

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

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

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, JULY, 1932

	PAGE
On the Watch-Tower	347
Esoteric Teachings of H. P. Blavatsky. (<i>Concluded</i>)	355
Letters of H. P. Blavatsky to Francesca Arundale	358
The Coming of Aloyone to Adyar. RT. REV. C. W. LEADBEATER. (<i>Continued</i>)	365
The Lives of Basil Hodgson-Smith. (<i>Concluded</i>)	374
Hindu Puja by a Woman Purohit	382
The Work of a Theosophical Lodge. DAMODAR K. MAVALANKAR	391
Racial Problems in South Africa. JOSEPHINE RANSOM. (<i>Concluded</i>).	395
Is this Thing of God? The Prospect of Social Work. K. V. SESA AIYANGAR	403
What Theosophy Can Do for India and Britain. BHAGAVAN DAS	410
Madame Blavatsky. A "CHURCH OF ENGLAND CLERGYMAN"	419
Utopias and Egoic Evolution. M. R. ST. JOHN	423
Goethe's Faust. C. JINARAJADASA. (<i>Concluded</i>)	427
Truth, Reality and Intuition. AARNE A. ASTALA	435
Man Height. (An astronomical study). E. BENNETT	441
Should Not "Isis Unveiled" To Be Withdrawn? HAMILTON STARK	445
A New Zealander's Letter Home. II	453
Correspondence	455
A Paradise of the Pacific. JOHN BROWN	459
Notes and Comments	460
Reviews	461
Magazines and Books Received	465
Supplement: Financial Statement	xi

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xvi

refer.

OUR LATEST PUBLICATIONS

THE MASTERS. By Annie Besant. *The Masters as the Perfect Men; The Masters as Facts and Ideals; The Masters as Adepts incarnate in human bodies.* Boards As. 9. Cloth As. 12.

THE BIRTH AND EVOLUTION OF THE SOUL. By Annie Besant. *The Infant Soul—Growth in earlier Races—Development.* Boards As. 9. Cloth As. 12.

COMMUNITY SINGING. A booklet containing the Songs—both Eastern and Western—sung at Theosophical Conventions. Boards As. 6. Cloth As. 9.

PRINCIPLES OF EDUCATION. Dedicated to Parents, Guardians and Teachers. By Annie Besant.

"The Principles of Education, its natural bases in the human constitution are permanent while their applications must be local, adapted to the conditions of time and place."

Boards As. 6. Cloth As. 9.

TO BE PUBLISHED VERY SHORTLY

THE MYSTERIES OF ELEUSIS

By PROF. G. MÉAUTIS

OF

THE UNIVERSITY OF NEUCHÂTEL

This is an original work bringing together all the ancient material in the way of research and archeological discourses on the subject of the Mysteries of Eleusis. It summarises in small compass what can only be found in many abstruse works. Professor Méautis is well known among European scholars for his contributions to Pythagoreanism. The work has been especially written at the request of Mr. Jinarajadasa.

It will contain about eighty pages text and eight illustrations.

OLD DIARY LEAVES, VOL. V. By Col. H. S. Olcott. Deals with the period of the history of the Theosophical Society between the years 1893 to 1895.

Theosophical Publishing House, Adyar, Madras, India



ON THE WATCH-TOWER

THE even tenour of Dr. Besant's life passes now from week to week without any change. She has expressed no desire to go for a drive, and indeed scarcely leaves her two rooms and verandah. Her medical adviser, Dr. G. Srinivasamurti, is satisfied that all is as well as can be expected at her advanced age.

On July 6, Dr. Besant will complete her twenty-fifth year as President of the Theosophical Society.

After four months' absence in the journey to Australia and back, Bishop Leadbeater is home again in Adyar once more. The following brief report has been sent from Australia.

Shortly after landing Bishop Leadbeater sustained a slight accident to his foot, which prevented him from attending the Theosophical Society's Convention at Easter, though he ventured to celebrate on Palm Sunday and on Easter Day at the Church of St. Alban, his Cathedral Church in Regent Street, Sydney, which was dedicated in 1918. Before leaving for Colombo he was well enough to preach at St. Alban's on Whitsunday and Trinity Sunday, his sermons on both occasions being broadcast by 2GB, the only Theosophical Station in the world, and possibly the only one which broadcasts the whole service of a single Church every Sunday year in and year out. On the same two Sunday evenings respectively Bishop Leadbeater, speaking through a microphone from his room at the Manor, addressed the members of the T. S. in Australasia concerning the new subrace, sounding the keynote of brotherly love, and the radio public on "The Existence of the Masters of Wisdom". People who were out of earshot of 2GB may still hear his voice, if they will reproduce it from the records which

he made of both these talks in the Sydney studio of Columbia Graphophones Ltd. A digest of them was circulated through the Advance Australia News Service to the Australian Press, and has been widely published, in some cases as editorial matter. Bishop Leadbeater will be represented in all important interests in Australia by the Rt. Rev. D. M. Tweedie, whom he consecrated as Bishop in The Manor Chapel on May 14, the day before Whitsunday. Bishop Tweedie is coming down from Brisbane to live in Sydney; while he has a decided gift for Occultism, Mrs. Tweedie has a flair for social service and has led several public activities in Brisbane. Bishop Leadbeater gave from his room in Sydney, through 2GB, a special talk to New Zealand members, whom he was unable to visit owing to his indisposition. Bishop Leadbeater's party on the Oronsay included Madame L. van der Hell and Miss Mary K. Neff (who came with him) and Mrs. L. Maddocks of the Manor.

* *

On August 2nd next falls the Centenary of the birth of Henry Steel Olcott. Both H. P. B. and he were born in the month of August, she on the 12th and he on the 2nd, though he was the younger by one year. Colonel Olcott edited THE THEOSOPHIST from 1885, when H. P. B. left Adyar, till 1907 when he passed away. As our August issue of last year was a special H. P. B. Centenary number, so will the next issue of THE THEOSOPHIST be an Olcott Centenary number.

* *

It has been for many years a tradition that the Annual Conventions of the Theosophical Society should be held alternately at Adyar in the South and at Benares in the North. This arrangement, somewhat modified during the period of Dr. Besant's intensest activity for political changes in India, was instituted in order to give members in the North and South of India—separated nearly by 1,500 miles and by at least four to five days railway journey—the opportunity of attending Conventions. For Conventions are not mere annual business meetings; they are essentially gatherings of Theosophists to attest their devotion to Theosophy and the Theosophical Society, and to understand more of the Wisdom and of the Society's work.

listening, by speaking, and by genial social intercourse. What old Theosophist does not recall with pleasure his first Convention?

The Convention of next December should in the natural course of things be held in Benares. But the decision each year lies with the Executive Committee at Adyar. They have decided, with the concurrence of the General Secretary of the Indian Section at Benares, to hold the Convention at Adyar again. Dr. Besant could not possibly go to the cold of Benares in her present lessened health—she was present there in December, 1930—nor could Bishop Leadbeater go to Benares without the risk of eye trouble due to the cold, such as he had at his last visit.

* *

The Pioneer, the foremost English newspaper in India—*i.e.*, not merely printed in English, but owned by English proprietors and voicing the opinions of the English community—has lately passed into Indian hands. This seemingly unimportant commercial transaction is yet not without its link with Theosophical history. For A. P. Sinnett was the editor of *The Pioneer* when he met H. P. B. and Colonel Olcott, and when through her as intermediary he began his correspondence with the two Masters of the Wisdom who have guided the Theosophical Society. *The Pioneer* was practically the official organ of the British Government, for its successive editors have been in close contact with the highest officials in the Administration, and the paper particularly voiced the judgments of the Indian Civil Service, then almost exclusively British. As editor, Mr. Sinnett was typically "Anglo-Indian" at the beginning. But soon after his correspondence began with the Adepts, he broadened out a little in his outlook. He never became "pro-Indian," but he did show a tendency to be more friendly to the Indian point of view. It is to this that in 1882 the Master K. H. referred in one of His letters to an Indian disciple.

