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Founded by H. P. BLAVATSKY and H. S. OLCOTT

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ON THE WATCH-TOWER

DURING the last two months, there is no change whatsoever to be chronicled regarding Dr. Besant's health.

The President. She reads quietly in her rooms or in her verandah, and does not desire to go out. She does not care to read any newspapers recording current events. She has said that her work for this life is over, and several times she has expressed an anxiety not to stand in the way of younger people because of her age and authority; it is the younger ones who must now carry on the work. A few days ago, on being informed of the date of the American Convention, she wrote out the following message to Wheaton.

My love to the American members. I pray to our Masters for Their blessing on all members who are faithful to Theosophy and who work to spread it in the world.

The following cable was received in response a week later.

American Convention profoundly grateful for benediction of your message. In undying devotion it prays that you our President and spiritual Mother may long reign over us.

Last July, on the 6th, Dr. Besant completed her twenty-fifth year as President. Very few Lodges seem to have known that fact. On finding a news-item from Adyar in the daily papers, a few Lodges in India celebrated the occasion, and the following telegrams were received.

Bombay: (1) Youth Lodge T. S. Bombay tenders respectful affection and greetings. (2) Olcott Lodge Andheri tenders loyal affectionate greetings. (3) Ananda

Lodge Juhu heartily congratulate beloved President on this unique occasion. Express deep gratitude loyalty devotion. Wish all health. (4) Bombay Theosophical Federation sends loving greetings for successfully guiding Theosophical Society twenty-five years as President and prays for your health.—Green, Secretary. (5) Besant Arundale Lodge Vile Parle sends affectionate and loyal greetings.—Dikshit.

Sivaganga: Sivaganga Lodge sends loyal affectionate greetings on your completion 25 years glorious President.—Rengasamier.

Allahabad: Loving devoted greetings from all Theosophical Lodges Allahabad on Presidential Silver Jubilee. May you long guide our Movement.—Sankar Saran.

Ahmedabad: Loyal greetings from Youth and Adult Lodges Ahmedabad on completion of 25 years Presidentship. May you be spared long with health to continue the work.

* * *

The following itinerary has been issued by Mr. D. Rajagopal for Krishnaji's tour in U. S. A. Like the Krishnaji. Theosophical lecturers "on tour" who have to do one- or two- or three-night "stands", only to rush to the next place on propaganda, Krishnaji has before him a very strenuous tour. Happily there are some breaks with the "Camps".

July 16-17, Portland; 22-31 *Camp* at Bainbridge Island, Seattle; Aug. 5, Victoria, B. C.; 7, Vancouver; 11-13, Calgary; 22-29, *Camp* near Boston. Sep. 2-11, *Camp* at Eddington, Pa.; 12-14 at Eddington; 16-18 Rochester; 22-25 Cleveland; 26, Chicago; 27-29, Minneapolis; 30, St. Paul; Oct. 4-6 Kansas City; 9-11 San Antonio, Texas; 13-14, New Orleans; 16-21, *Camp*, Birmingham, Ala.; 22-24, Atlanta; 25, New York; 28-31, Montreal; Nov. 4-6, Toronto; 8, New York.

Krishnaji arrives in Bombay on December 5; his plan is to stay in India till June, when he proceeds to Europe for the Ommen Camp in August 1933.

* * *

Perhaps Krishnaji will demur to the use of the word "teachings" for his discourses on Truth, but Krishnaji's Teachings. human language is limited, as he himself is constantly discovering. His attempts to

describe his discovery of Truth by not using "labels" or "jargon" hitherto used is fascinating to watch. There is certainly no one among philosophical and religious leaders as brilliant as he in the coining of aphorisms; many a short phrase of his can well be a thesis for a long discourse, and sometimes for a long treatise. His appeal to all his hearers to discard stratified or crystallised outlooks and try to see life "as it is" calls forth instant response from earnest seekers of Truth, though in truth what he proclaims as easy is the hardest of tasks, that of the Adept himself. Unusually forceful are his addresses in the July-August *Star Bulletin*; even for a first and general understanding of them great lucidity of thought is required, as if one needed to understand him not with the mind, but with the essence of mind. Like the winnowing fan that blows away the chaff, so are his teachings. If after weighing them, a person treads his "Way"—through Theosophy, through some one Religion, or away from them all—it can only be because it is his Way. The test is a severe one. If after such a test those who have believed in the Masters still believe in Them and work for Them, it is because they *know* indeed, with their "individual uniqueness", and not because they merely "believe".

* * *

A correspondent in England challenges the construction by some that when Krishnaji says, "Work collectively", he means, "work in organizations." Krishnaji and Organizations. Certainly Krishnaji has said nothing about "working" in organisations. But how *effective* work can be done "collectively" outside an organization—

with or without a name—or not under “leaders”, remains to be seen. The correspondent says:

I think it should be remembered, in this connection, that Krishnaji has always discouraged people from working under any organization, if their object has been to spread Truth or Spirituality. He gives this as his reason for dissolving the Order of the Star.

It is true that the following quotation from Krishnaji is misleading: “when the wise, the enlightened, those who have found peace within themselves, establish laws for the encouragement of the inexperienced towards freedom, there will be order.” The expression “establish laws” is especially misleading; unless one realizes that Krishnaji has repeatedly asked us to follow no laws the effects of which we have not experienced and tested for ourselves. “To serve is natural, is essential, is beautiful” is also misleading; unless one knows that in this case Krishnaji refers to the service of Life and not of Religions or spiritual Organizations. May I suggest that when one selects passages and quotes them apart from their contexts there is always the danger of conveying a different meaning from that which was intended by the writer?

The “Way” which lies between seems to me to be a compromise. Surely each individual must eventually follow his own Way, which is never quite the same as any other Way, is based on his own experience, and is subject only to the guidance of his own divine inner Being.

So the era has already begun of saying that Krishnaji does not mean what he says! Krishnaji himself reiterates in July-August *Star Bulletin* (the address was given at Ojai on June 3rd):

You must work collectively, and because you have not done so there is chaos in this world, there is rampant, ruthless selfishness, where every man is against the other. You must work collectively, but you cannot think collectively, because you cannot realize that ecstasy of Life through another. Through fear, you have set up saviours, masters, teachers, and so you have locked the door on individual thought, through which alone Truth is realized. Having shut the door on individual thought, you then become ruthlessly individual in this world of action. Spiritually the mind has become as a lamb, but a terrible animal in the world of action.

Now what I am saying is that you must reverse the process. You must work together for the welfare of all, but you must remain integrally alone to discover Truth. Then you may, as the questioner says, destroy religions, destroy my authority which you are creating. I am telling you the manner of Life, how to live with that ecstasy of solitude, and in the process of its realization you help to destroy the false values created through craving.

Many seem never to grasp that Krishaji *takes for granted utter unselfishness and the instant service* of mankind by him who desires liberation. Because he does not say, “Service, service,” as do the Theosophists, but says “Be individually unique,” many think that he warns people away from striving to better the world. For who can ever see “Truth” and not open out his arms to the suffering world?

* * *

For several years now, the members in Australia have maintained a Radio station, 2 G.B. The usual radio programme of music, children’s hour, addresses on “live topics,” etc., are given, and in addition addresses of a Theosophical nature. Theosophical Sunday evening lectures at “Adyar Hall” are broadcasted, as also the Sunday morning celebration of the Holy Eucharist at the Liberal Catholic Church, Sydney. A second Radio station under Theosophical auspices is announced by the Theosophical Lodge “Luz del Valle” (Light of the Valley) of Cali, Republic of Colombia, South America. The first transmission was on July 27. The wave-length is 21.25 metres, and kilocycles 14.117; the time 8 p.m. Further information will be sent by the Lodge whose address is Apartado No. 50 (Post Office Box No. 50). The invitation states (in Spanish): “We invite you cordially to tune in with our station and to notify us of the result. We shall do all in our power to offer you a share in a truly spiritual delight”.

* * *

In connection with the collected edition of H. P. B.’s works which the Point Loma Theosophical Society has begun, Adyar is supplying what material there is in the Archives of the Society. Lately found among these are three series of Russian articles by H. P. B. written from New York. They exist at Adyar in a special Russian Scrap-book in which she has

Theosophy and
Radio.

H. P. B.’s
Works.

pasted them. The Executive Committee of the Society has ordered photographic copies to be made of these articles, to be forwarded to the editors at Point Loma. They will amount to some forty full-page photographs. The articles probably are mere descriptive articles on American life. If sufficiently interesting—probably they are that, if H. P. B. is herself—a translation of them will duly appear in THE THEOSOPHIST.

* *

It has long been known that in Vivisection dogs are used for experimental purposes, but no experiment on them has aroused such a storm of indignation among right-thinking people as that proposed, and referred to elsewhere. There are many scientists and medical men who are in favour of Vivisection because, baffled and non-plussed by the mysteries of disease, they desire knowledge at all costs with which to diminish the sufferings which they witness. No one can deny that knowledge has been gained by vivisection experiments¹, but the experimenters think that the only cost involved is the pain of the animals. That in itself is awful. But every such experiment involving as it does terrible brutality, whatever the motive may be, weighs down the collective Karma of mankind with incredible evils. Every experiment has to be paid for—in pain, lethargy, impotence, incentives to cruelty, and in all the coquetting with evil on the part of men against which true lovers of men are constantly combatting. With one hand the scientific and medical saviour heals, while with the other he opens up new wounds which rack men with new tortures. The protests against the proposed experiments on dogs—animals half human and in so many cases like the children of the family for their nearness and dearness to us—have already poured in from all sides, but the Dental Convention at Zurich has been deaf to them.

* *

¹ Bishop Leadbeater who has read this statement dissents emphatically.—C. J.

To Adyar and
From Adyar.

Wherever gatherings take place of Theosophists, especially Conventions, it is usual to remember "Adyar", the home of the Theosophical Society. Every such message makes larger the channel of force which goes *out from* Adyar, with the benediction of the Masters. The Heart of the Theosophical Society at Adyar throbs with life for the whole Society. That Whole, mysteriously at Adyar, does not dictate to its parts; the parts contribute in dues to Adyar about one-sixth of the cost of maintaining Adyar as an International Centre of work and study. Yet where a National Society sends its quota to Adyar—one-tenth of its annual dues from each member—it receives what can never be counted in terms of gold. Every cable of greeting and loyalty to the Society and to its President is more than a mere symbol. It is the affirmation of the ultimate triumph of Brotherhood as a living force among men.

Porto Rico: Loving loyal greetings Annual Convention, Porto Rico Section; also to Leadbeater, Jinarajadasa, Warrington.

Netherlands: Netherlands Convention sends greetings and best wishes for health.—Kruisheer.

Norway: From the Norwegian Section and from a Summer School, Wesund, to our President and Bishop Leadbeater our heartiest greetings.—Michelsen.

TO OUR SUBSCRIBERS

BY C. JINARĀJADĀSA

With the issue of January 1931, the Editor of THE THEOSOPHIST, Dr. Annie Besant, transferred it from the United States back again to Adyar, on instructions from the Masters. In the Presidential Address in December 1930, she said: "The Masters refuse to sanction its transfer to any place." On retransfer to Adyar, the acting editorship was transferred from Professor Ernest Wood, who had been editing *The Adyar Theosophist*, to me.

The work has been of a most arduous nature. The number of subscribers had fallen to less than half, and the magazine was working at a great loss; and the transfer to U.S.A. and the retransfer to Adyar made an economic upheaval from which the publisher has not yet fully recovered.

As to my work as editor, I have tried, as far as it lay in me, to do what I presumed Dr. Besant would wish. That on the whole she could trust me in such a matter is perhaps evidenced by her Executive Order of September 24, 1930, where she appointed me "to act as my Deputy in all matters which are within my Presidential duties which I may commit in writing to his charge." She has wished it to be as ever the channel of the life of the Masters, and I have tried my best to make it so.

The chief criticism has been against my commenting on articles in footnotes. In this matter I have revived a habit of H. P. B. seen in the early volumes. But it was done not in imitation of H. P. B. but mainly for the following reasons:

1. The magazine appears on many Public Libraries throughout the world, and the public does "jump to the conclusion" that whatever appears in it is what Theosophists believe.

2. Many writers on Theosophy often make statements which show either loose thinking or a disinclination to verify facts. They seem to imagine that the standards of accuracy expected of literary men and women—I except mere journalism—no longer apply, when writing on Theosophy.

Miss K. Browning, in her criticism, desires no "authority". My notes are not "authority"; they reveal, I hope, only much shaking of the head at statements which are sometimes wild and often one-sided. It would be quite easy to confine myself to eight pages of "On the Watch-Tower", and do no more than correct typographical errors in the remaining pages. But I think I can do more for the magazine than being merely an editorial pair of scissors. To use the space of Watch-Tower—which is intended to survey the world's activities—to comment on articles (except on some outstanding problem) is somewhat of a waste of valuable space. I shall always publish—here imitating Dr. Besant—all criticisms of my remarks as editor—or as an individual!

I want most particularly to thank here the Assistant Editor, Baroness J. van Isselmuden, whose untiring work for the magazine has been of incalculable value to me. Bishop Leadbeater also helps greatly, for his eye notes grammatical and typographical errors which escape other eyes.

My editorship is not permanent. It will only be so long as Dr. Besant is with us. The Vice-President, Mr. A. P. Warrington, then takes charge of the Society's affairs, and with them of THE THEOSOPHIST. I shall then say: "For this relief, much thanks!"



THE FIFTH ROOT-RACE AND ITS MIGRATIONS

BY RT. REV. C. W. LEADBEATER

I

Letter from C. W. Leadbeater to C. Jinārājādāsa

THEOSOPHICAL SOCIETY,

Adyar, Madras,

Sep. 12, 1910.

I AM sending to you registered, by commercial papers post, an account of the fifth root-race and its migrations, which was given to us by the Master K.H. He intends it merely as an outline, and we are to fill in the details—in fact, we are doing so in the series of investigations which are now on hand.¹ The matter arose in this way.

Our investigations were much hampered by the impossibility of getting hold of any exact dates at a period so much earlier than any that we had yet touched—with exactitude, I mean. Of course, we have been dealing with the lunar chain and even with two chains before it, but there we have made no attempt whatever to get at dates, but simply to put events in a certain sequence, and even that is difficult enough. Even in dealing with the fourth root-race and the Atlantean civilization we did not greatly trouble ourselves as to anything more than round numbers, but when we came down to the fifth root-race we felt it desirable to be somewhat more exact.

You know of course the old Theosophical tradition that the fifth root-race commenced about a million years ago. Quite at the beginning of our enquiries we saw that this could not be true, except in a very different sense from what we had supposed. In fact, it means this, that about a million years ago the first boat-load of people

¹ By Annie Besant and C. W. Leadbeater, recorded in *Man: Whence, How and Whither*.

who could be utilised as members of the fifth root-race arrived from the moon chain; and the Manu was on hand to receive them and to make a preliminary selection of the people on whom He intended to keep His eye with a view to that work. The statement means nothing more than that, and the actual move of the Manu from Atlantis with the number of people whom He meant to take to Arabia for the first segregation took place only a little while before what we have generally called the catastrophe of 80,000 years ago (see the maps of Atlantis).

That much we found out for ourselves, and we soon saw that that 80,000 years was only an approximate round number and that if we wanted to be at all exact we must try to find out when that really happened. It was not a hopeful task, but I was just setting to work at it. The only thing that could help us was a calculation of the movement of certain fixed stars—a calculation exceedingly difficult to make, and furthermore by no means really certain, because of the fact that our information as to the rates of movement of those stars is very meagre, and may easily be in error even to very wide dimensions. I should therefore have had to undertake several of such investigations separately, trying to see whether the dates obtained by these different methods would reasonably agree—which probably they would not have done. This would have meant, as you can well understand, a good many days of peculiarly difficult work, quite apart from mere observation, so I was not looking forward to it with any particular pleasure. But one night when I went round to the Master in the usual way along with Alcyone, He said to me:

So you are trying to fix the exact date of one of the Atlantean catastrophes? I can give you that at once without trouble from our records.

He thereupon took us down into the Museum, and turning to the map showing the effects of that catastrophe, He read to us a date from its margin, saying: *That means 75,025 before your era.* Then He said:

Since you are working upon the fifth root-race you will be interested in our maps of its various sub-races.

And so He showed us a series in which each sub-race was marked as a kind of river flowing out and spreading its branches into different parts of the world, and as explanatory of these He gave us a kind of lecture, of which this that I enclose you is a reproduction as nearly as I can remember it. I have put down His own words wherever I could remember them and I am quite sure that I have the sense of the thing accurate, though there may be one or two minor points which I have omitted.

It must be understood that it is not to get into print in any way, and people must not take copies of it. Mrs. Besant is thinking of publishing it as it stands, in *The Link*, and I suppose that if she does

that she will state there that it comes from the Master K. H., but He intends it to be a mere outline for a chapter or a section in the new book which she and I are writing together; and practically every word of it will appear in that, though with a great deal of other matter intercalated, and with nothing to show which are His words and which are ours.

There are certain statements in it which are likely to cause some unpleasant feeling here in India, by stirring up the people's prejudices—for example the statement that caste is not an original and sacred institution at all, but was adopted some ten thousand years ago merely as an expedient to keep the various races separate and comparatively pure. Also no doubt any ethnologist who had studied along European lines would ridicule many of His statements, and Mrs. Besant is anxious that any such ridicule or ill-feeling should be directed against us, and not at all against the name of the Master. Also I think it conflicts to some extent with some of the dates given in *The Secret Doctrine*, which will probably cause further trouble, and for this among other reasons the President does not wish it to get about generally before she publishes it herself. Certain remarks in *The Pedigree of Man* also will have to be considerably modified, and here again we do not want to have a small and scattered controversy going on beforehand, though we are quite prepared to face the inevitable difficulties that will arise after our book is published.

II

The Lecture by the Master

What you call the 80,000 year catastrophe took place in the year 75,025 before your era. The movement of the Manu from Atlantis with His 9,000 followers occurred nearly 5,000 years earlier, in 79,997. It was undertaken because the fifth sub-race was about to be entirely subdued by the dark ruler, and He wished to draw His people away from that influence. When He established them in Arabia they soon increased into a great nation, and from them just before the catastrophe He selected about 700 of His own descendants and with them moved on to the neighbourhood of Shamballa, as you saw. A long period intervened, however, before the real commencement of the race, or before any migrations took place. Twice the Manu allowed His race to grow to the proportions of a

small nation, and twice it was destroyed by the countless hordes of Turanians who swept over the land like a plague of locusts.¹

In each case when the battle was lost a few women and children were enabled to escape and take refuge in the island of Shamballa, which even the bloodthirsty Turanians dare not attack, for they held it in the deepest veneration. Thus the race was preserved, and each time the Manu and His lieutenants incarnated in it as soon as possible and purified it still further. When first He brought over his 9,000 He had chosen five-sixths of them from the fifth sub-race, but had intermixed one-twelfth of Akkadian blood, and one-twelfth of Toltec, each the best of its kind. Now, after the second destruction He thought that a little more of the Toltec infusion was needed, so he sent Mars, who had been killed in the beginning of the war, to incarnate in the purest of the Toltec families, and, as soon as he grew up, to leave it and travel half round the world to his infant community. Arriving, he married the fairest and best of the ladies who had (as children) escaped the massacre (she had been the Manu's own daughter). Their son was Virāj—a splendid specimen of all that was best in both races; and when Virāj in turn grew up and married Saturn, the Manu Himself took birth as their eldest son. It is from this point that the race, as a really successful foundation, may be said to begin, for after this it was never again destroyed. This was just about 60,000 years before your era. The civilization which rose slowly from that tiny seed was a fine and pure one, and, shut away as it was to a large extent from the rest of the world, it flourished exceedingly. A thickly-populated kingdom surrounded the Gobi Sea, and obtained dominion by degrees over many neighbouring nations, including the Turanians who had so mercilessly massacred its forefathers.

¹ See *The Lives of Alcyone*, Life I and Life III.

There was a period (about 45,000 B.C.) when it ruled the whole of East and Central Asia, from Tibet to the coast, and from Manchuria to Siam, besides claiming suzerainty over all the islands from Japan to Australia. Traces of its domination are still to be seen in some of these countries; the ineffaceable stamp of the Aryan blood is set upon races so primitive as the Hairy Ainus of Japan and the Australian so-called aborigines. In the zenith of its glory it had a magnificent architecture of the cyclopean style as to size, but finished with great delicacy, and polished to a remarkable degree. Its builders erected the marvellous temples whose colossal ruins are the wonder of all who have seen them at Shamballa to-day; it was they who dowered the world with that unequalled bridge which once linked the Sacred Island with the shore—which may still be seen standing, mighty as ever, though now only the shifting desert sand flows beneath it. Its sculpture too was noble, its colouring brilliant, its mechanical genius considerable. In its prime it compared not ignobly with Atlantis, and though its luxury was never so great, its morals were distinctly purer. By 40,000 B.C. it was beginning to decline, and the islands and the outer provinces were asserting a barbarian independence. The Manu still occasionally incarnated, but usually directed affairs from higher planes. It was at this time that He sent forth what we have called the second sub-race.

For some centuries He had been carefully specializing a certain body of men for this purpose—the inhabitants of one of the valleys about 20 miles from the great City of the Bridge. And now under the leadership of Mars He sent them to retrace the way by which so many thousands of years ago they had come, to try to Aryanize the descendants of the Arabs whom they had left behind, because, of all the Atlanteans, they must be nearest to the possession of the new characteristics. These Arabs were still where He had settled

them—a number of half-civilized tribes occupying the whole of the Arabian peninsula and a few settlements on the Somali coast. A strong and friendly empire existed at that time in the region now called Persia and Mesopotamia, and the Manu had no difficulty in obtaining permission to march His host through it along a carefully indicated and guarded route. It is noteworthy that this migration differed in character from those of later years. In those which descended into India the entire tribe moved, from the old men and women to the babies; but in this case the old and those with many young children were advised to stay behind, and the migration was confined to men of fighting age, with their wives and a comparatively small number of children. Many also were young unmarried men. The number of fighters was about 150,000, and the women and children may have added another 100,000 to the party.

The Manu had sent messengers two years before to prepare the Arab tribes for His coming, but the news had not been altogether favourably received, and He was by no means sure of a welcome. When He had crossed the belt of desert which, then as now, separated Arabia from the rest of the world, and came in sight of the first of the Arab settlements, a body of armed horsemen appeared in front of Him and incontinently attacked the van of His army. He easily repulsed them, and, capturing some of them, endeavoured to make them understand that His mission was peaceful. The language had changed so much that they had great difficulty in understanding one another at all, but he contrived to reassure His captives and sent them to arrange an interview with their chief. After some trouble and the interchange of more messages the Chief came, suspicious and unconciliatory, but a long conversation and full explanations somewhat changed his attitude, and it occurred to him that he might use this unusual sort of invasion for his own purposes. He

was at deadly feud with a neighbouring tribe, and while he had no force fit to cope with the Manu's capable-looking army, he felt that if he could enlist these strangers on his side he could make short work of his ancient enemies. So he temporised, and agreed to allow the visitors to establish themselves in a great desolate valley on the borders of his territory. They thankfully accepted this offer, and very soon changed the whole aspect of that valley. Coming as they did from a highly civilized nation, they knew all about the science of well-boring, and they presently had the entire valley efficiently irrigated, and a great stream flowing down the middle of it.

Within a year the whole of their tract of country was thoroughly cultivated, and some good crops had already been obtained; in three years they were fully established as a prosperous and self-supporting community. The chieftain who had received them, however, was by no means satisfied; he cast a jealous eye upon the improvements they had made, and felt that as this was part of his territory, his own people and not strangers ought to reap the advantages of it. Also, when asked to join in predatory expeditions, the Manu had said quite plainly that, although He was grateful to His host and ready at any moment to defend him from aggression, He would be no party to an unprovoked attack upon peaceable people. This made the Chief very angry—the more so as he did not see his way to enforce his commands. At last he patched up a peace with his hereditary enemy and induced him to join him in an endeavour to exterminate the newcomers. This little scheme, however, came hopelessly to grief; the Manu defeated and killed both the Chiefs, and made Himself ruler over their combined states. Their subjects, when once the battle was over, philosophically accepted the new ruler, and soon found that they were much more prosperous under the improved régime, though it involved less fighting

and more regular work. Thus the Manu made secure His footing in Arabia, and promptly proceeded to Aryanize His new subjects as rapidly as possible. Other tribes attacked Him now and then, but were so invariably defeated with heavy loss that they presently came to recognize the wisdom of letting Him alone. As years rolled on His kingdom prospered mightily and grew ever stronger, while constant internecine struggles enfeebled and impoverished the other tribes.

