्रस्वपान्निघ्ननासाग्रो रक्ताक्षस्ताम्रमूर्ध्वजः ॥—भागवत

tribes were driven out of the State, and the body politic cured thus of the ills which were consequent on their presence at its heart and to their being in the confidence of the ruler. They were driven ultimately to the distant and inhospitable hills and mountains and became *Vindhyānilayas*, "resident in the Vindhyas," the usual ending of a struggle between a weaker and a stronger race.

From the right hand was born Pr̥thu, who, appeared "full-armed," which, I think is meant to indicate his military position. He was as a matter of fact, we may take it, a military leader who had been actively helping the power and policy of Vēna, and as invariably happens in such cases of revolt, he *had* to be considered and recognised as the new ruler; his *de facto* power had to be turned into *de jure* authority. With his assumption of power, rulership based on kinship and on tribal notions came to an end, and political kingship began, or, in the words of the *Vāyu Purāṇa*, आदिराजो महाराजः पृथुर्वैन्यः प्रतापवान्: "The first King, the Great King, Pr̥thu Vainya, the powerful," a new tradition and mode of political organisation under a monarch comes into being.

P. K. Telang

(To be continued)

¹ आद्यं आजगवं नाम धनुर्गृह्य महावरं ।

शरांश्च विब्रद् रक्षार्थं कवचं च महाप्रभुः ॥—वायु

उत्पन्नः सधनुः सशरो गदी कवचांगदः—मत्स्य

THE COLOSSAL BRONZE IMAGE OF THE GREAT BUDDHA AT KAMAKURA, JAPAN

WHAT Master hand in ancient time
Hath wrought this God-like form
That stands on Kamakura's shore,
Unharm'd by tide or storm?

The eyes are closed, the lips are mute,
With neither tongue nor pen
It speaks a message clear and true
Unto the hearts of men.

It tells of passion long subdued,
Of wisdom's calm repose,
Of patience, born of pain and strife
And strength to him who knows.

Of majesty's ensouling grace,
The spirit's urgent call
And justice with compassion blent,
That knows and pardons all.

It tells an all embracing love,
Of joys that never cease
And how from sorrow, grief, and fear,
Has merged eternal peace.

Gautama Buddha, Lord of Love
Triumphant spirit—free;
May this thy image ever stand
In memory of Thee.

C. F. HOLLAND

send their wives and children back to Iraq and fitted out a ship for that purpose. This ship was attacked by pirates off the coast and the women were taken captive.

Hajjaj Usuf was then the Governor of Iraq. When this irritating news reached him he ordered the king of Sindh to see to their safe return. The King's reply was unsatisfactory. He said that he had no control over the pirates. Thereupon Hajjaj ordered his 17 year old nephew, Mir Kasim, to proceed to Sindh and chastise the offenders. Thus it is seen that the attack on Sindh was undertaken for a definite political reason. Hajjaj in ordering Mir Kasim to go and punish the king for his misrule, was not moved by any religious motives. He never intended to convert them through the agency of the sword.

At this time, when the Musalmāns arrived in Sindh under Mir Kasim, relations between the Buddhists and the Brahmins were much strained. The Buddhists owing to their hatred and ill will towards the Brahmins, looked to the new-comers for allegiance and support. They gave a warm welcome to Mir Kasim at Bisson and received him with all due respect. Mir Kasim proceeded further and everywhere the Buddhists surrendered themselves unconditionally. They were favourably inclined towards the Muslims and became good friends. Mir Kasim was not merely a brave soldier and conqueror, but also an enthusiastic preacher. He invited the people to accept Islām. He issued a general proclamation, to the effect that those who wished might embrace Islām; equal and impartial treatment, rights and privileges would be accorded to them. This proclamation had its desired effect, and many turned Musalmān. They were received as brothers. Mosques were built. Imams were appointed, and sermons were publicly read.

Many other Thakurs now renounced their ancestral faith and embraced Islām. Mir Kasim treated them well, gave

them presents and jaghires and showed them honour. Time passed on, and more and more were irresistibly drawn towards Islām.

The minister of the Rāja of Saisa sent some trustworthy persons to obtain security of life and handed back the women who were captured and taken away by the pirates. The Brahmins carefully watched these proceedings, and seeing that the Buddhists reaped immense advantage from the foreigners, they too sent delegates to Mir Kasim, and embraced Islām. They did not repent taking such a step, on the contrary, they sang the praises of Islām, and the Muslims.

This is the way in which Islām spread in India, not at the point of the sword, but by conciliatory and peaceful means.

There is one more point in this connection. Many people allege that the majority of the Sindhis turned to Islām for being exempted from paying the Jaziya. This was not so.

It is true that the Jaziya was imposed on Non-Muslims, but the sum to be paid was petty and comparatively less than what the Muhammadans had to pay. The Muslims had to pay Zakat (poor rate) from their incomes, at the rate of Rs. 2½ per cent annually, which much exceeded the maximum amount of the Jaziya or capitation-tax. Thus Mir Kasim accomplished his task in a worthy manner. Having completed his missionary work in Sindh, he was thinking of bearing the torch of Islām to other parts of India, when he was suddenly recalled by the home Government.

During his brilliant career in Sindh he did not force the people to abjure their faith nor did he ever ill treat those who faithfully clung to their religion. He was exceedingly popular and his departure caused much grief and pain to the people, who erected monuments to perpetuate his memory.

Zubaida Syed

ISLAM IN INDIA

By ZUBAIDA SYED, B.A.

(Continued from p. 187)

A HISTORICAL SURVEY

IN the beginning of this article it has been stated that Islām came into India, by three different channels.

We have already noticed, how the Arab merchants, travelling along the coasts of Madras, Bombay, Bengal, and the Indian Islands, scattered the seeds of Islām on Indian soil. Their efforts were crowned with success and Islām spread rapidly.

Here we mean to dwell on the second important route—namely: Sindh.

In the seventh century the frontiers of Sindh covered a larger area than at present. According to Arab geographers and travellers, Sindh was bounded by the sea on the one side, by Baluchistan, Kaslamia, and Kanauj on the other sides.

The majority of the population was composed of Maids, Jats, and Thakurs; but there were Brahmins, Bhatiyas and other nationalities as well. When the Muslims entered Sindh, Buddhism was the prevailing religion and not Brāhminism. The man who waged war against the former (Buddhism) was Shankarāchārya.

Let us resume the thread of our story. The Sindhis were a race of intelligent and war-like people who were

far advanced in arts and sciences, and had free intercourse with other nations. Above all they were not fanatics. Some of the Sindhis held office at the court of Baghdad. In connection with this, it must be remembered, that it was via Persia that the Sindhis came into contact with the Musalmāns.

Persia and Sindh being neighbours, often came into friction with each other which led to war. As the inevitable result of these constant wars, the region lying on the frontiers, between the two states sometimes passed under the control of the Persians, and sometimes remained in the possession of Sindh. Thus most of the people, especially the Jats, took service and enlisted as soldiers under the Persian banner.

At this juncture, about 22 A.H., war broke out between the Persians and the Arabs. The brilliant successes of the Arabs during the conflict made a good impression on the Jat soldiers, and they of their own accord, deserted the Persians, and went over to the other side. They embraced Islām, and little by little, their friends and relations followed suit.

These Jats were a brave people, hence their services were much appreciated. Hazrat Abu Hanifa, the great jurist, was a Jat by birth. He attained to the high and respectable position of (*Imām*) High Priest. Has any other religion honoured and respected a convert thus? Such magnanimity of soul is the heritage of Islām.

However, the direct attack on Sindh was made in 93 A.H. As we have seen in the first part of this article there existed commercial intercourse between the Arabs of Iraq and the Indians. The Arab merchant ships, on their way to the Indian Islands, had to pass the coast of Sindh which was inhabited by Sindhi pirates.

It so happened that on the death of certain Musalmān merchants in Maldivé the king, in all good faith, arranged to



THE IMPRESS OF THE EGO

By SATURNIAN

THOSE of us who have passed life's meridian and left behind that oft-times stodgy period termed middle age, do occasionally and quite naturally revert in memory to those particular events and scenes in the years that have gone, which have made the most definite and lasting impressions on our consciousness thereby exerting a powerful influence on our future.

An analysis of these, carefully undertaken, will convince us of the following :

Firstly: That untoward and unpleasant circumstances brought about by ignorance of Kārmic law, by foolish deeds, by carelessness engendered through loose thinking, by ordinary mistakes and by "flying in the face of Providence," do implant in us the seeds of caution and watchfulness which, according to the nature of the mistake and the virulence of the result, attain growth in our causal memory, becoming in this and other lives to come "the voice of conscience," that still small voice which checks, which warns but which never prompts.

Conscience is the signal of danger only and, in that respect, is negative for it never promotes or suggests action which is positive and engendered by desire or the will of the ego.

Secondly: That those periods in our life, which have been pleasurable or joyous, do foster in us the desire for repetition, provided that the reaction from them has not been too violent. These also, according to their nature and intensity are docketed, filed and pigeon-holed for future reference in our causal store room.

As with the personality so with the ego, but, whereas with the former it is the days in the one earth life, with the ego it is the various incarnations or days in the greater life, the beads on the *sūtrātmā*, the thread which symbolises our real and immortal Self.

This leads us to the consideration of certain proofs, sometimes obvious, sometimes obscure, of what we have been or where we have lived, in, at least one of those previous mortal existences, the specific remembrance of which, in the great majority of cases, are mercifully obliterated from our consciousness.

The study of individuals and their personalities is one of great and sometimes absorbing interest, and it can often be of

immense assistance to those most intimately concerned; it affords, not infrequently, startling evidence of the power of the ego to impress itself on its vehicles, not only on the mental and emotional bodies but on the physical as well, despite of what are very often the strong opposing forces of heredity and environment.

For even physical matter with its qualities of inertia and cohesion can, if taken in the early stages of childhood and adolescence, be moulded more or less, according to the strength of the ego, into the semblance of that vehicle which was associated with some past existence, more or less remote but which has stood out dominantly in the ladder of lives and impressed itself on the eternal consciousness as one to be remembered with joy and not with regret, with expansion and not with contraction, with evolution instead of stagnation, for, let it be noted, there can be more or less sterile incarnations in the life of the spirit just as there are days of spiritual dryness in the physical life lived in one personality.

Those who have had opportunities of testing this strange truth are fortunate, and there are not a few students who in themselves and in their friends have come across instances of the working of this law.

But for stronger and more convincing proofs of this it is as well to look outside the ranks of those who have studied Theosophy and amongst those to whom the wisdom teaching has hitherto been a sealed book, for, by tact, sympathy and the ability to inspire confidence, it is possible to elicit the most startling corroboration in what, at first sight, might appear to be unpromising material.

The writer has come across the characteristics and tendencies of the ancient Greek civilisation dominant in British bodies and in a social strata not usually associated with education or refinement, when such simple questions

as: why do you do this? why do you like that? have invariably touched the hidden chord and evoked the response unconsciously associated with the distant past of long ago. There are individuals with the physical and emotional traits appertaining to the people of ancient Egypt, individuals whose physical appearance and mannerisms could only be associated with that mighty civilisation which left its indelible mark on the races that came after it, and, although those concerned may have known little or nothing of that wonderful period of stupendous architecture and priestly power, yet they displayed the characteristics of the time of the Pharaohs in no uncertain way.

A Chinese incarnation, perhaps more than one, shows up strongly in a friend who, intuitively knowing, thinks the thoughts and experiences the feelings of that ancient and curious race, and is also functioning in a body which, in spite of its purely English characteristics, appears at times merely to mask those features which are usually associated with the Turanian civilisation.

Western folk are sometimes markedly Egyptian, Greek, Roman or Oriental (Indian or Chinese); Orientals again are in many cases Western in appearance, inclination and thought, and does not this suggest that in ages to come, when humanity's physical vehicles have become more refined, more delicate, more sensitive and therefore more amenable to egoic impression than they are at present, they will be capable of being rapidly moulded into a form more conducive to outwardly express the indwelling entity, the soul within.

Incidentally, we have many of the priestly cult incarnate in our ranks to-day, probably for a special purpose.

But what of our present lives, what contribution will they make to the accumulation in the causal storeroom? Will the features of this materialistic and essentially vulgarian age and the experiences we have enjoyed and suffered in it

reappear in a life to be, more as additions to conscience or as something more positive more joyous?

Only the individual can answer that poignant query, perhaps only a very few; for in many respects it has been a sordid age, an ugly one, a selfish and individualistic one, in which beauty has so often been sacrificed to utility, the age of Vulcan in which noble characters are few and far between, where only a few great souls stand out in vivid contrast in a world of grab, greed and conventionality; yet we, the older ones sense a change that may be imminent, a new spirit growing up in the generation to follow after us, a spirit which is certain to be moulded, concentrated, and finally established by that Advent which, in spite of advancing years, we elders may be privileged to witness in our present bodies.

Saturnian

H. P. B. AND FREETHOUGHT LITERATURE

[The original letter is among the records at Adyar.—C. J.]

Ootacamund, August 16th, 1883

WHEN your letter reached me with the official (?) resolution of the local council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the *August Supplement* "a final answer" was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophist. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However, he has called a meeting of the Council to discuss this business. Only I fear that the objection—"that such advertisements ought to receive the consent of the majority of the General Council before being published" (or words to this effect)—is groundless. The majority of our Council is composed of *heathens* of the first water. Most of them are furious to feel unable to send their children either to Missionary or secular schools without having their young minds *poisoned* (their expression *not mine*) by their hereditary enemy the *padre* against their respective non-Christian religions. It is they (*i.e.*, the *majority of the Council*) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as the only

antidote against the abuse lavished by the missionaries upon their forefathers' faith. For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that *conversion* in India means absolute *perversion*. Instead of bettering morality, Christianity but adds to the natural human vices owing to the doctrine of atonement and salvation by prayer, instead of self-reliance and *Karma*.