Turn to *The Pioneer* of August 7th and read with attention the article "Indo-British India". Think you *the Editor* would have ever written it had he been left merely to the acquaintance and friendly feelings of the Hindus—your and my countrymen? And think you, that a series of such articles, in such a (hitherto) *conservative* paper, written by one so haughty though at the same time so noble and so just a man would do no good to any one? Such is the first political fruit of the Society you have the honour to belong to. And, instead of doubting, thank heaven, if you have a patriotic heart beating in your breast, that there are a few "Brothers" yet left to India, to watch over her interests, and protect her in hours of danger; since in their hourly increasing selfishness none of her sons seem to ever remember they have a Mother—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a MOTHER.

The dawning Theosophical flavour in Mr. Sinnett's editorials cost him his billet. He resigned, and left India, though he kept up his connection with *The Pioneer* by being for many years its London correspondent. It was just before his departure for England that the Master K. H. tried to gather enough Indian capital with which to found a new paper, to be called *The Phoenix*, with Mr. Sinnett as editor. For, a brilliant English journalist was as editor to build up a paper to rival *The Pioneer*, and the object of the paper was to voice Indian aspirations and Indian interests; and this could be assured only if the owners of the paper were Indians. The Master's attempt failed, as revealed in a letter to Norendro Nath Sen, the editor of *The Indian Mirror*; the letter is published in *Letters from the Masters of the Wisdom*, Second Series. The whirligig of time brings the old "die-hard" *Pioneer* under Indian control at last. As the new owners are—so it is stated—largely Indian princes and landholders—*The Pioneer* will scarcely be democratic.

* * *

Elsewhere will be found some correspondence on the so-called "ethical neutrality" of modern science. Scarcely had those pages been printed off when a number of *Nature*, the premier scientific paper in English, brings a striking addendum to the

Science and
Humanity.

correspondence. It is in a letter by C. Delisle Burns, Stevenson Lecturer in Citizenship in the University of Glasgow in the issue of June 4. These sentences come in the letter.

I understand from friends of mine, who are scientific workers, that in all countries some men of science regard as important the problem of their own moral responsibility for the use of scientific knowledge in preparation for war . . .

Would it not be possible to form a small group of chemists, physicists, and other scientific workers of standing, in Great Britain—and also in France, Germany and the United States—in order to make some public statement against the application of research to the improvement of gunnery, bombing and chemical warfare? Such a statement would have influence in directing the minds of students of science towards their moral responsibility for the use of new knowledge . . .

When science so allies herself to philanthropy, then the Adept Brotherhood will pour some of Their treasures on to the laps of scientists. Thus They have promised. It is a happy augury for human welfare that the "ethical neutrality" of science is beginning to wane.

* * *

One of the age-long controversies among Christians is:

Truth *versus*
Work.

Which is more important to Salvation, Faith or Works? Who stand nearer the Divine Presence in heaven, the Marys or the Marthas among the devotees? This controversy has not been settled, nor can it ever be. For it is never possible to contrast them in the spiritual life. Something of a similar problem to vex the ages is slowly arising as a new question: Which shall be the cause and which the consequence, Truth or Work? All have noted the seeming clash between the ideas of Krishnamurti and those of the leading Theosophists. In the main, Krishnaji has been steadily emphasising the need of perfect self-realization, *before* the individual sets out to perfect the world. Be the truth, directly, and by yourself, says Krishnaji, and then you will not blunder, nor delude yourself and others by thinking you are helping by "work".

On the other hand, the emphasis of the Theosophists has been on "work". They have said in other words: "It is true that we do not *know* for ourselves; that we do accept as working hypotheses what others say. But what they say inspires us to service, and through *work* we shall discover truth directly for ourselves. Sufficient for us to-day the partial truth that makes our hearts beat with suffering mankind".

Not so long ago Krishnaji seemed to discourage all from working in any organisation, lest they miss the reality. But later he has said that we must seek truth individually, but work collectively. It is the same teaching which he gives in the last *Star Bulletin*: "Why do you want to work? Why do you want to alter other people's conditions of thought? Is it because you have found the Truth, because you have attained that understanding which gives you authority to speak of the Truth for yourself and not on the authority of others?" But also: "When the wise, the enlightened, those who have found peace within themselves, establish laws for the encouragement of the inexperienced towards freedom, then there will be order"; "To serve is natural, is essential, is beautiful." So controversies will continue still, between the Theosophists for *work*, and the Star members for *truth*. And as to the "Way" which lies between? Perhaps it is in the teaching given of old by Shri Krishna in a similar situation: "Children, not sages, speak of the Sāṅkhya and the Yoga as different; he who is duly established in one obtaineth the fruits of both."

* * *

Swiftly old workers are passing to the other side of death.

"Gone to the
Peace,"

As they pass on, it seems as if our ranks were thinned. Happily that is not the case; those with well-known and honoured names go, but their places are being filled by others not so known, but who will emulate them in devotion to the Society's labours.

Among those who have "Gone to the Peace" is Bro. M. Manuk, who was Presidential Agent for China during several years. He was generous with his means and our Lodges in China will feel keenly the loss of his devotion and generosity. Dr. Manuel de Brioude, Professor in the faculty of Medicine in Seville, Spain, was not only once General Secretary for Spain for several years, but also a constant writer on Theosophy in the Spanish papers. He attended several gatherings of the European Congress and was a devoted Theosophist. The name of Dr. Mary Weeks Burnett is associated with the work in the United States. After the Judge secession, she came to London to the European Convention to represent the few Lodges that had remained loyal to the Society. It was during this visit that she accompanied Colonel Olcott and his sister on a visit to Paris, as narrated in *Old Diary Leaves*. Dr. Burnett was devoted to Indian philosophy, and tried also to organise a Theosophical Group for occult methods of healing. India has to report a great loss among her strenuous workers in the passing of Raghubir Prasad of Patna. He was the headmaster of the Government Training School for teachers, and showed great executive capacity. Under his vigorous lead, the Behar Theosophical Federation has constructed a building as its home. Bro. Raghubir Prasad though past fifty was the Assistant Provincial Commissioner of Boy Scouts for Behar; he was also the Corresponding Secretary of the E. S. for his Province. Bro. A. Nanjundappah of Cuddapah will be missed at Adyar gatherings. He joined the Society in the days of H. P. B. He was the leading lawyer of his town. Apart from being a lecturer and class leader, his special enthusiasm was to meet the principal trains and personally deliver to the passengers Theosophical leaflets which he printed by the thousands. An Adyar worker for a while was A. Gundu Rao, who too has "gone to the Light". A link with the Russia of olden days is recalled in the passing of Mademoiselle Nina de Gernet. She was well-known to European Theosophists

two decades ago. She managed constantly to smuggle Theosophical works into Russia by evading the customs; wherever she went in Russia she taught Theosophical truths, though much of her work had necessarily to be in private meetings only.

To all these workers our fervent prayer: "Eternal rest grant unto them, O Lord, and let light perpetual shine upon them."

* * *

The following cables and telegrams of greetings to the President have been received:

Genova: "Italian Theosophical Convention sends President love and greetings."—Gamberini.

Sydney: "Australian Convention sends you respectful and affectionate homage."—Morton.

Koebenhavn: "Danish Annual Convention sends loyal loving greetings." Convention.

Djokjakarta, Java: "Twenty-fifth Theosophical Congress Djokjakarta sends loving thoughts. Best wishes soon recovery. Renew loyalty Masters' Cause."—Van Leeuwen.

England: "English Convention assembled at Harrogate sends loving and loyal greetings."—Jackson.

Poland: "Polish Convention sends love devotion reverence."

Columbus, Ohio: "Loving greetings to Dr. Besant and associated brethren from the Ohio Federation of Theosophical Lodges in Convention assembled."

Scotland: "Scottish Convention sends greetings love to President, Bishop Leadbeater, Jinarajadasa."—Gale.

Sweden: "Swedish Convention held in joy and strength sends beloved President most respectful and hearty greetings."—Elma Berg, General Secretary.

Indore: "Central India and Rajaputana Federation assembled Indore conveys you its devotion and loyalty."

Ahmedabad: "Ahmedabad Lodge celebrating the thirty-third anniversary sending you loyal greetings."—Solomon.