The natural result followed; by degrees, by taking opportunities as they offered, He absorbed tribe after tribe, usually without bloodshed and with the full consent of the majority. Before His death forty years later the upper half of Arabia owned His sway, and might be regarded as definitely Aryan. He might have acquired sovereignty over the south as well, but for the advent of a religious fanatic, who reminded his people that they were a chosen race, and must on no account intermingle their blood with that of these gentiles, who came no one knew whence with their pretended civilization and their odious tyranny, which denied to man even his inalienable birthright to kill his fellow-man freely whenever he pleased. This appealed to the fierce impatience of control which is a prominent feature of the Arab character, and the southern tribes, who had for centuries squabbled viciously among themselves, actually united now to oppose their reincarnated leader. And they opposed Him in His own name, making His original order as to purity of race their rallying-cry against Him. Thus the peninsula was divided into two parts, and the Manu's successors for many generations were satisfied to maintain their kingdom without seeking to increase its borders.

After some centuries a more ambitious ruler succeeded to His throne, and, taking advantage of local dissensions in the south, marched his armies clear down to the ocean and proclaimed himself Emperor of Arabia. He

allowed his new subjects to retain their own religious ideas, and as the new government was in many ways an improvement there was no lasting opposition to the conqueror. A certain fanatical section of the southerners, however, felt it their duty to protest against what they considered the triumph of evil; and, under a prophet of rude and fiery eloquence, they abandoned their conquered fatherland and settled as a community on the opposite Somali Coast. There, under the rule of the prophet and his successors, they lived for some centuries greatly increasing in numbers, until an event occurred which caused a serious rupture. It was discovered that the ruling prophet of the period while preaching fanatical purity of race had himself formed an attachment to a young negress from the interior! When this came to light there was a great uproar, but the prophet was equal to the occasion, and promulgated as a new revelation the idea that the stern prohibition against intermarriage was intended only to prevent them from mingling with the newcomers from the north, and did not at all apply to the negroes, who indeed were to be regarded as slaves, as goods and chattels rather than as wives. This bold pronouncement divided the community; the majority accepted it, at first hesitatingly and then with enthusiasm, and black "slaves" were purchased with avidity. But a fairly large minority rebelled against the revelation, and denounced it as merely a clumsy artifice to shield a licentious priest (as indeed it was); and when they saw themselves outvoted they drew apart in horror, and declared that they could no longer dwell amongst heretics who had abandoned all principle. An ambitious preacher, who had always yearned to be a leader, put himself at their head, and they made themselves into a huge caravan and departed in virtuous indignation. They wandered round the shore of the Gulf of Aden and up the coast of the Red Sea, eventually finding their way into

Egyptian territory. Their curious story happened to take the fancy of the Pharaoh of the period, and he offered them an outlying district of his kingdom if they chose to settle there. They accepted, and lived there peacefully enough for centuries, flourishing under the beneficent Egyptian government, but never in any way intermingling with its people. Eventually some Pharaoh made a demand upon them for additional taxation and forced work which they considered an infringement of their privileges; so once more they undertook a wholesale migration, and this time settled in Palestine, where we know them as the Jews, still maintaining as strongly as ever the theory that they are a chosen people.

But the majority left behind in Somaliland had their adventures also. Now that, owing to the slave traffic, they became better known to the tribes of the interior, whom they had always previously kept rigidly outside their bounds, the savages realised the wealth to be obtained from robbing the semi-civilized, and the tribes began a series of descents upon the colony, which so harassed its members that, after fighting them for many years, losing thousands of lives, and finding their territory more and more circumscribed every decade, they too decided to abandon their homes and migrate once more across the Gulf to the land of their forefathers. They were received in a friendly manner, and were soon absorbed into the general mass of the population. They had called themselves "the true Arabs," though they deserved that title less than any; and even to-day there is a tradition that the true Arabs landed at Aden, and slowly spread northwards; even to-day may be seen among the Hamyaritic Arabs of the southern part of the country the indelible traces of that admixture of negroid blood so many thousands of years ago; even to-day we may hear a legend that the Mostareb, or adscititious Arabs of the northern half went away somehow

for a long time into Asia, far away beyond Persia, and then returned, bearing with them many marks of their stay in foreign lands.

So the second sub-race flourished for some thousands of years, and extended its dominion over nearly the whole of Africa, except that part which was in the hands of Egypt. The Arabs ruled for a considerable time the great Algerian island; they pushed their way down the East coast to the very Cape of Good Hope itself, and founded a kingdom which included all Matabeleland and the Transvaal and the Lorenzo Marquez district. They made settlements also on the west coast, but there they came often into collision with men from Poseidonis, and were in the end entirely driven back. When the great Sumero-Akkad empire of Persia, Mesopotamia and Turkestan finally broke up into small states and disorder, an Arab monarch conceived the bold idea of reuniting it under his own leadership. He led his armies against it, and after twenty years of strenuous fighting made himself master of the plains of Mesopotamia and of almost the whole of Persia up to the great salt lake of Khorasan (where the desert now is); but he could not conquer Kurdistan, nor could he subdue the mountain tribes who harassed his armies on their way. Then he died, and his son wisely set himself to consolidate rather than to extend this empire. It held together well for some centuries, and might have endured much longer but for the fact that dynastic troubles broke out in Arabia itself, and the governor of Persia (a cousin of the Arab King) seized the opportunity to proclaim himself independent. The Arab dynasty which he thus founded lasted two hundred years but amidst incessant warfare; then again came a period of upheaval and of small tribes and frequent raids from the savage Central Asian nomads who play so prominent a part in the history of that region. One Arab king was tempted by reports which reached him of the

fabulous wealth of India to send a fleet across to attack it; but that was a failure, for his fleet was promptly destroyed, and his men killed or taken prisoners. The Transvaal Kingdom tried to occupy Madagascar, but succeeded only in maintaining for a time settlements on different parts of the coast.

An interval of 10,000 years elapsed after the despatch of the second sub-race before the Manu sent forth the third. The men for this work had been carefully prepared through many centuries, like the others; He had kept them apart in one of His mountain valleys, and developed them until they showed as quite a distinct type. In His original selection in Atlantis He had included a small proportion of the best of the sixth Atlantean sub-race, the Akkadian, and for the preparation for His third sub-race He utilized the families which had preserved most of that Akkadian blood. After the final collapse of the Arabian empire of Persia and Chaldea there were centuries of anarchy and bloodshed, and the countries were becoming almost depopulated, so the Manu at last determined to come to their rescue, and sent forth to them His third sub-race. But this time it was no ordinary migration; it was simply an army on the march. He poured through the passes near Kashgar an army of three hundred thousand splendid fighting men, defeated easily such of the nomad hordes as ventured to attack Him as He crossed their deserts, and rapidly overran the whole of Persia first and then Mesopotamia, establishing military posts at frequent intervals, and dividing the country among His chiefs. For some years there was occasional fighting, and it was not until the country was quite settled and peaceful that He sent out the vast caravan of the wives and children of the soldiers. For the next fifty years He kept this new empire under His direct rule, visiting it several times, and appointing members of His family as its governors;

but just before His death He resigned His own throne to His grandson Mars, and appointed Mars' next brother Corona the independent King of Persia, with Theodoros under him as governor of Mesopotamia under him.

From this time the third sub-race quickly increased in power. In a few centuries it dominated the whole of Western Asia from the Mediterranean to the Pamirs, and from the Persian Gulf to the Sea of Aral, and with certain changes its empire lasted until about 2,200 B.C. In the intervening 28,000 years there were naturally many fluctuations; most of the time Persia and Mesopotamia were under separate rulers, of whom sometimes one and sometimes the other was nominally overlord; some times the two countries were split up into smaller states, owing a kind of loose feudal allegiance to the central King. All through their history they had constantly recurring difficulty with the nomad Mongolians on one hand, and the mountaineers of Kurdistan and the Hindu Kush on the other. Sometimes the Iranians drew back for a time before these tribes; sometimes they pushed the frontier of civilization further forward, and drove the savages back. At one period they ruled most of Asia Minor, and made temporary settlements in several of the countries bordering the Mediterranean; at one time they held Cyprus, Rhodes and Crete; but on the whole in that part of the world the Atlantean power was too strong for them, and they avoided conflict with it. At this western boundary of their kingdom powerful Scythian and Hittite confederations disputed their dominion at various points of their history; once at least they conquered Syria, but seem to have found it a useless acquisition and soon abandoned it; and twice they embroiled themselves with Egypt, against which they could do but little.

During most of this long period they kept up a high level of civilization, and many relics of their mighty architecture lie

buried beneath desert sands. Various dynasties arose among them, and several different languages prevailed in the course of their chequered history. They avoided hostilities with India, being separated from it by a wild territory—a sort of no-man's land. Arabia troubled them but little, for there again a useful belt of desert intervened. They were great traders, merchants, manufacturers—a much more settled people than the second sub-race, and with more definite religious ideas. The best specimens of the Parsis of the present day will give you a fair idea of their appearance. The present inhabitants of Persia have still much of their blood in them, though largely commingled with that of their Arab conquerors. The Kurds, the Afghans and the Biluchis are also mainly descended from them, though with various admixtures.

By this time the great Central Asian race was far on the road to its decline, but the Manu had been careful to preserve dignity, power and pristine vigour in two branches to which He had given much special training—the seed of the fourth and fifth sub-races. His arrangements for them had been somewhat different from those of the earlier segregations. The type of the Root Race, the points in which it varied from the Atlantean, were now thoroughly established, so He was able to devote His attention to another kind of specialization. Those who were to constitute the fourth sub-race had been drawn apart as usual, into a large valley in the mountains not far from the capital, and great pains had been taken for many centuries to develop in them certain new characteristics—to awaken imagination and artistic sensibility, to encourage poetry, oratory, painting, music, to render the people enthusiastic and devoted to their leaders. The valley was managed practically as a separate state, and great prominence was given to all these things, art of all kinds being endowed in various ways. Under this special

training the sub-race as time rolled on grew somewhat conceited, and looked down upon the rest of the kingdom as Philistines.

The time chosen to send them forth was about 20,000 B. C., and their instructions were to proceed along the northern frontier of the Persian Kingdom, and to win for themselves a home among the mountains which we now call the Caucasus, at that time occupied by a number of wild tribes of predatory nature who were a constant annoyance to Persia. By taking advantage of this, the Manu was able to make arrangements with the Persian monarch not only to allow free passage and food to His enormous host, but also to send with them a strong army to assist in subduing the mountaineers. Even with this help this proved no easy task. The newcomers soon conquered for themselves a place in which to live, and they easily defeated the tribes when the latter could be persuaded to risk a pitched battle; but when it came to guerilla warfare they were by no means so successful, and many a year had passed before they could consider themselves reasonably secure from attack.

They established themselves first somewhere in the district of Erivan, on the shores of Lake Sevanga, but as the centuries rolled on and their number increased they gradually exterminated the tribes or reduced them to submission, until eventually the whole of Georgia and Mingrelia was in their hands. Indeed, in 2,000 years they were occupying Armenia and Kurdistan as well, and later on Phrygia also came under their domination, so that they held nearly all Asia Minor as well as the Caucasus. In their mountain home they flourished greatly and became a mighty nation, and by 10,000 B. C. they began to resume their westward march. But now they travelled not as a nation, but as tribes; indeed they had all along been rather a federation of tribes than an empire, for their country was so broken up into

valleys that free communication was impossible. So it was only in comparatively small waves that they finally arrived in Europe, which it was their destiny to occupy.

The first section to cross from Asia Minor were the ancient Greeks (not the Greeks of your history, but their far-away ancestors—who are sometimes called Pelasgians). They had held for a long time the seacoast of Asia Minor and the islands of Cyprus and Crete, and all the trade of that part of the world was carried in their vessels. The final cause of their definite entry into Europe as a power was an aggressive movement on the part of the Emperor of Poseidonis. The Mediterranean coasts and islands had for many centuries been in the hands of a number of small nations, most of them Etrurian or Akkadian, but some Semitic, and except for occasional squabbles these people were usually peaceful merchantmen. But it occurred one day to the Emperor of Poseidonis to annex all these states by way of extending his realm and rivalling the traditions of his forefathers. So he prepared a great army and a mighty fleet and started on his career of conquest. He subdued without difficulty the large Algerian island; he ravaged the coasts of Spain, Portugal and Italy, and forced all those peoples to submit to him; and Egypt, which was not a great naval power, was already debating whether to propose a treaty with him or to anger him by a resistance which it was feared would be hopeless.

Just when he felt secure of the success of his plans a difficulty arose from an entirely unexpected quarter. The Greek sailors of the Levant declined altogether to be impressed by his imposing forces and defied him to interfere with their trade. He had been so sure of victory that he had divided his fleet, and had only half of it immediately available, but with that half he at once attacked the presumptuous Greeks, who inflicted upon him a serious defeat, drowning thousands of his soldiers, and leaving not one ship afloat of the great number

that attacked them. The battle was not unlike the destruction by the English of the great Spanish Armada; the Greek vessels were smaller than the Atlantean, and not so powerfully armed, but they were faster and far easier to handle. They knew their seas thoroughly, and in several cases decoyed their enemies into positions where the loss of the larger ship was certain. The weather helped them, too, as in the case of the Spanish Armada. The second half of the Atlantean fleet was hastily collected, and another attack was made, but it was no more successful than the first, though the Greeks lost heavily in repelling it. The Atlantean monarch himself escaped, and contrived to land in Sicily, where some of his troops had established themselves; but as soon as it became known that his fleet had been destroyed, the conquered populations rose against him, and he had to fight his way home through the whole length of Italy. He withdrew as he went the various garrisons which he had established, but nevertheless by the time he reached the Riviera he had but a few utterly exhausted followers. He made his way in disguise across the south of France and eventually reached his own kingdom in a merchant ship.

Naturally he vowed direst vengeance against the Greeks, and at once ordered preparations for another vast expedition; but the news of the total loss of his fleet and army emboldened various discontented tribes in his own island to raise the standard of rebellion, and during the rest of his reign he never again found himself in a position to undertake foreign aggression. The success of the Greeks immensely strengthened their position in the Mediterranean, and within the next century they had established settlements on many points of its shores. Most of these were destroyed and all of them seriously injured by the terrible tidal wave created by the sinking of Poseidonis, when both the Gobi Sea and the Sahara Sea became dry land, and the most appalling convulsions.

took place. This, however, affected the main stock of the sub-race in its highland home but very slightly, and as soon as it seemed certain that the catastrophe was over, its tribes combined together to send exploring expeditions to ascertain the fate of their brethren beyond the seas, and when those returned further relief expeditions were organized on a large scale.

The early Greek settlements had been all on the sea coast, and the populations of the interior of the various countries were not always friendly, though overawed by the dash and valour of the Greeks. But when these latter were nearly all destroyed by the cataclysm, the few survivors were often much persecuted and even in some cases enslaved by the interior races. Almost all shipping had been simply annihilated, and new navies had to be built; yet so great was the energy of the Greeks that within a few years all the ports of Asia Minor were once more in working order, and streams of new ships went forth from them to see what help was needed across the seas, to re-establish the colonies, and to redeem the honour of the Greek name by delivering those who bore it from a foreign yoke. In a surprisingly short time this was done, and the fact that these ancient Greeks were the first to recover from the shock of the great cataclysm gave them the opportunity of annexing all the best harbours of the new coast-line, and since most of the trade of Egypt also was in their hands, the Mediterranean remained for centuries practically a Greek sea. There came a time when Phoenicians and Carthaginians divided the trade with them, but that was much later. The emigration from Asia Minor into Europe was almost continuous, and it is not easy to divide it into distinct waves. If we take these ancient Greeks as our first sub-division, we may perhaps count the Albanians as the second, and the Italian race as the third, both of these latter occupying about the same countries as those in which we know them now.

Then after an interval came a fourth wave of astonishing vitality—that to which your modern ethnologists restrict the name “Keltic”. This slowly became the predominant race over the north of Italy, the whole of France and Belgium and the British Isles, the western part of Switzerland and Germany west of the Rhine. The fifth wave practically lost itself in the north of Africa and you will find now only traces of its blood, much mingled with the Semitic (both Aryan and Atlantean) among the Berbers, the Moors, the Kabyles, and even the Guanches of the Canary Islands (in this last case mingled with the Tlavatli). It encountered the fourth wave and intermingled with it in the Spanish peninsula, and at a later stage in its existence (only about 2,000 years ago) it contributed the last of the many elements which go to make up the population of Ireland; for to it belong the Milesian invaders who poured into that island from Spain, and bound it under curious forms of magic. But a far more splendid element of the Irish population had come into it before that from the sixth wave, which left Asia Minor in a totally different direction, pushing north-west until they reached Scandinavia, where they intermingled to some extent with the fifth or Teutonic sub-race, of which we shall speak later. They thus descended upon Ireland from the north, and are celebrated in its history as the Tuatha-de-Danaan, who are spoken of more as Gods than men. The slight mixture with the Teutonic sub-race gave this last wave some characteristics, both of disposition and of personal appearance in which they differed from the majority of their sub-race.

On the whole we may describe the men of this fourth or Keltic sub-race as having brown or black hair and eyes and round heads. They were as a rule not tall in stature, and their character showed clearly the result of the Manu's efforts thousands of years before. They were

imaginative, eloquent, poetical, musical; capable of enthusiastic devotion to a leader, and splendidly brave in following him, though liable to quick depression in case of failure. They seemed to lack what we call business qualities, and they had but scant regard for truth.

Having thus followed in outline the course of the fourth or Keltic sub-race, let us now turn back to the period of 20,000 B.C. and do the same for the fifth or Teutonic. This had been prepared simultaneously with the fourth, although in a different place and a different way. For it the Manu had set apart a valley far from His capital, away on the northern side of the Gobi Sea, and into it He had sparingly introduced factors which had not appeared in the fourth. He brought back to it a few of the best specimens of His third sub-race from Persia, where it was by that time thoroughly specialized, and He called also for a few Semites from Arabia. He chose for it especially men who were tall and fair, and when He himself was born in it He always used a body showing markedly those characteristics. It must be remembered that the Manu starts each sub-race just as He does the root-race—by incarnating in it Himself; and the form which He chooses to take largely determines what the appearance of that sub-race shall be. By the time that the fourth and fifth sub-races were ready to start on their migration, the difference between them was clearly marked; and though they left Central Asia together, and passed together through Persia, their eventual destinies were quite different. The fifth sub-race, smaller in number, was directed to move further along the shores of the Caspian Sea, and they settled themselves in the Territory of Daghestan.

There they slowly grew for thousands of years, gradually extending themselves along the northern slopes of the Caucasian Range, and occupying the Terek and Kuban districts. There they remained until after the great cataclysm

of 9564 B.C.; indeed, it was nearly a thousand years after that before they began their great march to world-dominion. They had not been idle during this long time of waiting, for they had already differentiated themselves into several distinct types. Then, as with one accord, now that the swamps of the great Central European plain were becoming habitable, they moved north-westward in one mighty army as far as what is now Cracow in Poland. There they rested for some centuries, for the marshes were not yet dry enough, and disease fell upon them and thinned their ranks.

It was chiefly from this secondary centre that the final radiations took place. The first of them was the Slavonic, and it branched off into two main directions. One party turned east and north, and from them come largely the modern Russians; the other took a more southerly direction, and is now represented by the Croatians, Serbians and Bosnians. The second wave was the Lettish, though its members did not travel far; it gives us the Letts, the Lithuanians and the Prussians. The third wave was the Germanic, and part at least of that went further afield, for if those called especially the Teutons spread themselves over Southern Germany, the other branches called the Goths and Scandinavians swept to the northernmost point of Europe. The later descent of the Scandinavians upon Normandy, and of the Goths upon Southern Europe, the spreading of this fifth sub-race over Australia, North America and South Africa—all these belong to your modern history. This sub-race is on the whole tall and long-headed, with fair hair and blue eyes; its characteristics are plain speech, straightforwardness, common-sense and truth.

We have followed in rough outline the various sub-races; let us see now what became of the root-race after their departure. Remember that for centuries previous to those departures the Manu and His immediate group had been incarnating

in the special districts set apart for the preparation of those sub-races. The empire as a whole had long passed its prime, and was wearing away as do all human institutions; and the process of disintegration had already gone far. The Mongolian and Turanian races over whom it had so long ruled had asserted their independence, and the kingdom centring round the City of the Bridge was now but a small one. The people built no more—they lived in the ruins of the great work of their forefathers. The egos showing genius and straining after high education were incarnating in the great daughter civilizations, so in the mother state the level of learning steadily sank. Trade had fallen almost to zero, and the people were becoming agricultural and pastoral only. The central kingdom still held together, but outlying districts had broken off and became independent.

When the Manu had managed all His migrations and seen His sub-races definitely established, He turned His attention once more to the root-race, because He wished to get it away by degrees from its ancestral home so that (1) Shamballa should be left in the required solitude; (2) India should be Aryanized; (3) the race should be out of the way before the coming cataclysm, as the Central Asian region would be much altered. He had not incarnated in the root-race since He led away the fourth and fifth sub-races—that is, for about 1200 years—so He was becoming rather a myth, and there were differences of opinion as to whether His rules as to inter-marriage still held good.

So, as you have already discovered, my brother Morya found himself in charge of a semi-unorthodox tribe, and was told by the Manu to inaugurate the long series of processions into India. You know how he was received by the present Bodhisattva, how he settled in the south of India, and Aryanized the aristocracy there.¹ But you

¹ See *Lives of Alcyone*, Life XXIV.

have not yet followed the wide influence which spread out from that religious kingdom. The Manu used it as a subsidiary centre of radiation; from it, by way of Ceylon, He sent out the expedition which Aryanized the mighty empire of Egypt, and through it introduced Aryan blood into several East African tribes. From this South Indian centre also He sent colonists to Java, to Australia and to the islands of Polynesia, which accounts for the Aryan strain to be observed even to-day in what are called the brown Polynesians, in contradistinction to the Melanesians. While these arrangements were being carried out in the South of India, the Manu still worked at the gradual transportation of His race from Central Asia into the northern parts of India. You have already come across in your investigation some of the principal migrations, and you know therefore how they were managed, how they were received in India, and what manner of people the Aryan invaders had by this time become. Many of them, as you have seen, were quite ready to intermarry with the higher classes of the Atlanteans, and it was even desirable that they should do so to some extent. But there was danger that the Aryan blood should become a mere trace amidst so enormous a majority of Atlanteans and Atlanto-Lemurians; and for this reason the Manu introduced the caste idea about 8,000 B.C., in order that no further admixture might be made, and that those already made might be perpetuated. He founded at first only three castes—Brahman, Rajan and Vis. The first were pure Aryans, the second Aryan and Toltec, the third Aryan and Mongolian. Later, those who were not Aryan at all were included under the general appellation of Sudras, but even here in many cases a certain small amount of Aryan blood may appear. Many of the hill tribes are partly Aryan—some few are wholly so, like the Siaposh people and the Gipsy tribes.

It remains to us only to chronicle the curious adventure of a tribe which, during the time of the migrations into India,

had sought safety in a different direction from the others. It contrived to establish itself in a valley in the Susamir district, and there, forgotten by the rest of the world, it enjoyed its primitive pastoral life for many centuries. About 2,200 B.C. there arose a great military leader amongst the Mongol tribes, and they devastated all of Asia that they could reach, utterly destroying, among others, the remnants of the Persian Empire. The Tartar leader was finally overthrown, and his hordes scattered, but he had left utter desolation behind him. Somehow, in a hundred years or so, news of a fertile but unoccupied land reached our Aryans in their valley; they sent out spies to report, and when the story was confirmed they migrated bodily into Persia. These were the speakers of Zend, and their late arrival accounts for the curiously unsettled state of the country even in the time of the last Zoroaster. Such remnants of the third sub-race as had been only driven from their homes and had escaped the general massacre came back and made common cause with our tribe, and from these beginnings gradually developed the latest Persian Empire.