I would feel very much obliged to some of the British Theosophists who have protested, were they to send for publication *anti-buddhistic* tracts. I would publish them immediately and without fear of hurting the feelings of my co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the *exoteric shell* of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outward as in its inward form. Why then should *Ecclesiastical* Christianity be excepted? Though the Reply in the *August Supplement* was not meant for British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the *dissection* as in the praise of all and every religion the world over, without pandering to peoples' personal emotional prejudices. This will never do in a *Universal Brotherhood*. I am very much surprised that Mr. Sinnett should have *seconded* the resolution knowing, as he does, my feelings on the subject; and that he was first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the *Branch Society* is meant for the Editor of THE THEOSOPHIST alone, or for the *Parent Society* in

IN the nine heavens are eight Paradises :

Where is the ninth one ?—In the human breast.

Only the blessed dwell in Paradises ;

But blessedness dwells in the human breast.

Created creatures are in the Paradises ;

The uncreated Maker in the breast.

Rather, O ! man, want those eight Paradises

Than be without the ninth one in thy breast.

Given to thee are those eight Paradises—

When thou, the ninth one hast within thy breast.

From the Arabic, translated by W. R. ALGER

general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority. Personally I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor—do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "cultured Mrs Grundy" must be an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen, good husband and good father ever trod this earth, I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief. I have written the above not as an answer to your official letter, but as a reply to what I found therein *between the lines*. No one has a greater respect and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our *Mahatmas*, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M.: to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes *is due* to the "London Lodge". For indeed, were I to concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the *Visishtadwaitees*. There's the South Indian Visishta Theosophical Society composed of about 150 members *objecting* to my publishing the criticisms upon *their* catechism by the "Vedanta Adwaitees" Theosophical Society—(see art. by that name in June THEOSOPHIST); and the Almora Swami *insisting* upon my ceasing to lay sacrilegious hands upon his *Iswara*; and the "Brahmo. Theosophical Society" wanting me to fill the Magazine with sermons upon Monotheism, etc. About 14 Vishistadwaitees have resigned

in consequence of the discussion. Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant trying to perform his *Grand Trapèze* on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose my footing by the blessing and help of *yog-power*, meanwhile, believe me, dear Sir,

Yours most fraternally,

H. P. BLAVATSKY,

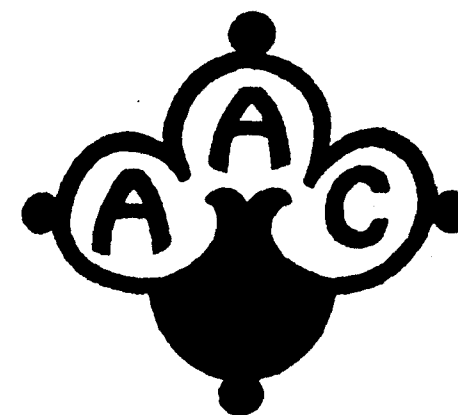
Editor of "The Theosophist".

P.S.: The decision of the Council, such as it will be, will be sent to you *officially*.

H. P. B.



PREHISTORIC ARCH OF YUCATAN



DOMES AND ARCHES

A STUDY IN ARCHITECTURAL FORMS¹

By A STUDENT OF BRAHMAVIDYĀ

1. There are two theories of the inception and development of architectural forms, (1) a response to the need of shelter and safety, modified by available materials and climatic conditions; (2) as the foregoing, but directed by observation of the forms of nature, the Cathedral aisle, for example, being copied from forest paths. The truth probably includes both. From the point of view of the One Cosmic Life manifesting under many aspects, the form-impulse in humanity and in nature is the same. The sphere and its constituent forms, the circle, the dome and the arch, enter to an extraordinary extent into the configurations of all the kingdoms of nature.

¹ A synthesis of notes from various authorities and some comments thereon to form the basis of a series of lectures in the Brahmagiṇya Ashrama.

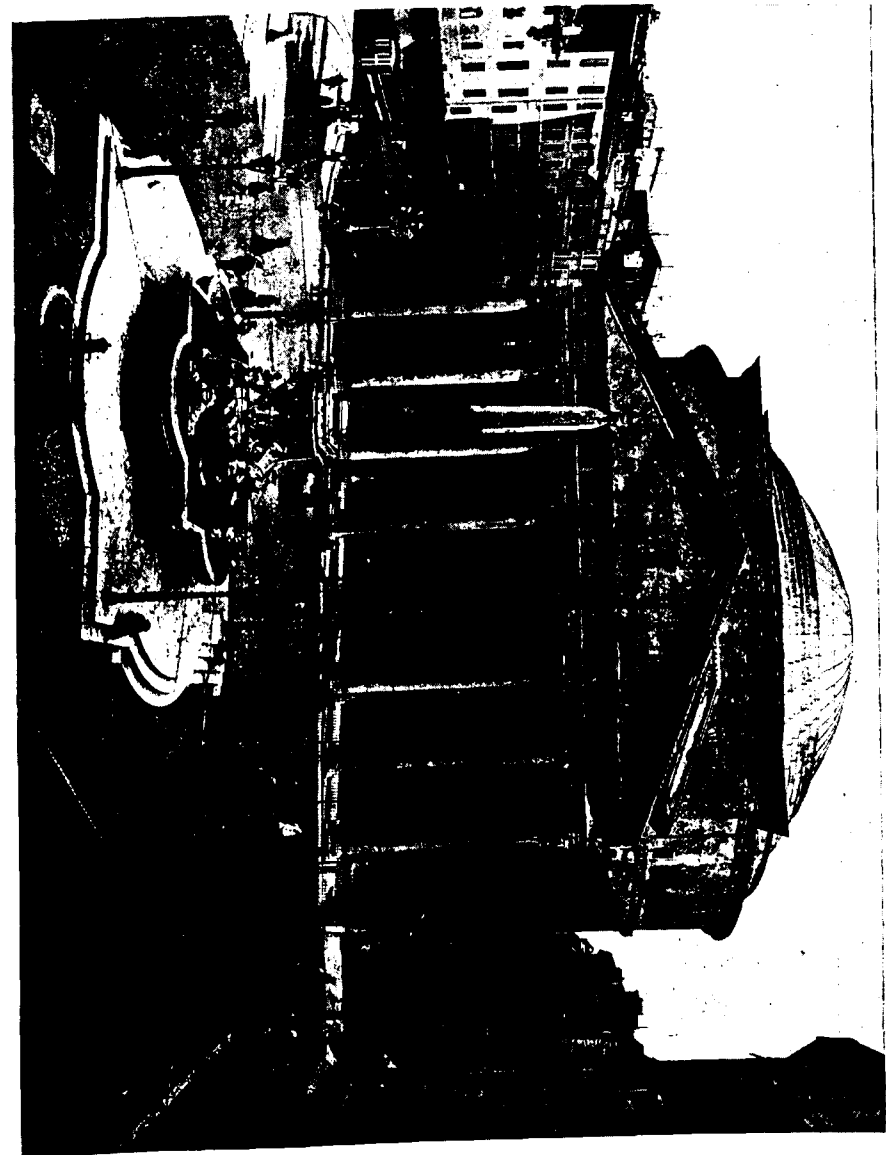
The earth is a sphere moving in a circular orbit, rotating circularly, and having a double circulation of air and water. Its orbit is moved around a spherical core, the Sun, along with other spheres. The head, and major organs and the orifices of the human body are rounded. So are tears, sweat and blood. The trunks of trees, animals and human beings are rounded. Birds build round nests; swallows excavate them. Pebbles are rounded by flowing water. Hailstones are round. Craters are round-edged. Globules of water on a lotus leaf are round. Prairie dogs build domed dwellings. Insects make rounded nests. In the primitive regions of humanity, among the Esquimaux, who are not architecturally sophisticated, ice-huts are dome shaped. It is no wonder that the Indian Sages, with their deep intuition of fundamentals, regarded the sphere and circle as basic forms of the universal Life whose motion was rotatory.¹

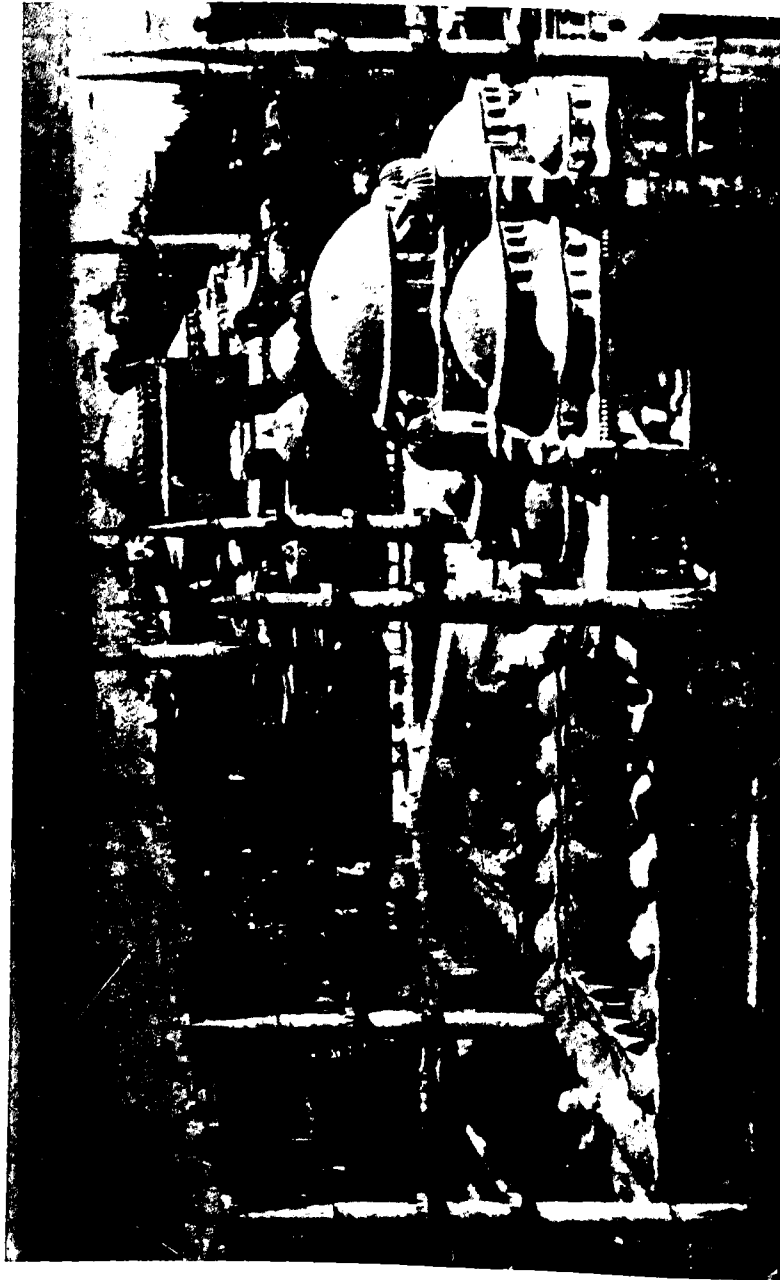
2. There are various opinions as to the historical and geographical origin of the arch in building. So natural a form might easily arise independently in various places. The triangular arch of Yucatan is of incalculably ancient origin (see photograph reproduced). Vaults, arches and domes, found by explorers, are remnants of ancient Egyptian civilisation. In their simplest form they were only baked clay convexes, like a saucer, held in shape by homogeneous adherence, not by the principle of the true arch. Brick vaults, also homogeneous, were used in Egypt and Assyria. By and by (scholars say, after two thousand years) the true arch appeared, but no one knows where or when it first did so.

3. Between the buildings of early Egypt and Babylonia there is much affinity, and scholars think that if more were known of early Mesopotamian history, it might be found that architecture originated in the latter. It is thought

¹ Ksheshika Sūtras of Kanada, VII, 18, 19, 20.

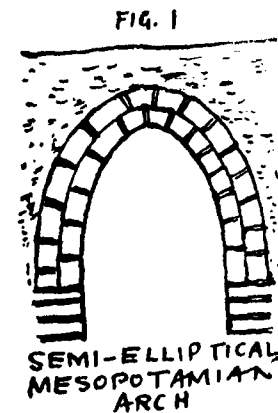
THE PANTHEON, ROME





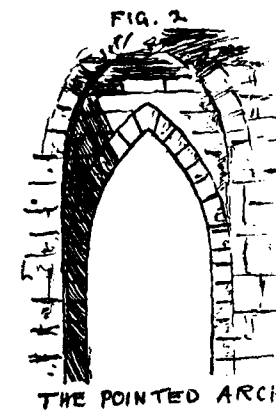
THE BLUE MOSQUE (FOREGROUND) AND ST. SOPHIA, STAMBOUL (CONSTANTINOPLE)

that the distribution over Europe was from Egypt, but recent explorations in Western Asia show relations with Buddhism, and suggest an affinity with the hemispherical *stūpa* of early Buddhist times. The remains of an arch traced to about 3800 B.C. have been found in Mesopotamia. Large temples recently explored have numerous associations with the arch in vaults, drains, gates and tombs. Domes are common in Mesopotamia to-day. The Mesopotamian arch was semi-elliptical (Fig. 1) and built of brick.