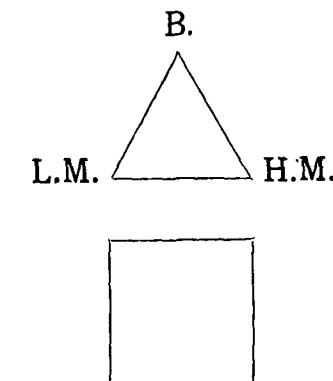
Hyderabad, Sind: "Sind-Baluchistan Federation offers most loving respectful regards. Prays your continued guidance, leadership. Felicitations, Brothers Leadbeater, Jinarajadasa."—Anklesaria, Chairman.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Concluded from p. 229)

April 15th, 1891

FOR explaining this the following figure was drawn:



On the separation of the principles at death, the Higher Ego may be said to go to Devachan by reason of the experiences of the lower. The mission of the Higher Ego is to shoot out a ray to be a soul in a child. Thus the Ego incarnates in 1000 bodies, taking upon itself the semi-responsibilities of each body. At every incarnation a new ray is emitted, and yet it is the same ray in essence, the same in you and me and everyone. The dross of the incarnation disintegrates, the good goes to Devachan.

The Flame is eternal. From the Flame of the Higher Ego, the Lower is lit and from this a lower vehicle and so on.

And yet the Lower Manas is such as it makes itself. It is possible for it to act differently in like conditions for it has reason and self-conscious knowledge of right and wrong, and good and evil, given to it. It is in fact endowed with all attributes of the Divine Soul. In this the ray is Higher Manas, the speck of responsibility on Earth.

The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled and polluted.

The ray can be manifested on this earth because it can send forth its Mayavi-Rupa.

But the Higher cannot and so it has to send forth a ray; we may look upon the Higher Ego as the sun, and personal Manas as its rays. If we take away the surrounding air and light, the ray may be said to return to the sun, so with the lower Manas, and lower Quaternary.

The Higher Ego can only manifest through its attributes. In cases of soul death, the lower Manas no more disappears than does the Kama-Rupa after death: after the severance the ray may be said to snap, or be dropped. After death such a man cannot go to Devachan, nor yet remain in Kama Loka; his fate is to re-incarnate immediately. Such an entity is then an animal soul, *plus* the intelligence of the severed ray. The manifestation of this intelligence in the next birth will depend entirely on the physical formation of the brain and on education. Such a soul may again be reunited with its Higher Ego in the next birth, if its environment is such as to give it a chance of aspiration (this is the "Grace" of the Christians), or it may go for two or three incarnations, the ray becoming weaker and weaker and gradually dissipating, until it is born a congenital idiot and then finally dissipates in lower forms. There are enormous mysteries connected with the lower Manas.

With regard to such intellectual giants as Huxley, Tyndall, etc., they are in somewhat the same condition as soul-less men, for their Higher Ego is paralysed, that is to say, their spiritual nature is atrophied.

The Manas can pass its essence to several vehicles: the Mayavi-Rupa, Kama-Rupa, and even to elementals which it can ensoul, as the Rosicrucians taught (see Comte de Gabalis). The Mayavi-Rupa may become sometimes so vitalized that it goes into another plane, and unites with the beings of that plane and so ensouls them.

People who bestow great affection on animal pets are ensouling them to a certain extent, and such animal souls progress very quickly; in return such persons get back the animal vitality and magnetism. It is, however, against nature to thus accentuate the animal evolution and on the whole is bad.

MONADIC EVOLUTION

The Kumaras do not direct the evolution of the Lunar Pitris. To understand the latter, we might take the analogy of the blood. The blood may be compared to the universal life principle.

(This concludes H. P. B.'s teachings, as soon after she became ill with influenza and on the eighth of the month following she passed away.—C.J.)

LETTERS OF H. P. BLAVATSKY TO FRANCESCA ARUNDALE

THE name of Francesca Arundale will be known perhaps only to the older members in England and India. Yet she is one who worked valiantly for the Society from 1881 to the year of her death in 1924. She was also one to whom both H. P. B. and Colonel Olcott felt a warm affection and expressed deep gratitude for the many services which she rendered.

Miss Arundale's mother, Mrs. Mary Anne Arundale, was also a person to whom much affection was shown by both the Founders, though she was never prominent in the doings of the Society. It was at her house at 77, Elgin Crescent, Notting Hill, London, W., that H. P. B. stayed for several months in 1884. Mrs. Arundale was a daughter of the Royal Academician, H. W. Pickersgill, and did a certain amount of painting, particularly in copying pictures. When I knew her in 1891 she was very old but still busy copying Italian pictures.

Miss Arundale stands out in a particular way with her special contribution to the Society. She received one long letter from the Master K. H. which has been published in *Letters from the Masters of the Wisdom*, First Series. A second long letter was also received during the time that she was the Secretary of the London Lodge. But most interesting is how the Master K. H. saw her pure and devoted nature from the moment she joined the Society, for in 1882 He gave a hint to H. P. B. to cultivate a close friendship with Miss Arundale. On September 8th, 1882, Miss Arundale wrote a letter to H. P. B., who was then in India, renewing her subscription to THE THEOSOPHIST. I have printed the letter in the book referred to above. At the bottom of the letter, before H. P. B. received it, the Master K. H. had written in His blue handwriting the following: "A good, earnest theosophist, a mystic whose co-operation ought to be secured thro' you. K. H."

Miss Arundale was the elder sister of the mother of G. S. Arundale. As the mother died in giving birth to her third child, George Sydney, the aunt adopted the boy and gave him her own name Arundale. Miss Arundale has written her reminiscences of H. P. B.

1932 LETTERS OF H. P. B. TO FRANCESCA ARUNDALE 359

in THE THEOSOPHIST, July-October, 1917. These will sometime be published, with the letters received by her from H. P. B. and Colonel Olcott. In the year 1902, both Miss Arundale and her nephew G. S. Arundale offered to Dr. Besant to come out to India and help in connection with the Central Hindu College. The offer was gladly accepted and they arrived in March, 1903. Mr. Arundale became first the Honorary Headmaster of the Central Hindu School, and later Vice-Principal and later still Principal of the College. Miss Arundale also taught in the Boys' School, and later opened a small class for Indian girls in her own rooms in Benares, and out of a class of five girls, there has slowly developed the Women's College of Benares to-day.

There are two long letters of H.P.B. to Miss Arundale which I do not publish, as mostly they deal with the painful incidents in connection with what is known as the "Leonard Case"; one person involved in the affair is still living.

A sister of Miss Arundale, Madame Maria Martin, had married a French gentleman and was a prominent "feminist" in Paris. Madame M. Martin joined the Co-Masonic movement at its beginning, and through her Miss Arundale also joined in 1836. It was from Miss Arundale that Dr. Besant heard of the existence of Co-Masonry, and was introduced to the heads of the Movement in 1902.

A few years before her death Miss Arundale gave me for the records of the E.S. the letters which she had received from the Masters, as well as those in her possession received by another Chela. After her death, her nephew, Bishop Arundale, gave me these letters of H.P.B. which are now published, as also a long series of letters of Colonel Olcott to her. These last will begin publication in our August issue.

Miss Arundale was called both by H.P.B. and Colonel Olcott "St. Teresa," and "Sister Teresa".—C. JINARAJADASA.

I

CORRESPONDING SECRETARY OF THE T.S.A.S., BOMBAY

[? Paris, June, 1884.]

MY DEAREST MISS ARUNDALE,

Olcott writes to me to say that I had better go to Elberfeldt then to come to London. Now I know better for Master

¹ Though written probably in 1884, H. P. B. uses some old note-paper with these letters which are for "Theosophical Society of the Arya Samaj".

told me I *was needed* for more than one purpose in England. My aunt and sister leave in a few days and I have to leave Paris on the 27th—at the latest. Now I want to know, whether it is simply a flapdoodle of his—this advice or that he thinks, perhaps, that I will be in your way. Perhaps indeed, I will be a source of disturbance and botheration to you? Do tell me frankly and candidly; for in such case I will take a room somewhere with board and lodging. Do not keep on ceremonies, or make it a question of delicacy, if indeed I will be *de trop* in coming, as agreed, to you. I am very much perplexed and do not know what to do.

H. P. BLAVATSKY.¹

II

9th Sept. [1884, Elberfeldt.]

MY DEAREST MISS ARUN.