THE EVENING MEDITATION

LET never sleep thy drowsy eyelids greet
Till thou hast pondered each act of the day:
"Where in have I transgressed? What have I done?
What duty shunned?"—beginning from the first
Unto the last. Then grieve and fear for what
Was basely done; but in the good rejoice.

The Golden Verses of Pythagoras.

TWO GLIMPSES OF H. P. B.

I

1877

CONCERNING GODS AND INTERVIEWS

TO THE EDITOR OF *The World*:

SIR,

In my benighted country such a thing as an "interview" is unknown. Had I been aware of its dangers I would have tried to use magic enough to impress my words upon the intelligent young gentleman who called upon me yesterday in your behalf. As it is, I find in his "report" a little error that is calculated to give my very esteemed antagonists, the theologians, a poor opinion of my biblical scholarship. He makes me put into the mouth of Jehovah the injunction, "Fear the gods." What I did say was that in Exodus, XXII. 28, Jehovah commands, "Thou shalt not revile the gods"; and that, attempting to break its force, some commentators interpret the word to mean the "rulers".

As I have had the opportunity of knowing many rulers, in many different countries, and never knew one to be "a god", I made so bold as to express my wonder at such an elastic interpretation.

The theologians do not imitate the moderation of the "Lord God", but "revile the gods" of other people without stint, especially the "gods" (spirits) of the Spiritualists. As none of their writers have thought of availing themselves of

this weapon of defence, I thought it no more than fair to introduce it in my "Veil of Isis"¹, for their benefit as well as that of the "heathen" to whom you are so kindly sending missionaries to convert them. Hoping that I am not trespassing upon the hospitality of your columns in asking the insertion of these few lines, I am, Sir,

Your obedient servant,

H. P. BLAVATSKY

A benighted Buddhist, and the Corresponding Secretary of the Theosophical Society.

New York, Jan. 23d.

II

1888

POST CARD FROM H. P. B. TO W. STAINTON MOSES

London, Feb. 27/88

Whether "the common or garden lie" it is sure to be regarded by every one as a "plant". I do not remember details—it is so long ago. Something of the sort took place and unfortunately often enough to make me more *notorious* than *famous*. I lived in Ithaca, and had many friends at Cornell University.

May the celestial Umbrella of the Lord Buddha overshadow you for ever and save you from rheumatism and lumbago.

Yours—in all that

H. P. B.

Shall I send back the "plant"?

¹ This was the original title of *Isis Unveiled*, changed to this latter after Vol. I had been printed off, upon the discovery that a book entitled *The Veil of Isis* existed already.—C.J.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(Continued from p. 595)

V.

Adyar, 31-12-'84

DEAR ST. THERESA, (Sec'y),

Convention a splendid success in every respect. Twice as many delegates as last year; perfect harmony and enthusiasm; great amount of work done easily and systematically; H. P. B.'s case investigated by a Committee of judges and lawyers, who pronounced her innocent; report unanimously ratified by the Convention, with cheers; Rs. 4,000 subscribed upon the spot to build a "Temple of Religions" in the grounds, to hold the Masters' portraits and those of the Founders of the world's religions; 1,500 persons present at a public reception at Headquarters (tho' we are six miles from town); and last night Pacheappa's Hall crowded with sympathizers to assist in the public celebration of our IXth Anniversary. All the European Delegates spoke on each occasion, and spoke well. Were enthusiastically applauded. Mrs. Oakley has made the greatest hit among them all, and is vastly popular already.

H. P. B. prostrated from reaction after the fearful strain upon her mind; will get around again after a few days' rest.

To-day Delegates will mostly depart and we shall have quiet. I shall go to Burma first; then cross to Calcutta and

Bengal generally; then go to Upper India; then visit the Malabar Coast.

The most influential delegates have signed a warning to H. P. B. (and myself!) not to admit anybody to Headquarters residence except after referring the matter to at least 7 Members of Council.

A Central Committee formed (with the two Oakleys on it) to receive and digest further Esoteric Teachings, and transmit it to the Inner Group of Branches. The Masters have consented to detail a Committee of their regular (under) Chelas to give materials to this Committee through Subba Row and Damodar. The Committee to watch the Theosophist, write for it, and keep out flapdoodle!!

Love to all

H. S. O.

VI.

Adyar, 7 January '85

Now here I am again, best of Grandmothers; and I wish you a century more of life—if you care for such a wretched humbug, wherein you have to put up with smoky chimneys and colds in the head! Now what a cunning lot of sharpers you all are, to be sure! You take advantage of my being too far away to raise a row, and send me fancy bags and things, for presents, as tho' I were a marriageable young curate, or a Salvationist "Captain"! Whenever I wanted to show you my gratitude by getting you some cheap article you needed for the house there was a precious row, and I was made to feel like a criminal: yet, no sooner is my back turned, than you and that bullet-headed St. Theresa of yours concoct a scheme to inveigle a lot of people into buying me an elegant bag (for which I had no more need than a toad has for two tails!) and making me feel like a Rajah. Now, Grandmother,

if I forgive you all this time, beware my ire if you repeat it! I am fairly loaded down with luxuries, and the poor T.S. is "passing around the hat" and begging "cold wittals"!

How you would have enjoyed being at the Convention. It was a grand sight to see those 98 men from all parts of the world, almost, gathered together at large expense, to consult how they could do some good to their fellow-men¹. The assemblage was so grave, so able intellectually, so moved by unselfish motives as to impress everybody. And there was a sustained enthusiasm for our Cause, and a devotion to Madame, that was really touching. When the special Committee to whom I had referred her case reported her innocent, the whole Convention broke into cheers.

Your O. C.² will soon be receiving more teachings through a Central Committee which is to take them from a Committee of Chelas communicating through Subba Row and Damodar. This is an excellent plan, I think.

Everything here is comfortable and quiet now, but who can say what may break loose when I get away to Burma? Which I may do this month.

Affectionately and gratefully yours

(with love to Theresa, Mohini, Georgie and the cat)

H. S. OLCOTT

VII.

Adyar, 11/1/85

MY DEAR THERESA,

Leadbeater and I sail for Rangoon on Wednesday next, in a steamer commanded by his oldest school friend Sydney

¹ I wonder if either of the two Founders could have visualised in 1884 that in 1925 the number of Delegates present at Headquarters at the Jubilee Convention would swell to 3,000!—C. J.

² Occult Group.

Davidson; whom—by chance—H. P. B. and I already knew from having made a voyage with him¹.

There is nothing very new this week. Hodgson's inquest is proceeding and I anticipate that his report to the S. P. R. will be favourable rather than the opposite—at least so far as the reality of occult phenomena is concerned: he has amassed a lot of evidence of a confirmatory character. He stopped at Headquarters until he had seen our witnesses, and then removed to the hotel where he put up before coming to Adyar. He has seen the Coulombs and the Missionaries, and while of course we know nothing whatever of the contents of his notebook, yet from the unchanged cordiality of his manner I infer that our case is not looking so very, very badly. H. is certainly a most admirable man to have sent, for his sense of justice seems very clear².

I rejoice that things go on so well in the L.L.³, and that Mohini does his duty well and faithfully. As to his stopping long with you, I cannot answer this mail: I am waiting a final decision from his Father and Brother, who strongly urged my bringing him back, as they needed pecuniary help

¹ The very first news that I ever heard of our great Founder, Madame Blavatsky, was curious and characteristic, and the hearing of it was a most important event in my life, though I did not know it then. A staunch friend of my school-days took up the sea-life as his profession, and about the year 1879 he was second officer on board one of the coasting vessels of the British India Steam Navigation Co. On her voyage from Bombay to Colombo Madame Blavatsky happened to travel by that steamer, and thus my friend was brought into contact with that marvellous personality.

He told me two very curious stories about her. It seems that one evening he was on the bridge trying vainly to light a pipe in a high wind. Being on duty he could not leave the bridge, so he struck match after match only to see the flame instantly extinguished by the gale. Finally, with an expression of impatience, he abandoned the attempt. As he straightened himself he saw just below him a dark form closely wrapped in a cloak, and Madame Blavatsky's clear voice called to him:

"Cannot you light it, then?"

"No," he replied, "I do not believe that anyone could keep a match alight in such a wind as this."

"Try once more," said Madame Blavatsky.

He laughed, but he struck another match, and he assures me that, in the midst of that gale and quite unprotected from it, that match burnt with a steady flame clear down to the fingers that held it. He was so astounded that he quite forgot to light his pipe after all, but H. P. B. only laughed and turned away.—C. W. Leadbeater, *How Theosophy Came to Me*, pp. 14-15.

² I should like to protest strongly!—C. W. L.

³ London Lodge.

from him to support the united family. It seems the Father has no pension and M.'s younger brother's salary is all they depend upon, now that M. is away and earning nothing. I represented the state of affairs to the Father and told him I should not take the responsibility of deciding and he must assume it himself. I now await his answer and upon it shall either write Mohini to come back or to stop and then let the time of his departure for New York depend upon the exigency at London. Now that Mrs. H.¹ has cut up so badly of course M. cannot live with her: but he may accept the offer of Arthur Gebhard—long since made me—to share his rooms with him. Before going there, however, he should wait until you or somebody of the L.L. has written Arthur to ask what chance there is for Mohini's family to derive anything from his writings or lectures. Coues should be also asked, and Mrs. Cables of Rochester, and Page of St. Louis. I shall leave instructions with D. K. M. to do this and ask the parties to write to you. I shall not be away in Burma longer than a couple of months, so I shall be within reach of Headquarters when the final decision is required. Meanwhile if dear Finch can get Mohini any chance to earn something by magazine writing to send to his family I should be glad. On last year's balance of accounts there is a deficit of Rs. 9,900, made good by taking all our cash out of our pockets and the *Theosophist* strong-box; so that the Old Snapping-turtle² and I are not able to do for Mohini as we certainly would otherwise. And as he writes admirably he might very well earn enough to prevent his Father being incommoded by his absence. Now, my old Theresa, I tell you all this because it is just the truth and I feel it is right to tell it you. As for your repeating it to anyone else or speaking to Mohini about it—that I leave to you: I am not fit to deal with such a colossal humbug as Western

¹ Mrs. Laura C. Holloway.

² Presumably H. P. B.—C. J.

civilization (poor things; alas! how it must feel hurt at my strictures!), such a quivering mass of skinned nerves that my rough American brutality seems to hurt so. It's only soft fleecy lambs of gentleness and downy tact—like H. P. B.—who know how to get on with it. (See what the old humbug writes on the back of a scrap just exchanged between us about some business of the morning!) Yes! I *must* be a brute: shall I jump off a precipice somewhere? And if so, why did you send me a Rajah's bag—please?

Love to my blessed old Grandmother. If the Burmese don't swallow me alive, I'll try to write her from that country. Love to all.

H. S. O.

VIII.

Adyar, 9. 2. '85

DEAR TERESA SANCTISSIMA,

Yours of 16 January.

Again has our Master snatched H. P. B. from the jaws of death. A few days ago she was dying and I was recalled from Burma by telegraph, with little or no prospect of seeing her again. But, when three physicians were expecting her to sink into coma and so pass senseless out of life, *He* came, laid his hand upon her, and the whole aspect of the case changed. It is now possible she may live a year or two more—though not certain. Damodar goes to Tibet for development, and if she should die before his return I am to be the temporary link between the Masters and the T. S. These are His orders but I shall be a sorry substitute. However, let us hope I may not be called upon for that, but that they will keep her alive until her successor can be sent.

Something strange happened yesterday morning. The day before yesterday things looked so bad that Subba Row

and Damodar lost heart and got quite panicky and said the T.S. would go to the dogs. Well, that was one of those pinches when my Puritan blood shows all its mulishness. I clenched my fist, put down my foot, and swore in vigorous English that the T.S. should *not* collapse if they two, and every other Hindu, and every European member now on the rolls should resign. I was in for it for life or death, and until cut up into mincemeat I should keep on working and succeeding just as I had been. Now, just such another thing happened at Chittenden (U.S.A.) when I was at the Eddy Homestead. On a certain day, the artist of the *Graphic* (who was there with me to illustrate my letters to that journal—afterwards made into my book) said we might as well leave, as the Eddys and their spirits had become so unbearable that I could not get on any longer. My reply was as forcible and decisive as that I made to the two boys here day before yesterday, and I ended up by saying that "if the Spirits could not realize the importance of the work I was doing for their cause, they might all go to the d—l together!" *The very next day* H.P.B. came there and everything was changed for the better. (See p. 293 of my book.) Well, yesterday came here a certain Indian Yogi, dressed in the usual saffron robes, and accompanied by a female ascetic—his supposed disciple. I was called, came and sat down, and we stared at each other in silence. Then he closed his eyes, concentrated himself, and—gave me *psychically* his message. He had been sent by the Mahatma at Tirivellum (the one who dictated to H. P. B. the "Replies to an English F. T. S.") to assure me that I should *not* be left alone. He recalled to me my conversation of the 7th with D. K. M. and T. S. R. and also the Chittenden incident and H. P. B.'s advent. And he asked me (mentally) if I could for a moment have believed that he, who had always been so true to me, would leave me to go on without help. Then he and his Maya of a she-chela.

went up to H. P. B.'s sick-chamber, and she—contrary to every Hindu usage for females of the sort—went straight at the O. L. and made passes over her, and at the Guru's command began to recite mantrams. Then the Guru took from beneath his robe a ball, the size of an orange, of the *Nirukti*, or sacred ashes used in Hindu temples for external application after the bath, and told the disciple to put it in a small cupboard that hangs over the head of H. P. B.'s bed. He told the latter that when she needed him she should simply think of him *in his present visible form* and mentally repeat his name thrice. Then there was some conversation all around, and they went away. So, wonderfully do things happen here!

And now, Teresa the Sainted, with my love to my dear old Grandmother, who never forgets me but always sends me some kind remembrances, and to Mohini (I want him to write to me about his book and its prospects), and to Georgie, and the bird, and the cat, and the little old monk in his wooden watch-box, and to Mary and Louise, and to everybody and everything, I am the same old two-and-sixpence.

H. S. O.

IX.

Adyar 10. 2. 85

DEAREST OLD GRANDMOTHER,

This morning a telegram came from Leadbeater (Rangoon) that thirty have joined the T. S., one hundred more are ready, but that if I return immediately the number will be doubled. So, as Madame seems now well enough, I shall post off by tomorrow morning's steamer—thus making me traverse the Bay of Bengal for the third time within the past 27 days. How queer all this about the Number Seven: and I was recalled after being there at Rangoon just 7 days!

We are all with our heads together just now about a plan to organize the Executive Department of the T. S. upon some sort of "Constitutional" basis like the British Cabinet and Premier, so that our affairs may be more systematically conducted henceforth, and part of the burden removed from my shoulders. It is a difficult matter—the more so in view of the heterogeneous mixture of races, castes, creeds, etc. in the T. S. If sound and reliable helpers were plenty it would be easier, but my trouble has ever been to get persons about me who are neither fools nor fanatics! The T. S. could never exist upon the basis of Cockney supremacy over everybody and everything inside and outside the Kosmos. Our Asiatics would quit us *en masse*. Ah! dear old friend, I have a hard task—have'nt I?

With best love and duty

Ever your affec.

H. S. OLCOTT

The Lady Mary Arundale.¹

(To be continued)

¹ Colonel Olcott's playfully affectionate way of calling Miss Arundale's old mother: Mrs. Mary Anne Arundale.—C. J.

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

(Continued from p. 373)

XIV

December 22nd, 1909

I WAS very glad to have yours of the 18th, and to hear of your enthusiastic reception at Benares. If the Viceroy's visit is to be in January I suppose it will be fairly convenient for you, as your tour in the north will occupy you during the whole of that month; but we shall rejoice greatly to have you back here again.

I think Master's Indian children have known that they were much in your thoughts, for they have spoken constantly of you, and they often feel you near them. At night in your room they seem always to sense you very strongly, and Krishna . . .¹ sees you in the Shrine-room in the early morning. Everything goes excellently well with them, and I think it will not be long before the acceptance comes². They have just been to Madras with . . . and . . . to see about cycles, and have returned . . . K. is already a good and fearless rider, after only three days' practice, and I think it will be of benefit to him. This morning I heard from Clarke that the work on the boys' room

¹ In this letter, the gaps which appear are where the letter has been eaten through by certain insects which are the pests of the tropics.

² Both Alcyone and Mizar had been put upon Probation by the Master K. H. on August 1, 1909.

was stopped for want of money, and would not be resumed till after the New Year. I at once suggested telegraphing to you for further supplies, as neither Schwarz¹ nor Aria² was here; but on this — . . . said he could advance money from some source if I would agree to it. I did not see that my permission was necessary, but I readily gave it, and I believe Rs. 70 was accordingly provided. It seems to have been needed in order to release some iron girders for the roof. I should like to push on that work as rapidly as possible, so that they may have the new room ready to occupy before your return and may never have to enter the other ill-omened house again. They have not yet ceased to wonder at the peacefulness of your room, and the undisturbed sleep which they have there, and they have certainly looked far better and less fatigued in the mornings than they used to do, since they have been there. I have delivered your kind message to them, and they seem much touched by it, and by your remembrance of them. Naraniah's ill-conditioned [relative] reappeared this morning, and began to annoy his wife again, pestering her to come with him, which she emphatically refused to do. I told him as kindly as I could that as she did not wish to go he must let her alone, as I could not have this compound disturbed by brawls. He left, promising not to return, but I have no faith in him.

[P. S.]

I send you much love. -

Krishna.

XV

December 24th, 1909

I am directed to see that the boys do not again enter their old house, and I fear I may have difficulty with that father, since his mind moves so very slowly. Can you

¹ A. Schwarz, the Treasurer.

² Jai R. Aria, the Recording Secretary.

impress it upon him? It is simple enough really; their new room will be ready before your return, and until then they sleep in yours. Until the whole new house is ready (not only their room) let them continue to take food in the Dharmasala as they are doing now. But *this* detail also needs to be impressed upon him for he is very dull of understanding about such things. I wonder whether the Master anticipates trouble with him about that ceremony, for He again referred to it last night saying: "Remember that they must not be absent more than the hour which I allowed". So it would seem that there is some special reason, something more than has yet occurred to me. Also they are not to follow a paid priest, but to say for themselves anything that may be considered necessary. The Master plainly intimated that this was the last time they would be permitted to take part in anything of this sort, and this only as a concession to the "weaker brethren". I think it would be a blessing if the father could be kept away over the date of this ceremony—Jan. 7th I think. Could you not send him to inspect a branch in Kashmere or some other distant province? If I am rather nervous about the function, I *must* do what I am told, and I know the procrastinating ways so well that I feel sure there will be trouble.

Everything goes gloriously well with them, and cycling has proved a fine idea, developing concentration and decision. Krishna has already ridden thirty-one miles, and Nitya is rapidly learning. Could you not bring your Elswick¹ down from Benares?

XVI

December 27th, 1909

Many thanks for yours of the 22nd. I had already said that no one should enter your rooms but Mrs. Russak: and the

¹ Her bicycle.

pronouncement seems to have been accepted without any grumbling, so the boys are left at peace. I feel exactly what you say—that all these small outer things should be made as easy as possible, so that our strength may be left for the real work. I hope you can arrange that they shall eat in the Dharmasala (as they are now doing) until their new house is ready, indeed, it might be better that they should ever continue to do so. The father of course may also do so if he likes, but that does not matter to us. I hope he can be kept away over the time of that ceremony, for I fear that complications may arise if he is present. I think a month's tour in the North would be very good for him—and for us. The arrangement of putting them in your room is most admirable, and is highly commended. They enjoy themselves much with their cycles. Krishna has now ridden 82 miles, and adds about 20 a day to his record—all of which is very good for him. The place is quiet now and our little family is almost alone . . .

XVII

December 30th, 1909

Very many thanks for yours of Christmas day. I hope that Naraniah will understand that a Master means exactly what He says and that what He says must be done. Let him understand that this is the last ceremony He will allow, and that He allows this only for the sake of "weaker brethren" like —. It might be well to impress upon him also that the boys' room *must* be finished quickly, so that it may be all dry for them to enter when you return, because his tendency is to neglect that and push forward his part of the building. If we could only get it finished during his absence we could make a much better job of it. I have agreed to the substitution of a brick staircase for the wooden one, because I found by experiment that the latter was awkward and unsafe. I am trying

to have the room made nice for them and I do not grudge a few rupees for that purpose. Naraniah's theory, on the contrary, is that anything will do for the boys.

Krishna's cyclometer stands now at 143 miles and he is a rapid and fearless rider, deciding promptly and with judgment in a crisis . . .

XVIII

December 31st, 1909

The Master K. H. has just now signified His intention of admitting Krishna to the grade of accepted pupil to-night. I am telegraphing to you to try to be present, for though of course I shall tell you astrally I want to avoid the slightest chance of misunderstanding, for it would not seem the same thing to the boy if you were not with him. I think we may congratulate ourselves, for this is the shortest probation of which I have heard—only five months. Of course the boy is delighted, though rather overawed.

Sutcliffe¹ has announced in THE THEOSOPHIST a very unusual collocation of stars on the 11th, and thinks it presages the birth of the Christ on that day. If it were but a little later, might it not be the *second* birth of the body which the Christ will take? But I suppose it is too soon to hope for that just yet. Still, things are moving with such marvellous rapidity that nothing seems too good to be true.

All continues to go very well.

[P. S.]

It seems almost as though it could not be true, but He is so good.

Please be there, dear Mother. I send very much love to you.

Krishna.

¹ G. E. Sutcliffe.

XIX

January 3rd, 1910

I think you are quite right to move Mrs. L.—for she is not at all a suitable person to have so near the Shrine. I hope this may be the prelude to a move to a still greater distance. Thank you much for the order that the boys should be put in her room¹ on your return, if their own new room is not ready. I trust however that it may be finished, for we are pushing it on as fast as possible. The main thing is that they should not re-enter the old house, neither for food nor sleeping.

Krishna has written you his idea of the ceremony which began the new year for us, but he does not mention (for he probably did not see) that the Lord Maitreya Himself looked in and the STAR once more gleamed over us at the critical moment. More and more I see the importance of every step in this affair, and my sense of the responsibility grows day by day. Of this last development I have told Mrs. Russak, Mrs. Van Hook, Ruspoli and Clarke—the people whom Krishna himself chose. I do not know whether it is well that the whole Sunday morning meeting should know, but if so I think it will be better for you to tell them on your return.

The room is advancing, but the money seems to be exhausted, so I am advancing what I can myself that the work may not be delayed. The boys are very well and are working capitally. The cycles have done much to develop courage and decision, and I think we shall soon be quite free from fear and superstition. I am glad that there is a prospect that the father may be detained over the 7th. We certainly get on more comfortably without him.

¹ This room is the eastern half of H. P. B.'s first room, which was later divided into two rooms by a wall.

XX

January 6th, 1910

Many thanks for yours of the first. The grouping which you describe accurately represents one stage of the proceedings and it is true that the Lord Maitreya solemnly gave him into our charge on behalf of the Brotherhood. Krishna was deeply impressed and has been different ever since.

Naraniah has returned and seems very friendly. He tells me that the Master spoke directly to him in the train on the night of the 3rd, and that his views on the whole matter have been clarified and completely changed thereby. I have seen him only for a moment and have not heard particulars, but it is evident that something striking and beautiful happened. When I hear details I will tell you . . .

XXI

*Telegram**8th January, 1910*

BESANT, Benares.

Initiation ordered for eleventh. Surya¹ in person will officiate. Ordered afterwards visit Shamballa. Involves thirty-six hours seclusion.

LEADBEATER

*Telegram**8th January, 1910*

LEADBEATER,

Care President, Theosophical Society, Madras, Adyar.

Close Shrine and my verandah locking stairs door for time required. Use my rooms my Secretary's and L——'s as needed. You hold my authority for everything.

BESANT

(To be continued)

¹ The name given in the "Lives" for the Bodhisattva, the Lord Maitreya.