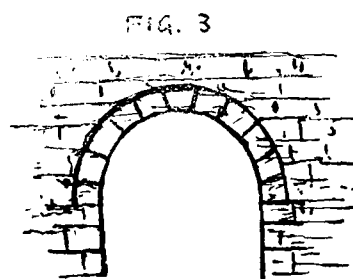


Assyrian sculptures depict domes. 4. In Greece the beehive tomb of Orchomenus was referred to by Pausanias (First Century A.D.) as the most wonderful building then in that country. This form, and the other elements in what became the first European style in architecture, the Grecian, entered Greece from Asia and Egypt. The circular form appears early in Greece in tombs, shrines and huts, also in pillars; but the arch did not appear until after the great age of Greek architecture was past. Ten centuries B.C. that age showed its beginnings. It attained its climax in the fifth, and was completed in the first.

5. The semi-elliptical arch underwent two modifications, in the transfer from brick to stone, in order to avoid the waste of having to cut each stone separately to fit into the ellipse, each stone being a different shape. First, the pointed arch (Fig. 2) was evolved, having all the wedges equally shaped, and only a



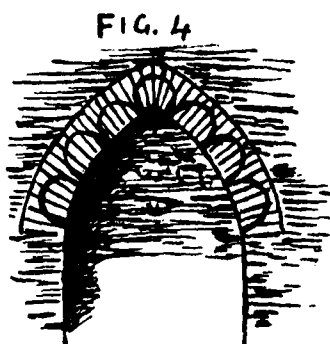
differently shaped keystone. Second, the semi-circular arch



THE PERFECT ARCH

(Fig. 3) with all the wedges the same shape. This latter form passed over to Italy, and became the standard form for the arch and dome.

6. From the dome came the half-domé, the arched recess (apse) in Roman building. In late Roman times a scallop shell design was put in the roof of the apse (Fig. 4), which became an important factor in the further development of the arch.



THE ROMAN LOBED OR SCALLOPED ARCH

7. The dome in Roman times was not, as might easily be thought, an ornament, but a necessary feature of buildings covered like vaults. At first it was used in granaries. When large circular buildings were put up, only the inside of the dome was thought of. The outside was strengthened by abutments for fear of spreading outwards. For this reason the dome of the Pantheon in Rome is almost hidden. This, one of the two largest single cells ever built (the other being the basilica of Constantine, also in Rome), and the termination of the line of development from the primitive hut with a smoke-hole in the roof, was built by the Emperor Agrippa (B.C. 27) in square form, and restored in circular form by Hadrian (A.D. 118-138). The interior diameter is 142 feet, height to roof-hole 142 feet, roof-hole diameter 28 feet, wall 20 feet thick. (See photograph reproduced.)

But the dome and arch did not end in this vast simplicity as hidden elements of architectural utilitarianism. The

development of external domes proceeded in Asia Minor and Byzantium (later Turkey in Europe), and from thence passed on to become a feature of the Renaissance.

8. When Christianity spread in Syria and Asia Minor, developments appeared in the arch. The scallop of late Rome (6) became a lobed addition to the arch. This passed from Asia Minor to Arabia and North Africa, and from thence to Southern France, where it was assimilated with the prevailing Romanesque style, and became the origin of the cusped arch of the subsequent Gothic style.

9. In the fourth century A.D., Byzantium became the capital of the Eastern Empire of Christendom and was re-named Constantinople, after the Emperor Constantine, who had embraced Christianity. Following that of Egypt, (it

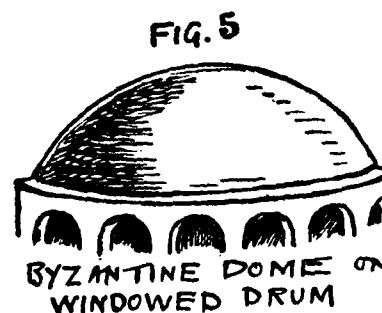
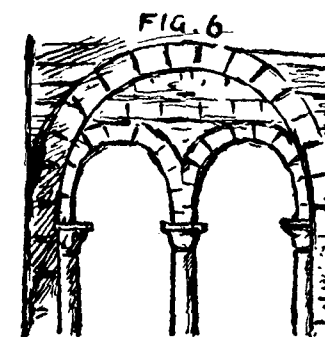


FIG. 5

BYZANTINE DOME ON WINDOWED DRUM

is now thought) the Byzantine architecture changed the wooden basilica roofs to domed and vaulted churches. The first simple hemispheres of St. Sophia (see photograph reproduced, begun A.D. 537) were lifted on to windowed drums (Fig. 5).

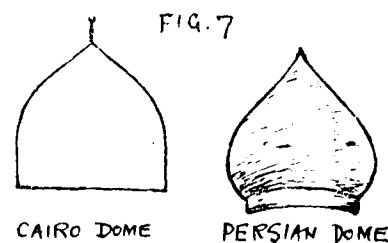
At the same time the arches were brought into groups (Fig. 6), which familiarised the builders with the power of the pillar, and led them away from the individualistic and *tāmasic* strength of the separate arch to the ultimate *rājasic* poise and lightness of the Gothic arch (13). Byzantine architecture attained its height about A.D. 450, and had its classical era from 450 to 850. Persian influences then came in, but the Byzantine genius was



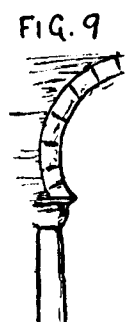
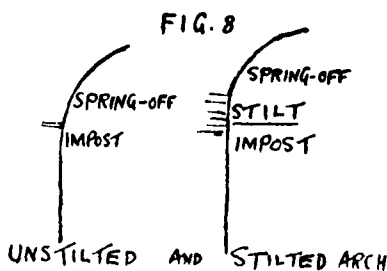
GROUPED ARCHES

incapable of further assimilation, and passed into history in 1200.

10. In Africa and Asia the dome was carried on to æsthetical beauty. The Cairo and Persian domes (Fig. 7) both became pointed, but while the base of the first is perpendicular in section from the middle horizontal line, the base of the second is drawn in, making the exquisite form of the Tāj Mahāl dome in India.

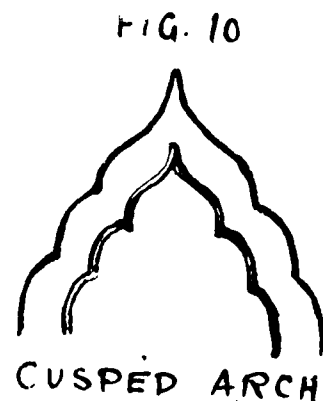


11. The arch in Arabia became elongated, or stilted, through the interposition of horizontal courses of masonry between the top of the pillar (impost) and the spring-off of the arch (Fig. 8). The curve of the arch also was drawn in at the base, making a horseshoe arch (Fig. 9). The Arabs used the pointed arch from the beginning of the Muslim era (seventh century). By the eleventh century it had spread over Europe, and reached England in the twelfth.



HORSESHOE ARCH

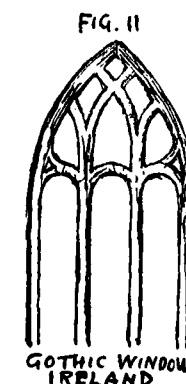
12. The cusped arch went from Arabia to Venice, and through the Moors of Northern Africa to Western Europe. It reached India in the thirteenth century and ultimately became a common feature in Musalmān buildings (Fig. 10). The lobed arch (8) reached Cordova and Southern France, and, assimilated to the prevailing



CUSPED ARCH

Romanesque style of architecture, passed on to Germany, Normandy and England.

13. Early in the twelfth century European builders began to depend more on stress than on strength in arches. They broke away from the imprisonment of walls, with their blank masses of strength, and substituted pillars and lighted spaces. The Abbey Church of St. Denis (the royal necropolis of pre-republican France) near Paris, which was the mediæval capital of Europe, was begun in A.D. 1140, and was rapidly finished. It was the first building to embody fully this new style of tenseness and lightness. Raphael called the new style Gothic, which was intended as a reproach, since it came after the Gothic invasions, and was therefore barbaric. In the fourteenth century it had reached formality; it became artificial in the fifteenth and ceased in the sixteenth. Its typical feature is the multi-arched window of stained glass between thin stone pillars.



GOthic WINDOW. IRELAND

14. Gothic architecture passed into England about 1150, and by 1350 had developed an English modification. It also went to Ireland (Fig. 11).

15. The Renaissance did not advance architectural style, and made no effect on the dome and arch as architectural forms: they had reached their ultimate development.

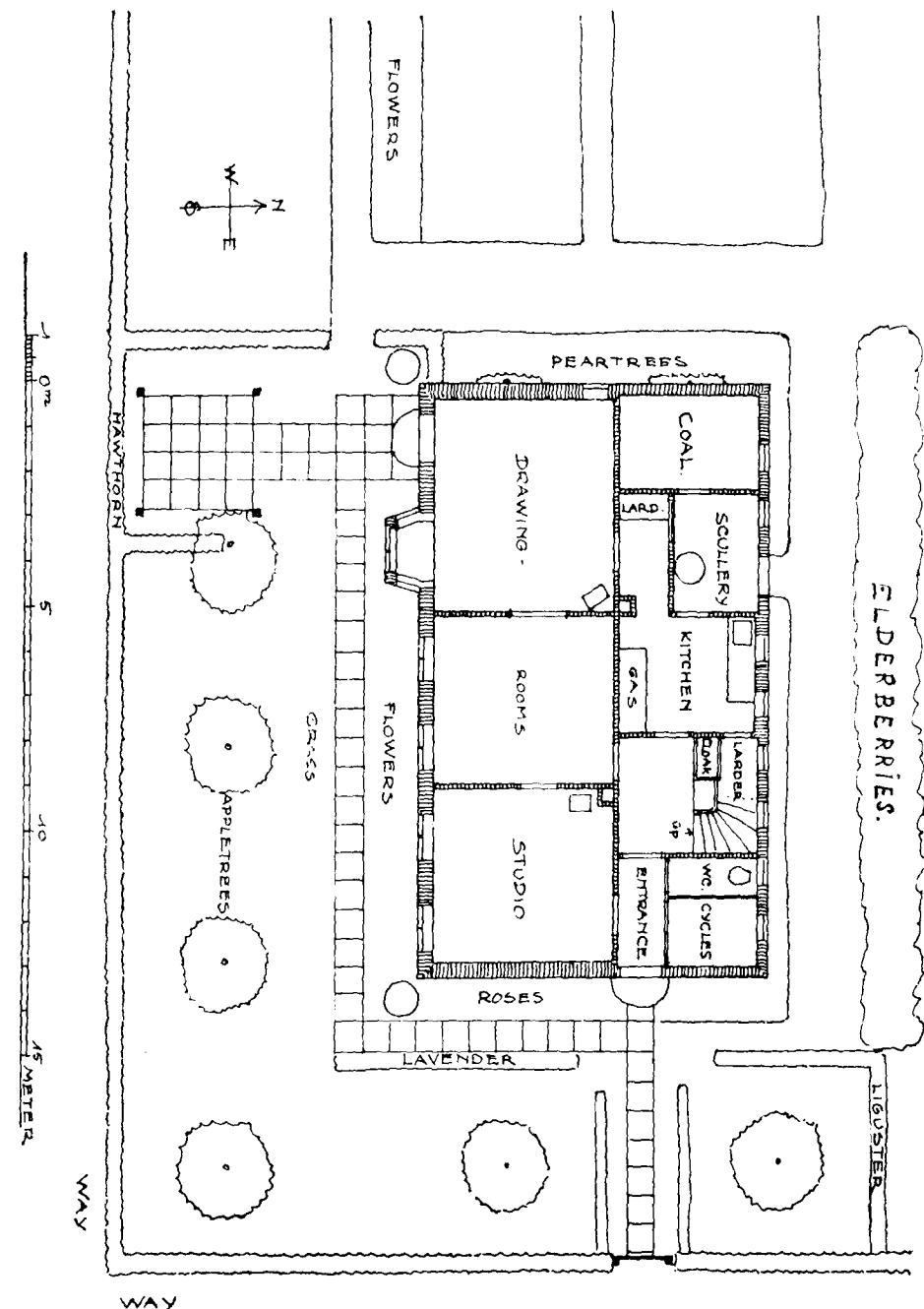
A DWELLING HOUSE IN DENMARK

By EJNAR ORNSHOLT

It is difficult to build dwelling-houses for other people; more difficult is it to build for oneself. To build for other people, an architect has to try to fulfil the owners' wishes, but to build for oneself is to try to combine a multitude of wishes and ideas stored up in the architect's brain. That is the difficulty: to select from this multitude of ideas and bring the result down to the physical plane. And therefore, although my house at Nakshov answers to some of my wishes, I see very well that it is a long way from the ideal home.

For me the leading motive has been to make a house, simple, practical, economical and healthy, which I have tried to combine under a single unbroken roof, the dwelling and kitchen rooms on the same level (close to the ground), the dwelling rooms towards the sun, no artificial ornaments. Here in Denmark it is almost impossible to get too much sun, and I think it therefore of value that it has been possible to get the three dwelling rooms and two bed-rooms (on first floor) towards the south sun. The space is only seven feet six inches between floor and ceiling, which, in summer-time, when the sun goes high, has the advantage that the sunbeams are hindered from coming much into the rooms, whereas, in winter-time, the sunbeams will reach the background of the rooms. The small height makes it also in winter-time easy to get the rooms warm.

It was on a bare field (except for the edge towards the east) that in 1918 I built the house, so I had all the joy of making the garden. East and South against the house are flower-borders with roses hollyhocks, lupins, delphiniums, carnations, phlox and asters; in spring, when the starling again has taken possession of the brick nest in the gabletop after an absence in the warm countries, and bids us welcome when we come out of the door, we have tulips, crocus, and hyacinths peeping up. A row of concrete plates divides the flower borders from the grass lawn, and makes opposite the garden door a





A DWELLING HOUSE IN DENMARK

floor for the garden room. It consists of four timber posts and trellis with rambling roses and wild vine, which will, when the west storms permit, make a sheltered place in summer. In the summer's finest days we dine out there. The rain-water is led from the roof to two receptacles from which we take the water for the flowers when the weather is dry.