It is very dull without all of you. The rooms look like a fashionable burying vault and I feel like an unfashionable corpse in it. My aunt travels the whole day long and I sit and see sights in my old armchair—some of them quite funny too. Have you seen Mme. de Morsier, and Mme. Adam? Why was your programme—that of Solovioff—with regard to your visit to that lady—changed or if you like, altered? I am very much afraid, dear child of the Gods, that you are at times very fickle and nervous. You are easily demoralized now-a-days. You ought to become a little firmer, Sister Teresa, lest from a saint you should tumble down into a sinner.

Well my love, and kindest regards to your dear Mother. My love and blessing to Dharbagiri Nath² and do not forget,

Yours truly,

H. P. BLAVATSKY.

¹ The signature has been cut out of the letter, presumably for some album.

² "Bawahee" who later turned against H. P. B.

III

(The first part of this letter is missing. Evidently it refers to the Coulomb attack, and the date is probably between August and October, 1884.—C. J.)

with my permission. He has *deceived no one*, as far as I know, hitherto. He has only *withheld* the truth from thou who would never understand it. But if he went on preaching *no Masters*, and the falseness of the "red and blue letters" giving them out for *spook*-letters (to save the Masters' names)—then he would be *deceiving most cruelly* theosophists, and I would stop the attempt, by unveiling the truth he and I were *ordered* to keep silent upon. Now if these words are once more understood by you as implying that MASTERS *either* countenanced or *encouraged* deception then all I can say is you have not acquired yet the true perception of a theosophist—and I had hoped you had. There are things in the *Occult* circle which *no one outside of it* can rightly judge. That's all. You write as though I—one who is, perhaps, *the only one* to appreciate you at your *true value* (on the scales of MASTERS—which scales *cannot err*)—that I, doubt you, or blame you or what not. This is the saddest of all. Even Mohini is incapable of appreciating the cruel position I am in, the *inextricable* occult web, I am made helpless by—but whatever happens I will be true to my duty and MASTERS. If, instead of misunderstanding such, theosophists would join together and keep stubbornly *unaffected* by the attacks on false charges by this false *unreal* world then would Masters be nearer to them and *obviously* help them. But They can never meddle with the false.

Yours with love,

H. P. B.

IV

(In this letter of complaint against Colonel Olcott by H.P.B., we must not forget there is another side to the matter. That will appear in his letters to Miss Arundale.—C. J.)

WURZBURG,

6 Ludwig Strasse,

Aug. 29, 1885.

MY DEAR MISS ARUNDALE,

This is a business letter and such as you know I hate writing. But "necessity has no law" as you know. I could have written it to Col. Olcott, but since he is started upon representing me as a *shell* with no more soul or spirit inside it, and as suffering at times from *mental aberrations* he would be quite capable of paying no attention to my just complaint. Otherwise, I might ask him, whether it enters into his schemes of *saving the Society* by sacrificing me to the Nether world, by means of regular starvation. Now you are one, whom I consider I may say, my best and truest friends. You and your dear mother have always been my staunchest defenders and therefore, to you, I shall say all and take any advice you may choose to proffer.

When we went away, packed off at 24 hours' notice, after paying our passages, and arriving at Naples, where we landed with hardly any clothes (no warm ones at all events) no linen etc., and some 600 francs in our pockets (that's to say in *Bawajee's*, for in mine and Mary Flynn's there was primeval chaos with nothing in it) half of that money was immediately spent in securing lodgings, paying hotel bills, etc., etc. Well for the first month we lived upon £10 or 12 (250 or 300 francs), wiped our faces with towels made out of an old chemise of mine and I ate one meal a day—Bawajee and Mary Flynn going generally without—he, poor noble little fellow under the pretext of vegetarianism, she to keep him company. During the second month I received £25 from — (you will believe it, others WONT) and another £20 from some unknown friend, a theosophist who would not give his name sent from Paris. We bought a few towels and a

friend lent us sheets, as up to that time we had slept on our plaids spread out. Then I received from Adyar—for May and June Rs. 400 or 800 francs—and we ceased starving. I could not remain in Italy. I needed comfortable rooms with stoves, and a little quiet and in Italy nothing of that could be found. I then selected a town in Germany, the quietest, and the cheapest and, as I was told that Kissingen Pandur waters were good for gout I decided to come here. But, had not poor devoted Bhawani Row sent Bawajee to help me the Rs. 500 you know about, we could not have moved and performed a journey, which, with sending on the luggage and forced stoppages on the way, for I feel too weak to go night and day in railway, this cost us more than 2,000 francs. We are now here, settled and well enough, in the way of comfort but in the sweet hope of remaining penniless in a very short time. Even the little money received by me for some Russian articles, not half that I reckoned upon is gone. It is nearly *five* months that we landed in Europe and since then we received only 400 rupees or 800 francs from Adyar. Were they even to send me regularly those wretched 400 francs a month it is next to impossible for me to live decently upon that money and Col. Olcott *ought to know it* if he does not or wont. Sick, weak and crippled as I am, I had till now *no* means to take *even a servant*. I have to get up, and drag myself to the entrance door at every bell ringing, if Bawajee has to go out.

Such is the state of affairs and my position. But I would have never complained had not the Colonel in a most unaccountable way grudged me even that small help I received from devoted friends. Even those miserable 25 £—the crumbs collected for me by the devotion of a few poor Hindus, even to those crumbs he must need lay claim, assert his authority over them and instead of allowing Bhawani to send them on to us, he disposes of them, merely saying that he has provided otherwise for me!! What right in the world has *he*, to dispose

thus of that money. When the Rs. 500 were first received, I said to Bawajee, "See if Colonel Olcott does not turn this sum into my monthly allowance." Bawajee thought the idea monstrous, yet it has turned as I thought.

Now I ask you to do me one favour. Write to him and if you like you may even send him on this letter. I *shall not* write to him any more. I am proud enough not to make a row for money, or begin a polemic with him for the sake of a few pounds meant for me but which he confiscates for the Society. I have served the latter and given it my life's devotion my soul and blood as much and probably, if people always knew the truth—much more than he has. And if now the Society (meaning a few of its members) has not even the right to help me in my exile of sickness, without his meddling and dictating to it—then *I have done with him*. Unless you write to him the truth and say to him what I am now telling to you, he may never know it. But it is preposterous and well may Bawajee open his eyes in amazement, at *his* (the President's) doings.

Well, if it is so decreed that I should be left helpless in Col. Olcott's hands, then shall Bawajee and I, both starve for the greater glory of *Col. Olcott's* Society. You may tell him that owing to this last wise arrangement of his I am here, nearly penniless, with the £25 collected and sent to me lying in the bank in London, as an ornament, I suppose, and a sign of the Theos. Society's great wealth and prosperity in Europe.

My warmest love and regards to both dear Mrs. Arundale, yourself and my beloved boy Mohini. May every one of us feel as proud as he ought to be if he isn't, of the satisfaction he gives TO BOTH OUR MASTERS.

Yours for ever, here and elsewhere,

H. P. BLAVATSKY.

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

(Continued from p. 245)

VI

November 4th, 1909

I SEND you herewith another ten lives of Alcyone, in the hope that you will make time to read them on the steamer, for I feel that it is important that you should see them before you arrive, so that you may know exactly how matters stand.

VII

November 11th, 1909

. . . I sent you to Port Said another batch of the Alcyone incarnations, preceding the previous set, so that you have now twenty successive lives, and I think you will agree that they are transcendently interesting. I had wondered how I should manage about Alcyone and Mizar when you returned, and I had to be in your room all day, and consequently could not give the time to teaching them English which I give now; but that problem is solved, for Mrs. Van Hook has taken a great liking to them and is delighted to teach them

along with Hubert. She had felt, it appears, that he would lack the companionship of boys of his own age, and had been a little troubled about it, so she considers their presence as a special dispensation of providence, and takes them straight into her heart—which is ideal for all parties, and will save us much trouble. It is very pleasant for us all to reconstitute the old Weisser Hirsch party of Mrs. Russak, the Van Hooks and Wedgwood and van Manen, with these two Indian boys and Clarke thrown in. It needs only you and Basil and Raja to make it quite complete; Basil we cannot have as yet, but you will be here in three weeks, at which we shall all rejoice hugely . . .