THE VEHICLE OF THE WORLD TEACHER

BY RT. REV. C. W. LEADBEATER

[This question and its answer took place in 1922. They were published in *The Star in the East*, Australia.]

Question. The possibility has been suggested that when the Lord comes He may conceivably utilize more than one disciple's body. Would not this be likely to cause considerable confusion in the minds of the orthodox, and be calculated to breed distrust as to the genuineness of His appearance?

Answer. I do not think it would be well for us to take that for granted. To begin with I do not know where you get that idea; but I think it probably arises from something which I have heard, and that is, that although He wishes to have one body which will be, as it were His own, entirely at His disposal, in which He can travel about, in which He can work directly, He also desires to have someone in each country whom He can inspire with any ideas which He wishes to spread abroad. Although I do not gather (I have never heard anything to indicate it) that He would dwell in more than one vehicle, I have heard it suggested that He would have someone in each country through whom He would send messages, whom He could inspire with ideas in order to get the work done more quickly. That would mean the utilizing of more than one body, but it would not involve inhabiting that body; it would only mean that there may be several people whom He may inspire.

With regard to the second question as to whether this would not be likely to cause considerable confusion in the

minds of the orthodox, and be calculated to breed distrust as to the genuineness of His appearance, I can only say that after all that is His business. That which He will do will certainly be inspired by wisdom very far greater than ours. I do not suppose that we can teach the World Teacher anything as to His particular business. He has manifested on earth twice before. He has before Him the history of other World Teachers who have manifested many times. I think we may very safely leave it to Him to do what, on the whole and from the highest point of view, seems best. We can easily understand that what would appear clearly the best and most necessary to us might, from His much higher and entirely unworldly point of view, seem of far less importance than we think.

I think there is a certain danger that before the Lord comes we shall have built up in our minds a definite thought form of what we expect Him to do and to be, and that some of us may feel hurt and a little doubtful if He does not conform to our idea of Him. That is quite a possibility. We call ourselves democratic and radical in this part of the world, but there is a strong streak of conservatism in everyone of us, and if things do not turn out exactly as they did before, and as we expect that they ought to turn out this time, we are liable to become a little suspicious. I think we had better keep our minds fluidic before He comes; we had better keep our ideas and thought forms elastic, because when the Lord comes He will do what seems good to Him, not what seems good to us; and His ideas of conducting a campaign may not be just ours. I should think it is almost certain that they would be quite different from ours because, if He comes, He comes because They are not satisfied with things as they are now. He comes because there is something better and new to be done. I am afraid that the natural conservatism in many of us will probably leap up and object. Well, let us take it that He knows His

own business and we had better wait and see. We would not allow ourselves to be hurried into doing anything of which we really disapproved—and that no Master would ever wish us to do for one moment—but if we find ourselves disagreeing with the policy of the Christ, I should recommend waiting and saying nothing about it until we see what He does mean, and what it is He is doing. Because I think He knows and has His own reasons for what He does. I do not think we need trouble ourselves about causing confusion in the minds of the orthodox, because I am sure the orthodox will have nothing to do with us or with Him. How could they? It would shipwreck their whole scheme.

* * * *

It appears that I gave the above answer to a question ten years ago. Much has happened since then, but I see no reason to change it in any way. Truth shines through many facets, and that through which one man can most readily absorb its light may not prove equally attractive to his neighbour. A certain line of self-development and useful activity has been very clearly indicated to us during the last fifty years, and many have made most satisfactory progress along that line. There are others who do not instinctively respond to its call; another and slightly different opportunity is therefore offered to them. Surely it would be ill-natured and unbrotherly of us to grudge it to them or to blame them for taking it. Nor, I think, should they despise us if we continue to follow the line which we have found most suitable for our own progress.

Let each take the path which he finds best, leaving his brother to do the same. There are many types of men, and therefore there are many paths; but all alike are His, for all lead to Him. Waste no time in arguing, squabbling, criticizing; get on with the world's work. There is plenty for all to do, and every true man must take his share.

SCIENTIFIC CORROBORATIONS OF H. P. B.'S TEACHINGS

By E. L. GARDNER

DURING the forty-two years which have elapsed since the publication of *The Secret Doctrine*, several books and pamphlets have been written setting forth the support and confirmation of its teachings which later scientific investigation has afforded. I am not, therefore, attempting to cover the whole ground of scientific confirmation of occult knowledge, but propose to touch only on some of the more recent work in the scientific field and to show how well-founded certain of Madame Blavatsky's teachings now prove to be.

The content of *The Secret Doctrine*, which was written in 1888, is as living and amazingly vital to-day as then. No one can really study the book without contacting the powerful thought of Those who inspired it. The book throbs with life. There is little need to recommend it to any who have once opened its pages and touched its understanding. Its appeal both to intellect and to insight is so deep that it will certainly remain the basic text-book of our Society for some generations. First let me mention very briefly one or two points mentioned by Madame Blavatsky which may perhaps be regarded as of minor importance that have been corroborated recently, and then deal at some length with other statements of truly immense significance.

The Planet Pluto. The discovery recently of the extra-Neptunian planet, now named Pluto, is one of two further additions which Madame Blavatsky stated belonged to our system. The second is even now suspected by astronomers. Both, according to her writings, were to be found beyond the orbit of Neptune.¹

The Gobi Desert. Recent discoveries in that part of the Gobi Desert, known as the Valley of the Tarim, also in a measure, confirm her teachings in regard to the early civilizations in that region and certainly indicate the existence there of an inland sea. Much is actually in process of investigation in this region.²

Wheat. Another statement of hers, concerning the origin of wheat, is well worth a reference because of the very considerable research work recently attempted in this connection.

Wheat has defied the efforts of botanists to trace it to its origin . . . It was brought to this earth by the Lords of Wisdom from other spheres.³

When first I read this (nearly 30 years ago now) I remember referring at once to the *Encyclopædia Britannica* of those days to see what, if anything, was said of wheat. I found it stated that alone amongst the cereals the origin of wheat had never been traced. Since then research has been intensive and probably exhaustive: hence the significance of a reference in an article by Mr. H. G. Peake, entitled "The Beginnings of Agriculture":⁴

The origin of the bread wheats is unknown. No species of this group has ever been found wild.

¹ The existence of the first was suspected by astronomers before *The Secret Doctrine* was written.—C.J.

² *Across the Gobi Desert*, p. 376, by Sven Hedin. *The Secret Doctrine*, Vol. II, 231, 338.

³ *The Secret Doctrine*, Vol. II, p. 390.

⁴ *Early Man*, p. 102, publ. 1932.

In view of the painstaking research along these lines since 1888, during which the origins and capacities of all the grains have been assiduously studied, it is significant that the statement in *The Secret Doctrine* still remains unchallenged.

The Nature of Light. A subject treated of at considerable length by H. P. B. concerned the nature of *light*. And let us note the views held by the foremost scientific minds of her time, remembering too that in 1888 the unit of matter was "a minute hard ball" (Greek, *a-tome*—not to be divided). In Vol. I on page 561 Mme. Blavatsky quotes from Leslie's *Fluid Theory of Light and Heat* to remind her readers that the science of that day asserted that light and heat "can never be regarded as Matter in any conceivable state." It should also be remembered that at the date of her writing the undulatory theory of light had completely superseded the corpuscular theory of Pythagoras and Newton.

To know what light is, whether a substance or an undulation, science has first to learn what Matter and Force are . . . Light is the ghost of matter in motion . . . The mineral, which is light itself, crystallized and immetallized . . .

These and many other passages might be quoted, relating to atoms as centres of force and the like, all very pertinent to our subject of to-day—and they are truly amazing to find in a book published in 1888. We can also quote from a letter written by the Master K. H. dated 1882:

We know of no phenomenon in Nature entirely unconnected with magnetism or electricity.¹

Nearly fifty years later, in 1930, Sir James Jeans writes:

All the sciences which deal with the properties and structure of matter have become ramifications of the single science of electricity . . . It is now established that every atom is built up of negatively charged electrons . . . Light waves and electrons have the same characteristics in certain circumstances . . .

¹ *The Secret Doctrine*, Vol. I, pp. 523, 561, and Vol. II, p. 179.

² *The Mahatma Letters*, p. 160.

³ *The Mysterious Universe*, p. 52.

These then are the conceptions of matter and light which hold the field now. Electrons, of which the so-called material atoms are composed, are negatively charged units of electricity. Electrons and light waves have in certain circumstances the same characteristics, hence light and matter are apparently of the same nature and origin! Material has appropriately been described as "trapped light", for the corpuscular theory is reinstated though the undulatory theory cannot be discarded. Light is now believed to act as a wave *or* as a particle, and no one can foretell which way it will behave in certain instances. Hence the coining of the word "wavicle".

Wavicle! Do we touch here, I wonder, the perplexing question of personal reactions? May we not ourselves be said to react in terms of waves or particles indeterminate? For example, a catastrophic happening in China, in which a hundred thousand people lose their homes and many their lives, is reported in our daily paper. One reader registers this as an item of news affecting the population question of a far Eastern race and worthy of filing for reference; it will be useful in his next article on the birth-control controversy. Another reader of a different build pictures the vast scene of human desolation and thrills to an emotion of heart-felt sympathy. The difference may be constitutional and temperamental or due to the mood of the moment. Who shall say whether the reaction shall be of the particle nature or the wave? If the very recent scientific theory of indeterminacy be established, we at long last seem to have support actually for the doctrine of the freedom of the Will; and the answer to the question of personal reactions would be that within the personal sphere the Self alone is free.

The Origin of Man. Another and considerable department of scientific research has been concerned with the

origin of man on this planet. It will be remembered that Mme. Blavatsky says :

In this Round the mammals were a later work of evolution than man.¹

A mightily bold statement to make in the midst of the post-Darwinian pronouncements !

A lengthy description follows which includes the statement that the red-blooded animals are descended from man, adopting humanity's cast-off clothes, as H.P.B. picturesquely puts it. According to this passage in *The Secret Doctrine*, there were on our earth at this early period representatives of all the younger kingdoms of nature including the animals. This was about the middle of the third root-race in the fourth Round and "man was, so far, only an animal intellectually" (p. 171.) Flooding into the world, now ready for specific development, the "Sons of Wisdom came down", and incarnated in bodies very different from those we now use. Such bodies as were then available—"vile forms" is the description—appear to have been anything but attractive !

Rapidly these bodies for man's future use were developed into the upright model required and gradually approximated to those we now wear. As the intermediate forms were built, and left behind, the grouped animal life wave took over and specialized them, each in its own sub-typical and differentiated way. These are the intermediate rungs in the ladder of human development, and hence our many genera and species of mammalia to-day, all asserted by Mme. Blavatsky to be descended from man. Though no school of anatomical science can be quoted which asserts this view, it is extremely significant that leading anatomists of our day are pointing out that the physical human body is essentially simple in construction. With the exception of the hand and the brain we appear never to have troubled to specialize as the animals have done.

¹ *The Secret Doctrine*, Vol. II, p. 190.

In many respects the human body is inferior, indeed very inferior, to that of many animals. The human body would seem to be a precipitation of the archetype from which all mammalian forms are derived, each ultimate species manifesting a specialised fragment of the archetype. The human brain, guided by mind, and assisted by a tool-grasping hand, has invented and devised tools and machinery which overwhelmingly supply the deficiencies of bodily developments.

Professor Wood Jones¹ pointed out that the vestigial organs in the human body, thought to have been atrophied by non-use, might more reasonably be held to be embryonic organs which have never been developed ! The "end-on" theory of evolution, with man at the top of the column, can no longer be held. This is curiously and significantly in keeping with many another reversal of view which takes place, as we shall see later, when sufficient facts are available, and when the higher or synthetic mind becomes active.

A large body of scientific opinion, which probably represents what may be called the modern view of the origin of man, is based on the derivation of the anthropoid ape and *homo sapiens* from a common stock some millions of years ago. Sir Arthur Keith writes :

All are agreed that anthropoid and man have a common ancestry, it is merely the degree of relationship that is in dispute.²

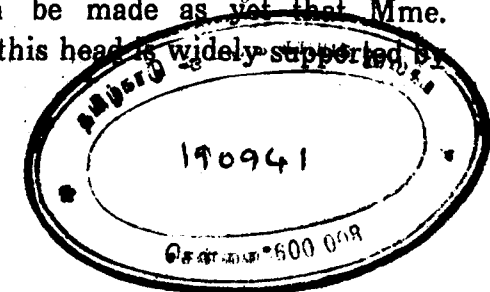
Some anatomists, particularly in Germany, go much further and seem to be exploring evidence which not only supports the view advanced by Wood Jones that the ape is degenerate man but also that man preceded many of the mammalia. This evidence, however, has not been submitted in any convincing form.

Though no claim can be made as yet that Mme. Blavatsky's teaching under this head is widely supported,

¹ *The Problem of Man's Ancestry*, 1918.

² *Nature*, Oct., 1931.

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science, the tendency and direction of research certainly seem to be leading nearer than hitherto toward her conclusions. For the moment, one feels so confident these corroborations will be forthcoming, that I have ventured to include and emphasize this very important teaching of H. P. B., and it may well be that anatomical science alone during the next ten years will provide the necessary proofs.

The Age of the Earth. A subject treated with some obscurity in *The Secret Doctrine* concerns the cycles of manifestation and their duration. This may seem to be purely an academic question. Does it really matter how long our "small wheel", our chain of worlds, has been running, or even how old our own earth really is? Personally, I think the enquiry is well worth while, if the information is available, however obscure. Were one asked whether it be worth while to examine a map of an unknown country before visiting it, or worth while learning the time before setting out to catch a train, the answer would of course be in the affirmative. On the larger scale of a Manvantara I propose therefore we take the hint of *Stanza VI*: "Make thy calculations, O Lanoo, if thou would'st learn the age of thy small wheel", for a hint of this kind is usually given with intent.

Some of us were prompted to explore the scattered teaching in *The Secret Doctrine* concerning the Earth's age by noting an inference that emerges which is irresistible when considering the cycles of Chains and Rounds, thus:

(a) The first, second and third root-races were rapid recapitulations of the first, second and third Rounds and constituted a preparatory period for the great fourth root-race.

(b) The fourth root-race is obviously the special and dominant work of our world-period as it corresponds with the current fourth Round.

(c) Hence the fifth, sixth and seventh root-races must be anticipatory of future Rounds and must be little more than rehearsals, a fourth rehearsal, in fact, of performances to be staged in a later cycle¹.

¹ With this fundamental difference, that the "actors" who will stage the play are Archetypes which are still on the Mental Plane of the Logos.—C. J.

In other words, the first, second and third root-races epitomize and re-present in comparatively precise and concrete terms the previous and corresponding Rounds. The fourth root-race is the main work of this world period. The last three races, it may obviously be inferred, are brief and anticipatory outlines of the future Rounds.

Hence the injunction of *Stanza VI* had an appeal, particularly as it might be surmised that sufficient information existed and could be unravelled. To this end Miss E. W. Preston, a student well equipped for the task, devoted herself and recently published the result of the investigation.¹

Coupled with the elucidation of the many references in *The Secret Doctrine* is the assembling of the scientific investigations made of recent years into the whole question of the earth's age. In *The Secret Doctrine*,² there is a table of *Time Periods*. It is there stated that one Day of Brahmā is 4,320,000,000 years. This Day of Brahmā may be taken as meaning the period of a Chain of globes³. Now the life of our Chain includes of course the whole life of our globe from birth to dissolution, covering the seven Rounds of the life stream, and consequently the seven active world-periods of our earth. The earth, being the fourth globe (D) of the Chain, begins its incarnation a little later than globes A, B, and C. According to *The Secret Doctrine* we are about half-way through the whole Chain period. Hence the present age of our earth was put at about 2,000 million years by Mme. Blavatsky when she was writing.

In 1888, it may be remembered, the controversy between astronomers and geologists as to time periods was acute, the astronomer being quite unable, in the light of astronomical

¹ *The Earth and Its Cycles*.

² Vol. II, p. 723.

³ Could Mr. Gardner kindly give some data why a Day of Brahmā "may be taken" thus? Is there any statement that Yugas and Chains, etc., are not independent cycles?—C. J.

science at that time, to allow anything approaching the period for the sun's life which was demanded by the geologist for the earth. The discrepancy then was enormous. In view of the new conception of the nature of matter substantial agreement on this point has now been reached, and extensive investigation has been made by nearly every branch of science into this time problem. Professor A. Holmes, one of our leading geologists, recently compiled the results of this research and his book *The Age of the Earth* is the result. In this book the conclusions of astronomers, physicists, geologists and chemists are arrayed and all very significantly yield approximately similar figures. Sir James Jeans sums up this evidence in these words:

While these various figures do not admit of any exact estimate of the earth's age, they all indicate that this must be measured in thousands of millions of years. If we wish to fix our thoughts on a round number, probably 2,000 million years is the best to select.¹

Confidence in H. P. B.'s statements is indeed engendered when such striking corroboration is forthcoming; particularly in view of the intense variations concerning this question current in scientific circles in her time. Professor Holmes refers at length also to the rhythmic changes that may be traced as having occurred on our earth. Professor Schuchert devotes a book² to the subject. Changes are now recognized as occurring relating to activity and passivity in the kingdoms of nature, acceleration and deceleration, changes of polar inclination, climatic variations, etc.—all exhibiting not haphazard successions but a rhythmic pulse. Compare the following:

The great earth revolutions seem to come at regular intervals. What causes this colossal rhythm of occurrence is not our concern. What does concern us is the fact that new revolutions have the profoundest effect upon life's development.³

¹ *The Universe Around Us.*

² *The Earth and Its Rhythms.*

³ *The Science of Life*, by H. G. Wells and Julian Huxley.

Professor Holmes says:

For our purpose the recognition of periodically repeated cycles of earth history is of the utmost importance, for it points the way towards the construction of a more detailed time-scale than has hitherto been possible.¹

Students of *The Secret Doctrine* will recall in this connection the Yugas, major and minor. Miss Preston² shows the correspondence of the rhythmic changes referred to above to the Yugas or Ages described by Mme. Blavatsky. The Yugas are more popularly known as the golden, silver, bronze and iron ages. If the whole period is taken to be equal to 10 units then, according to H.P.B., the gold age occupies 4, the silver 3, the bronze 2, and the iron 1 of such units. Expressed in an equation:

$$4 (\text{gold}) + 3 (\text{silver}) + 2 (\text{bronze}) + 1 (\text{iron}) = 10.$$

These proportions apply to both major Chain periods (Mahāyugas) and to our Earth's life, a minor span of time, as well, thus:

Golden				Silver		Bronze		Iron	
1	2	3	4	5	6	7	8	9	10

The length in years of our present world-period may be calculated from information give in *The Secret Doctrine* and works out at 43,210,000 years, a one-hundredth part of the whole chain. (I am omitting the detailed calculations as anyone may follow them in Miss Preston's careful tabulations; the sub-yugas within the larger are also omitted). 43,210,000 is the number of years allotted then in *The Secret Doctrine* to our occupation of this earth on this the fourth visit and, at its expiration, humanity is due to pass to the next planet of the chain. The geological era, the Cenozoic, which is the name of the geologic period that corresponds to our present world occupation, is estimated by the scientist to have begun 40 to 50 million years ago, so we can accept these

¹ *The Age of the Earth*, p. 45.

² *The Earth and Its Cycles.*

figures as supported by modern investigations, though it only leaves our present earth tenancy a relatively short period to run.

In terms of ages the first, second and third root-races occupy the golden, silver and bronze ages approximately. A little before the end of the bronze age, the Atlantean was born, and the Aryan, the fifth root-race, began about one million years ago¹. If, therefore, we accept the scientific calculation that the era corresponding to our world occupation began over 40 million years ago, and the occult statements relating to the root-races and the decreasing length of the Yugas, it would seem that only a few hundred thousand years remain! It is in this comparatively brief time that the sixth and seventh root-races in our cycle run their course.

The conclusions thus reached must be viewed perhaps with some diffidence for the implications are startling in the extreme. And yet the acceleration that the Western world has witnessed during the last two hundred years may well be taken as an earnest of a quickening up in anticipation of our shortening planetary tenure. After all, the whole known *historical* period is only about 10,000 years at most², and a single hundred thousand years more is ten times this! Acceleration, as a matter of fact, is claiming the attention of many. I quote the following:

As we survey the entire past of man, the fact emerges clearly that his life shows a perpetually increasing tempo, the movement grows always faster, never slower. In a very general way . . . we may denote wave-lengths in the tempo of life in the 4 periods as 30,000: 3,000: 100: 10.

The phenomenon would appear to be a law of nature . . . If we accept roughly the 4 periods mentioned, a graph would show a very long, slow ascending line for the 1st period; an upward swing at the beginning of the historic period; a more rapidly ascending line for a shorter length . . . and for us to-day a sharp upward turn and a very short but almost vertically rising line.³

¹ See however the date given on p. 703.—C. J.

² Only if we omit the investigations recorded in *Man: Whence, How and Whither*.—C. J.

³ Mr. J. L. Adams in *Harper's Magazine*, 1931.

Referring again to the ten parts into which the whole period is divided, a graphic conception of the time left to us on this earth as compared with the time already spent can be reached if the length of the whole be scaled at 24 inches; then 23½ inches will represent the past and only one quarter of an inch will represent the future!

The student will, of course, be aware that isolated statements may be found in *The Secret Doctrine*, concerning this question of age and the future, which appear to be contradictory. One such, for instance, is in vol. I, p. 207: . . . "the Sixth Root Race, millions and millions of years hence . . ." One may wonder perhaps whether H. P. B. had herself worked out in detail the results and implications of her own tables of figures and Yugas. No infallibility is claimed for the interpretation given here, for other factors may modify and change certain cycles. The above reference may or may not only be rhetorical—but it should at any rate be noted.

Our fifth root-race was born in the Kali Yuga or Iron Age¹, and the sixth and seventh have still to appear, all within the same Yuga. But not for a moment need it be thought that an iron age is necessarily inferior to a golden, however much appearances may darken the present. Indeed if one was asked which metal of the two was the most useful and valuable to man very little thought would convince one of the immense superiority of iron. Without iron the world would be destitute indeed. In this round the task is said to be the mastery of the astral plane and the emotional nature. To this end we appear to have the emphasis now, finally, laid on iron. It is in this age that we *establish* ourselves at the uttermost outpost² of human consciousness, and the

¹ The only information which we have on the Yugas is from the Hindu Scriptures, and they state positively that the Kali Yuga began 5,033 years ago. The first 5,000 years of the Yuga were celebrated in India in 1899.—C. J.

² "uttermost", i.e., outermost (as it is linguistically); not the loftiest.—C. J.

dominance of the characteristics symbolized by the metal iron seems to be essential.

To sum up: Mme. Blavatsky's statement in 1888 of the world's age is supported and verification can be found to-day in every branch of science bearing on the question.

Science agrees with *The Secret Doctrine* that about 40,000,000 years of this world period, the Cenozoic, have already passed, and, if we are now more than ever ready to have confidence in the accuracy of the occult figures, then we deduce from *The Secret Doctrine* that the root-races have already occupied approximately the round figure of 43 million years, and that there is little more than two hundred thousand years for humanity to remain upon this globe¹. During this time the sixth and seventh root-races may be regarded as rehearsing the work of the later Rounds, having little more to do, comparatively speaking, than to "read their parts"².

(To be concluded)

¹ Within this period, are there not to arise two new continents from under the waves, one for the sixth root-race, and another for the seventh?—C. J.

² This omits to note that not only will there be new Archetypes, but that every atom of every plane will have evolved, releasing new capacities; each "spirilla" of each physical atom will call into activity new potencies, and so too each astral, mental and Buddhic atom. Students who desire to consult additional data on this subject should refer to *Theosophist*, August and September, 1911, where are recorded clairvoyant investigations into early Rounds of this Chain, with a glimpse of the future, by Dr. Besant and Bishop Leadbeater.—C. J.

THE HIGH PRIEST H. SUMANGALA TO H. S. OLCOTT

This document should have appeared in the Olcott Centenary Number, but it was discovered only after the magazine had been dispatched. It had been placed by Colonel Olcott in one of his Diaries. The High Priest Sumangala, who knew well how Buddhism in Ceylon was regarded both by the Buddhists and non-Buddhists before Colonel Olcott's arrival, states succinctly the great change brought about by the latter in the Island.—C. J.