The rest of the garden is occupied by apple, pear and prune trees, with bushes of gooseberries, red currant, black currant and blackberries. Furthermore, I cultivate rhubarb, strawberries, potatoes, beans, peas, leeks, cabbage, salad, parsnips, etc. At the back of the house are elder trees whose berries give us a wonderful juice. As we are vegetarians, we are thankful for what the garden can give us. Here in Denmark our ideal is that every family shall have its own house situated in a garden big enough to give the necessary vegetables for the family; but it is an ideal far from being always reached.

As to the colours of the house: The roof is red with white chimneys, the walls have red plaster of lighter hue, whilst the shutters (which are only used in the dark evenings) are white. An old millstone is used as doorstep and is very convenient for scraping our boots. Indoors the colours are light, the walls in the drawing-room are white, the furniture red with black ornaments. What I have not managed to explain in the above description, I hope the photographs and the house plan will do for me.

Ejnar Ornsholt

"CHRIST IN A LONDON 'BUS"

MANY years ago our President Founder, Colonel H. S. Olcott, requested me to write an account of psychic experiences for publication in THE THEOSOPHIST of those days. Nos. 1 and 2 of the present list of such was included in the old series.

E. C. L.

I wonder if our friends and members all the world over have had similar "Divine Adventures" when travelling in public vehicles! I make no apology for plagiarism in the above definition, because to me they were very essentially of that quality.

May I however say by way of introduction, that the surroundings in which some of the most notable have occurred at any rate proved one thing, *i.e.*, that when the hour for such is ripe, the entourage becomes very secondary.

Now in this later day the "adventures" still continue, and moreover prove yet something else (which is so obvious!) namely that a certain Gracious Presence has been travelling swiftly towards this "Day of the Days" all the time, and the wing, as it were, of the World Event fluttered along the horizon of the past 30 years.

It was in a Charing Cross horse 'bus during 1897-8 that I noted a poor woman of the "lower classes"—to use a familiar term—sitting with a baby on her lap.

Watching her, and as I suppose, thinking how sordid and dreary both seemed, I became aware of a Protest as it were introducing itself across the mental landscape . . . The other surroundings did not vanish, but became very minor in that moment. Dreamily I murmured to myself: "The Divine Motherhood, Mary, Mother of the Worlds, the Babe Divine".

The 'bus rolled on.

Of what followed as to ordinary details I have no recollection, nor of what went before. But down the long years I still see Her—and Him.

1926

"CHRIST IN A LONDON 'BUS"

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Again years later, I entered a street vehicle, and found myself next a man blind and unwashed. I drew away, having a great horror of dirt, when a Voice suddenly reminded me I must not do that, and added "You have the power of imparting light and life; why therefore fear?" Shamed, I acquiesced. For long after I made it a rule deliberately to take any vacant seat next such. It seemed to me this fulfilled *two* purposes, *i.e.*, saving others discomfort, and training oneself in what should have then been "second nature".

It was an overcrowded street car, entered late one winter evening in North London, and as I sat there another woman entered with a little delicate child. Yielding to a strong impulse, I took the small creature on my knee. As I did so, I suddenly travelled back in time, and saw myself a young bride in a similar car at Gosport, also crowded; a small working lad in greasy stained overalls carrying an oil flask came in, and had to stand by me. Regretfully even now I must admit I shrank from him, fearing for the pretty new clothes! My cheerful young husband smiled reassuringly from the opposite corner.

By one of those quick psychic processes indescribable, but a fact, I seemed to blend the two occasions, and the taking of the girl on my knee in 1911 became a sort of atonement for the other "lost opportunity". How, it may be asked did I know this?

Because, on alighting in the darkness, a Voice, sweeter than all earth's melody, breathed the words: "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

A companion experience to the above in the same district perhaps illustrates another inner truth. There had been a misunderstanding with a friend, but love, anxious to bridge the gulf, made the one person in the case momentarily forget the breach, and desire to bestow a gift of flowers.

Long she remained before a florist's window hesitating, as memory swept her. "Would the aggrieved one like this?" Battling with her own heart's desire, eventually she decided against the inclination, *for the other person's sake*. To this day she asks herself who imparted the exquisite sense of perfume to the London omnibus—a perfume of the very flowers she so desired to give!

A very weary person boarded an Earl's Court omnibus one day, and while standing, heard a voice say: "You look so tired, do take my place." A poor working man shell-shocked came in; a small child going out dropped a cherished toy.

¹ It was afterwards discovered that a friend far off was thinking of her at the time, and had put lilies in a chapel.

The man (who could not cease trembling) sprang up as he had sprung, I thought, on a far-off day when his company went into action and he was maimed for life.

"Give it to the little girl," he cried to the conductor.

The smile that illuminated his poor scarred face, whence came it? But I who watched lost the nervous dread of the pitiful infirmity and realised I had looked into the eyes of the world's child-Lover; and to me now the memory of that crowded vehicle is, as a certain Galilee Garden where the babies were gathered two thousand years ago.

One of my own beloveds said almost impatiently once: "Oh! Mother sees something wonderful in everyone."

Is it because he in his dear boyish fashion made that observation that I see him so often now—in a small schoolboy in the train lately who confided to me he did so want to get to Waterloo and see his dad!—in a London messenger lad who took the trouble on a pouring day to return twice to my isolated home to bring a parcel his firm had made an error about.

For the moment (I could not perhaps sustain this longer,) these became my own grown-up son in far off India.

Christ comes out of the London 'bus often, to the doorways of our homes, into our trains and tubes!

I knew just how the shy painfully eager young 'bus conductor felt that winter evening, an older man was initiating him into the mysteries of the new job. I was *not* the person sitting on the seat; it was I who had to punch those numberless tickets, and was so fearful of making a mistake.

"Good luck on the new job," I called to the novice as I swung off the footboard. The boy seemed too astonished to reply, the older man smiled. I have not forgotten the quality of that smile, because I knew Someone Else had "looked in" and done likewise!

I wonder what my young philosopher on no. 74 Cromwell Road 'bus is doing nowadays! He who expressed himself as content with enough grub and a packet of "fags". I noticed on this occasion the same sudden "quickenings" of the 'bus 'aura,' shall I call it, as the voice rang out with the further statement that *money does not give happiness*.

It was so unexpected a declaration coming from someone in obviously limited circumstances, that it made me put myself in touch with the speaker afterwards.

But on these occasions I noticed that most of the occupants seemed thrilled with *something*, (unconsciously to themselves.). The heavy commonplace atmosphere lifted, the faces brightened, an intangible quality of the New Era made itself felt.

I was coming from Highgate one autumn afternoon, and a young artisan sat down beside me. He began chatting—I have since thought, *as an old comrade*—about himself and his work; and I could enter into it all, and enjoyed the communion, becoming aware as I looked beyond the worn garments, the stained hands, of the old Greek type. My own ancient Hellenic life throbbed in response. I wanted to know more of this youth . . .

But suddenly the everyday, and Baker Street, obtruded itself. He rose to leave. "That's one of my sparks," he said, indicating a bright lad near as his son.

I saw him bowing to me in the street, and have regretted ever since I did not get the name and address of that friend of long ago, now a young London mechanic. But here is the sequel.

As he left, two ladies, strangers to each other, began to chat, and I noticed as on other occasions, the sudden illumination begin to play. It concentrated at our end of the 'bus. I caught snatches of the talk: "*We are all brothers in God's sight*," said one. The crowd grew as we proceeded. I found myself thinking what a pronounced type of feminine ugliness occupied the seat in front of me, in the shape of a poor shabbily clad woman. One of the standing people trod on her foot, and apologised: the smile on the dull flabby face was startling in its radiance, pathetic in its unspoken thought: "She done it for the likes o' me!"

And as so often in my walks and rides abroad; I realised with wholesome self-reproach, that I had been too blind to see the Divinity till It darted out!

These "encounters" have occupied many pages and words in the telling. They were often far apart in time as to actual occurrence, yet for me they are now all as *one great incident*, the fragments of which were apprehended feebly at the moment. And They all shone forth simultaneously, speaking the language of the Eternal.

DAPHNE¹

¹ Writer's name used in Series *Rents in the Veil of Time*.

A NEW ERA FOR AUSTRALIA

By J. L. DAVIDGE

BISHOP ARUNDALE'S entry on the Australian stage is more obvious to Theosophists than to other people as an epoch-making adventure. As great men come and go—legislators, generals, musicians, scientists, industrialists—each one makes a definite contribution to our intellectual life and social welfare. But greater than any statesman, as Sir Francis Younghusband lately said in a London church, is the spiritual leader, one who sets up religious ideals for the people. Such is Bishop Arundale's mission—to spread Brotherhood with all its spiritual implications throughout this Commonwealth, in short, to put Theosophy "across" Australia. Bishop Arundale has made a public confession that he came with a "little bit of prejudice" against this country, first because of the wrench with the Motherland of India, and then he wondered if he would find intolerance here, an absence of sympathy with big things, the things that really matter. But to his astonishment he found Australia eager to cultivate the big things—tolerance, large heartedness, the sense of truth, which he says Australia must have if she is going to help to lead the world in the future. That is the wonderful destiny which he sees ahead of this country. He told a Sydney audience in the Adyar Hall:

"You in Australia have much to be thankful for. You have not much of a past—which is always a comfort. What past you have is a past of pioneering, a past of effort, a past of struggle against difficulties, a rough noble past, and the result of that in each one of you should be a sense of fearlessness, a sense of dignity, a sense of power, of whole heartedness and open-mindedness. Those characteristics are already noticeable. On the basis of those you can build a very great Australia indeed. You can build a new factor in our great Commonwealth of nations. I want you to realise that you have a great mission. You can give a certain tolerance and open heartedness and bigness, and you can spread those ideas in this comity of nations."

No sooner had Bishop Arundale been elected General Secretary at the Easter Convention than he unfolded his plans for building up Australia into a great Theosophical community. We are an impressionable and a tractable people, less sophisticated and blasé than older nations; there is receptivity in the atmosphere, the bishop says, and

the six millions of our population should prove readily susceptible to the Theosophising process, seeing that a perceptible impression has been made on the three hundred millions of India.

With eager enthusiasm the new General Secretary set to work to permeate Australia with "brotherhood of all kinds". Each day of Convention, Good Friday, Saturday and Easter Monday, he materialised his plans into an intensive propaganda. He laid on the Lodges the duty of building up a nobler Australian citizenship, a Theosophical citizenship in all departments of life—political, religious, social, educational, industrial and international. We have to go out from the Lodges and enter into Australian life in a spirit of constructive and practical brotherhood. We have to discover and encourage the Theosophic spirit in outside organisations. Lodge meetings must be made brighter and happier, joyous and light-hearted, full of life and energy, a centre of attraction for all types of men and women in every city. Bishop Arundale's slogan for the year: "Every Lodge a community centre" indicates the place which he designs the Lodge shall take in the civic life.

Every available instrument is a weapon in his crusade—the Section machinery, wireless and the press. The Section journal is being enlarged from 32 pages to 48 and its character entirely altered. No longer will it discuss academic aspects of Theosophy—karma, reincarnation, etc.—but its columns will be thrown open to publicists for the consideration of vital questions—both sides—in politics, Theosophy, Coming of the World Teacher, art, education, religion, prohibition, child welfare, films, League of Nations, humanitarian agencies, labour, foreign politics, reconstruction, the editor declaring his message in the leader columns and illuminating every avenue with the torch of brotherhood. What was known for years as *Theosophy in Australia* is now *The Australian*, an all-inclusive title covering every department of civic life. The book-stalls will supply it at 6d., the old price of 9d., remaining to members, who are gladly penalised for propaganda purposes. As funds permit the magazine will be run as a weekly.

Dr. Arundale is spending three months in the Section office initiating his new scheme before touring the principal Lodges and developing Theosophical activity in various directions—Masonic, Church, Star and all the ramifying influences which the Lodges and individual members carry into outside welfare organisations. These he is eager to promote. In Sydney he has set an example to emulate, joining the League of Nations Union, the Prohibition League, the Humanitarian Society, and addressing some of these and other organisations, always stressing the Australian note and emphasising an improving citizenship. A most favourable impression was created by his Sunday night lectures on education in the Adyar Hall during March, but the less concrete exposition of the Coming of the World Teacher begins to sort out audiences for and against, and it is this preparation, extended to the whole of Australia, which is Bishop

Arundale's objective. Senator Reid's reference to him in Convention as a "gift from the gods" drew a responsive appreciation from all who discern that a wonderful destiny lies under Their guidance ahead of the Australian people, and that the dissemination of Their ideals of Brotherhood is vital to the realisation of that high destiny, and meanwhile to the purposeful Coming of the great Elder Brother to our land.

How to provide the sinews of war for this continental campaign was the business before Convention. Bishop Arundale, with Bishop Leadbeater as silent watcher—a very audible silent watcher at intervals—launched all his plans successfully, organising funds to prosper the work for the first year. The Budget estimated a deficit of £268: this was covered by raising the Section dues from 6s. to 10s. the increase yielding £320. A propaganda fund of £500 was approved, the Lodges to raise it on a *per capita* basis, Brisbane signifying their intention to contribute £100. No direct appeal was made for donations, though one delegate volunteered £50. Dr. Arundale's suggestion to make personal sacrifices of jewellery, furniture, etc., as women do in India, brought immediate response, a violoncello, a four-valve set and a gold brooch being sent in to help the work. Money raising as a fine art, though only a side line with Dr. Arundale, was skilfully exemplified. "Yet," he said, "the main thing is not the money but to do the work and see that as many people as possible stand behind." Hence his first object is to double the membership in the next twelve months; that means twice 1,600 members.