The December THEOSOPHIST is rather overcrowded. We have been obliged to omit altogether Madame Blavatsky's "Hill Tribes" because of the amount of Watch-Tower, and we must also leave out the section called "Our Contemporaries," and I have had to shorten my "Community" article and cut the Twilight in half—which last I regret, for it contained some pretty Invisible Helper stories about work done by my new boy pupil Alcyone, though of course I did not mention that it *was* Alcyone. However, I have got the most interesting in, and am holding over another for next time. They are quite fit to add to the next edition of the book. Alcyone himself remembers frequently fragments of his nightly adventures, and brings back memories of some of the Masters very clearly, distinguishing Them instantly One from Another. Several of Them have spoken very kindly to him . . .

VIII

November 23rd, 1909

. . . I rejoice greatly at your approach, and I hope you have decided to come straight through from Bombay, now that the troubles there are settled. As to lives, if we do not

take —'s¹ I should suggest beginning with Orion's; but there will still be time to talk over this when you come. We called you Heracles because of the many labours through which you have passed. Alcyone and Mizar are already learning with Hubert, and have taken to him, to Mrs. Van Hook and Mrs. Russak in the most remarkable manner; in fact we are already all one family, as though we had been together for years . . .

Everything here is behindhand, and frantic efforts are being made to overtake what ought to have been done months ago. The road is not yet finished, nothing has been done to prepare Naraniah's house for him, and consequently he has not moved in, in spite of your definite order to that effect. Miss Fuller's room is unfinished, and the Dharmasala has advanced no further than it had four months ago. I am hoping that you will see your way to put capable people in charge of things, because as matters are now, much of Their money is wasted, and Their work is not done, and that makes one rather sad. I have already done three lives of the C² set, and find them fully up to the others in interest. I shall have them ready to show you when you arrive.

IX

(The President arrived at Adyar on November 27th. Her arrival is described by Krishnaji as follows.)

As the time passed we all began to grow very anxious [about] the arrival of my dearest Mother, Mrs. Besant. I remember once having just caught a glimpse of her shortly before her departure for Europe early in the year. We had already been settled in Adyar near the Vasanta Press, as I have mentioned before, and one day as I was wandering about I saw a little procession of people coming to the Press. As I was very shy I hid behind some bushes, and I saw at the head an elderly lady with white hair. She was in Indian dress

¹ The Lives of Erato—the first series done in 1896.

² The last ten lives were enumerated as set A, as they were the first recorded the ten earlier were called set B; set C is the set of ten earlier still.

but obviously an European. I did not know at the time who she was, but I felt much drawn to her, which was rather strange since she was a foreigner. I suppose I must have inwardly identified her with the picture which had been in my mother's room, but this did not come to my mind at the time for my feelings were mainly occupied with the fact that I was by myself and face to face with a bigger crowd of Europeans than I had ever seen before.

Mrs. Besant was to arrive on the morning of the 27th of November, and a party of us—including Mr. Leadbeater, my father, the Van Hooks, Mrs. Russak, the Kirbys and the Ruspolis—went down to the Madras Central railway station about eleven o'clock. There was a large gathering of Theosophists at the station, several of whom had garlands in their hands. I remember Mr. V. C. Seshachary giving me a garland of roses to throw over her. The sun was very hot, and we had to wait a very long time because while the first telegram which we received at Adyar informed us that she would arrive about mid-day, a second telegram to the station-master reported an accident to the train in which she was travelling. Some of us were bare-footed and that part of the platform unprotected by the roof became very hot, especially as it was paved with slabs of stone. My feet grew so uncomfortable that, after dancing about for some time, I took refuge on Don Fabrizio Ruspoli's feet. In order to pass the time till four o'clock, at which hour she was expected, we took a long drive round Madras.

At last she arrived and everybody pressed towards the railway carriage from which she stepped down. There was such a rush that I could hardly see anything of her at all and was only just able to get near enough to her to throw the garland over her and salute her in our Indian way. Then other people came up, and I doubt [if] she noticed me at all. Finally Mrs. Besant and Mr. Leadbeater went off in the motor car while Don Fabrizio Ruspoli, Mr. Clarke, Nitya and myself followed them in Sir Subramaniam's carriage. After reaching Adyar we went back to Mr. Leadbeater's bungalow and waited there a long time while he was talking with Mrs. Besant in the main building.

At last we heard the peculiar coo-ee by which Mr. Leadbeater often called us. He was standing on the Shrine Room verandah which looks down upon his bungalow, and he told my brother and myself that Mrs. Besant wished to see us. We both felt very nervous as we went upstairs for although we were very eager to meet her, we had heard how great she was. Mr. Leadbeater went into her room with us, and we found her standing in the middle of the room. Mr. Leadbeater said: "Here is Krishna with his brother." As is the custom with us towards those for whom we have great reverence, we both prostrated ourselves at her feet. She lifted us up and embraced us. I do not remember what she said to us, as I was still very nervous, although full of a great happiness. We did not stop very long as there was to be a meeting of T. S. members as usual in the big drawing room on the

same floor. As we were going in we met my father and Mrs. Besant said to him: "I suppose this will be the first of these private T. S. meetings that your sons have attended. I hope you approve of their coming." He replied that he was very glad. I sat at her feet facing the people who were gathered there, and I was very nervous.

From this time forward we went to see her regularly every day, until she went up to Benares for the annual convention of the Theosophical Society. About this time we were given bicycles and went out every morning for about an hour's ride. We were quite a little party of cyclists. Don Fabrizio and Mr. Clarke always accompanied us and sometimes Hubert Van Hook and others came too. On the 5th of December, 1909 our mother—we always call Mrs. Besant "mother"—admitted my brother and myself to the Esoteric Section. I have forgotten to mention that in order that we might play tennis, an old tank just near Mr. Leadbeater's bungalow was filled up and made into an excellent tennis court. Every day we either went to the sea to swim or played tennis. It was very wonderful to see how well Mr. Leadbeater played in spite of his being over sixty years of age. I think he was more active than any of us, and played a very steady game.

X

(Soon after the arrival of the President, the two Masters M. and K. H. gave instructions as follows.)

The Master M. said:

A few serious words should be said to the father of their bodies; he means well, but he does not understand. Until now they have been his; he must recognise that during the last thirteen years he has had his opportunity of taking part in the great work of preparation, and that now they are no longer his, but the world's. He has not comprehended that as pupils of a Brother of the Great Lodge they have a code of rules more rigid than his own, and that in his ignorance of these he is constantly trying to force them to break them. Have it conveyed to him clearly and unmistakably that it is not for him to rebuke or interfere with them in the slightest degree, either with regard to food or to any other detail of life. They are not as other children, and they will themselves know what is best for them.

The Master K. H. said:

I shall impress directly upon them whatever is necessary, and what cannot be conveyed in that manner will be arranged by Annie and you, to whom my brother Morya and I have deputed this work. Into your hands we give them wholly, and the father must be willing to sacrifice his inappropriate ideas of parental authority. For the next few years we wish them kept entirely apart from other boys, and associated only with those who are directly under Theosophical influence, so that the old evil time may as far as possible be forgotten. I allow the mother's ceremony under the restrictions which I have before mentioned, and the recitation of the minimum of their daily practice; but no other ceremonies of any sort should be attempted. Also remember that there must be no repetitions.

I am satisfied with the love and devotion of the boys, and their term of probation will be shortened. I thank our American sisters for their kindness to my two Indian children, and my young friend Clarke for his devotion to them. I know the responsibility is great, but my help shall be with you, and for you also His Star will shine.

The Master M. added:

The less they see of their father for the next few years the better, for he personifies to them much which they must forget; but that is for your own guidance, and not a message to him.

XI

December 15th, 1909

We miss you at every turn, and cannot yet adjust ourselves to our bereavement.¹ According to your instructions I held no meeting last night, but shall keep them on for the

¹ The President had left the day previous on her way to the Convention at Benares.

rest of this week. I spoke to Naraniah last night about the children sleeping in your room; his first idea was naturally postponement, as it always is here, and he said he might be able to arrange it after he returned from Benares¹. I explained that I did not think that was at all what you meant, as you had wished to get them out of present conditions until their own room was ready, and suggested telegraphing to you for more precise instructions; but he said at once that he was quite prepared to take orders from me, and himself suggested consulting the boys as to their wish in the matter. Krishna was for once decided, and said: "We will sleep there to-night." So they did. They were not absolutely undisturbed, for Krishna tells me that a woman in black walked up and down your writing-room all night wringing her hands . . .