To
Colonel H. S. Olcott,
President T.S.

Greeting,

Whereas I learn that the Annual Convention of the Theosophical Society for 1896 is to sit at Adyar this December, I have much pleasure in expressing, on behalf of the Buddhists of this Island, their gratitude to you in particular and to the T.S. in general, for inaugurating and encouraging the spread of education, secular and religious, among the Buddhist boys and girls in Ceylon, and for securing for the Buddhists that toleration and freedom from persecution which they did not enjoy before your first arrival in 1880.

H. Sumangala
Pradhāna Nāyaka Thera and
High Priest of Adam's Peak.

Dec. 1896.

OLCOTT CENTENARY CELEBRATION

ON the morning of August 2nd, the first event in the celebration was a procession at 7.30 by the children of the Olcott Free School, which Colonel Olcott established as the first of the five Schools for the uplift of the Depressed Classes. All the children went in procession through the Estate with his picture surrounded with many garlands, and singing as they went. At 8 o'clock the residents met in the Hall under the leadership of the Vice-President, Mr. A. P. Warrington. The two Statues of the Founders were decorated as on H. P. B.'s Centenary of last year. The members assembled began with a repetition of the prayers of the great religions: For Hinduism, Dr. G. Srinivasamurti; Zoroastrianism, K. R. Jussawalla; Jainism, C. V. Shah; Buddhism, C. Jinarājadāsa; Christianity, Bishop C. W. Leadbeater, and Muhammadanism, Mahdi Hussain Sahib. Then all repeated in unison Dr. Besant's invocation, "O Hidden Life". The Vice-President and Bishop Leadbeater then spoke briefly on the character of the President-Founder. At the end of these two speeches, the members filed past the Statues with the usual offering of flowers in token of gratitude.

The next function was at the Olcott Free School where the children met, and after some songs, were given each a present by which they might remember the Centenary. The present was a simple aluminium drinking cup. Each child was given a cup by one who has been associated with the Panchama Free Schools almost from their commencement. This is Miss Sarah Palmer, B. Sc., who in 1896 came from Wisconsin,

U. S. A. to help Colonel Olcott in the management of the Schools. For many years Miss Palmer was the Superintendent of all the Schools, till she went to work in the Benares Theosophical Girls' School and other institutions managed by Theosophists. After this ceremony at the Olcott Free School at Adyar, the party consisting of Mr. and Mrs. Warrington, Mr. and Mrs. Jinarājadāsa, Miss Palmer, Mr. A. Schwarz, the Treasurer of the Schools, and others, motored to the second school at Kodambākam, a village at the outskirts of Madras, but several miles from Adyar. The same ceremony took place, with the presentation of drinking cups to the children. At this School there was a striking terra cotta bust of Colonel Olcott and *pūja* was done before it with lit camphor with the usual ceremony as before sacred images.

At mid-day all the employees of the Society, with their families, were fed at Damodar Gardens. The servers were the members of the Society and Boy Scout Rovers and all arrangements for the feeding of some 550 were made by the Superintendent of the Bhojanasāla.

In the evening the members met in Headquarters Hall, to listen to a brief address from Mr. Jinarājadāsa, which consisted mostly of extracts from the August *Theosophist* and from the Archives dealing with various aspects of Colonel Olcott's life and work.

The following are the addresses of Mr. Warrington and Bishop Leadbeater:

I

COLONEL OLCOTT AS HERO

By A. P. WARRINGTON

Just one hundred years ago, Colonel Henry Steel Olcott, the President-Founder of The Theosophical Society was born,

and in very many countries of the world members of the Society are to-day observing Centenary Celebrations of this event. When one comes to study the life of this remarkable man one would, I think, always be struck by the virile qualities of his character. These stand out so prominently that one reflects that, here is a man in whom the qualities of honesty, integrity, courage and an impeccable probity in all ways, strengthened by a boundless energy and enthusiasm, exist as his own very self—not characteristics acquired necessarily through the complex circumstances of heredity, environment, or careful training, valuable as these may have been, but coming with the man ready-made, so to say. In other words, he literally was those qualities which stood out and made him noticeable among his fellows.

His was by no means a humdrum life. On the contrary it was a life singularly rich in colourful variety and fine achievement. He very early showed the qualities that made him great. By the time he was twenty-three he had become noticed for his valuable activities in the field of scientific agriculture, then only just beginning to open itself up, and was offered a chair in an European University which he declined.

Soon after this he established a farm school which became the pioneer model for such schools in America. He also wrote then a book on agriculture which soon ran through seven editions and was adopted in some of the schools of America. Moreover, while still in what is ordinarily called the period of "callow youth," he was offered the directorship of the agriculture bureau at Washington and another important post both of which he also declined.

All this was a striking record for a young man scarcely more than twenty-three years of age. At twenty-six young Olcott pursued his agricultural activities in Europe and published a report which appeared in an American encyclopædia. About this time he also took up journalistic work

and became an associate editor of an American paper and a correspondent of a London journal.

When he was twenty-eight the Civil War broke out. Of course he volunteered among the first. Here indeed was an opportunity for the young man to express his virile virtues and put them to the highest test. And that is just what happened. So conspicuous was his noble standing, his courage, ability and unassailable uprightness that when a man was wanted who could withstand bribes and dangerous threats attendant upon an investigation of bribery in connection with the war, he was the man chosen to do the job. His success in this work was said to have been as important to the Government as winning a battle.

Then followed testimonial after testimonial from the highest officials certifying to Mr. Olcott's lofty character, courage and ability. In these we see such expressions as "he made few mistakes". . . "great zeal . . . in circumstances very trying to the integrity of an officer" . . . "zeal, ability and uncompromising faithfulness to duty." The following sums up the opinion evidently held of Colonel Olcott—for by this time he was a Colonel—by those who knew him best and had utilized his services: "I wish to say that I have never met with a gentleman intrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved."

Thus have I laid down the foundation for my initial statement as to the sterling character and heroic qualities possessed by our Colonel. It has been my purpose by this to show that the President-Founder of our world-wide Society is worthy to be remembered century after century by the youth of the future, as heroes are remembered and so become ideals influencing wide numbers of people. And this I have shown in the life of our admirable Colonel while he was yet young and before his really memorable work was begun. The latter you all well know. It will become even better known as time goes on for it is a work that has helped to change history, to some extent apparent even now, but to become plainer as time goes on.

I make no apology for thus exalting heroic virtues at this time when it is the fashion of writers and reviewers to flout such things, for stories of noble character told to the young have ever brought results which have been shown in the world's best citizenship. To-day the stories we get are of bootleggers, racketeers and buccaneers generally. Are we to allow these to be the only stories offered to the imagination of our youth?

II

COLONEL OLCOTT AS A COMPANION

BY BISHOP LEADBEATER

As a young man I went on a 47 day trip with Colonel Olcott through the jungles of Ceylon in a bullock cart. Day and night in a bullock cart for 47 days is a severe test; many a good man would come out of it somewhat the worse—but the Colonel did not fail.

It was the Colonel's duty to act as a kind of buffer between Madame Blavatsky and the world in general. It was

not easy. We English are naturally rather conservative in many ways. We had a great regard for Colonel; and hearing how Madame Blavatsky sometimes talked to him and spoke roughly to him, we felt the dignity of the Society was being lowered in her tempestuous talks. Furthermore, it was not quite pleasant to hear one of the Founders of the Society in the presence of strangers berate the other, and all on account of nothing in particular. But the wonderful patience of Colonel with all that was something very fine indeed—his self-restraint and self-control were more than words can describe. I could give you anecdotes, but they would surprise and perhaps shock you. He was perfect in the way in which he dealt with her. She had a great love for him. He never thoroughly understood her, but then who could? A person so unusual, so different in many ways, and not always pleasant ones.

You know I was here at Adyar when it consisted only of 29 acres alone with Colonel and Cooper-Oakley for some months. I was a Theosophist, but I was also the ordinary lawn-tennis playing country curate of the Church of England, rather crude and trying. There was not much money here. The great characteristic of Colonel that showed itself then was his wonderful kindness. You know of his work, his devotion to the Master, and his protective feeling towards the Theosophical Society. But you may not know of this side of his nature. That man was just like a father to us two young men. Cooper-Oakley was a disappointed man, a pessimist—it was his nature, and he had a very hard life. But Colonel was wonderfully patient and kind to us. He looked after us in all kinds of domestic details—more like a mother than a father. He was overwhelmed with responsibilities, but he never once failed in watchful kindness to us two young men. Very few people had the same opportunity of seeing this side of his nature that we two had; so as opportunity arises I bear

testimony to that. A great and wonderful man in his public work, but also most careful, most loving, most kindly in every way in private life. All kinds of worries were perpetually turning up, but all through Colonel was a splendid character. He never failed. He must have had weaknesses like other people, but he did not show them to us. I should like you all to remember this kindly side as well as the magnificent side of this our President-Founder.

From Madame Blavatsky we had the teaching, but the founding and the administrative work of the Society came from him. They were curiously complementary, not always understanding each other, but both splendid. Our President has summed it up well by saying: "H. P. B. gave to the world Theosophy, H. S. Olcott gave to the world the Theosophical Society. Each was chosen by the Masters. Which brought the greater gift?"

COLONEL OLCOTT writes while at Antwerp in 1895:

Our friend Dr. Mary Weeks Burnett, attracted by my sister, for whom she had conceived a strong friendship, arrived from London, and during the next three days we made our outings together. Another day of heavy proof-reading followed, and as soon as I was free I took the ladies to see the Steen Museum, a very fine collection of historical and other antiquities. In the evening we all went to a clattering fair, where the usual distractions were offered, but where two of the soberest members of our Society, viz., Dr. Burnett and I, had rides on a gorgeous merry-go-round, to the equal astonishment and amusement of my sober sister, who could never have thought of so compromising her personal dignity. To tell the truth we, others, would not have done it but for my prankish fancy to see such an embodiment of high respectability and sobriety of demeanor as Dr. Weeks Burnett, flying around on a hobby-horse. It was not so easy a matter for me to persuade her and she made it a condition that the P. T. S. should mount the horse next hers, which I, nothing loath, did, and away we went, to the sound of a screeching steam-trumpet and steam-propelled barrel-organ!

Old Diary Leaves, v

COLONEL H. S. OLCOTT

BY C. JINARAJADASA

(The following article was despatched from Adyar before August 2nd to all the principal newspapers and journals in India and Ceylon, as also to every Theosophical Lodge in India.)

ON August 2nd falls the 100th anniversary of the birth of Colonel Henry S. Olcott, the first President of the Theosophical Society. He will always have a page in the history of India, if not for his many philanthropic and religious activities, then for the fact that he was the first to use certain phrases in connection with India's National life which are common to-day. He was the first to organize in 1879 a Swadeshi Exhibition of Indian manufactures, to show the public of Bombay what beautiful objects were being produced by Indian workmen, and were being slowly lost to India because Indians cared little for them. Five weeks after his arrival with Madame Blavatsky in India, in his first address describing the Theosophical Society, he used the following phrases: "Be Indian first," "Young India," and "the Motherland". In a magnificent peroration he described the picture of India's awakening after a sleep of ages and the revival of her past glories.

Colonel Olcott was born in the United States, and as a young man quickly became an expert in agriculture. He wrote in 1857 a work on *Sorghum*, which had then been introduced into the country. He was invited at the age of 25 to be the Agricultural Director of Greece. On the breaking

out of the Civil War in 1861, he at once volunteered. As a reporter for the *New York Tribune*, he was present in disguise at the hanging of John Brown, when he was discovered and about to be shot as a spy but was allowed to escape on giving certain secret signs as a Freemason. He fought for the North, and was wounded in one of the campaigns, and when he recovered and was about to return to the Army, the Government detailed him on special duty on behalf of the War Office to investigate bribery and corruption in the Department. This work required unusual integrity and courage as his life was threatened, but as the result of his investigations several malefactors were sent to gaol. At the conclusion of his work for the War Office, the Navy Department took him over for similar investigations. During this period he was closely associated with the newspapers of New York, and he was the agriculture correspondent for several of them, and on occasion a dramatic editor also. He became a lawyer and built up a lucrative practice in connection with customs and revenue cases. He was a member of the famous Lotus Club of New York, and Mark Twain and Edison were among his friends.

In 1874 he was deputed by the *New York Sun* and *Graphic* to investigate the spiritualistic phenomena which were taking place at the Eddy Farm. His methods of investigation and his reports made a deep impression on the American public, and his book called *People from the Other World* sold rapidly. It was dedicated to Darwin's colleague, Alfred Russell Wallace, and to William Crookes, both famous Fellows of the Royal Society, and both keen investigators into Spiritualism and firm believers in man's survival after death. Wallace wrote a highly complimentary letter praising Colonel Olcott for the ingenious tests against fraud which he had introduced in his investigations of the phenomena.

It was in connection with these investigations that he met Madame H. P. Blavatsky at the Eddy Farm. From

then began a close collaboration with her which lasted until her death in 1891. Colonel Olcott, with Madame Blavatsky and others, organized the Theosophical Society in September, 1875. After four years in New York, these two distinguished Theosophical leaders left for India and arrived in Bombay in February, 1879. From then the development of the Society's work is familiar to the Indian public. Colonel Olcott travelled not once but many times through all the principal cities of India, organizing the Society's work. He was not profoundly philosophical, but he had a deep realization of ethical principles, and so had the greatest interest in all the religions of India. He initiated in 1883 an organization for Indian lads called the "Aryan League of Honour" to develop in them the sense of truthfulness, courage and religion. He was one of the first to take up the question of the "Untouchables," and in 1895 he organized the first of five schools for them where elementary education was given free. The schools were maintained by donations which he gathered from his Theosophical friends, with a small grant from the Government.

Colonel Olcott became quickly the champion of the Buddhists of Ceylon. In a remarkable way all the High Priests of the Island gathered round him, and they gave him a commission under their signatures to admit candidates into Buddhism with the Pancha Sila, the old Pāli formula of admission into Buddhism. Such an honour had never been given to any layman before, even among the Buddhists themselves. It was largely as the result of his work that the Buddhists obtained a public holiday on their principal festival, the birthday of the Buddha. This paved the way for Hindus and Muhammadans later to obtain a similar right for their festivals.

Colonel Olcott started a Buddhist educational movement in Ceylon and travelled from village to village in his own

bullock-cart, lecturing, collecting funds, and organizing a work which now has to its credit four large colleges and over 200 schools for boys and girls, all under the management of Buddhists. He travelled twice to Japan, on the first visit delivering over 70 lectures, and on the second getting the signatures of the leading Japanese sects of Buddhism to a statement of 14 fundamental principles of the religion which had been agreed upon by the Buddhists of the Southern Church of Ceylon and Burma. After a period of 2,000 years of separation he brought together these two divisions of Buddhism.

Colonel Olcott had unusual magnetic powers of healing, and was an expert in this department of occult study. He was not only able in nearly all cases to remove pain at once by magnetic passes, but on certain occasions he was able to bring about almost miraculous cures by the speed of his healing. He was successful in several cases of paralysis.

All who came into touch with him in India felt at once his intense sympathy to every Indian. He was absolutely without the slightest sense of "colour," and all Indians, whether Hindus, Parsis, Buddhists or Muhammadans, were as his own blood-brothers. Though he was most interested in Buddhism and Hinduism, yet he was also keen on the revival of Zoroastrianism, and one of his enthusiasms was to get the Parsi Panchayat of Bombay to equip archæological expeditions to go to Persia on the search for Zoroastrian remains, particularly lost scriptures. On a few occasions he lectured on Islam so successfully as to be acclaimed as a better Muhammadan than his audience.

One of the remarkable contributions to the revival of Indian learning was Colonel Olcott's organization in 1886 of the Adyar Library. His aim was to collect and preserve rare Sanskrit and other manuscripts in India, which were fast disappearing. Further, he intended to build up round the Library

a scholarly institution to revive the ancient learning in connection with the great religions of India. From a small beginning, the Adyar Library has grown to be one of the well-known Oriental institutes of the world, with its special publications. It has especially collected manuscripts, and the collection to-day contains 17,584 palm-leaf manuscripts. Three Pandits are permanently on the Library staff, and as funds permit manuscripts are bought to increase the collection. Copies of manuscripts in the Library are made and sent to other Oriental libraries.

A noble dream of Colonel Olcott's was to make a Hall of the great Religious Founders at the Headquarters of the Theosophical Society at Adyar, Madras. This dream he was able to realize, and in the Lecture Hall of the Society to-day there are the statues of Shri Krishna, Buddha, Zoroaster and Christ. Obviously there could be no statue of the Prophet Muhammad, as images of any sort are forbidden in Muhammadanism; so the place of a statue is taken by an Arabic inscription praising the Koran. The sign of Theosophy in the Hall is the seal of the Society, with its motto: "There is no Religion higher than Truth."

OLCOTT CENTENARY NUMBER

Corrections

1. Illustration, opposite p. 628, "Colonel Olcott in Japan, with Buddhist Priests", should bear the date 1889, not 1891.
2. p. 518. In the signature M. . ., in last line, the second . . . is to be omitted.

Addition

In "Travels of Colonel Olcott", on p. 685, to add:

1883 Jan. 11. *The Theosophical Society purchases by deed the property at Adyar from P. Iyaloo Naidu, F.T.S., who purchased it on November 17, 1882, with a view to its transfer to the Society.*

ESSENTIALS OF POLITICAL SCIENCE

ACCORDING TO DR. ANNIE BESANT

BY D. JEFFREY WILLIAMS

NEXT to the Science of the Self, wrote Dr. Annie Besant on one occasion, the most difficult science is that of Government.

Such a statement from one of the world's greatest political students and workers must give rise to much humility of thought and attitude among those who aspire to political service in any direction. Happily, we have a great deal of Dr. Besant's clear thought on political theory in her useful but much neglected work called *Lectures on Political Science* that was published in 1919. In particular, the third chapter in this book deserves attention, dealing as it does with the evolution of the State. At the end of the chapter it is written:

Although you may find this lecture of terms and definitions somewhat irksome, I would strongly advise you to study and master it, for it will mean to you, if mastered, greatly increased accuracy and clarity of thought and expression.

The State, according to Dr. Besant, bears relation to a Nation similar to that which a form or body does to a soul or superphysical consciousness that we call the Self.

As in a man, the Spirit, the Unit of Consciousness, expresses its Self in three ways, by Will, by Wisdom, by Intellect, and these have their manifestation in the physical body as Action, Emotion and

Thought, so in the organic life of men as a State, the Spirit, the source of the Sovereignty of the State, is the People—more or less imperfectly vocal in fractions thereof—and that Sovereignty expresses its Self in the same three ways, Will, Wisdom, Intellect, and these have their manifestation in the body politic as the Executive, the Legislature, the Judiciary. All three may rightly be called the Government of the State, for all, as a matter of fact do govern, and each is a branch of Government, not the whole of it. The Executive carries out the laws made by the Legislature, the Judiciary decides, when dispute arises, the meaning of the laws. Each is a function of Government, an expression of the Sovereignty of the People.¹

Therefore :

Government is the Will of the State, and remember that Will is expressed in the outer world by Activity. Let us see, in the Legislature, the law-making wisdom of the State; in the Judiciary, the calm and balanced Intellect of the State.²

A definition of a State is given by Dr. Besant in the following words :

A State is a multi-human organism embodying a Life, inhabiting a definite Territory, with a Government as its executive, specialising organs for its activities, and shaping its evolution to a common end.

The Nation is seen as a Life, an all-inclusive consciousness or principle. It should be noticed that the Nation is not seen here as an organism, nor as an expression or manifestation. The Nation is that which is beyond and above all and every expression, and yet is "expressed" in an organism that is called the State.

What is it then that makes a Nation? It is, as with other Individuals, a fragment of God Himself . . . a Living Self, with innate qualities which gradually appear and form its Character. Contrast the Indian and the Englishman, and you will see the difference in National Character . . . Climate, environment, social customs, all act on physical peculiarities, and through them on character also. A Nation is distinctly an individual with a Character, and that Character depends on the nature of the Spirit at its core, and its gradual unfolding to play its part in humanity as a whole . . . Nations have died in the past, as other Individuals have died, and die. If India still survive all who were her contemporaries five thousand years ago, it is because the same spirit lives in her National

¹ Pp. 138-9.

² P. 138.

body as lived in it then . . . From the pyre of temporary subjection she is arising, the same Nation, but purified, enriched, to a future greater than her past.¹

A Bird's-Eye View. Taking Government as the supreme power in a State, and looking over the past and the future, we may discover by such a bird's-eye view that Humanity has passed through a period of childhood, in which, as in the family, the Elders governed as a matter of course; then through a period of youth, in which innumerable experiments were tried by States at various stages of their development; now, in early manhood, the most civilised States are reaching, or have reached, the conclusion that the interests of all are best served by power being vested in the hands of all, and are seeking methods by which that consummation may be reached in a self-disciplined and justly-ordered State.

Many will be the struggles and the failures and the renewed efforts to attain that condition, before Humanity reaches its Golden Age; but the main outline is clear: Individualism is passing, in the most advanced States, out of its combative self-assertion—a necessary condition for its development—and will pass into the associative stage, wherein the common good will be sought by mutual co-operation instead of by competition, and Democracy in its true, not in its Aristotelian sense, will be the form of Government, a Socialism of common agreement, not of compulsion and confiscation . . . but of wisely adapted and mutually beneficial and enjoyable adjustment of capacities and functions, willingly worked for and adopted by all, when the ideal of Proudhon shall be attained, and the rule shall be for every citizen: "From each according to his capacity; to each according to his needs."

This is obviously a return, at a more complicated social stage, to the principle of the family; therein are elders, equals, youngers, marking out stages of capacity; but this is reversed when we come to needs, for the needs of the younger are greater in proportion to their helplessness, their lack of capacity; the needs of the equals and elders diminish with increase of capacity. Hence the principle that the most unskilled work, the unpleasant drudgery, being devoid of honour and enjoyment, should be the shortest and best paid, while much of the remuneration of the equals should be in the interest, the enjoyment, in their work, and that of the elders in honour.²

That is the ideal for the future, towards which we shall slowly grope and struggle. Perhaps, if Dr. Besant were writing to-day and not immediately after the Great War, she might have been a little more sanguine in regard to many things in the world's international life. Her definition of the

¹ Pp. 67, 68, 69.

² Pp. 132-3.

State applies with equal truth to the Tribal State, the City State, the Nation State, the Commonwealth State and to the World State. We are far from the Commonwealth State and further still from the World State as yet. The State consciousness (within the Nation) is active in those who are public-spirited, that is, in those who feel a wrong inflicted on others as keenly as if inflicted upon themselves, who resent general injustice as if it were injustice inflicted upon themselves, who place the claims of the weak in any sense before their own or of those who are strong, who regard a public duty as more imperative than a private one.

Here and there in the world to-day is a faint recognition of a World-Consciousness as something that must influence Individual Nations much in the same way as the National or State-Consciousness, when alive and active, influences an individual within a Nation. World-circumstances, particularly the World Economic Depression, is gradually compelling a recognition that economic salvation in these days must follow upon inter-State co-operation, and in carrying out the behests of a World-Life that is slowly but surely shaping its organic manifestation in a World-Body or State.

A NATION is a spiritual entity that cannot be annihilated by physical means; it survives, a soul without a body, till it makes a body again.—C. Jinarajadasa.

THEOSOPHISTS AND MODERN CHRISTIANITY

By ETHEL M. WHYTE

TO many Theosophists, nurtured in the Christian tradition and having at some time lived amongst Christians whose lives showed the inspiration gained from their beliefs, it has often been a matter for regret—still more frequently perhaps for irritation!—to hear the wholesale condemnation of Christian beliefs and attitude to life so often voiced by Fellows of the Theosophical Society, who, to judge by their remarks, can never have come closely into contact with true Christian inspiration and influence upon life. One result of this attitude has been that the significance of the changes which have taken place in Christian thought during recent years have passed unnoticed by the great majority of our Fellows, though we do not forget that two or three of the most distinguished members of our Society have from time to time called attention to this side of things.