Not the least important of the new propaganda methods, though not officially connected with the Section, is the wireless plant to be erected at Adyar House. This will be the first wireless installation directly connected with Theosophical activity. Bishop Arundale, Mr. John Mackay (President of Blavatsky Lodge), and Mr. A. E. Bennett (a past President), are the provisional directors of the Theosophical Broadcasting Station Limited and more than half the required £3,000 was subscribed at a Star meeting in the Amphitheatre on Easter Tuesday. Bishop Arundale was astonished to find that in Australia radio is not a government monopoly as it is in England, and the utmost use will be made of this means of broadcasting our message of Brotherhood throughout Australia, as well as New Zealand. Already the Bishop is broadcasting a weekly lecture on citizenship from the Trades Hall station, but the Adyar Hall station will give a peculiarly fine and appropriate setting of high class music and addresses; it will be linked up with the Manor, the Amphitheatre and the Liberal Catholic Church to broadcast sermons and lectures by Bishop Leadbeater and of distinguished visitors, notably Dr. Besant, Mr. Jinarajadasa, and Mr. Krishnamurti. Mr. Bennett (who is also Manager) definitely relates the installation with the needs of the World Teacher. The possibilities of this scheme are immense. It will mean a general Theosophical uplift throughout Australasia.

It was lucky for the new regime that Morven, the garden school property, which had hung like a deadweight on the Section for several years, was sold before Convention. Of the sum of £8,850 realised, the mortgage of £6,000 has been discharged. The disposal of this obligation brought a feeling of buoyancy which was manifest in the ready response of the delegates to shoulder the new propaganda.

Incidental to the crusade is the appointment of Miss Mary K. Neff as a national lecturer: she was complimented by delegates for lecturing ability and by Mrs. Ransom for ungrudging service and the exquisite detail of her work in the Section office.

Mrs. Ransom received the heartiest commendation from Bishop Arundale for putting the Section machinery in order and making possible the expansive movement now in progress. "When she leaves for South Africa in June," he said, "she will have a new power to use in her work."

Bishop Leadbeater, in acknowledging an expression of deep gratitude for his service to the Society in general and the Section in particular and for the "noble example" of his long life, emphasised the pioneering faculty of the Anglo-Saxon peoples and the inviting possibilities in starting an Australian Theosophical community. All members in the Section he urged to adopt the country's motto to "Advance! Australia," seizing the great opportunity given to us as the first great occult and Theosophical example in the southern hemisphere and realising the responsibility which the fact of that Theosophical centre throws upon us.

Notwithstanding his eightieth year, Bishop Leadbeater's industry and output are surprising. He rises about 5 a.m. and is often up till midnight. Most days he celebrates Mass in the Manor chapel at 7.30 and the day is full of work for Theosophy, Co-Masonry, the Liberal Catholic Church, the Star and the Esoteric School, besides classes for students and a voluminous private correspondence. Occasionally he goes into town to the Lodge, and every Sunday finds him at Church, directing perhaps the most wonderful service in the world—when one considers the perfection of the ritual, the freedom of doctrine, the æsthetic feast of beauty which High Celebration affords, and the conscious sense of nearness to the gates of heaven which the presence of the Brothers in the sanctuary brings to all the congregation, as well as developing the occult centre at the Manor and pursuing his investigations into the mysteries. Bishop Leadbeater is also turning out new volumes. His two Masonic books have attracted a most gratifying attention throughout the Craft, and he is now publishing an illustrated work on the chakrams, with other books to follow on theology, and education, and revised editions of some of the older works. The head and heart of the Manor, "Brother"—as his intimates call him—stands behind the whole of this strenuous Australian movement. His distinguished presence at Convention, in splendid health and radiating happiness, was an unlimited blessing.

The President was never out of our minds. A cable sent to Dr. Besant renewed the Convention's deep appreciation of her magnificent services in the cause of Brotherhood and offering her sincere congratulations on her work in India as vital to the growth of Brotherhood within the British Commonwealth of Nations. "I feel sure," Bishop Arundale observed, "Our beloved President will greatly appreciate that resolution. Do not for a moment think that resolutions are idle things. They are positive, definite forces and she will be strengthened for her wonderful work by the resolution you have passed." Convention received the following reply from the President:

"Most hearty good wishes section useful year, much progress under Masters' blessing, with Arundale's wise guidance."
BESANT."

So the crusade is fairly launched. The press, though it has given numerous paragraphs and pictures of Bishop Arundale, has yet to discover the man of genius, the Promethean, living amongst them. The public are already beginning to recognise him for a brave spirit, a fearless champion of the truth in all its phases and phenomenal expressions; they have yet to know him as a leader and inspirer on the path of service, a pioneer blazing a trail to the heights of spirituality and holiness, a dynamo in action, and withal the most approachable, big brotherly and helpful person imaginable. By the time this letter is in print his battle cry for a bigger, better, purer life will be echoing round Australia, a life that will gradually raise Australia to the level of his vision of her future and make the way smoother for the Lord.

J. L. Davidge

AN INDIAN INSTITUTE

A GENERAL confraternisation of mankind--the generous and excellent ideal of so many illustrious men of our century--can only be realised, when the civilised nations understand one another better through a fuller mutual acquaintance. A great step towards the realisation of this will be the founding of Institutes at the Universities and Colleges, in which all the nations of the world exhibit the masterpieces of their literature and art, and, by the intercourse of the minds of the best men that each race has produced, offer the student the riches of its culture and the best of its individuality.

The laudable project of the Indian Students of this University deserves a warm reception from the Faculty of Arts, in which the

Indian Hall will be installed at the side of the German and other Institutes already in being, and will no doubt be worthy of the vast and prosperous country it represents.

This only would I add: In past centuries the East and West fought each other, like two blind men who, not seeing, neither knew nor understood each other. Let us substitute a true and intelligent understanding for that secular strife! Let us seek by mutual sympathy and the communication of the highest ideals to cement that Peace and Concord, which is and will always be the only sure foundation for a really noble and lasting progress!

DR. JORDD PROVIDENCIA CORTA,

*Professor of the Faculty of Arts and President of the
German Institute of Coimbra University, Portugal.*

DEAR SIR.

We the undersigned, represent a small number of your countrymen, natives of Goa, and students in the University of Coimbra, and come to you from this far distant land to address a frank appeal to your patriotism.

As the great distance separating us from our country prevents our taking an active part in the powerful wave of spiritual Renewment now sweeping over India, and as our heart can not endure the thought of remaining indifferent and isolated, we desire at least to share your high ideals and serve India in every way possible. As a result we have tried to centre our energies on making our country known and appreciated in the land in which we live.

Coimbra has always been the centre of the Portuguese culture and its University--the oldest and most important in the country--has produced many men renowned in the sciences and arts throughout Europe. For this reason we thought it wise to ask our professors in the Faculty of Arts (*Faculdade de Letras*) to promote the foundation of an Indian Institute similar to the German, Brazilian and North-American Institutes recently formed here with the moral and material co-operation of the Institutes and publishers in those countries.

Our attempts were well rewarded. The idea found a very favourable atmosphere, for we hear many eulogies to the highly spiritual civilisation of our *Bhāraṭa māṭa*. The professors ordered the creation of the Institute (*Instituto Indiano*) which will occupy a hall in the Faculty of Arts. There is to be a department in Samskr̥t and Marāṭhi, over which a learned Goan Samskr̥tologist is going to be invited to preside as soon as possible.

The Institute has just been formed, but as neither the University nor our feeble resources can provide it with the material necessary to do India justice, we decided to make an appeal to you--our distant countrymen.

We therefore ask you to co-operate with us in our task, giving us your moral and material aid and offering to the Institute anything on Indian subjects, which seems advisable, especially such articles as books, reviews, newspapers, maps, paintings and sculpture. We would be glad also to receive similar offerings from your friends or others interested in making the name of India better known abroad.

Europe until now, has known India only by what Europeans have spoken or written, and this knowledge has been based largely on an India as seen by the English. This can never show India in its true light. The culture, traditions and thought of India must be presented by those who are natives of the country and understand its heart. Only in this way can India be understood and its best interests served.

Portugal in the past as well as in the present, has had close relations with India. Some, it is true, have been unhappy and have wounded the sensibilities of the people. Let us however forget the darker side and look rather to the high ideal of brotherhood between East and West—the golden dream of Tagore and of Ram Mohan Roy.

This is not a platonic ideal. It has on the contrary a great practical significance. It can be made effective by showing the greatness of India's moral, intellectual and material resources and its competence to rule itself independently, and this would mean the creation, in European intellectual and political centres, of a favourable public opinion, which, if it would not, of itself, attain the *Swarāj*, would at least be a great step toward its realisation. This is our purpose in asking help for our Indian Institute in Coimbra. We hope that it may find a sympathetic place in your hearts.

The books desired should be only on Indian subjects and may be written (or translated) in any of the following European languages—English, German, French, Italian, Spanish, and Portuguese. Ancient Sanskrit texts are also welcome.

Thanking you in anticipation, we are

DEAR SIR,

Yours respectfully,

FRANCISCO ADIODATO BARRETO,

Coimbra (Portugal)

Matias M. de Lemos,

15-1-1926

Atanasio da Silva Rodvigno.

The Commission :

P. S.: As you are a leader in our Intellectual Renewment, let us express here, especially, the hope that you will use your best influence for the realisation of our designs.—*Idem*.

APPEAL AND PLAN FOR THE OPENING OF A HOLIDAY (OR CONVALESCENT) HOME

FOR MEMBERS OF THE THEOSOPHICAL SOCIETY AND OF THE STAR

FRIENDS,

It will not be news to you that almost all members of the Theosophical Society and of the Star in Germany are continually struggling against bitter material want, against care and trouble. It is only their boundless longing for a purer and more beautiful world that has given them the strength to hold up the banner of their Theosophical ideals during these chaotic and darkest of days.

For years it has been the task of the Theosophical Order of Service in Germany, on the one hand to alleviate in every way the increasing material misery, as well as the mental exhaustion so frequently connected with it, and on the other hand to proclaim and organise the only propaganda which is possible for our section—the Propaganda of Action. From these two sources has arisen our long cherished project in question, the realisation of which is now urgent.

The principle need for it is the daily increasing number of physical breakdowns among our members, a fact, which decreases and endangers the small remaining number of active German Theosophical workers.

A ten years' bitter struggle for existence, continual privation, unemployment, a hopeless atmosphere of need and trouble, all this together with numerous diseases, especially tuberculosis and bilious ailments, overstrain and no relaxation within these 10 years bring as result, the dreaded breakdowns often of our best workers.

Tuberculosis and nervous breakdowns are already straining the ranks of our numerous and enthusiastic young ones, the hope of German Theosophists.

We cannot any longer take the responsibility and refrain from making, at least one appeal on a large scale, if the health, the lives of our brothers, and of our whole Section are not to be imperilled.

Convalescent (or Holiday) Home, for Members of the Theosophical Society and the Star in which they can find at a moderate charge, temporary rest, care, and love amid beauty of surrounding.

Hardly anybody can afford this at present, as the expenses amount to about three times as much as the ordinary outlay. For the time being there is not one member, who has more than is absolutely necessary for subsistence; more than two thirds have a hard struggle for existence at all, and in many families hunger is a frequent guest.

It must be made possible to provide at least a short rest for these valuable workers, who, if they can be helped to pass through this time of hardest Karma, will become tried and victorious fighters for Theosophical ideas and prepare for the Coming of the World Teacher.

The proposed plan is that we should purchase or rent a small country property, in healthy surroundings, in the centre of Germany, near a railway station, and medical advice, if possible in Thuringia, and to work in connection with the Theosophical Training Home, which is in view in Weimar.

The property would have to consist of a house with at least five or six rooms, some outhouses for goats and poultry, as well as a barn, suitable for eventual enlargement, some garden, potato and clover fields. The price would be about four to five thousand Mk. (£200-£250). As the price of property is steadily rising in Germany (a year ago, the same could have been had for £140) every month's delay raises the price and increases difficulties.

The furnishing could be effected by the members. In consequence of the general housing problem many are in a position to spare furniture. The village carpenter could supplement with plain pine furniture; this with painting and fittings, purchase of poultry, goats and bees, would need another £75, so the entire cost would amount to about £350.

This calculation allows for the purchase of property which would be desirable and profitable. The subscribers would always remain owners of the property as shareholders. Although it would not be possible to pay interest within the first few years, this could be compensated by the certainty of a quick rise in the value of the property and consequently of the shares.

The management or catering of the Home would be in the hands of the "Father and Mother". An opportunity is offered to procure two of our most approved German Theosophists, who are retiring in the course of this year and are desirous of finding a new field of activity. For this reason the matter is urgent.

The manager in question is at present a technical official, formerly a missionary, an approved and careful physician, and already considered as a father of German Theosophists. His wife is a trained nurse, a good vegetarian cook, an ideal mother, who is always the refuge for all in trouble.

These two, who have been for years conducting the office of the "Order of the Star" in Germany, would devote themselves in addition, to their new task. As they draw a small pension they would be satisfied with free lodging and a gradual reduction of their own share in the cost of the household. They would also bring their own furniture.

In this Country House, German (eventually Austrian, Polish, Russian) members of the Theosophical Society and of the Star, could be admitted at the cost of a simple vegetarian diet, inclusive of expenses for taxes, light and fuel, etc. In any case, money contributed at present for our convalescents could be used more profitably in our own Home.