K. also saw a bright steady light shining near the head of the bed all night which he associated with you, believing it to be your thought-form watching over him. They duly went in for their meditation this morning. They desire to send their love, and they are already beginning to count the days until your probable return. I have asked Mrs. Russak to look to whatever may be needed in your room in the way of cleaning and dusting, for it absolutely will not do to have the magnetism of such a depleting creature as [Mrs. L——] permeating the atmosphere where they sleep. While you were away before she used to sleep on your balcony, and she and the Countess² sometimes ate there, which horrified the Hindus, as they use eggs. I am requesting that the rooms and balcony should be kept strictly private for magnetic reasons and that no one but those directly connected with the Master should enter except when absolutely necessary for real business.

They held "psychic classes" up there before, you know, but I do not think it is desirable. I had quite a long talk with

¹ The Annual Convention of 1909 was held at Benares.

² Countess Olga Schack.

Naraniah last night, and told him as much as I thought safe, so that he seemed to feel much more reconciled to the course of affairs, and was very friendly.

XII

December 18th, 1909

I do not know that there is much of importance to report to you, but no news is usually good news. It was indeed a grand inspiration on your part to arrange that the boys should sleep in your room, for it has even already saved them from what would have been a serious annoyance . . .¹

All this has created a most undesirable atmosphere at and around Naraniah's house, and it would have been disastrous for the boys to have been exposed to it and compelled to sleep in it. Your foresight has saved them from that trouble. They look different creatures since they escaped from the vampirising of that very unpleasant aunt each night: they now sleep peacefully and seem really rested in the morning, which they never did before. If we could only get them away from having to eat what she cooks, I think we should have perfect health. I have asked the father to give them food at the Dharmasala, but he grumbles and postpones as usual, though he admits that the food at home is very bad and that he himself cannot eat it with any relish. But he has still the selfish point of view that if they eat there they may become estranged from him, and that to him is more important than their digestions, or magnetism, or anything else! Otherwise the boys have been going on very well, and growing more attractive than ever under the better conditions for sleeping . . .

[P. S.]

I send you very much love.

Krishna.

¹ Here follows a paragraph detailing a domestic disturbance which took place between Mr. Naraniah and a relative.—C. J.

XIII

December 20th, 1909

Naraniah is leaving here to-day, so I suppose he will arrive along with this letter. He was friendly in taking leave of me—touched my feet and so on, so I hope he is all right. Unfortunately that wretched ceremony for his dead wife comes a month later this year, so he will be back for it, which is a nuisance. Please remind him *firmly* that they must be absent from here *only* between ten and eleven o'clock, and that their morning milk and other food must be sent here as usual and the midday meal at the Dharmasala *immediately* after. If he will follow *exactly* any instructions that I may have to give him with regard to the ceremony, he cannot go wrong . . .

Labberton¹ lent his bicycle to Mr. Clarke, so Krishna tried it and became enthusiastic over it, being able to ride it the first day. We are therefore going to buy one for him, and promise ourselves much healthy exercise in connection therewith. The boys are well and happy, and making first-rate progress. The quiet sleep in your room is having the most beneficial effect upon them.

[P. S.]

I send you much love.

Krishna.

(To be continued)

¹ D. van Hinloopen Labberton.

THE LIVES OF BASIL HODGSON-SMITH

(Concluded from p. 256)

EGYPT, 2695-2645 B.C.

IN some sort of desert life, Bedouin tribes or something like that, Vega is born in a trading family as a girl this time. The mother is she who is the mother in the life to-day. She is a little brown baby running in the sand or riding on a camel. When she is about ten years old there is a war with Egypt in which the father gets killed, and the mother and child get carried away captives and made slaves. The person to whom Vega is assigned is Auriga, and her husband is probably B. (Auriga's sister to-day), a man about thirty years old. Auriga is very good to the mother and child, takes the latter as an attendant on her; she is a very curious character, jealous, stern and revengeful, a terrible enemy with capacity for intrigue. The mother is put in charge of the other servants and the girl of the family.

At fifteen Benalma is a nice child, and having learned along with the others she knows a good deal. She is not in a friendly frame of mind toward the other child, but fears the lady of the house. The mother seems to have settled down very well on the whole; she has had difficulties with the servants under her; she is difficult to appease and though a

1932

THE LIVES OF BASIL HODGSON-SMITH

375

very capable person she is fidgety about trifles. The mistress of the house is very kind according to her lights and very just, when not swept away by vindictive jealousy and revenge.

There was a son of the house who fell in love with Benalma (Vega) at the age of twenty. This was successfully concealed from Auriga, but Benalma's mother suspected and fretted very much about it. The son arranges to meet the slave by night; her feelings are very vivid. Suspicion is soon aroused and affairs came to a crisis, for a baby appears on the scene. Auriga turns out the slave and her son, and the mother worries terribly. Auriga condoles with her, but is somewhat impatient. Benalma hangs about for some time, and after getting information from another servant, sets off to look for the young man and secretes herself in a boat carrying the baby with her. She has a most adventurous journey lasting about two months, and at last reaches where the young man is with the baby still alive. She hangs about but does not get a chance to speak to him. She at last contrives to get herself engaged as an outdoor servant, which is a rough but healthy life. The boy recognises her and does what he can for her, but she has spasms of disgust towards him. Both are manifestly foolish; another baby comes.

At twenty-five he is taken back home, and his marriage arranged for with a person of his own rank. She is left behind with three children, and finds it very difficult to get on. The outlook is not satisfactory. At thirty the children are growing up, the eldest boy being about nine. She has altered her work, and is more about the house; she is getting more in the way of pay, but the children are very ignorant. The life has done her harm as well as good; physically she is better but morally she has coarsened and is hardened and embittered.

She often thinks of her mother, and when she was thirty-five and the children had grown up, she began to think that they must be better trained. She makes an effort to see the father of her children and goes back. There is a great deal of trouble in finding him and she explains matters rather roughly to him: he admits his responsibility half-heartedly, but wants to be rid of her, and so makes a half promise. She says that she means to see this business through, and sends messages to him, the outcome of which is a terrible muddle. He comes to see her and attempts to kill her. She is badly hurt but contrives to escape, and being very angry she determines to make things unpleasant for him; but being stabbed has to wait for some time. At last she goes back to the ancestral house, telling her tale and producing her children. Auriga says little but feels much; the wife is full of jealous rage and would destroy her if she could. Auriga eventually says that it is a cruel and wicked business, but if the children are given over to her she will see that they are respectably provided for.

Benalma who is very affectionate does not know what to do. She tries to get better terms, thinks she is badly treated and is greatly enraged. Her mother comes forward and pleads; eventually Benalma says, "If it must be take them," but calls a curse down upon Auriga. Auriga says that she must leave and never see the son again; but her mother says, "If she goes, I will go". Auriga warns her that if she goes thus she cannot return; but they both go, and Auriga makes the mother a present. Benalma makes another scene about the present; but the mother can see things from Auriga's point of view. Benalma flings out in a rage, and the mother follows with the present.

They go off together and work, but do not always harmonize, for they have developed in different directions. The life has intervals of happiness. The mother dies at the

age of about sixty. Benalma's one great wish is to find the children, and at last she contrives to meet her son. But he will not receive nor own her; he was on the way to being rich. She never quite recovers this disappointment, and begins to fade away; she dies at the age of fifty.

Auriga has made distinct improvement, for 4,000 years ago she was revengeful, bitter, and severe, her soul having been warped by a great wrong.

EGYPT, 4017-3960 B.C.

In the reign of the Pharoah Unas, Sirius and Vega were two brothers. Sirius is some twenty years older than Vega. The mother died directly after the latter's birth, so he had to use the services of a foster-mother, Stella,¹ a slave who had a little boy two years old. This child thus became Vega's foster-brother and the children played together as they grew up, the older gaining a very great influence over the younger—not by any means altogether a good one, for the foster-brother, Liovtai, though usually affectionate and good humoured, was lazy, careless, deceitful and foul-minded, and capable when roused to anger of becoming exceedingly malicious and spiteful.