One of H. P. B.'s tasks undoubtedly was to break down the cast-iron prejudices of orthodox Christianity; and perhaps the most important work that earlier Theosophical writers had to tackle was to help the Western world, so proud in its fancied superiority over the benighted "heathen", to see that a far deeper philosophy than their own was enshrined in the despised Oriental religions, as well as the clue to many unsolved problems of Christian theology. Narrow ignorance and conceit had to give way before the illuminating teachings of Esoteric Philosophy, which it was the great task of the Theosophical Society to place before the Western world.

Once a breach had been made in the ramparts of orthodoxy, and men educated in the Christian tradition had begun to realize that their faith was but the latest flowering (Muhammadanism excepted) of a Tree of Life whose fruit had fed the peoples of the world from untold Ages, the more open-minded students began to take an interest in the transformations through which Religion has passed, and to trace in other faiths the same fundamental conceptions which they had learned from their own religion.

And so into the Theosophical Society in the West there flocked men and women who had been repelled by the narrow presentations of Christianity forced upon them in their youth, and who gladly threw off the trammels of orthodoxy and of church-going to replace these by a study of the fundamental truths of all religions. They felt they could no longer pretend to believe in statements which degraded man by denying his essential Divinity, or which set a bound to the knowledge and love of God. And so in most cases they threw over completely their old practices and beliefs, and in so doing lost touch with Christianity and the life of the Christian Churches.

Theosophists to-day are everywhere asking themselves: "Why is it that we are no longer in the van of spiritual thought? How can our Society again become vitalized, an inspiration to the thought of the day"? May not part of the answer to this question be found in the fact that as a body of students of religion we have failed to keep pace with the changes in religious thought and practice which have been taking place around us? In this connection I would call attention to a Christian movement which is very active in India to-day, one expression of which is the "Sat Tal Ashram," whose *Message* for 1931, just published as a collection of Addresses¹, has called forth this article. In an introduction

¹ *The Message of Sat Tal Ashram, Calcutta, 1931.*

to this volume Dr. E. Stanley Jones describes the aim and purpose of the "Ashram," which is a small property of some 300 acres of wooded land, including a beautiful lake, situated in the Himalayas, to which a group of Christian workers in India repair annually for a two months' "retreat" during which they try to create "an atmosphere that is Indian in the truest sense of the term". He thus defines the attitude in which the workers come together :

We feel very definitely that unless Christianity becomes more truly Indian and more truly Christian, it will not make much headway into the soul of India If we are to stand in the stream of India's thought and life and interpret our Gospel from that standpoint, it is necessary that the Spirit of the *Ashram* should be truly Indian. We therefore wear Indian clothes, eat Indian food, sit upon the floor for our meals, and eat out of the brass vessels usually found in the Indian home.

The daily life of the Group follows a certain discipline. Rising at five o'clock, they assemble for an hour's devotion "which is corporate and yet individual". Opening with a hymn and closing with the Lord's prayer in Hindi verse, the hour is spent chiefly in silent meditation. After a light repast each one works with his hands at some part of the manual labour required for the Community, and this is followed by a three hour session of united study and discussion, an outcome of which is the volume under review.

These papers include one on "The Crisis in Theology" by Brother Leonard, (a member of the "Christa Seva Sangha" of Poona), which passes in review the outstanding expressions of present day Christianity, the Liberal, Modernist, and Barthian movements. Following this is a paper comparing the teaching of the Immanence of God as found in Hinduism, with such references to it as may be found in Christ's teachings, or in Christianity. But far more striking than these theological discussions, interesting as they are in themselves, are the statements made in some of the later papers, regarding the aim and methods of Christian propaganda in India to-day.

Very frankly do these writers face the fact that such work has in the past had many blemishes :

We need to be purged from many things. We need to clear away the suspicion that we are allied with the dominating influences of the West.

Three outstanding ways—says one writer—have been employed in the past in presenting the Christian message !

The first was the message of iconoclasm where we tore up everything in order to have a place for Christ. It is unnecessary to say that we repudiate this way We do not need to prove everything wrong with other ways and civilizations in order to have a place for Christ.

The second way of approach is described as that which shows Jesus as "the flower and crown of all that is fine in other ways and other faiths." As it is pointed out this implies that the other faiths lack something in order to fulfil themselves. The third way is what is described as :

The direct presentation of Christ to the innate and social needs of man If Christ is to be presented He must be presented out of experience. Our message must not be merely a message passed on from a book. We must be able to open the book of inner experience and read what Christ has written therein.

By some the distinction may be thought to be a "nice" one, and likely to disappear in the heat of controversy, but the fact that direct proselytism is condemned by Christian workers in "heathen lands" to-day shows how far we have travelled from the missionary activities of Victorian times !

One of the papers which would perhaps make most appeal to Theosophists is that on "Co-operation in Religious Seeking," by the Secretary of the National Council of the Y. M. C. A. of India, Burma and Ceylon, in which he discusses three prevalent attitudes held by Christian workers towards other faiths ; first, the attitude of denunciation of all faiths except Christianity which "alone is the divinely revealed religion". This attitude, says Mr. Popley, "has been almost entirely discarded". The second attitude "finds in non-Christian faiths varying degrees of divine revelation . . . admixtures of truth and error, whilst Christianity, as revealed

in the Bible and the Creeds, is the only perfect religion". It is probable, he says, that this group contains the largest number of Christian missionaries and apologists to-day and some of its exponents have done much to break down Western ignorance as to non-Christian faiths.

There is however a third attitude with which Theosophists could have no quarrel. It is described as that "which believes that the revelation of God is to be found in all faiths, and that all these revelations have real religious value, both for their own adherents and for those of other faiths". This group regards "the values of non-Christian religions as either parallel or contributions to Christianity."

In a section on "What we may learn from other faiths" the same writer mentions:

The Indian ideal of *Ahimsa* . . . which while . . . it is both implicit and explicit in the teachings of Christ . . . has certainly not been expressed in Western Christianity for many centuries; the Gītā ideal of *Nishkāmya Karma* as opposed to the Western idea of work for gain; [and] the idea of the Motherhood of God, which finds so big a place in Hindu thought, and which . . . brings with it conceptions of gentleness and creativeness.

What is the practical outcome of all this? Some would say that the sooner the British turn out of India taking with them their Western-flavoured religion and leaving India to develop her own cults, the better. But this surely is not in accord with the note of internationalism and interchange of thought which is sounding out everywhere to-day, and which suggests the method of the next step forward in world progress.

That Christianity has much to give no thinking person will deny. Perhaps no religion sounds out so clearly the call to service; and the new asceticism, which embraces, as the old did not, service to humanity, is being upheld in India to-day. As Dr. Jones says:

The ideal of service is deeply gripping the soul of educated India. The old ascetic did not serve¹. He was others-worldly. But

¹ Dr. Stanley Jones has here completely failed to grasp the essence of the Sannyāsi ideal. One silent, meditating Sādhu who has come to the Goal, or is nearing it, is as

Gandhi does serve . . . he is the meeting place of two great tendencies; asceticism and service.

If Christianity can foster and strengthen this new Spirit in India, and there is evidence that it is doing so, may it not play its part in the great revival of spirituality which *must* accompany the New India whose birth pangs are even now being experienced? The Christ of the Christian is not different from the Lord Maitreya of the Hindu, and part of the message which—as many think—He is again giving to India is well expressed in the closing words of this little volume:

There has been one ruler in India—not the Moghul, or the Mahratta or the British—it has been Custom. Now the Renaissance has set in . . . a new freedom has come. Along with this new movement of the mind there must be a reformation, a new birth of the soul. There must be given a new infusion of moral and spiritual power, in order to handle this new freedom. Into this breach, made by modern thinking, we believe that Christ can step and speak with authority and regenerating power, amid modern currents and conditions. He regenerates men to-day wherever they give Him a chance . . .

It may be said that the Christian presentment of Truth has no place in India (apart from ministrations to the small Christian Community there), but such an argument can hardly be maintained in these days of international intercommunication, and the breaking down of barriers of all kinds.

Moreover the educational, medical, and social activities, set on foot and maintained by Christians, would be held by fair-minded Indians to justify their existence, provided that their work be kept entirely free from proselytism. If Christians can live in India *manifesting the Spirit of Christ*, there surely can arise nothing but good out of their incorporation into the body politic of the New India which is being born.

a mirror reflecting the light of the Sun to nooks and crannies where its direct rays cannot go. "They also serve who only *stand and wait*," said Milton. It is the accumulated thoughts of detachment, tenderness and pity of thousands of Sannyāsis who did not "serve", as the West understands service, that has made Indian atmosphere less befogging to the mind of the seeker than the air of other lands. The proof of it is that Dr. Jones and his band are nearer Christ in India than in Europe.—C. J.

AFFECTIONATE DETACHMENT

BY SHRIMAN NARAYAN AGRAWALA

Those who would understand the life around them, who would see the goal and thereby establish the Beloved in their hearts, must develop great love and yet be detached from the bondage of that love.

J. KRISHNAMURTI

ORDINARILY, love is understood to mean attachment to an object of affection. It is in this sense that the parents love their children, a husband loves his wife, and friends love one another. Whenever a person whom we love passes away, or is in some serious difficulty, we experience a sense of sorrow and grief. The intense agony undergone by a mother at the death of her beloved child, or the sorrow at the demise of a dear friend, are facts of experience which cannot be denied.

A little reflection will reveal to us the fact that much of our sorrow and unhappiness is due to the fleeting and evanescent nature of things. If our loved ones could live for ever without being taken away from us by a sad event, commonly known as death, a great deal of our grief and despair would disappear. Does it follow from this, then, that we should cease loving any one, and remain absolutely detached? Unfortunately, this has been practised by many seekers after Truth and Liberation. In ancient Greece this led to the doctrine of Cynicism which later on found its culmination in Stoicism. The Stoics believed that feeling

as such was evil, and every effort should be made to eradicate it altogether from ourselves.

In India we have been taught to be free from love and hate alike, to be above all the *Gunas*. Sāṅkhya philosophy maintains that *Purusha*, the real Self, is pure consciousness uncontaminated by feeling and emotion. The teachings of Lord Krishna in the *Gītā* are based on the same principle. In modern times this doctrine of absolute detachment, or as it is commonly expressed, "Duty for duty's sake," has been expounded by Immanuel Kant, the well-known German philosopher. We are enjoined to help our relatives and friends, but without feeling any pity or love for them.¹ This philosophy of Asceticism is based on the dualistic conception of the human personality, and it is not difficult to see how impossible it is to segregate reason from feeling. Moreover, it is worth our while to consider whether feeling *as such* should be done away with altogether. Are we to regard all emotions as an evil part of our nature? Should we get rid of love and sympathy for our fellow-men? To my mind, this doctrine of complete detachment, instead of raising us above man is liable to cause a fall below man. Therefore, it has been contended that the real salvation of man lies in the perfection of reason and feeling alike. This point has been greatly emphasised by Krishnamurti who firmly maintains that the way to Truth and happiness is a "poise between reason and love".

But Krishnamurti also points out that the ultimate goal for the emotions should be "affectionate detachment. To be able to love and yet be not attached to anyone or anything is the absolute perfection of emotion". Is it possible, we may ask, to love some one and yet be detached? The phrase, "affectionate detachment" seems to be a contradiction

¹ This is not the usual understanding of Kant's "categorical imperative": Act as if the maxim of thy action were to become by thy will a universal law of nature.—C.J.

in terms. But Krishnaji tells us that pure emotion is detached because it is complete in itself and does not require anything outside it for its unfoldment and expression.

Love is complete in itself, freed from all objects, though it may at the beginning be expressed and perceived through objects.

There are bound to be many doubts and misgivings with regard to the possibility of such an ideal, but, so far as my experience and understanding goes, I think such an ideal of love is possible; in fact, it is the only true kind of emotion worthy to be called by the name. Krishnaji tells us that love, in the ordinary sense of the term, is but empty emotion, and depends on another for its very existence. On the other hand, love which is complete in itself is free from all sorrow and limitation.

The same idea has been explained by Krishnaji in terms of "action" and "reaction". "Action" is due to our own self alone and does not depend on anything else outside of us. "Re-action," on the other hand, is caused by exterior influences. For example, when we love a person because he happens to be a close relative of ours, or because he possesses some qualities that we like, we give rise to what may be called "reaction," inasmuch as that person reacts on ourselves and then creates the emotion of love in us. But pure action proceeds from our own nature, independent of any outer influence. It is purely subjective. This may be clearly understood by means of a metaphor. A beautiful flower gives out its fragrance to everyone and at all times. It does not say, "Let a man come to me, and then I will give out my ecstatic odour." It sends forth its fragrance in all directions continuously irrespective of all exterior considerations. To do so is its nature, which it cannot help. Likewise, love which is complete in itself expresses its intrinsic nature through us without any dependence on some person or thing for its existence or continuance. Such an emotion can be

called pure "action," because it is not the result of a reaction of any outer object on ourselves. It is this kind of love which brings about, "affectionate detachment". When we reach this state, we begin to love all beings simply because it is our nature to love. Our affection is not tied down to any particular object, even as the fragrance of a lovely flower is not limited to any one individual.¹ It is like the sun that gives us light and heat automatically and not because we ask for them. It is like water that slakes the thirst of everyone simply because it is its nature to do so. At present our affection for others is incomplete; it has not become a part of our nature. Hence it seeks the support of outer objects for its expression and unfoldment. But once we have cultivated that love which is self-complete and independent, we shall attain to that level of perfection when we shall be able to say with certainty and confidence, "We love all, and yet are attached to none." It is really only then that we may expect to enjoy eternal and absolute happiness.

LIBERATION is the living of true values in every day life; and those values can only be found by your own effort and understanding.

o KRISHNAMURTI

¹ All the same, affection, without being "tied down" or "limited to any one individual," can be directed towards one individual and through him to all. It is said that "we needs must love the best when we see it," and some individuals reflect that "best" more luminously than others.—C. J.

THE IDEAL OF EMPIRE

BY LEONARD BOSMAN

MANY people find the idea of Empire-building, as a means to the ultimate realization of world-unity, very difficult to accept, for they cannot as yet dissociate it from its attendant evils. More especially is this the case when they contemplate war and all the human errors and ill-doing summed up within that term. Yet war, *in the deepest sense*, is but an "accident" of the human mind, a passing thing in a cosmic process. It is, at most, but an incident, for in spite of it all things tend steadily towards what the noble philosopher Pythagoras called the Good, the True and the Beautiful.

It must be realized that unevolved men *will* fight to get what they want, and whether such fighting is called "war" or "commerce"¹ is all one. Certainly it would be useless for Divine Power to stop suddenly all fighting, for that would be to stint men of the free development of the human will, the free evolution of the growing mentality and the individualistic mind. God is neither the cause of wars, nor responsible for them, and certainly it cannot be said that wars are divinely ordained. The fighting instinct is merely a human-animal proclivity for which all—including, evidently, even God!—have to make allowances at present. God leads men steadily forward, but by encouragement, never by coercion; and when, during certain periods of imperfection, lasting perhaps thousands of years, they insist on fighting to settle their differences, only the few setting themselves against such

¹ Commerce is not always "war," surely? In the scheme of the Manu for India, the fighter belongs to one caste, the merchant to another.—C. J.

crude methods, He takes "the good with the bad" from the fighter, and encourages the non-fighter so that, eventually, his ranks are strengthened by the advent of others. The time must come when men will cease from such stupidity as war, but until they do so what there is of good behind them should be sought. Certainly there are many good qualities which war evolves and brings to maturity despite its glaring evils.

War is not a cause, it is an effect. It is not produced by the capitalist, nor, save in a secondary sense, is it the result of the attempt to seize oil-fields, nor even of commercial or religious ambitions. It is the result of man's growing mentality, with all its arrogance and desires, its love of power and possession; and such a cause cannot be so easily and rapidly obliterated as some thinkers imagine. The mind has to become perfectly focussed before balanced thought is possible, and until this is done men will always see things awry, always misunderstand and disagree. The law of analogy rules here also, for nations follow the same path as individuals and races, arguing, fighting, using diplomacy, or poison gas, to defeat each other, sending their spies into every country whilst hypocritically proclaiming that espionage is a crime.

Throughout the ages of man's long-continued struggle for mental growth, their evil thoughts and acts accumulated in the world, and ultimately became so overwhelming that, after all the causes and effects had been brought to a head, a great World War was precipitated in order that men might begin to realize the folly of fighting for personal ends. This was the crisis which came, and it remains to be seen whether the world has learnt from it the needful lesson. For the unevolved, perhaps, there may be a use in war, but for civilized nations with their wider grasp of great ideals there is and can be no use or profit in it whatever.

The pacifist, who is perfectly right in opposing war and working for its cessation, should however also recognize that,

among the many who now fight each other there are some who will continue to fight as long as the world lasts, who, when the need to fight *against* men has ceased, will employ their energy in fighting *for* men. Fighting is their speciality, just as teaching is the speciality of others, administration of others and art of others. The power, energy and will used in the early days of growth, by men of this type, will be used in later days for the helping of mankind, and it is during these early days of strife and selfishness, of false personal and national patriotism, that the qualities are engendered which enable such men to become later a force for the uplifting of humanity. For it is these very men who have again and again lost their lives in what they considered a just cause (although it may often have been nothing of the kind) who will spring forward to help when they see help is needed, and count life as nothing save in so far as it helps forward whatever they recognize as good.

From this standpoint it will be seen that war is not all bad. Men, whilst their minds are still imperfectly focussed, *will* fight, *will* attempt to dominate others, to acquire for self, and in doing so develop what will enable them to be of real use to humanity later, their activities being in the interim used by the Divine Power for the helping forward of world-unity. Thus, *e.g.*, aggressive pioneers are brought into touch with races who need the infusion of new blood or the stimulus of aggression to bring them back to the normal state of activity. True, the process is often accompanied by much cruelty in the earlier stages, but in the long run the result is generally much the same: the establishing of friendly relations with people formerly regarded as without the pale and their inclusion within the protective bonds of Empire.¹

¹ Or wiping them out utterly if they refuse to accept the aggressor as an agent of a higher civilization, as of the Australians and Tasmanians by the British, and the Red Indians by the Americans.—C. J.

It was destined from the beginning that the nations of the world should be united, should realize their common brotherhood, but Nature, knowing that men would evolve only by slow degrees, had recourse to evolutionary rather than revolutionary methods. Certainly it was impossible during the earlier periods of world history for human beings to understand that different nations could ever fraternize, that black and white and yellow and brown had other destinies than that of fighting. Even to-day, there are many so-called civilized men, and Englishmen at that, who think of the splendid brown-skinned natives of India as "niggers" and imagine that the colour of the white man is an indication of wisdom, evidently labouring under the delusion, as Prof. Patrick Geddes humorously remarks, that "the bump of intelligence towers dome-like upon the Western skull alone".

The ideal of Empire has itself developed but slowly. As regards the British Empire, certainly the Empire-builders even of Elizabethan days seem to have worked largely in the dark, yet nevertheless the Empire they helped to build represents the best of the Western stock. From a strictly exoteric point of view it would appear that the ideal of Empire had been gradually evolved in the minds of rulers through the mere pressure of circumstances; actually, of course, the development was the result of the outworking of the Great Plan which ever pushes humanity onward to purer forms of self-expression and hence also of government.

It seemed at one time as if the British Empire would dominate the whole of the Western world.¹ Gradually extending its boundaries, it had drawn men of all races into it. But a phase set in when, in order to prevent the

¹ If the author means by "Western world" the Anglo-Saxon world, the statement can pass unchallenged. The French, Dutch, German, Scandinavian, Italian and Spanish peoples also are "the Western world," and there was never a likelihood of Britain dominating them.—C. J.

dominating power exerting itself too heavily and crushing the good work done, the colonies of Britain began to assert *their* individual independence. The brightest possession of Britain, the Central (now United) States of America, irked and annoyed beyond endurance at the unreasonable dictates of the handful of bureaucrats who ruled them from London, revolted and declared their independence, finally severing themselves from Britain altogether and becoming the greatest power in the West. But it is evident that it was not wholly a loss for Britain. It would seem that a balance of power was necessary and that the U. S. A. could play its part better as an independent power than as a dependent. Nevertheless, much was learned from this lesson, as history clearly shows, for when other colonies began to assert their independence every help was given them. Gradually there grew up a new idea of Empire, not an Empire ruled by a handful of men from Downing Street, but a group of free and independent sister-nations coming together in peace and harmony, owing allegiance to each other and each looking to the Motherland *as* a Mother and not as a hard task-mistress, to the spirit of kin-ship rather than to one country and one King above all others.

As the British Empire grew it became almost "an all-British concern," save only in its Eastern parts, where ancient nations, with their earlier culture, had become linked on to the newer but not always wiser Western peoples. But this mingling of races was not enough. The Empire of Britain had to pave the way to a greater idea—that of the Federation of Nations. It paved the way for this new phase by broadening its boundaries and letting in all comers¹; having taken to her arms, not always with kindness, the races of the East, Britain had to commence association with her neighbours, the

¹ "Paved the way"—as if it is all accomplished? And with India angry and sullen as to-day?—C. J.

races of the West, and it was her ancient enemy, the Dutch, who were the first to be "welcomed" in this way.

But this only came about after years of feud. South Africa was the arena, and there Dutch and British met in deadly enmity, the one sublimely stubborn, the other intensely proud. Neither would give way to the other, and in the first stage the British won, the Dutch then trekking northward to found two new States, the Transvaal and the Orange Free State.

Then, gold was found in the new State to which the Boers had fled to escape the "mad Englishman." Immediately all the world flocked to the Transvaal, and the British moved up from Cape Colony, hoping to share in the spoils and to exploit the coloured races who, they airily assumed, would work for them. The demon of greed was responsible this time for a very curious result. The bringing together of members of many different nationalities in one place led finally to that later development which resulted in the forming of a United South Africa wherein different races met and blended and learned gradually to understand each other, and where equal rights were given to all men, save the unfortunate "blacks"¹.

But this did not happen all at once. The Boers had no liking for enemy mercenaries and politicians, and wished with all their obstinate nature² to be left alone. This, however, was not to be, for the opposing forces stirred up a faction fight which, after the first war with the Boers had been settled, brought the infamous Jameson Raid, and resulted in a hypocritical sentence being passed upon him by the British. This ultimately led to the last South African war, when brother fought against brother, and cousin against cousin for the Dutch and British had already intermarried to a very considerable extent.

¹ Who form the vast majority.—C. J.

² Or stern patriotic nature?—C. J.

Then came the extraordinary result which often happens in British affairs. Having conquered the Transvaal and the Orange Free State, the British gave freedom back to the whole, so that eventually, it became more independent than ever. The wonderful intuition which caused Britain to act so magnanimously brought its own reward. This time no error was made. A United State grew up in which peoples of many nations were blended and equal rights given to all white men.

This extension of the bounds of the British Empire, by the giving of freedom to a conquered nation, brought a splendid result in the Great War of 1914-1918. The freed colonies of Britain sent their help to the Mother Country, and South Africa, united in all its races, was with them, giving not only physical, but, what was more, moral assistance to Britain. It would have been impossible for South Africa to have done this had not Britain already shown herself to be on the side of freedom and justice¹.

Many will, of course, declare that the Great War was the result of political intrigue, of not only the German nation but the British and French also. This is undoubtedly true and cannot be denied by any who know how Edward the Seventh and his followers endeavoured to isolate Germany and restrict her growing might. But though Power did, certainly, work against Power in this way, it was a greater Power, the Universal LAW itself, which decided the outcome and used the whole upheaval for the working out of the Evolutionary Plan.

The Great War well illustrates the fact that war is the result of man's *thinking* war and *preparing for* war. It could not be prevented, for it was in accordance with the Law of Cause and Effect. As mankind had sown, so it had to reap! Yet so infinite is Divine Love and Wisdom, that man's

¹ After the South African war.—C. J.

apparent evil was turned to lasting good. Up to the time of this war, little had been done to bring the nations closely together; a slight fusion had been effected in South Africa, and a greater one in America, but this hardly touched the Englishman, and he had, in his pride and insular contentment, held aloof even from his European neighbours.