Holiday time would be specially reserved for children, and special consideration always given to mothers of a family.

Non-Theosophists could be admitted if there are vacancies. All regulations will be drawn up by a Committee in Weimar, which will include the shareholders (proprietors) to whom a half-yearly report will be forwarded.

So much for the sketch of our plan, which if successful will preserve and restore health and strength to a great number of our brothers and sisters.

It will be a beginning for the realisation of brotherly readiness for mutual help, which in present times is felt in Germany as the most beautiful and longed for attribute of every spiritual aspiration.

As the business Headquarters of the Section forms the head, so this Home can become a centre of Love, a real Heart of the Section; it is for this that we intreat you, as our brother, to assist us according to your powers!

Any sum you can spare will be doubly welcome, if it comes speedily as for reasons already given, every delay means increase of expense. Not more than £350 are wanted at once, is not that a small amount of money for so urgent and promising a work?

Contributions will be deposited at the Bank and refunded in case of failure of the plan.

In any case we offer our thanks for your interest

With brotherly greetings

(Signed) JOHANNA WEITZ

Theosophical Order of Service in Germany.

May, 1926.

THE THEOSOPHICAL FIELD

THE SPREAD OF IDEALISM, SCIENCE, SUNLIGHT

THAT sunlight gives light was first discovered by the plant and then by the animals. India's people live much on sunlight, and seek it and use it intentionally. Now comes science and discovers it all over again. At least the scientist proves it and labels it, and there is much magic in a clever label. It is now called "Vitamin," from the word *vita*, life.

Dr. Hector Munro, a Harley Street (London) specialist, says:

Vitamins are nothing more or less than stored sunlight. Metabolism proceeds in three stages: intake, repair, and elimination. Sixty per cent of breakdowns in health are due to the retention in the system of waste products. Light energy meets this condition by stabilising the blood. The rays of light which are most valuable to health, are those to the right of the spectrum. (Fastest vibrations, Violet and Ultra-violet.) These are caught and held by the fruits of the earth, and are the vitamins of which so much has been heard lately.

Probably along this line of study, with colour cure, lies the prevention of sunstroke, so deadly to Europeans born where there is so little sunshine.

UNIVERSAL BROTHERHOOD—UNIVERSAL TIME

Mr. Roland Berrill has invented a universal clock for showing universal time. The 24 hours are divided into 360 units, each unit being four minutes of present-day time. A large hand shows the tens, a number appears at a little window and shows the unit, and a small hand indicates the fractions of four minutes. If it is 244 o'clock, for instance at Paris it is 244 o'clock in Sydney, or any other place whatsoever. Each section of the world will have its separate numbers for daylight and dark. Let us suppose that Greenwich has the honour of starting the day with "Zero hour," middle of the night; then 180 degrees away it is midday, at New Zealand or 90 degrees away it is evening, in India; or it is morning 270 degrees away at Detroit. Under the new plan it will all be 360 o'clock. Let us call it Zero-Hour.

Daylight will come to London at 90 o'clock, noon is 180, and evening instead of being 6 p.m. is 270 o'clock. At Sydney sun-up

is 270 o'clock and bed-time about 130 o'clock, each region will have its regular hours. We will all know just when anything happens while now each 15 degrees has its own standard time. It is as great an improvement over standard time as the 24 hour clock is over the doubling of the 12 hours. And for broadcasting and the world-wide almost instantaneous inter-communication that we have to-day it is indispensable. When London broadcasts at 296 o'clock, any ship at sea, or Nairobi, or Saskatchewan knows just when to listen in. It is extremely practical, but like the metric system, we will be too con . . . , no, too lazy to adopt it.

PRACTICAL BROTHERHOOD

The practical brotherhood of the Rotary Clubs is catching. Follow it up, it is to the ounce of prevention of misery, without upsetting peoples' pet theories of property. Their insistence on honesty in dealing of course no one can cavil at, their kindness will do the rest; they have also solved the race question.

The race question crops up everywhere. The white race is squeezing the coloured races everywhere, and when they can't stand it any longer then they are "rebels". And Damascus is in ruins, and the Riffs are entrenched for the *liberté, égalité et fraternité* that France denies them. As Booker Washington said, "there is all the difference in the world between working and being worked." Will the disarmament of Europe really mean that the peoples outside Europe can determine their destiny, or will resisting exploitation still spell suicide, as hitherto exploitation has spelled starvation.

Europeans kill out the respect they would have, mostly by foolish behaviour. In Jamaica where the Negro is sanely treated there is no hatred as there is in Africa, Asia and North America. If it were a moral or an efficiency question no one would be injured. The Colour-bar Bill is based solely on colour, and colour is not a thing that a race can educate away. Will the white race prove itself incompetent to solve the questions of racial co-operation, and so have to fade out as the Assyrians did? A white man writes of S. Africa: "The white men believe they have a civilisation which is worth preserving at all costs and they don't want or mean to see it go down before the advancing hordes of at present uncivilised, or only semi-civilised natives." Who is the aggressor please? It is Europe whose hordes are advancing, crushing out ruthlessly where the native does not retreat immediately.

* * *

An interesting extract in the Australian Press refers to the Tenth Annual Meeting of the American Council of the World Alliance of international friendship through the Churches, held at Detroit, which was chiefly notable because of the attendance of Jewish peace advocates and the action of the Council in making it easier for Jews to participate in the work of organisation. The word Christian was struck out of the various places where it appeared in the report of the programme committee. The Council was so impressed by the logic of a Jewish Rabbi pleading for a programme sufficiently inclusive to unite all religious forces in America in the cause of peace, that it decided to make him a member of the Executive Committee. The Council affirmed its belief that there can be no lasting peace, no Christian world order, no outlawry of war, and no perfect functioning of the new international machinery until it is recognised that nations in their relations with each other are bound by the same morality that pertains among all good men.

The Fifth International Congress on Genetics will be held in Berlin during the latter half of September, 1927. Those who attended the Fourth Conference in Paris, 1911, will remember that a meeting in Berlin was then planned for 1916. The invitation, which now comes from the German Society for the Study of Heredity, has been unanimously accepted by the six surviving members of the International Committee appointed by the Paris Conference.

The World Congress of Religions is to meet at Tokio in April, 1928.

EVOLUTION, BY SIR OLIVER LODGE, F. R. S.¹

This lecture shows how broadly the subject may be handled by a great man. It is too long to quote, and too good to be cut up in bits. "My thesis is that there is no essential opposition between creation and evolution. One is the method of the other. They are not two processes, they are one—a gradual one which can be partially and reverently followed by the human mind." Reverence and science, (accuracy) make the winning team.

Sir Oliver Lodge has summed up his cosmic beliefs as follows: "I believe that creation is continual creation in the depths of space.

¹ From the Huxley Lecture delivered at Charing Cross Hospital, December 3rd 1925. *Nature*.

Things may happen whereof we can have no conception. When one considers that we are receiving the light of stars which shone thousands of years ago and that this self-same light is only reaching us now, it can only testify to the unity of mind that created and is creating it."

Prof. Albert A. Michelson, a son of Poland, has made many inventions. One of his mechanical ones is the Interferometer. It corroborates the observations of the spectroscope, and the calculations of the mathematician. That is the triangle. These instruments give us "by inference, information about the invisible". So we find the idea of "giant stars". We read in *Nature*, January 2, 1926. "The interference-fringes formed by the star (Betelgeuse) were observed . . . the fringes at the eye end . . . ultimately disappeared. The distance apart of the mirrors now, multiplied by the proper fraction, gave the angular dimensions of the star . . . An estimate of the star's distance gave its actual diameter, and confirmed Eddington's prediction." This was: "that a star like Betelgeuse must be at a very high temperature, and that it would be swollen out by the pressure of light to the size . . . of a solar system, although it could not contain very much more matter than, say, two or five times our sun . . . its density perhaps a thousand times less than atmospheric air."

When the scientist achieves information "by inference" he surely is coming very close to seeing with the mind, but we will not call it "mental clairvoyance" for a while yet.

A letter received by the T.S. in France from a native teacher in French Soudan is characteristic of the widespread influence of our Theosophical teachings: "I write this to ask the favour of admittance to the T.S. I saw in one of the magazines the picture of the venerable Mrs. Annie Besant some four or five years ago and since then I studied the Theosophical teachings and wanted to join the Society.

I belong to the tribe of the Malinki; my parents always escaped conversion to Islām. A great native prophet Hajee Omar has killed a great number of my ancestors at Bambouk in 1855 in his zeal to convert them to Islām, without success, however, for we remained faithful to our own religion, the Sissoks of Bambouk, just as the koolobaly of Kaarta, the only tribes who rebelled against the all-powerful influence of Islām in the Soudan. Commerce, travel, the roads, are so many means for the spreading of Islām among the

masses of the Soudan. Christianity makes progress also, but not so rapidly as Islām.

I have studied the doctrines of Roman Catholicism and Islām, but I always found barriers to my aspirations. I know there is only One God, I know there is a universal code of morals, I know there is an eternal creation, but I need a Credo. If it was not for the memory of my ancestors, who fought desperately against Islām for their fetishism, as you call it—though the worship of a Great Being and the veneration of the dead are not unknown to them—I would have become a Musalmān. But something unknown always held me back, till I found Theosophy.

* * *

WHEN THE FIRE-GATES SHUT

Stories are coming by letter from the fire-stricken areas of Victoria, Australia. Here are a few sentences from one letter: "At Fullwood's mill, a few miles out, the men went to meet the fire, leaving the women and children together in one house. But the flames threatened to cut them off in the rear, so they rushed back through the smoke. They got to the house and stayed there, the whole party being apparently hemmed in by a roaring fire one hundred feet high. Then came a phenomenon. An opening appeared in the wall of fire, and the more resourceful of the men quickly herded the women and children and drove them through like sheep, the men rushing after them. As the last man got through they looked back as they ran, and, lo! the walls of flame came together like the shutting of huge gates!"

HUMAN PHENOMENON

Seeing Without Eyes!

There are three little girls in Nay (Southern France), 11, 13, and 14 years of age respectively, who are said to be able to read pages of books, thread needles, and detect colours of cloth without using their eyes. Seemingly, the only explanation is that they see through the skin of the face, especially the forehead. Monsieur Jean Labadie, the noted French scientist, has personally tested these facts and gives some interesting observations. He believes that it is merely some peculiar sensitiveness of the skin nerves which receive impressions of light and convey them to the brain in the form of definite images. He precludes the possibility of trickery, but awaits further investigation to find a scientific explanation of the phenomenon.

* * *

The American Social Hygiene Association, is showing by films, said to be very beautifully planned and executed, the processes of reproduction. In five parts the method is traced from the amoeba up to the highly complex human being.

* * *

The American Scientists, in Convention at Kansas City in December last, refuted the charges that "evolution" corrupted morals. They claimed that it was the mission of science to make this earthly existence less of a hell than it was and "as much of a heaven as possible". Even the fundamentalists seem to use scientific discoveries that give creature comfort.

* * *

Leeds has taken a step which, we may hope, will soon be copied in any city worthy of the name. It has opened a free theatre, under the title of the Leeds Civic Playhouse, in which it produces, not only serious plays, but also good comedies. It aims, moreover, at encouraging local playwrights.

I quote from their programme:

The Leeds Civic Playhouse is founded in the belief that it is as essential for a healthy civic life that the dramatic masterpieces of our own and other lands should be placed within the reach of all, as that the city should provide libraries and art galleries

THE TITLE

The word "Civic" is used to show the intention to make it a Theatre with a wide appeal, and not only for the cultured few; also the hope that some day its efforts to provide Drama for the masses will justify direct municipal support; whilst the term "Theatre" is deliberately discarded in favour of "Playhouse" because that is a more accurate description of the promoters' aspirations to make it a place of entertainment and amusement and a common playground for all those who love the art of the Theatre. As a channel for self-expression it will provide opportunities not only for acting, but dress and scenic designing and making, carpentering, lighting and the many needs of theatrical production.

Most of the workers are amateurs and the scenic effects are the work of volunteers—and very good they are.

The plays on the programme for 1926—7 include several by local writers; some good modern comedies; "Œdipus, King of Thebes," by Sophocles; "Atsumori, an adventure in the (Japanese) Noh tradition," by a Leeds man. In short, a wide and catholic field. Admission is free.

Altogether, this is a most welcome and useful thing, and shows a realisation of the artistic needs of a community.

J.

CORRESPONDENCE

THE STRUCTURE OF THE ATOM¹

THIS article is dated March, 1922, and very considerable advances in knowledge of the structures of atoms have been made since that time. However, considering scientific knowledge as it stood early in 1922, it is evident from the article that the author was not only not fully informed as to the existing knowledge but was not even accurately informed of the knowledge he cites. The author refers to Langmuir's theory of atomic structure as if it were subsequent to Bohr's theory, whereas the facts are the reverse, for Langmuir's theory was put forward in 1919 and was merely an amplification of Lewis's earlier theory of 1916, and Bohr's theory in its final form was put forward in 1921, a year previous to the date of the article. The author also suggests that Langmuir's theory superseded Bohr's and Rutherford's and held the field in the scientific world. This is the converse of the facts. Bohr's theory incorporated Rutherford's and destroyed the foundations on which Langmuir's theory rested. After the publication of Bohr's dynamic quantum theory of atomic structure, but historical importance, and Bohr's theory has long passed from the realm of speculative physics to that of firmly established scientific fact.