Vega, whose name was Senefru, was of a loving, clinging, sensitive disposition, very easily led by others, but curiously changeable, and sometimes showing quite unexpectedly the obstinacy about small things which often accompanies weakness of will; he was quick and clever but wanting in application and perseverance. The father (Markab) was a stern and reserved man and a disciplinarian (which generally means a man who does not know how to rule by kindness), which sometimes frightens the child into deceit and falsehood. The elder brother Sirius, Menka Anarseb, however loves Vega

¹ The husband in the life in Athens.

dearly and has him with him as much as possible. Vega clings to him with loving and beautiful devotion, and will often give way to Sirius's influence even when in one of his stubborn fits; he liked to sit watching him and to nestle beside him. Sirius taught him as much as possible, but he was often called away on military expeditions.

A prisoner taken on one of these expeditions resided in the house for two years and took a great interest in Vega, who was then about ten years old. This was the Master K. H. (Mercury). He taught Vega many things. He warned Sirius that Liovtai's influence was likely to be a bad one, but Sirius foolishly thought little of it, and said that he could not distrust his own brother's foster-brother. As time went on their father died, and of course Sirius became the head of the household and was more occupied than ever before.

At this time Vega was led into bad habits by Liovtai; he did not become wholly bad for he had spells of remorse and often showed even greater love for Sirius, but he began to think him too strait-laced and particular. Vega got involved in various discreditable connections and misappropriated for their purposes (Vega's and Liovtai's) money entrusted to him. He was then eighteen years old.

When Sirius discovers this, he is much pained and surprised, but speaks to him kindly asking him how he could do it when he had but to ask in order to have. At first Vega denied the guilt, but then admitted it with very real sorrow and protested that he would not do it again. It is arranged that they go down the river together. While on this journey Sirius saves the life of Vega and is injured in the process. After this they are perfectly good friends again. Sirius talks very seriously to Liovtai, and finds him employment elsewhere.

After this Vega goes on well for some time, but years later he renews his intimacy with Liovtai, when the latter

comes to him representing himself as in desperate need of money to replace some which he has misappropriated. Vega again trespasses in the same way, and soon falls under Liovtai's influence again. He is introduced by Liovtai to a cousin of the latter (a woman nearly thirty) and Vega falls in love with her. He applies to Sirius for permission to marry the woman (this being necessary by law in the case of juniors). Sirius very much shocked remonstrates and points out how the woman is far below Vega in station, much older and of very doubtful reputation; he tells him that he would waive all this if he thought happiness could follow their marriage, but he cannot conscientiously consent as he does not think this will result; he urges gently and lovingly all this, and knows that he would not be doing his duty if he gave way. Vega is dissatisfied, and considers it a grievance; but he consents to wait two years, for if he is then of the same mind Sirius will yield.

But before one year is over he allows himself to be persuaded by Liovtai that Sirius is avaricious and wants both shares for himself. So Vega disappears with the woman (while Sirius is away) and leaves a letter stating that he has taken his share of their inheritance, and that he regrets having been forced to do so by Sirius's unnatural conduct. Sirius is much upset on his return and immediately makes every effort to find Vega but fails, Liovtai having also vanished. As a matter of fact Vega has taken much more than his share, thereby crippling Sirius, forcing him to dismiss many servants and reduce his establishment generally, and also preventing his marriage with Alcyone.¹ He long continues his efforts to find Vega but fails.

For two years Vega lives in another city with the woman and Liovtai under assumed names, not of course finding the happiness which he had expected, but still he

¹ See Life XLIII in *The Lives of Alcyone*.

gets on somehow, till one day he discovers improper relations between Liovtai and his own wife. In a wild outburst of rage he kills them both and flees from justice. The law steps in and confiscates all his property and thus discloses his real identity.

When Sirius hears of this he starts at once to find him and after eight months of wandering succeeds. He finds Vega ill and almost starving in a town outside the frontier. After an affectionate meeting and a perfect reconciliation, and heartfelt promises from Vega who now recognises that Sirius was right in forbidding his marriage, Sirius leaves Vega and goes back to Egypt. He petitions the Pharaoh to pardon Vega whose life is forfeited for the murders. On explanation of the case, the Pharaoh consents to commute the death sentence to a heavy fine, which swallows up the remainder of Sirius's means and leaves him practically dependent upon the salary which he receives for his services at court. He then brings Vega back, not to their ancestral home, but to a comparatively poor house.

Now begins a happy time; they live together in heartiest affection for nearly twenty years, seemingly with one heart and soul. They study religious mysteries together and gradually gain wealth; at last they buy back the ancestral home, having won much spoil in a war in which they were engaged. Vega marries at the age of forty Ursa, a lady in his own rank, with the full consent of Sirius and has two beautiful children. Sirius dies at the age of seventy to the great grief of Vega who, quite broken down by loss, and in the hope of drowning his sorrow takes for a time wildly to his old life of dissipation. The spirit of Sirius appears to him looking sad and downcast. Vega is seized with remorse and goes home resolved to devote the remainder of his life to religious duties.

He tells his wife all and she is infected with his enthusiasm. They study together under the Master, and with the

friendship of the Master Hilarion. The two Masters are now both old men. Vega dies at the age of fifty-seven, his constitution never having recovered from his early excesses.

A mixed life, leaving, fear, many heavy Karmic debts for future payment, as indeed may be seen by the lives that follow it; yet also one in which many valuable lessons are learned, one in which much beautiful affection was shown, and the divine power of loving truly was strongly developed. The fatal defect was of course the weakness of character; and the immense improvement in that respect which we see in this life¹ is due to the intervening lives.

The change in the Ego during these six thousand years is wonderful, and it has all come through that glorious virtue of love, which was strong even then, but is far stronger now, and better balanced; so that by it the character has been refined and strengthened, and its very weaknesses have been mastered and changed into virtues; so true is it that "love covereth a multitude of sins".²

¹ The last, as Basil Hodgson-Smith.

² We should note that all this was written by C. W. Leadbeater when Basil Hodgson-Smith was a boy but nine years old. How as the boy grew to manhood the "glorious virtue of love" flowered in love-deeds of service was narrated by me in June THEOSOPHIST. The old old love between two souls, Sirius and Vega, manifested again in this life even at first sight, though between them as bodies there was such a gap in years. So not only is it true that "love is the fulfilling of the law," but also that the law brings to fulfilment every dream of love.—C. J.

HINDU PUJA BY A WOMAN PUROHIT

INTRODUCTION

THOSE who were at Adyar in the month of December, 1925, will remember the inauguration by Mr. J. Krishnamurti of a ritual of Hindu congregational worship called the "Bhārata Samāj Pūja". He had spent days and days with the late Pandit A. Mahādeva Sāstri and others in learning the intonation of Vedic verses, and he threw himself into the Pūja with extraordinary zeal and enthusiasm. Why he did so no one can say, for there was not on him the slightest pressure or compulsion, *nor any call to do so*. It was not at the time any part of the Bhārata Samāj programme to institute a ritual of congregational worship, but only a ritual for individual worship, following the immemorial tradition of Hinduism. But Krishnaji threw himself with vigour into shaping a ritual of a new type, for congregational worship. Meantime, the Temple of the Bhārata Samāj had been completed—it was to have no image, but only a light in the Holy of Holies—and so the first worship in the Temple was combined with the first public performance of the ritual by Krishnaji. On December 20th, in the presence of Krishnaji and a few others, Dr. Besant consecrated the Temple with an invocation to SANAT KUMĀRA at Shamballa.

On the day of inauguration of the ritual, December 21st, there were invited to assist Hindus of all castes of course, but

1932

HINDU PUJA BY A WOMAN PUROHIT

383

also representatives of *all* the other religions: Zoroastrianism, Buddhism, Judaism, Jainism, Christianity, Mohammedanism and Sikhism. More noteworthy still is the fact that a *representative of the outcastes*, the Panchamas, also sat on the platform of the Temple with the representatives of the caste Hindus.