But with the advent of a World-War there came a great change—the beginning, in fact, of a New Era. Previously the European nations had done little in the way of mutual approach; rather had they tended to form opposing camps, changing their friends and enemies alike from time to time. The English traveller who had visited the Continent had not made much headway, and visitors from the Continent had not been as well received by the British as they might have been. But when the Great War came, all this was changed. The British "Tommy" fraternised with the French "Poilu" and sidled up to the Belgian, and each discovered, to his mutual surprise, that there was little difference between them all. Even the "hated" German was not hated with anything approaching thoroughness in the common doom which for a time seemed to have fallen on all, and "Tommy" could find no worse word for the German fighter than the somewhat contemptuously affectionate title of "Fritz". While duty demanded it, each side did its best to fight the other, but when it did not demand it, how little difference they found! For the first time in the history of the world, all the different races came together and men knew each other to be—human being! And the sequel? That is another story which will be told at a later date if the Editor so wills.

A STUDY IN RACES AND HALF-CASTES

BY LOUIS B. BALL

IT is becoming more and more clear, the truth of Krishnaji's teaching, that the individual problem is the world problem. Thus, when a man is able to wear down and dissipate his I-am consciousness, which means becoming less and less selfish, less and less egotistical, less and less self-centred, he will find that, along with other problems, the problem of race and half-caste¹ gradually loses its importance until it totally disappears from his consciousness. To this man his fellowmen of whatever race or colour are neither his superiors nor inferiors.

In the final analysis, man's religion, his philosophy, his idealism, are no greater than himself. In other words man drags down and perverts his religion and philosophies to justify him in his narrowness, in his pride, in his selfishness and cruelties. For instance, the Christian has used fire and sword, the Inquisition and the Star Chamber in the name of Christ. The writer knows of people in the United States who have a book-knowledge of root-races and sub-races but in their hearts are unsympathetic and despise the Negro and justify it on the grounds that they are doing the work of the Lord Vaivasvata Manu in trying to keep the "splendid and noble Aryan race" pure.

¹ See article in THE THEOSOPHIST for May, p. 169.

In the article in the May THEOSOPHIST the author, citing the inferiority of the Fourth Race, tells us that the Japanese do not seem to be conscious of a foul smell and that the Toltecs of Atlantis "lived amidst the most appalling stench". Now, we know by experience that insensitivity to foul smell is a matter, more or less, of environment. All men and women who have eliminated animal flesh as part of their diet, when visiting their friends at dinner who do use animal flesh, are conscious of foul smells and appalling stench, though only a few years ago they were not so conscious. In fact they might have enjoyed the smell of chops and canned reptiles such as canned salmon and lobster.

It is known to Theosophical students that consciousness or the inner man governs the senses, breathing, etc. Thus the less separation there is in a man the less will he be conscious of the other man's limitation including foul smells. An experience by the writer may not be amiss. Driving on a summer day under a warm Southern California sun, I picked up an unemployed man who was trudging along the road. He was tired, freely perspiring, hungry and it was likely that being homeless his body did not come in contact with water for some time. At any rate, as he was sitting along side of me, his body and his clothes emitted what seemed at first an offensive odour. I felt that I must "warm up" to the man. The words of a Teacher who said "remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow"¹ came ringing in my ears. I found that the warmer I grew towards my friend the less offensive became the odour.

Why is the Half-caste "a being divided against himself"? It is not through innate limitations, it is thrust upon him by the unfriendliness, by the hostility shown him by both of the

¹ *Light on the Path*, pp. 6-7.

racess from whom he springs. For, man in his selfishness, pride and narrowness dislikes and persecutes those of his fellows who are unlike himself in race, colour, religion, nationality, etc. The cultured Maori Half-caste quoted in the article as complaining, that on occasions "down goes culture and the white beneath a savagedom," does not understand that on very many occasions this is precisely what happens to the pure unadulterated one hundred per cent Nordic—down goes his Nordicism beneath a savagedom.

For, to what else are due our international fears and suspicions, the persistent development of huge machines of destruction dealing death on such vast scale never before known? Think of the recent disclosures of well-known financial organizations engaging in financial jugglery and swindle. The writer has known of a coal-mine superintendent who pleaded with the executives to install a certain safety device in the mine; as he termed it, when he saw the men entering the mine in the morning he knew they were going to their slaughter. He knew all his men and their wives and children. And the cultured Aryan gentleman said, "No." Shortly after an explosion did take place in the mine and two hundred and forty lives were snuffed out, bringing untold misery to many widows and orphans. This story of white savagery may be multiplied in many instances in all lines of industry. Look at the world-wide economic depression where millions upon millions are starving amidst plenty, with spirits utterly crushed, with hopelessness and despair in their eyes.

Think of the attitude of the official classes towards the people of India—a complete lack of sympathy, no human brotherly relationships. We say that all this is due to White selfishness and White savagery. Nevertheless, the comingling and true brotherhood of diverse races is not as hopeless as some seem to think. Not only in Brazil where, as

Mr. Jinarājādāsa says in his foot-note (page 172), the archetype of the seventh sub-race has already descended, hence the gradual blending into one type, but here in America signs are not wanting of many changes in the attitude of the White man towards his Negro brother.

Those familiar with the reports of the National Association for Advancement of Coloured People see a greater fraternization among White and Negro students in their inter-collegiate meets. White teachers are teaching Negro schools. At a recent General Conference of the Methodist Episcopal Church a resolution was passed to boycott any city whose first-class hotels refuse accommodations to Negro delegates to the Conference. There is every reason to hope that here in America too, when the time does come, when the Gods do arrive, then here too "all man-made laws and conventions will go hang".

One thing is certain that the individual problem is the world problem. Oh, Krishnamurti, how true is thy teaching!

NOTE BY THE EDITOR

A remarkable article with title "Crossing the Color Line" by Caleb Johnson, has appeared in U.S.A., in *Outlook and Independent* (August 26, 1931). The writer is from the Southern States, and is reported to have held high posts on newspapers and magazines. He draws attention to certain investigations in the West Indies by the Carnegie Institution of Washington. He summarizes these investigations as follows:

1. "The belief that the white-and-black hybrid is less fecund than either pure white or pure black is regarded as incorrect by the Carnegie investigators, who present evidence to indicate that the Negro race is not dying out from infertility but is bleaching out through admixture with the white. The white strain is dominant."
2. "There is a current opinion that a white-skinned descendant of a Negro, married to a pure-bred white, may have a black child. The dread of this tradition

hangs over many a marriage that might otherwise be happy. In our studies no clear case of this sort has been found and our fundamental hypothesis leads us not to expect it."

3. "A mulatto is the product of the first cross between pure white and pure black. The child of a mulatto and a white person is a quadroon. When the quadroon mates with white, the offspring is designated as octoroon. The majority of octoroons can pass for white; but when octoroon again mates with white, the offspring, known in the West Indies as a "mustiffee" is always white. In fact, the legal ban against marriage between white and Negro vanishes, even in Florida, in the case of the mustiffee. Where successive infusions of white blood have been chiefly from the blond Nordic stock, even the third generation from the pure black Negro is practically certain to be not only white but blond, often without that most persistent trace of Negro ancestry, curly hair."
4. "Not a single exception was found to the rule that all Negro characteristics disappear after the third generation from the original black-and-white mating, that most of the offspring of this third generation can pass for white, and that their offspring (mustiffee) are "fixed white" and under no circumstances can breed any but white progeny. Provided, in all cases, there has been no new infusion of Negro blood."

A. NANJUNDAPPA

BRO. A. NANJUNDAPPA was one of the very old members of the Theosophical Society, having joined it in 1886. The Cuddapah Lodge, formed in 1886, of which he was the president, owes its continued existence and progress mainly to his influence and self-sacrificing spirit. He spent more than five thousand rupees on the Construction of the Lodge building and the motor sheds attached to it.

Bro. Nanjundappa was a great Theosophical propagandist. His work in that direction consisted chiefly in imparting spiritual knowledge to the masses. This he did by preaching orally and by freely distributing leaflets in Telugu written by him in simple and popular style and printed at his cost. He would preach in markets, choultries and at fairs and festivals, where he would have opportunities of meeting people belonging to various places. He frequently visited railway stations, where he would address people on platforms and in the railway carriages. He would not miss the opportunity of a casual meeting of a stranger to deliver his message. "Think of God while doing work, treat all as God, pray for the welfare of all." This, in brief, was the essence of his message, which he had, by experience, learnt to convey to the largest possible number in the shortest possible time. He used to make special arrangements to send his leaflets to large pilgrim-centres like Tirupati, Conjeeveram and Kalahasti, thus securing for his leaflets wide circulation, which would otherwise be impossible. Some of the leaflets were translated into Kanarese, Tamil, Mahrathi and Hindi and could thus be circulated outside the Telugu Country.

Bro. Nanjundappa regarded this propaganda work as the best service that he could render to the Masters, and he managed to find time to do it in the midst of his professional work. The great earnestness and sincerity displayed by him in his Theosophical work earned the admiration alike of Theosophists and non-Theosophists. He carried the orthodox Brahmanas with him, and could win the appreciation of pandits for the Theosophical presentation of truths. But he will be remembered especially for his work for the masses. His leaflets, over which he spent a large amount, have been distributed by thousands and tens of thousands and brought light to many. May perpetual light shine upon him.

G. SANKARA RAO

NINA DE GERNET

MISS NINA DE GERNET was well known in the Theosophical Society in Europe, as long before she began to work in Russia she had been engaged in pioneer work in the West. She was a pupil of Mrs. Cooper-Oakley and worked with her in Germany and Italy; she helped in the organisation of the Swiss Section and later went to Russia. She took with her Theosophical books, which became the first Theosophical library in Russia. Travelling from North to South she interested many in Theosophy, making links in Kief, Moscow, Petrograd, so that when the time came to build the Russian Section the first labour had been done and groups had been organized in various parts of Russia.

Nina de Gernet was educated at Geneva, she knew many languages and wrote articles for several magazines, trying to give some idea of the spiritual movements in Russia; she was a sincere patriot and believed in a great mission for Russia.

Even before the Revolution she lost all she had, and led a lonely life in the Caucasus in a small room of the house which once was her own. But her friends did not forget her and helped her in many ways. She could not grasp conditions in Russia and lost her balance. She passed away peacefully on the 25th April in a mental hospital.

May Light perpetual shine upon her!

A. KAMENSKY

NOTES AND COMMENTS

THE Secretary of the "Roerich Museum" has sent us a notice of the "Exhibition of Art Cities" to be held at Bruges, Belgium, during the month of July.

At the same time will take place the second Conference of the "Union Internationale pour le Pacte Roerich". The Roerich Pact stands for the "Protection of Cultural Treasures of Art and Science". It is hoped that the "Banner of Peace," designed by Professor Roerich, may become to treasures of art what the Red Cross flag is to hospitals in time of war.

* * * *

The International Peace Press Bureau with its secretariat at Ammerstol, Holland, writes the following:

To our regret we are obliged, through the present difficult circumstances, to stop for some time the publication of our international Peace Press Service.

As soon as we are able to take up this service again we have decided to reduce the subscription price to 15 florins (Dutch).

In the meantime we hope to send free at intervals to our principal international correspondents interesting articles, if possible, in two languages: English-French or English-German.

* * * *

We have been asked to publish the following Statement:

THE NEW POLITICAL FELLOWSHIP (Non-party) states, advocates, and affirms the following as an individual, local, national and international Policy for individual, local, national and international needs:

1. That we are prepared to volunteer to be organised, in order that by our own labour we may help directly to secure the vital needs of our neighbours. On this action depends the individual, local, national and international Health.

2. That the administrative machinery and man-power are there already; the things needful are there, or can be produced; what alone is needed is The Constitutional Authority which would co-ordinate those like ourselves in each local, national and international area.

3. That this organised voluntary man-power is the antidote to unemployment and war—the alternative to Communism and partisan policies with their imposition of outside authority. That constructive and co-operative citizenship, local, national and international, is the New Order of Things—The New Crusade.

4. That we aim at an international executive in conjunction with the International Labour Office (Geneva), whose business is the distribution of the things needed by each nation, and the exchange and regulation of the products of Nature and manufacture.

5. That a CENTRE GROUP in National and International Parliaments, avoiding the frustration of party politics, would give the Constitutional Authority needed.

6. That the above Policy needs:

- (a) International Police (ex-Army).
- (b) International Naval Police and Transport (ex-Navy).
- (c) International Air Police and Transport (ex-R.A.F.).
- (d) International Codes for Road, Sea and Air Travel.
- (e) International Postage, Coinage, Weights, Measures, etc.
- (f) International Language, i.e., English, retaining National Culture and National Language, *vide* effect of Cinemas and Talkies.

(g) International, National and Local Emergency Corps in every department of Human and Family need—as we have Fire Brigades.

(h) International Education for Service and Leisure.

7. That this New Political Fellowship is not something in opposition to Parties, but a Fellowship that is free of Parties like a Court of Law, and is based on wise planning. We call to all Wise Patriots—such as will get on with the job.

The central bureau of The New Political Fellowship are at 36 Gordon Square, London, W.C. 1.

* * * *

We have received from Holland intimation of a Group of workers which has been formed to study and propagate the ideas contained in Edward Bellamy's *Looking Backward and Equality*. Believing that amongst those who study the teachings of Theosophy or of Mr. Krishnamurti there may be some who would like to take part in the "Bellamy Internationale Vereeniging" (Bellamy International Society), our correspondent asks us to make known the existence of the Group, further information about which may be obtained from Mrs. Heuff, 26 Hyacintweg, The Hague.

DENTAL EXPERIMENTS ON DOGS

I.

Le Soir, of Brussels, in its issue of March 16th last, contains information with regard to an investigation involving revolting and gross cruelty to dogs. The investigation, it is alleged (and the information comes from La Société Protectrice des Animaux de Nîmes et du Gard), is organised by *La Fédération dentaire Internationale*, which has its headquarters at The Hague.

Each investigator who enters for the award which is offered in connection with the research must undertake experiments on at least two dogs, in which the teeth of the victims are to be drilled, the nerves removed and the canals infected with pus from human dental disease, after which the teeth are to be stopped. All the teeth are to be infected, but those in the upper jaw are to be left untreated. Those in the lower jaw will be subjected to treatment at the end of three months and, after a period of eighteen months, i.e., one year and a half, the dogs are to be killed and their teeth examined. Dr. Charmak of Berlin, a dentist, says that there is no doubt that countless animals will be subject to this torture owing to the widespread publicity which is being given to the research and for which the prize is 1,000 dollars and a gold medal.

Those who have suffered with disorders of the teeth can imagine to some extent the intolerable suffering which will be inflicted on these sensitive creatures in the removal of the nerves of the teeth, by the disorders provoked by the deliberate infection with human pus and by the so-called "treatment". It is damnable.

We would suggest that every reader of this leaflet who has dealings with a dentist should bring this matter to his attention, and ask of him that he shall forward a strong protest to the *Fédération dentaire Internationale*, enclosing it in an envelope addressed to *Amor est Justitia*, I.I.O.T., Ant. Duyckstraat 10, The Hague, Holland.

II.

The following statement is issued by the Royal Society for the Prevention of Cruelty to Animals of London:

The Council of the Royal Society for the Prevention of Cruelty to Animals having drawn the attention of the British Dental Association to the fact that a proposal was down for discussion at the conference in August next of the executive body of the International Dental Federation at Zurich that a prize competition open to dental students all over the world should be instituted for research in root canal technique of teeth, the experiments to be conducted on dogs, the Council of the British Dental Association considered the matter and gave it as their unanimous opinion that it is undesirable that the sanction of the International Dental Federation should be given to such a competition.

This decision has been communicated to the British representatives on the International Dental Federation, who have been urged to use their influence to secure the abandonment of the proposed competition. It is much hoped that the National Dental Associations in other countries will follow the splendid example thus set by the British Dental Association, and so make certain that a scheme which would be utterly repugnant to all animal lovers will not be proceeded with.

III.

ZURICH, Aug. 8.

Despite many protests of dog-lovers all the world over, the International Dental Federation has decided to proceed with the proposal of holding a prize competition for scientific treatment of infected root canals, involving a long series of painful experiments on young dogs. The prize will be 1,000 dollars and a gold medal.

The dogs will have the nerves of their teeth extracted and the canals infected with a culture from septic human teeth.

(The following two letters refer to a note on "Torturing Babies" which was published in the May number of THE THEOSOPHIST. It was sent from Australia.)

THE JOHNS HOPKINS UNIVERSITY,

Baltimore, U.S.A.,

June 15, 1932

MRS. KATE P. GURLEY

Washington.

MY DEAR MADAM:

Just a year ago I received a letter somewhat similar to yours written me by Mrs. Olive Newberry from London and I am sending you a copy of the letter which I sent her at the time. I trust this last will be satisfactory to you.

Sincerely yours,

J. S. AMES

(Copy)

Your letter of the 18th has just reached me, and I am sorry to say that I can give you very few facts, inasmuch as I have been President of The Johns Hopkins University for only two years. Dr. Watson was for some time a professor of Psychology in this University, but his connection was severed in 1920. I have never seen his books, and I am not able to say whether the experiments which he describes, as noted in the newspaper clipping that you sent me, were performed here or elsewhere. I am positive in asserting that no experiments of this kind were performed in The Johns Hopkins University, and equally certain in saying that no experiments or anything approaching cruelty would ever be permitted in connection with the Johns Hopkins Hospital. Of these two facts there can be no uncertainty whatever. I notice in one sentence of the newspaper article that a reference is made to a grant from the Rockefeller Foundation in 1923, which would seem to place the experiments, if true, at some place other than here. Dr. Watson has had one or two children of his own since leaving Johns Hopkins, and it may be that what he is describing is something he felt justified in trying on his own babies. On the other hand, I feel that before anything should be said in criticism of him, it would be necessary to read his book, and this I have not done.

May 28, 1931

JOSEPH S. AMES

TO THE EDITOR OF "THE THEOSOPHIST".

I entirely concur with Mr. Soper in his protest against the practice of using foot-notes in the Theosophist. I know of no magazine intended for thinkers where they are used to the same extent.

CORRESPONDENCE

THE THEOSOPHICAL SOCIETY, POINT LOMA,

June 30, 1932

TO THE EDITOR,

DEAR SIR AND BROTHER,

In the June issue of THE THEOSOPHIST, pp. 222-223, under the heading "H. P. B.'s Works," some remarks are published concerning the forthcoming Centennial Edition of H. P. B.'s Collected Writings. On page 223, the following unfortunate statement is made:

Separate from the Point Loma Edition, an English Edition is announced by Messrs. Rider & Co., the publishers of the *Occult Review* . . .

As Mr. A. Trevor Barker is the head in England of the Point Loma organization, we presume that he is in collaboration with the Editors of the Centennial Edition at Point Loma, and that his edition will textually be a replica of the other.

On behalf of the Centennial Committee, which has in charge the preparation of the MSS. of the Centennial Edition, may we ask you to correct the above-mentioned statement in your next issue. The Centennial Edition which is at present being compiled by a group of students belonging to various Theosophical Organizations, and which, when completed, will represent the result of international co-operation and inter-organizational comradeship within the Theosophical Movement, is being published by Messrs. Rider & Co., in England, and is under the general editorship of A. Trevor Barker, who has the business end of the Centennial Edition in hand.

There is but one Centennial Edition in preparation. This, we hope, makes the matter amply clear, by showing the two alleged Editions, to be, after all, but the two faces of the same double-faced Janus.

MARJORIE M. TYBERG

BORIS DE ZIRKOFF

Chairmen, H. P. B. Centennial Committee

Editors correspond to chairmen at meetings, and no chairman would interfere with the argument of a lecturer to give his own opinions, he would if necessary express dissent after the address. It seems to me that the Watch-Tower, or a note at the end of the paper, is the proper place for an editor to add what he thinks necessary, but for myself I feel I am quite capable of making up my mind about the contents of an article and criticising it, and I resent having my attention withdrawn from the paper by remarks which dictate to me what I ought to think. We are not children who are incapable of deciding for ourselves.

I note that you have freely expressed your opinion about Bhagavan Das' paper. He has no right to protest, for he used the same reprehensible tactics when he edited *Theosophy in India*, but I do not see any reason why you should have used your office to point out self-evident facts, e.g., that he had developed "Congress Mentality," we could see that at a glance.

Again, would it not have been better to have asked Mr. Bennett to give his authority for many of his statements, his article has no topical interest and could well have awaited his reply.¹

I have felt strongly about this matter for a long time, but have put off my protest; now as you seemed to think that Mr. Soper was the only objector I thought it was time to show you that others agreed with him. Do not let us have "Authority" in the *Theosophist*!

Every good wish for the success of your strenuous work from

K. BROWNING

I wish to register my emphatic dissent from the views of Mr. L. C. Soper on p. 455 of the July THEOSOPHIST, regarding "the increasing use of footnotes" by the Editor. I have been a subscriber and reader of THE THEOSOPHIST for over 20 years and, without trying to patronise or flatter the present Editor, I should like to state it as my opinion that there have been few periods during which the magazine has been more readable and replete with interest than the past 18 months or so under the present editorship; and this result is not a little due to the very apt and suggestive footnotes of the Editor, often revealing a totally new aspect from the writer's, and shedding light on the subject dealt with from an altogether different angle of vision. Far from resenting such notes, many of us warmly welcome them and look forward to their still "increasing use". It is not fair to describe them as "adverse comments"; there is no sense in the Editor making any "comments" at all merely to say that he echoes the writer's views. It is only when there is difference of views—of a striking or outstanding character—that such notes are pertinent or really called for. After all, (I would point out to

¹ Mr. E. Bennett writes: "Few references are given with my articles as these swell their size unduly, and it is to be assumed that all are acquainted with standard works on Theosophy."—C. J.

Mr. Soper) Brotherhood and Tolerance imply a "readiness to give and accept" friendly advice (and marginal comment!) in a non-stand-offish spirit. Certainly, the "readers of THE THEOSOPHIST" are "capable of thinking for themselves". But, as a member of that very capable band, I should like to have any subject threshed out from several different stand-points before I exercise that valuable faculty! There seems really little need to fear that such free ventilation of views will lower the "prestige" of the magazine. Do the readers want a stodgy, respectable, soporific magazine, or a bright, readable one, full of vivacity and vigour, as THE THEOSOPHIST was in the old days of H. P. B. and T. Subba Rao? I feel quite sure that there can be only one answer to such a query. A foot-note or a marginal comment of one or two sentences is often much more informing than a dull, tedious, article or "reply" two pages long. I hope that the Editor will persevere along the good lines he has chalked out for himself, and will not be intimidated into silence by the frowns of contributors or the example of the "responsible magazines" which have been held up to him as models of journalistic good conduct.

D. SRINIVASA IYENGAR

TO MR. C. JINARAJADASA

I was not aware that you were the Acting-Editor of THE THEOSOPHIST, in which capacity you are naturally entitled to comment on articles which appear. Neither was I aware that THE THEOSOPHIST was still the private property of the President, in which case the Editor, or person acting as such, is entitled to comment on articles when or where they think fit. It seems a pity that there is no Theosophical magazine which is "a general and open Forum" for members to express their views entirely free from any comment whatever. Personally I believe that there would be much greater interest taken in such a magazine than there is in either THE THEOSOPHIST or "World Theosophy".

The difference between your point of view regarding the ethical neutrality of science and mine really seems to arise because you appear to be referring to "applied" science, whilst I had in mind "pure" science. I heartily concur in all your remarks as to the moral responsibility of those engaged in the former, e.g., "the application of research to the improvement of gunnery, bombing and chemical warfare". I also believe it to be a fact that many of the best minds engaged in "pure" scientific research are the most condemnatory of the use of their discoveries in furthering "applied" scientific research along lines inimical to human welfare. The point I wished to make, and to which I still hold, is that the sins of the latter should not be visited upon the former.

LEONARD C. SOPER

THE FIFTY-SEVENTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Fifty-seventh Annual Convention of the Theosophical Society will be held at Adyar, from December 24th to 27th, 1932. The programme will be announced later.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Delegates unregistered before December 10th cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T.S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one Rupee.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soaps, drinking vessels and travelling lantern.

Payments for registration, accommodation, or special huts to be sent with the order to Mr. B. Ranga Reddy, T. S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. Ernest Wood, the Recording Secretary, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

The arrangements for both Indian and European Delegates will hold good from 17th December to January 7th.