* * * * *

STUDIES IN OCCULT CHEMISTRY AND PHYSICS²

The earlier part of the article on the structure of the hydrogen atom is beyond criticism, as it is entirely speculative in a region in which experimental science has no evidence to offer. The experimental evidence as to the structure of the hydrogen atom is to the effect that it consists of a single negatively charged electron circulating round an equally but positively charged nucleus possessing minute size but almost the whole weight of the atom. The author's speculations relate to the structure of this positively charged nucleus. Much of the remainder of the article relates to well-known properties of the hydrogen atom which give no direct support to the author's

¹ By W. R. C. Coode Adams, B.Sc., THE THEOSOPHIST, March, 1922.

² By G. E. Sutcliffe, THE THEOSOPHIST, 1922, 1925-6.

hypothetical structure of the nucleus. The evidence could be used equally well to support a fundamentally different type of structure from the author's, and in fact accords well with the accepted scientific view that the nucleus of hydrogen is structureless and is a primordial unit of matter.

Criticism on experimental grounds may, however, be directed against some of the views of the author on the hydrogen atom. The author assumes that the sun's gravitational field acts independently of the earth's. This is contrary to established fact. Any two pieces of matter, whether the sun and earth or two single atoms of any elementary substance, set up a gravitational field around them which can be estimated quantitatively in mathematics by the arbitrary device of regarding each as an independent gravitating unit and determining the resultant field, but it must not be overlooked that this is merely a mathematical device for purposes of determination of the force involved. The reality is a single gravitational field surrounding both gravitating units and so long as the units remain within a finite distance of one another, there exists only a single gravitational field between them. It is thus contrary to common sense as well as contrary to scientific possibility for any point to exist in space at which the gravitational field of one unit can act to the exclusion of the other. A simple illustration suffices to indicate a completely analogous state of affairs. If a pint of water be mixed with a gallon of water, it is absurd to suppose that the pint of water in the mixture could wet the finger to the exclusion of the gallon of water. Common sense demands that the wetting effect is due to both water. The author's explanation of the difference in mass of the positive nucleus and the negative electron as being due to the electron being operated on solely by the sun's gravitation is absurd.

Further criticism may be directed against the supposition that the electron has a negative mass. The experimental fact is that the electron has a real positive mass about 1/1800th of that of the hydrogen atom. The only thing negative about the electron is its electric charge, and this is merely a matter of terminology. The electric charge called negative is not really less than nothing. Both negative and positive electric charges are real and greater than nothing, and they are thus both *positive* conceptions. The difference between them is that of proposition and converse, not that of something and less than nothing. A simple illustration indicates the difference between a positive and a negative electric charge. A stone dropped from a height falls towards the earth and if the earth be regarded as the positive end of the force field causing attraction, then the stone is the negative end. The terms positive and negative are completely arbitrary. Any other terminology indicating a thing and its converse is equally explanatory. It is a fact that there is no scientific reason why the positive nucleus should not be called the negative nucleus and the negative electron called the positive electron. The application of the terms is an accident of naming at the time of the discovery of electrical phenomena. Modern

scientific evidence favours the view that the electron is alone made of electricity and nothing else, and that the positive nucleus is not made of electricity but is merely something which attracts electricity.

There is no evidence that the positive hydrogen ion is heavier than the negative hydrogen ion in the ratio 20 to 16. The evidence in fact is that the positive ion is not heavier but lighter than the negative ion. The neutral hydrogen atom certainly consists of a positive nucleus of unit weight and an electron weighing $1/1800$ of a unit. The positive ion consists of the positive nucleus stripped of the electron and thus weighs $1/1800$ less than a whole unit. The negative ion consists of a neutral atom which has gained an extra electron thus consisting of a positive nucleus and two electrons, weighing altogether $2/1800$ more than a unit and $2/1800$ more than the positive ion.

The author's view of the ionisation process attending the hydrogen molecule is contrary to experimental facts. He assumes that the molecule consisting of two neutral atoms breaks up into a positive ion by gaining two portions and a negative ion by losing two portions. The facts are that the hydrogen molecule consists of two positive nuclei and two electrons and that on ionisation a positive ion consisting of two nuclei and one electron is usually formed by shedding an electron. If the ionisation process proceeds a stage further by loss of the last electron the molecule divides into two independent positive ions or protons each consisting simply of a positive nucleus. If the ionisation process proceeds by loss of a positive nucleus, two ions are formed, the shed positive nucleus forming a positive ion and the remaining positive nucleus with two attached electrons forming a negative ion. By this process the molecule ceases to exist because no chemical molecule can consist of less than two positive nuclei joined together. In any event negative ions are always heavier than positive ions of the same element simply because negative ions are gainers of electrons which have real weight, and positive ions are always losers of electrons. This is one of the most elementary scientific facts, and the author thus perverts facts to suit his purpose.

* * * * *

OCCULT CHEMISTRY¹

Generally speaking the chemical formulæ are accurately stated throughout the articles. The structures assigned to chemical molecules are however hopelessly inaccurate and based on a completely erroneous view of atomic structures. In nearly all the articles the carbon atom is an integral part of the molecular structures dealt with, and the feasibility of these entirely hypothetical molecular structures depends on the structure of the carbon atoms used. If the structure assigned to the carbon atom is wrong, then the whole of the structures developed throughout the articles have no foundation.

¹ By C. Jinarājadāsa. THE THEOSOPHIST, 1922 to 1925.

The experimental evidence is conclusive that the author's structure of the carbon atom is wholly erroneous, and all his elaborate configurations thus fall to the ground and cease to have any scientific interest. The last article is dated in 1925 so it is reasonable to adduce in criticism any experimental evidence obtained before that date, with which the author should have been familiar. If he was familiar with this evidence then it has been improperly suppressed. If he is not familiar with the evidence then no serious scientist can waste his time criticising the imaginings of an author who refuses to keep abreast of the advances in knowledge on the subject in which he claims to be an expert.

The author views the carbon atom as an octahedral centre with 8 "funnels" radiating from the 8 octahedral faces. These "funnels" are described as of two sorts, 4 positive and 4 negative "funnels," each "funnel" being equal to half a valency (chemical bond), the 8 "funnels" thus comprising 8 half-valencies or 4 whole valencies. The carbon atom with 4 valencies or chemical bonds is thus completely described.

Science has no direct experimental evidence to offer as to the precise shape of the carbon centre or nucleus and the author is thus at liberty to imagine it as octahedral or any other shape.

The experimental evidence as to the valencies or chemical bonds of the carbon atom is however quite unequivocal. The carbon atom possesses 4 electrons external to its core and to these 4 electrons all the chemical combinations of carbon are due. These electrons are all absolutely alike in mass and electric charge. They differ however in certain aspects. 2 electrons revolve round the nucleus in highly elliptic orbits and the other 2 in less elliptic orbits. The 4 electrons are thus in two different pairs. The carbon atom on entering into chemical combination gains 4 more electrons from four other atoms making 8 electrons in all, the 4 added electrons being in circular orbits unlike the first 4 electrons. The combined carbon atom thus possesses three sorts of electrons, a pair in elliptic orbits very firmly bound to the nucleus, another pair of electrons in less elliptic orbits and less firmly bound to the nucleus, and a quartet of electrons in circular orbits most feebly bound to the nucleus. All the evidence points to the conclusion that all the 8 electrons are utilised in binding together the other atoms combined with carbon. As carbon is quadri-valent, i.e., possesses 4 chemical bonds binding four other atoms, these 8 electrons must be utilised in 4 pairs, each pair of electrons forming a valency or bond. As all the electrons are negatively charged, all the 4 valencies or bonds are negative electrons, and there is thus no foundation for the author's view that the 4 valencies consist of 4 positive half-valencies and 4 negative half-valencies. It is known in experimental chemistry that the four valencies of carbon are distributed tetrahedrally round the carbon atom. The pairs of electrons forming the four valencies must therefore be arranged as if they were the four corners or the four faces of a tetrahedron, and the author's view that the 4 valencies consist of 8 half-valencies arranged on the 8

faces of an octahedron is therefore erroneous. His supposition of an octahedral structure for the carbon atom and its valencies must therefore be definitely rejected, thus involving the rejection of the whole of the suggested molecular structures involving carbon atoms. This applies to practically the entire matter of all the articles, and the whole of the author's fanciful configurations for molecules therefore have no solid foundation in fact.

Similar criticism extends to the author's suggested structures for the atoms of hydrogen, oxygen, chlorine, sodium, calcium, etc. Where experimental evidence exists, chemical or physical, it definitely controverts the author's suggested atomic structures. The complicated molecular structures, therefore, put forward by the author as having been discerned occultly have no existence except in the author's imagination.

Given chemical knowledge as slender as the author's, any person with very little imagination could have devised the whole of the structures he puts forward or similar structures more or less fanciful. Complicated as are the atomic structures put forward they bear no relation to the known complexities of atomic structures as deduced from experimental chemical and physical evidence. Sufficient is already known about the structure of atoms to be certain that they *cannot* be represented *on paper*. The electrons not only move with almost incredible velocities and would be totally invisible even if magnification were possible, but the types of orbits are so numerous and of such complexity of configuration that thousands of diagrams would not suffice to illustrate the motion of a single electron even in the simpler atoms. It is practically certain, for example, that all the electrons in the carbon atom describe orbits which are ellipses with the nucleus in one focus, the other focus being empty, that the electron accelerates its speed and increases in mass in approaching the nucleus and decreases in speed and mass in receding from the nucleus, and that this variation in speed and mass takes place while the whole elliptic orbit is itself rotating round the orbital major axis. The electron thus appears to move with continually varying speed on an imaginary surface which is more or less egg-shaped (an ellipsoid of revolution) and the electron moves on this surface in unclosed orbits which approximate to deformed spirals owing to the variation of its mass with varying velocity (relativity effect), the spirals having a common intersection at each end of the egg-shaped surface. When it is further considered that 4 electrons move similarly on 4 different surfaces which all have the same focus (the nucleus) and that the four surfaces thus interpenetrate each other, the interweaving of the multitudinous orbital paths of the four electrons so that collisions never occur is almost beyond human description. The carbon atom possesses altogether 6 electrons when free and 10 when in combination with other atoms. The complexities of orbital motion are thus enormously increased, but must nevertheless be regarded as comparatively simple when considering the complexity of orbital motions of the 92 electrons in the atom of uranium. These 92

electrons have been on experimental grounds grouped into 27 different types of orbit, and the geometrical form of each type of orbit is known with considerable precision. When it is considered that every one of the 92 electrons moves in orbits similar to those described above and that many of the orbits interpenetrate, and that the outermost two electrons penetrate through all the other 90 orbits and pass very close to the nucleus without any possibility of collision despite that the speeds of all the electrons are different and all colossal and all varying continuously, some faint idea of the infinitely complex mechanism of an atom may be obtained. The author's complexities are to the complexities of real atoms as the mental operations of the new born babe are to the mental operations involved in the most abstruse mathematics of the calculus. Nevertheless, in no respect do the author's complexities coincide with atomic realities. The fearful complexities of real atoms can be dissected into a multitude of simple operations, but the author has failed to build into his hypothetical structures even one single item of these simple operations.

The author claims that the occult method has triumphed over the experimental method. This has been proved to be untrue. The occult method has failed to visualise any iota of atomic reality, and we are entitled to suppose that the occult method consists merely in imagination, and is in fact no method at all.

Natural phenomena probably cannot be absolutely known, for they comprise all that exists in nature. Imagination, however, is severely circumscribed by the experience of the human race and the small world in which it has lived for a short period in the history of the universe. The brain of man has had to deal only with the relatively few and gross phenomena appreciable by the physical senses. The wildest flights of human imagination cannot therefore in their nature travel far outside what is already known. It is more than doubtful if unaided imagination can ever attain anything really new. All that it attains are new combinations of existing ideas. The only sort of imagination that has throughout the history of the human race been fruitful in the discovery of things essentially new, relates to the speculations of those minds which are fully informed in some branch of experimental knowledge when creating theories on the fringes and frontiers of existing knowledge. These speculations, called theories, are corrected or discarded as experimental knowledge advances, and finally give place to new laws of nature. This is the method of experimental science. This, the scientific method, not only increases knowledge but expands the power of the intellect and enables completely new marginal speculations and theories to be created, thus increasing the powers of scientific imagination and leading to ever new discoveries. The method of advance has always been the same and, judging from past experience and our knowledge of the human brain, it appears probable that it is the only method along which human knowledge can advance, and there is no reason to suppose that the method will ever alter. Unaided by experimental evidence, imagination cannot attain

reality and leads nowhere. The occult method is the method of unaided imagination. It is scientifically unsound. As the universe is greater than man's world so must reality be unattainable by imagination and truth remain stranger than fiction.

UNIVERSITY CHEMISTRY DEPARTMENT
Edgbaston, Birmingham.

J. D. MAIN SMITH

H. P. B.'s MANUSCRIPTS

THE THEOSOPHIST for December, 1925, publishes an extract from a manuscript in H. P. B.'s handwriting dealing with the ten Sephiroth. Students are asked to discover, if possible, whether or not H. P. B. ever published this essay.

In view of the oft-repeated charge of plagiarism brought against this devoted messenger of the Masters, would it not be well to make it quite clear, as soon as possible, that in all probability this MS. is merely an abstract made by H. P. B. from Ginsburg's *The Kabbalah*.? With a few changes in the order of the text, and a few alterations in wording, it is a literal transcription from the first section of Ginsburg's book. Here and there H. P. B. has interpolated certain observations of her own, but there is such a preponderance of material from the source cited that I am sure H. P. B. never intended this as a draft for an essay, but rather as an abstract for her own use.

158 North Main St.,
Fairport, New York,
U. S. A.
April 8, 1926.

PAUL F. CASE

[We are glad to publish this letter. Like any other author, H. P. B. continually made extracts, for use later. It is however not possible to-day to tell whether a page of MS. in her handwriting (without reference or quotation marks) is an extract, a summary or her own original composition—Ed.]