ARRANGEMENTS FOR INDIAN DELEGATES AND OTHERS DESIRING TO LIVE IN INDIAN STYLE

Rooms in Bhojanasala and Quadrangles.—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft. at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day without chota hazri, lunch, or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 7 for a chappatti meal.

Tickets for meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

ARRANGEMENTS FOR EUROPEANS AND OTHERS DESIRING TO LIVE IN EUROPEAN STYLE

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras
17th August, 1932

ERNEST WOOD,
Recording Secretary.

REVIEWS

The "Brothers" of Madame Blavatsky, by Mary K. Neff. (Theosophical Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

In this booklet of 116 pages we have an account of the part played by some of the Supermen, called the Masters, in the early history of the Theosophical Society. The evidence adduced consists of verbatim quotations mostly taken from *The Mahatma Letters* and from *Letters of H. P. Blavatsky to A. P. Sinnett* (published by A. T. Barker), some from the *Letters of the Masters of the Wisdom* and some directly from the archives of the Theosophical Society at Adyar. The information given is not, therefore, entirely new, but it is arranged in a novel way. A suitable selection, from the vast material available, has been made, in order to give a consecutive outline of some of the facts in the history of the Theosophical Society which is often stranger than fiction, and which can be traced to the direct influence of the "Brothers of Mme. Blavatsky". Those unacquainted with the possibilities of occult methods may doubt the validity of the evidence, for it has been and may again be challenged; but no one who has known Madame Blavatsky, Colonel Olcott or Mr. Sinnett, the chief recipients of messages and directions from the Masters, can doubt their honesty and testimony in this connection.

A mass of information is collected within a small space, valuable from the historian's point of view, and of special interest to students of Theosophy, who will welcome this convenient arrangement of facts not otherwise so easily available.

A. S.

Adyar Pamphlets. (Theosophical Publishing House, Adyar.)

The two latest additions to this series are *The Moors in Spain*, by C. Jinarājadāsa, and *The Life and Teachings of Muhammad*, Two Lectures by Annie Besant. The name of the authors as well as the subjects discussed are sufficient guarantee that these two pamphlets, published at two and four annas respectively, are worth ordering.

Beauties of Islam, by Annie Besant, is another attractive little booklet on the same subject; price three annas.

E. M. W.

Krishnamurti, by Carlo Suarès. (Les Éditions Adyar, Paris.)

The literature on Krishnamurti and his message has been enriched by this excellent publication which serves both as an

introduction to his teachings for the enquirer and as a useful summary for the older student. A book of this kind had become a necessity and the author has succeeded admirably in giving a clear and concise exposition of Krishnamurti's message, without falling into the mistake of trying to "explain" it. Numerous quotations give the teachings in Krishnamurti's own words, a careful selection and arrangement showing their gradual unfoldment, especially since the year 1927, while the author's explicit comments which link them together bring out the main points all the more clearly. The difficulties which beset the student, the apparent contradictions, the vagueness left even by the clearest definition—since no words can adequately express a state of consciousness which must be experienced in order to be known—all such questions are dealt with so fully and frankly that one gets a comprehensive survey of Krishnamurti's movement, of his message of "liberation" and of his attitude to Life and to the World Problem.

At present the book is available only in its original edition in French, but it is to be hoped that an English translation will be brought out, for it deserves to be widely read and to be made accessible to a larger public.

A. S.

Satyakama or True Desires, by S. E. Stokes. pp. 407. (S. Ganesan, Madras.)

Mr. Stokes is a friend of Gandhiji and a lover of India. He has married an Indian lady, and made India his home for over 28 years. In 1921-22, he was imprisoned in connection with the N. C. O. movement. During the six months of enforced retirement in the Lahore jail this book was written, not for publication but that the author might find out what Life had come to mean for him and to share his experience with his beloved wife. Later on, the author's friends, Messrs. Andrews and Gregg, feeling the book might be helpful to others induced the author to publish it without however eliminating the personal element involved in it. That in short is the genesis of the book.

With his Quaker heredity, it is no wonder that the author finds jail an ideal place for meditation on the eternal verities of Life. The book embodies the reaction of a speculative Western mind to the spiritual outlook and atmosphere of the East, especially as embodied in the *Upanishads* and the *Bhagavad-Gītā*. I shall give the author's philosophy in his own words as far as possible.

Being has timelessly subsisted under three modes—Paramatman, Purusha and Prakriti. Brahman is Paramatman, plus the timelessly essential implications of his

nature, the two relative and subsidiary categories of Being, Purusha and Prakriti. Thus Brahman is the sum total of existence—the all that is—subsisting timelessly as a triad. Brahman is not the most ultimate reality. Paramatman is the innermost reality of Brahman. Paramatman is Parabrahman or God.

Purusha has potential consciousness and evolves into conscious personality with evolving Prakriti as instrument and clothing of its evergrowing experience. Prakriti by association with Purusha evolves slowly through the ages, building up more and more efficient vehicles of experience. Purusha and Prakriti are connected by way of inseparable association.

Evolution is the story of action and reaction in which the timelessly inherent potentialities of Purusha and Prakriti called into manifestation by the impelling desire arising from Paramatman need find their realisation.

Creation is conceived as the reaction of the Unmanifested, unevolved Purusha (in association with Prakriti) to the dynamic willing, Sankalpa of Paramatman, at some specific point in the eternally progressive divine experience.

Purusha, when awareness first dawns is as it were, Spirit Protoplasm—undifferentiated but having inherent the capacity for evolution from its primitive simplicity to limitless complexity and modification.

I am unable to accept the individual souls, the I's of Purusha, as beginningless. As to their essential being as Purusha I hold them beginningless, as to their conscious individuality I do not.

In the higher stages of the evolution of the Purusha when the content of a personal expression of the Purushas is coterminous with the whole multi-personality experienced life of Purusha, Purusha becomes Purushottama. Such an I calling "Come unto me" is Purushottama calling us into the multi-personal fulness of our life. "No man cometh unto the Father but by me" would be Purushottama saying to us—Perfect Communion with the Paramatma is only to be achieved by the attainment of oneness with the loving multipersonal life of Purusha.

Mr. Stokes is a Christian Visishṭha-Advaitin, for all the Sanskrit philosophical terms he uses, sometimes with strange meanings indeed. For instance the term Brahman is used not in the sense of the fundamental Reality of the *Upanishads*, but as almost a mechanical mixture of three ingredients, Paramātman, Purusha and Prakriti, with mysterious reactions going on among themselves, without however interfering with their separate chemical identity. Dvaita, Visishṭadvaita, Advaita, each system has its own metaphysical difficulties to face. One is tempted to cut the Gordian knot as Hanuman did of old. In answer to a question to which school of philosophy he belonged, Hanuman answered to all these three systems: "When I think of myself as my body, I am a Dvaitin; when I think of myself as *Jivatma*, I am a Visishṭadvaitin; and when I think of myself as *Paramātman*, I am myself an absolute Advaitin." In spite of metaphysical difficulties inherent in all man-made systems, this book is a moving document of a soul's bold adventure into the ocean of Life and of the discoveries it has made for itself on the way. This chart of self discovery must be of considerable help to mariners similarly situated. The most illuminating part of the book to us is the part that deals with the evolution of each separate Purusha or personal "I," reaching unto the multi-personal consciousness of the Purushottama—

Rāntideva,¹ the God who finds His joy in uttermost sacrifice for every thing that lives, from the atom to the archangel.

Mr. Stokes stands satisfied at present with his vision, where Purushottama faces Paramātman in perfect communion. He wants to avoid the shallow shoals of the Dvaita and Sāṅkhya on the one hand and on the other the peril of Shankara's daring depths of absolute Advaita, uncompromising unqualified Monism, where all individuality is lost. He would fain stay with Rāmānuja's vision of Visishṭhadvaita—qualified Monism—which he naturally identifies with the vision of his gentle Master Jesus. To those who know, Rāmānuja and Jesus are not different. May Mr. Stokes soon soar to still higher peaks of vision, to that peak from which Prophet Isaiah addressed the Israelites: "Hearken unto me, O Jacob and Israel, my beloved, I am He. I am the first, and I am the last."

The author writes feelingly as follows:

One often hears laughter, at the presumptuousness of tiny man—member of one of the animal species upon an insignificant planet of a third rate sun—because he dares to dream of an immortal destiny and of communion with God. It is not the descendant of the sea-worm, but Purusha that in the terms of human experience seeks to express its yearning and finds its goal and we shall find it, dearest, despite all scoffers in each other and God.

We fervently echo the author's ardent wish.

M. R.

The Alternative to Communism, The New Political Fellowship, by A. G. Pape. (Cecil Palmer, London.)

On another page will be found a statement concerning "The New Political Fellowship" started by Captain Pape. Hundreds of men and women to-day are looking forward for something to replace the old political methods now proving themselves impotent in face of an economic crisis such as the world has never known before. The author suggests the formation of a Political Fellowship, based upon a voluntary association of men and women who desire to serve their fellows. In the symposium which follows Captain Pape's Introduction writers of various schools support his plea, each urging his own special point of view but all agreeing on the fundamental principle that voluntary labour—of head, heart and hand—should be organized to secure the vital needs of every member of the community. The articles from the pen of such widely different thinkers as George Lansbury, the Marquis of Tavistock, C. Jinarājadāsa, Max Wardall, H. S. L. Polak—to mention only a few—are well worthy of careful consideration. All proclaim the truth that only by national and

¹ Rāntideva—the famous King of the Bhāgavata story who attained to the Oneness of all life by uttermost Self-sacrifice.

international co-operation can catastrophe be averted and civilization be saved from the ruin with which it is threatened.

E. M. W.

The Cradle of Reality, by John Hilsyde. (Elkin Mathews Marrot, London).

In this book the author deals with the eternal problem of the nature of the Universe and of man's place in it. He considers Life—Duration-Space—as the One Primary Reality; that Life manifests in Space-Duration as Organization; and that evolution becomes the evolution of Organizations:

The possibility of re-incarnation may be unpleasant to many,—it is far more feasible than the assumption of the creation of a brand new entity possessing eternity in the direction of the future, but definitely limited in the direction of the past—and also than the idea of the organised life which becomes nothing.

The terminology of the text is simple but the reasoning is close and demands concentration for its understanding. A suggestive book.

I. M. P.

Culmination, by John Furnill. (Elkin Mathews Marrot, London.)

This book is a sensational novel in form only, for its substance consists of much valuable knowledge which the world of to-day would do well to consider. It describes very graphically the gradual destruction of Western civilization which the author believes to be the inevitable result of the materialistic thought and false ideals upon which that civilization is based. The only way of escape is shown to be by a change in appreciation of values. Man must be recognised as a spiritual being, and re-incarnation is shown as offering a solution of the problem of the inequality of capacities and opportunities so evident in the human race. The story may be enjoyed as interesting and even exciting fiction, but it provides much solid food for thought for those who are seeking for a solution for the world's problems of to-day. In an "Author's Note" the writer says:

Special attention is directed to the second Appendix, if the reader requires substantiation of the basic conceptions of this book. For the substance of this, as well as for some of the ideas expressed elsewhere, the Author is indebted to the author of *The Cradle of Reality*. [Reviewed above.]

I. M. P.

Through the Gates of Death, by Dion Fortune. (The Inner Light Publishing Society, London).

To those who have lost by death the ones they have loved, and to those to whom the thought of death is accompanied by fear, this book will bring consolation and courage, for it gives a rational explanation of the processes of death and shows it in its right relation to life in the evolutionary scheme. Those who are desirous of helping the dead

will find advice and guidance in the chapter devoted to that subject, while those who are interested in the origin of traditional customs will find much information in the chapter entitled, "Traditional Custom and Psychic Fact."

I. M. P.

The Garden of the East, by N. V. Thadani. (Bharat Publishing House, Karachi.)

In the preface to this volume of poems, the author states that they are the outcome of the joy he felt in reading the great Persian poets. The poems are not translations of the Persians, but are "intended to re-create the spirit and idea of each master in a new form". Although derivative in origin the poems are forceful in quality and the volume should prove attractive to lovers of Eastern romance. By the use of the Persian imagery—of the cypress and its shadow, the nightingale and the rose, the flame and the moth, the cup-bearer and goblet of ruby wine and the musk-scented breeze—the author has preserved the atmosphere and glamour of the East, though the form of some of the poems suggests the influence of English poets. A few errors in spelling should be corrected.

I. M. P.

The Technique of Psycho-Analysis, by Dr. Hans von Hattingberg. Translated by Arnold Eiloart, B.Sc., Ph.D. (The C. W. Daniel Company, London.)

This is a very useful book for those who, convinced of the therapeutic power of psycho-analysis, are desirous of understanding the technique by which the end is achieved. In it, that technique is very clearly and adequately described. The arrangement of the subject matter is admirable. Its division into sections and sub-sections is extremely useful, as it enables the reader to attain a clear and definite conception of each step in every stage of the analysis and the relation which should exist between analyst and patient at the end of each stage. The importance of thoroughness at every stage in the analysis is emphasised. The last section which treats of the analysis and training of the analyst is particularly interesting. The list of "Literature" given at the end of the book is a valuable addition for students of psycho-analysis, its history and development.

I. M. P.

India's Mission in the World, by Anilbaran Ray. (Gita Prachar Karyalaya, Calcutta.)

It was Dr. Cousins who published a book on the Renaissance in India. Sri Aurobindo Ghose, after acknowledging appreciation of the

book, wrote on the same subject a book with the same title. The present booklet of 70 pages is something on the same lines, as the author has drawn largely from the views of Sri Aurobindo Ghose. He alludes to the past spiritual character of the ancient civilization of India which showed tremendous vitality, and discusses the view that too much religion ruined India, but points out that in a reorganization of its life now, she need not follow the Western nations. The present Western civilization with its practical reason and science, its efficiency and economic production does not constitute a complete ideal, as the spiritual factor which is the backbone in all civilizations seems to be lacking in it. In India on the other hand, spirituality is embedded in the race, and there is a great opportunity for her by reconstructing herself now according to her innate nature to show to the world how it can be brought down, organized and turned upon life, and thus fulfil her mission in the world for which she seems to be eminently fitted. If she neglects this opportunity, some other country may take it up and lead humanity to the spiritual goal to which it is destined. The author concludes that "it is our ambition that the Truth will be brought down by us and we shall be the starting point of a divine humanity on earth". No doubt the book affords some hard thinking for leaders and others interested in the future welfare of India, before they start movements of any character.

V. N. A.

The R̥gvedānukramant of Mādhavabhāṭṭa, edited by C. Kunhan Raja, M.A., D. Phil. (Oxon). (University of Madras.)

The editor gives much information in his preface to the work; he mentions the manuscripts and transcripts used, their relation to each other, the extent of the MSS. and their date. The question of its being a separate work is discussed and information given regarding the author. Dr. Kunhan Raja says that he is responsible for the title given to this present work. Many more details are given which will be of interest to scholars. The editing of a work like this must have involved much labour and great care and patience. Students of Sanskrit will appreciate this edition.

O.

Star Fires, by V. N. Bhushan. (The Ananda Academy, Masulipatam, India.)

This is a collection of poems in free verse. The imagery is by turns original and à la Omar Khayyam. Poetry is an intermediary between man and God; a means of reaching God; or something

common betwixt man and God. "The poet is God on earth and God is poet in Heaven." This seems Mr. Bhushan's philosophy, for his poems show an attempt to live this philosophy.

D.

How to Prevent Cancer, by Dr. H. Valentine Knaggs and *Cancer and its Cure*, by Freda Rouveroy. (The C. W. Daniel Company, London.)

Books and booklets containing advice how to prevent and cure the terrible disease of cancer are so numerous that one may well ask whether thus far any of these publications have helped to diminish the number of victims of cancer. No doubt that the writers of the books under consideration are full of hope that the advice given with regard to rational food and rational living will make some impression; those who come in daily contact with suffering must for ever have the urge to do what they can to prevent such suffering. Both books give advice as regards rational living and a rational diet. Dr. Valentine Knaggs concludes his treatise as follows:

Study dietetics, stop vivisectional research, treat causes, not symptoms, and solve the cancer problem.

Freda Rouveroy says:

Regeneration is the only means to cure cancer; regeneration through a well-studied and selected diet, spiritual uplifting, and various natural means.

J.

The Book of Fate and Fortune, An Encyclopædia of the Occult Sciences. (Grant Richards, London.)

The author of this book has desired to remain anonymous. An introduction has been written by M. C. Poinot to explain the aim of the book:

A vade-mecum which the scholar, the woman of the world, the man in the street, the priest and the little maid-servant will have on their table, like a dictionary, or a cookery book—"a perfect secretary" in fact.

The author asks Mr. Poinot to explain:

What the occult sciences are, to state their connection with one another, to relate briefly their general history, to try to explain them shortly, and finally, to shew their usefulness.

Mr. Poinot concludes his preface with the words:

This book . . . belongs to those which will teach you to know yourself and to know others, to keep a proper balance, to have, as they say, temperament, to lead your fate, therefore, to succeed—and to be happy.

Surely this is claiming a great deal! The reader may gain a good deal of information about things he did not know before, but whether it will lead to happiness is another question.

J

A CORRECTION

Mr. Leonard Bosman asks us to state that he did not assert in his book *The Meaning and Philosophy of Numbers*, that Sanskrit characters were used to express numbers as in Hebrew, as stated by the reviewer, and animadverted upon in a footnote by Mr. Jinarājādāsa. The reviewer states that in his Introduction Mr. Bosman quotes H. P. B. that: "Sanskrit characters have all that the Hermetic, Chaldæan, and Hebrew alphabets have . . . The powers and potency of numbers and characters . . . are still unknown to Hindu students (with some exceptions), if not to their occultists." The reviewer therefore took for granted that Mr. Bosman desired to fortify his thesis with H. P. B.'s statement. The substance of Mr. Jinarājādāsa's statement still holds, that in classical Sanskrit there is no such tradition, which indeed is what H. P. B. asserts.

OLCOTT CELEBRATION

Cuddalore

THE local Lodge of the T. S., small as it is, celebrated in a quiet but impressive fashion the Centenary of Colonel H. S. Olcott. After prayer, the leader of the Lodge (Bro. A. Singaravelu Mudaliar) spoke on the significance and value of commemorating the anniversaries of great men and women. The Secretary then read the sketch of the Colonel's life and work by Bro. C. Jinarājādāsa, and a stirring appeal to the Indian Nation made by Colonel Olcott in 1879. With the chanting of the famous Peace prayer and Brotherhood invocation composed by Dr. Besant, and the distribution of flowers and sweets, the function came to a close.

S. RAJA RAO

Madura

The Centenary was celebrated in the Hall of Theosophy, Madura on 2nd August at 5.15 p.m. under the presidency of Mr. R. S. Sankara Aiyar, District and Sessions Judge of Ramnad. There was a good gathering. Speeches were made on the life and work of Colonel Olcott by Messrs. M. Narayanaswami Aiyar, K. S. Srikantan, S. R. Varadarajulu Naidu, Rao Bahadur Narasimham Pantulu, the District Collector of Ramnad and Mr. R. Narasimha Aiyar. The Chairman in the course of his concluding remarks said that Colonel Olcott was a great disciplinarian and one who placed orderliness above every thing.

Mylapore, Madras

The Centenary was celebrated by the Mylapore Theosophical Lodge at Ranade Hall at 6 p.m. on Tuesday the 2nd August.

Mr. A. P. Warrington, the Vice-President of the Theosophical Society, addressed the public on "Colonel Olcott as a hero".

The function began with the singing of Tukaram's songs in Marathi by Mr. Srinivasa S. Punthambekar, the noted actor of the Mahratta Association. Mr. Warrington observed that he was greatly interested in young people and their activities, as he was a young man himself! (*Mr. Warrington's remarks were the same as at the celebration at Adyar, and appear elsewhere.*)

Mr. Warrington concluded :

His message to the World, ere he passed into the invisible is worth remembering by one and all. It was to the effect that "young men should carry on proclaiming and living the ideal of Brotherhood and that there was no Religion Higher than Truth".

A. GOPALAN

Telegrams to Dr. Besant

Benares: Section celebrated in meeting Colonel's Centenary. Sentiments expressed joyous loyalty to his memory appreciative seed laid by him of India's future social and political development.—General Secretary, Chairman.

Calicut: Olcott Centenary celebrated in public meeting in Annie Hall. Convey loyal greetings to Mother, Olcott's successor.—Ramaier.

MAGAZINES RECEIVED :

Messenger	...	...	...	July.
Theosophy in Ireland	...	...	...	April, June.
The Canadian Theosophist	...	...	...	June, July.
News and Notes	...	...	...	June.
Theosophy in Bihar	...	...	...	April-June.
Theosophy in S. Africa	...	...	...	...
Koemandang Theosofie	...	...	...	May-June, July, Aug.
Theosofische Beweging	...	...	...	July-August.
Toronto Theosophical News	...	...	...	June, July.
The Theosophical Messenger	...	...	...	June.
Teosofisk Tidskrift	...	...	...	June-July.
Gnosi	...	...	...	March-April.
Pionier	...	...	...	July, August.
Theosofie in Nederlandsch-Indië	...	...	...	July.
Revue Théosophique	...	...	...	June, July.
Persatoean-Hidoep	...	...	...	July, August.
Virya	...	...	...	Feb.-March, April-May.
Boletin S. T. Española	...	...	...	July.
Elevacion	...	...	...	April.
Service	...	...	...	Vol. XV, 2.

The Theosophical Path	...	...	...	July.
The Occult Review	...	...	...	July, August.
The American Co-Mason	...	...	...	May-June.
The Beacon	...	...	...	June.
The Christian Theosophist	...	...	...	June-September.
World Theosophy	...	...	...	June, July.
Advance Australian News Service	...	...	...	June-July.
Boletín Estrella	...	...	...	Feb.-March, April-May.
The Temple Artisan	...	...	...	March-May.
The Buddhist	...	...	...	July, August.
The Young Builder	...	...	...	July, August.
The Indian Review	...	...	...	July, August.
The Modern Review	...	...	...	July, August.
The Calcutta Review	...	...	...	June, July.
Review of Reviews	...	...	...	June, July.
The Bharata Dharma	...	...	...	June, August.
Stri Dharma	...	...	...	July, August.
Bulletin of the Museum of Fine Arts	...	...	...	June.
Roerich Museum Bulletin	...	...	...	May-June.
The Liberal Catholic	...	...	...	July, August.
The Vedic Magazine	...	...	...	April-May.
Calcutta Review	...	...	...	July, August.
The Cultural World	...	...	...	June.
Vaccination Inquirer	...	...	...	July.
The Maha-Bodhi	...	...	...	August.
Star Bulletin	...	...	...	July-Aug.

PAMPHLETS AND BOOKS:

- Report of the Rama Krishna Mission.
 The Bookmark, J. M. Dent & Sons, London.
 The Message of Sat Tal Ashram, Association Press, Calcutta.
 The Eloquence of Astrology, by Kutbudin Sultan, Vellore, India.
 The Alternative to Communism, by A. G. Pape, Palmer, London.
- ADYAR PAMPHLETS:
- The Moors in Spain, by C. Jinarājadāsa.
 The Life and Teachings of Muhammad, by Annie Besant.
 Beauties of Islam, by Annie Besant (Reprint).
 Star Fires, by V. N. Bhusham, Masulipatam, India.
 Drafting and Office Manual, by R. Chand Jain, Sri Amar Jain Book Depot, Lahore.
 The R̥gvedānukramaṇi of Mādhavabhaṭṭa, edited by C. Kunhan Raja, M.A., D. Phil. (Oxon.), University of Madras.
 The Buddhist Annual of Ceylon.
 The Wesak Annual, Colombo.
 Hiranand, the Soul of Sindh, by Dayaram Gidumal, (Revised Edition), Hyderabad, Sindh.
 Cancer and Its Cure, by Freda Rouveroy, C. W. Daniel Company, London.
 The Book of Fate and Fortune, An Encyclopædia of the Occult Sciences, publ. Grant Richards, London.
 The Kathopanishad and the Gita, by D. S. Sarma, M. R. Sehan, Madras.

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.

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