FASCISM

THE article, "Fascism: a Factor in Politics," appeared in THE THEOSOPHIST of December, 1925, puzzled me very much. I cannot quite understand how a T.S. member could see in that way the happenings which have occurred in Italy during the last years. It may be that I am mistaken, but I look at all those things in a different manner. I do not desire to go very deeply into the matter, and take up polemics. I wish only to state in a few words my own opinion.

To my eyes the Italian leader incarnates strongly the ideals professed by the German Emperor William II; and his idea about the

greatness of Italy closely resembles, strangely enough, that of the Germans: "Deutschland, Deutschland über alles." There is no sense of co-operation. He thinks that all that is possible can be acquired by force. He tries to stimulate the spirit of war and puts as a great ideal "Militarism"; his method of training people is: "Be silent and obey." That too smells like German barracks. Through his whole personality there goes the trait of hostility for all that is not his own idea, and an extreme contempt for the masses. In all his addresses to the people he is aggressive, arrogant and tyrannical. If somebody wants to test the truth of my words, he may read his essay on "Machiavelli," but not the English translation, in which they left out the most striking parts.

To finish my remarks, I quote two of his sentences: (1) "We (the Fascists) will knock down everybody who is not with us, and make litter of them for our feet." (2) "The moral statement of the Bible: 'Eye for an eye and a tooth for a tooth,' must be changed for us into: "For one eye, two eyes; for one tooth, the whole set of teeth." I ask you, brothers, is there any need to make further comment? I can only pray: "Mazzini, Mazzini, come back and help thy suffering country." I must add that the cry for Mazzini is sounded out by all the souls of educated, broad-minded people in Italy.

X.

ZULVAKALFE

THE musical blessing quoted by you in the March number of THE THEOSOPHIST,¹ and which you say is claimed to have been received from Mars, occurs in a book (apparently intended as fiction) called *Across the Zodiac* by Percy and Creg, published by Trübner & Co., London, 1880. The book tells the story of a visit to Mars and the blessing in question occurs in the account of a mystical and occult secret society there. The book should be interesting to Theosophists who would find very striking correspondences with Bishop Leadbeater's information on Mars.

In *Across the Zodiac* the blessing has two slight verbal differences from the version quoted by you. In the third line "Love undoubting" instead of "Love unfailing" and in the fourth line "Hope" instead of "Strength".

It would be interesting to know, if we may, whence the blessing was culled for THE THEOSOPHIST.

53a HILL ST., W. HOBART
Tasmania
11-4-26

FRANK RAISIN

¹ See "On the Watch-Tower," p. 664c.

BOOK NOTICES

Forbidden Theories, by C. P. Kingsford. (The C. W. Daniel Co., London. Price 4s. 6d.)

On the cover it asks the question: Is the germ theory infallible? Then in story form, the book tries to make a case against the fallacy of serum injection and vaccination. The story is not well told. The cases are too far-fetched, to convince. One wishes for more evidence, yet real evidence lies in the path of every one who cares to keep his eyes open. Much of it would be fought as libel if it were made public. The book adds however to the growing demand for truth on the part of the public, and the scientists will soon have to admit that they are on the wrong track. Nature is averse to violence, for man is part of herself.

A Distant Island, by M. E. J. (The C. W. Daniel Co., London. Price 2s. 6d.)

A very pleasant story of a visit to the island of Tristan da Cunha. It describes the happy natural lives of the Islanders, who are all of European stock. The strong moral and spiritual tone in all their actions, their simple uprightness, is the message of the book.

Life and Work of Jawad Sabat, by Maulavi Abdul Wali, Khan Sahib. (Thacker, Spink & Co., Calcutta. Price Rs. 2-4.)

A short review of the activities of the Arab saint and seeker, and of his last and greatest work, his exposition of the reasons why, having accepted Christianity he returned to Islam. This was in 1814. Sabat was still a young man. This booklet of 84 pages is an introduction to the other, and also a historical review of the spread of Islam. It is pleasant to read his indictment of the Muslim slave-traders of those days.

The Religious Mysticism of the Upanishads, by R. Gordon Milburn. (T. P. H., London. Price 3s. 6d.)

A short 100 pages that go very thoroughly over the whole field, and gives one the perspective necessary for further and more detailed study, not only of the Upanishads, but of Mysticism as well.

The differences between Christian mysticism and that of the Upanishads are very well defined. Also the strange claim is made that the religion of the Upanishads is not the same as the religion of the Vedas, nor of the Brāhmaṇas, nor of later Hindūism. That is a mere matter of confusing the place of philosophy, religion, theology and ritual, in a given system in which social usage plays a large part. These differences are no new discovery, they only indicate the tremendous grasp of human psychology on the part of the principle thinkers and writers whose works make up the sacred books of the East.

KAHUNA

Two Poems on India, by N. Seshadri, B.A., President, Youth Movement, Bangalore. (Price As. 2.) These are rightly named "prose-poems" for the rhythm of poetry is lacking. The ideas are good. As part of the passing show, and of the work of the Youth movement, it has its place.

Sonnets of a Schoolmaster, by F. G. Pearce. (Arthur H. Stockwell, 29 Ludgate Hill, London. Price 2s.) Very real poetry is found in this little book. The Schoolmaster is also a Scout-master and shows the genuine tie that can exist between the teacher and the pupil. May many children come under his understanding eye.

The Sleeper Awakened, by H. Chattopadhyaya. (Ganesh & Co., Madras. Price Re. 1) This carries the informative sub-title, "A Nightmare in Three Acts," and such it is. Funny, psychologically true, it is very good reading for the times when you must have "something to read". The take-off on modern education is keen, the play is decidedly a satire on several mediæval fetiches.

Benares, by P. Seshadri, M.A., Head of the Department of English. (Benares Hindu University.) It is a matter-of-fact guide to the holy Kāshi. The English is good, the guiding excellent, the comment quite terse. It includes of course Saranath, and gives a good cut of the image of the Buddha, among the illustrations.

Kashmir, by Weller van Hook. (The Rājput Press, Chicago.) A prose poem on the beauty of nature in that, the most beautiful of valleys. Thirteen pages; fanciful illustrations by C. P. Wilson.

A. F. K.

The Soya Bean. An Appeal to Humanitarians, by Violet M. Firth. (Price 1s.)

This small book gives much information on the use of the Soya bean as a food for humanity, and the author points out many of the ways it can be used with advantage in the kitchen.

What to Eat and How Much, by Florence Daniel. (The C. W. Daniel Co., London. Price: Cloth 2s.; Paper 1s.)

The author has taken much trouble and care in compiling this small book on food. There is much valuable information contained in a small compass, with good advice and well chosen quotations from many good Doctors, and other experts on food questions. We recommend this book to our readers.

To the Goal, by Sohrab A. Calianiwalla. (Sunshine Publishing House, Princess Street, Bombay. Price Re. 1.)

We find this book full of beautiful quotations, both in prose, and verse, and it will both interest and charm the reader, who is sure to find some familiar and well loved poetical stanzas among its pages.

S. W.

* * *

Bhīshma, by K. S. Ramaswami Sastri, B.A. Great Teachers of the World Series. (Vasanta Book Depot, Madras. Price As. 2.)

This little book is the fifth of the series. It is brief, well written and well printed and gives us in choice language a picture of one who is regarded as a unique combination of soldier and statesman, sage and saint of five thousand years ago, 'an incarnation of the soul of India' in human form. In six chapters the different aspects of his character are succinctly dealt with—and, in conclusion, the author sums up his own opinion of Bhīshma leaving out Kṛṣṇa and Rāma, as superhuman, "the greatest man who ever lived on the earth".

* * *

Mother and Daughter, by R. P. De. (Datta Bose & Co. Price Rs. 2-4.)

This book represents Indian life in Bengal and the result of insufficient education. The author has dealt with good and evil, endeavouring to show the ultimate victory of good over evil. Although it is written in English, and English idioms occur, a good idea of the life of a poor family is obtained.

P.

BOOKS RECEIVED

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

Shrī Kṛṣṇa's Message and Revelation, by Baba Bharati; *E. S. Montagu, a Study in Indian Polity* (E. A. Natesan, Madras); *Katha Upanishad*, by R. L. Pelly; *The Religious Life of India, the Chaitanya Movement*, by Melville T. Kennedy, M.A. (Association Press, 5 Russell Street, Calcutta); *In the Way of Heaven*, Ed. by Theodore Besterman (Methuen, London); *The Evolution of Man Individual and Social*, by Percy Lund (T.P.H., London); *The History and Institutions of the Pallavas*, by C. S. Srinivasachari, M.A. (The Wesleyan Mission Press, Mysore); *How Spirits Communicate*, by the Rev. G. Vale Owen (Hutchinson, London); *England's Educational Policy in India*, by V. V. Oak, B.A., S.T.C. (Ed.), M.A., (Econ.), B. S. (Jour.), (B. G. Paul & Co., Madras); *The Way of Melchisedec*, by L. B. Whitney; *From the Dead*, by Recorder (L. N. Fowler, London); *The Indian Colony of Champa*, by Phanindranath Bose, M.A. (T.P.H., Adyar); *Municipal Efficiency*, by Shewaram N. Pherwani, M.A. (Blavatsky Press, Hyderabad-Sindh); *Rāmānand to Rām Tirāth* (G. A. Natesan, Madras); *Pessimism and Life's Ideal*, by Kamakhya Nath Mitra, M.A. (Sri Ramakrishna Math, Mylapore, Madras); *The Unswerving Law*, A Drama of Reincarnation, Youth Lodge, Ed. by Christmas Humphreys, M.A., LL.B. (Cantab); *The Conversion of the King*, Youth Lodge (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Mexico Teosofico (February), *The Theosophical Review* (April), *Yuga Pravesha* (March), *Revista Teosofico Isis* (January), *League of Nations* (March), *Modern Astrology* (April), *League of Nations, Journal* (March),

The New Era (April), *Theosophy in South Africa* (March), *Light* (April), *L. of N. Special Assembly of the League* (March), *News and Notes* (April), *The Canadian Theosophist* (March).

We have also received with many thanks:

Theosofisch Maandblad (April), *Gnosi* (March, April), *Rencarnazione* (January, February, March), *Theosophy in India* (April), *Theosophical Bulletin* (March), *El Mensaje* (February), *The Vedānta Kesari* (January, February), *Prabuddha Bhārata* (April), *Pewart* *Theosophie* (April), *Nature* (April), *The Vedic Magazine* (April), *Koinonia* (April), *The Young Theosophist* (March), *Revista Teosofica* (March).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th April to 10th May, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
German Section, T.S., Hamburg, per 1926, £10	130	0	0
T.S. in Ireland, 115 members, per 1926, £3-16-8	50	13	0
" " Denmark, 140 members, per 1925, £4-13-4	61	10	7
Two new members, Hermes Lodge, T.S., Canadian Theosophical Federation, per 1926, \$2.42	7	5	0
Mr. W. H. Barzey, Free Town, West Africa, Dues to Headquarters, per 1926, £1	13	0	0
Belgian Section, T.S., per 1925, £4-10-0	59	8	4
T.S. in England, 390 members, per March, 1926, £13	172	1	2
A new member of the North China Lodge, T.S., Tientsin, per 1926	7	0	0

DONATIONS FOR "ADYAR DAY"

American Section, T.S., through U. S. Adyar Committee, \$5,500	14,925	6	0
Bhavnagar Lodge, T.S., Kathiawar	22	0	0
Norwegian Section, T.S., £4	52	13	10
T.S. in Wales, £5	66	1	3
	15,567	11	2

Adyar

10th May, 1926

R. G. MACBEAN,

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1926, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Through the President, Theosophical Society ...	1,000	0	0
Dr. Y. M. Sanzgiri, Bombay, White Lotus Gift for Food Fund ...	15	0	0
	1,015	0	0

Adyar
10th May, 1926

R. G. MACBEAN,
Acting Hon. Treasurer.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Linares, N. L., Mexico ...	Blavatsky Lodge, T.S. ...	17-11-1925
Campeche, Cam., Mexico ...	Surya " " ...	28-12-1925
Rome, Italy ...	Amor-Buddhi " " ...	1-3-1926
Leigh, Lancashire, England... ..	Leigh " " ...	23-3-1926
Rome, Italy ...	Amor-Manas " " ...	31-3-1926
Bexhill-on-Sea, England ...	Bexhill " " ...	10-4-1926
Hitchin, Herts.. " ...	Hitchin " " ...	do.

CHANGE OF NAME

The Amor Branch in Rome chartered 27-3-1922 has changed its name to Amor-Atma Branch.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Leytonstone, England ...	Leytonstone, Lodge, T.S. ...	16-3-1926
Rome, Italy ...	Alcyone " " ...	30-3-1926
Firenze, Italy ...	Azione " " ...	4-4-1926
Surbiton, England* ...	Dharma " " ...	10-4-1926

Adyar
10th May, 1926

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

* Amalgamated with the Kingeton Lodge, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

SECOND.—To encourage the study of comparative religion, philosophy and science.

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

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

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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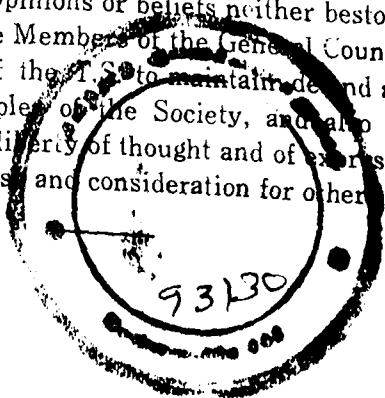
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