After nearly two months, the question was mooted whether any inner sacramental effect would take place if a *woman* were to perform the ritual. Though Hinduism has no tradition of women "priests," that is, Brahmins ordained by the Upanayana or "thread-ceremony" to be intermediaries between the Devas and men, there was nothing in Hinduism which said that women could not be.

It was therefore determined to test the matter. Both Bishop Leadbeater and myself were greatly pressed with work as we were leaving Adyar on January 27th for Australia. So the Pūja was performed not at the Temple but in the E.S. Room at Headquarters. Furthermore, as it was not thought advisable to cause needless gossip regarding a Pūja done by a woman, no general invitation was extended to the Adyar residents, and the Pūja was performed with only a few present. The following is a stenographic report on the matter.

C. JINARĀJADĀSA

I

BHĀRATA SAMĀJ PŪJA

January 26, 1927

Purohit: Srimati Rukmini Arundale. *Assistant*: K. Narahari Sastri.

Congregation: C. Ramayya, N. Sri Ram, S. Raja Ram, C. Subbaramayya and Srimati Peramma.

C. W. L. at the back on a chair, near West wall, C. J. by his side, pointing out to him the verses in the book as chanted.

After all is over, the following conversation took place:

Bishop Leadbeater: It works absolutely like the other. But there is a certain difference. My difficulty is that I have seen the same thing done twice, I think, by Krishnaji, and now by you (Mrs. Rukmini Arundale). Both of you are high Initiates, and I do not know how much of what happens is due to your power as Initiates, and how much of it would happen if it was done by some one who is not an Initiate. What you (Mrs. Rukmini Arundale) have just done is in every way as effective and as beautiful as what was done by Krishnaji. The thought-form is the same. But there is a certain personal element due to the officiant. The difference is almost exactly the same as the difference that we see in the Christian function. Every priest produces a transubstantiation, a change in the substance. But each priest adds to it a little sort of personal touch, and, of course, some priests add a little more than others because of the strength of their devotion or thought-power. All that makes no difference to the thought form or to the work done.

The difference between your ceremony and Krishnaji's is entirely in that. I think it is more a generic difference, and it is probably due to the matter of sex. You impart into it the distinct quality of the World Mother, whom we call "Our Lady".

C. J.: How does the element of Shakti show itself in the thought-form or in the influence?

C. W. L.: It does not show itself in the shape. I think the shape is absolutely the same, as far as I can see. It is very difficult to put the thing into words without going too far, without making this little beautiful shade of difference bigger in proportion to the whole than it is. Almost anything I say will mislead. Putting it very roughly, very crudely,

yours (Mrs. Rukmini's) is a little softer and more persuasive. Krishnaji's was more compelling. There is a tremendous power in both cases. But the power is more a driving force with Krishnaji, and more a persuasive force with you (Rukmini). But there again, Krishnaji is a man, and you are a woman. We have to see the effect when other people do it.

C. J.: When Rukmini does it, who comes—is it a Deva or a Devi? Is he the same "blue-throated Shiva," or is it the feminine aspect of Shiva?

C. W. L.: The feminine aspect is always there in attendance on Him. The thing is that you have each one of you your personal Devas, and, of course, the attendants are different. It will be very interesting if you (C. J.) were to do it, you being a Buddhist. It is always Shiva who appears whether the person doing it is a man or a woman. But if I may say with reverence, Shiva never moves about without Parvati. Each one of us who is a Mason of the 33rd Degree has attendant Angels. But I do not mean that they are always standing behind our chairs. What I mean is that within our aura we have the Angels somehow attached to us. They are really represented in our aura by little beautiful spheres. If we are doing anything in which the Angel can take part, then instantly the spheres become very much brighter and larger, and the Angel himself appears. They are personal Devas or Devīs, and Krishnaji's personal Devas are different from Rāja's, and Rāja's from mine. Always there will be that little personal element in addition to the other. I want to make it clear to you that what we do is done in exactly the same way.

You, both, Krishnaji and Rukmini, are Brahmins, and you both are Initiates, and we must see others, who are not Brahmins and who are not Initiates, doing it.

C. J.: If I do it, I may bring a whole host of other Devas, because I am a Buddhist.

C. W. L.: The thought-form is built by the ritual, and when Shiva is called, Shiva will turn up. If I did it, Shiva would come just the same, and in that form. I think there is no doubt about that. But in what way my not being a Brahmin by birth may make a difference I have yet to observe. We all complicate matters by being Initiates.

C. J.: Tomorrow morning we can have it done by X., who is not a Brahmin.

C. W. L.: Both Krishna and you (Mrs. Rukmini Arundale) belong to a particular Veda. I should not be surprised to find if that will not make a difference.

C. J.: Yes, it will, because each of the Brahmin families belongs to one of twelve Zodiacal signs. They are grouped according to the twelve Rishis. Mr. Sri Ram belongs to a particular Rishi. Perhaps Dwarkanath Telang belongs to another Rishi. It is something like the Ray quality.

Sri Ram: A woman is supposed to belong to the Veda and the Rishi of the husband.

C. J.: But Rukmini's marriage is not a marriage of the ordinary kind (alluding to G. S. A. having no Veda).

C. W. L.: In what distinct way do the people of the Rig Veda differ from those of the Yajur Veda or Sāma Veda?

Sri Ram: Rig Vedins light a fire in their Shrāddha ceremonies, while the Yajur Vedins do not, and so on.

C. W. L.: What is the chief distinguishing point?

Rukmini Arundale: The Rig Veda has a more masculine quality. I have heard my father say so.

C. J.: The Rig Veda is specifically the Veda of India. The other Vedas, Sāma and Yajur, are the chanting and liturgical Vedas. The Rig Veda gives the whole structure of the thing. The other Vedas are mainly extracts of the Rig Veda. Sāma Veda consists largely of hymns, and it is like a hymn book. The Yajur Veda largely describes what you have to do, like the rubric in red ink in your liturgies.

C. W. L.: We have to go cautiously with regard to all this. But the great fundamental fact which we have to remember especially is that the whole thing works just as well with a Brahmin lady in every way. But there are certain things which are special, like the fillings in and decorations, which differ according to the different Vedas. I am only guessing—I do not think it is even an intelligent guess—when I say that, when a non-Brahmin does it, he will make the same thought-form, but with fewer decorations.¹ I had better see before I pronounce, because so many unexpected things turn up. But this at least is clear, that a woman, who is a Brahmin and who is an Initiate, produces the same effects as a man, who is a Brahmin and who is an Initiate.

I want to know how much the difference is due to the fact that a person who does it is a man or a woman, and not an Initiate. In this, as in Occult Chemistry, the only way is to try many, many experiments. Unfortunately, there is no time to make the experiments necessary. We shall report to the President and Krishnaji. I should like to see the President do it.

The difference that Sanskrit makes is very likely the same that is made in Gāyatri.² But the essential thing is done by the thought, and the thoughts are the same whatever the language.

It will be useful for the investigation to perform the ceremony in Tamil. We can perform the ceremony in

¹ See the observations of the next day.

² This refers to a most interesting observation by C. W. L. as to the thought-form made by the Gāyatri when chanted. I chanted first the Sanskrit, and then repeated with equal understanding and fervour the Gāyatri in an English translation. In the first case, a thought-form was made, whose outlines and general appearance resembled a very archaic carving; in the latter, the shape was the same in outline, but there was none of the striking archaic quality about it. C. W. L. had the impression that the Lord Vaivasvata Manu had somehow connected the Gāyatri with the Solar Logos, so that in response to it the outpouring was instantaneous. Being so connected, the prayer certainly brought a similar result, though repeated in English.—C. J.

English, but some of the translations are boring, and do not mean much.

C. J.: There are Rig Vedic verses. Before we can have a poetic translation of them, we have to enter into the thing.

C. W. L.: There are certain verses in the Pūja, certain little sections, that do not seem to mean anything particular, in the building of the thought-form.

C. J.: They are like blanks?

C. W. L.: It might be unwise to make changes.

C. J.: All these are very much like chants, and we can leave out one verse or another, in the Pūja book.

Rukmini Arundale: Already it has been changed.

C. W. L.: I was able to follow this much better now than I did last year. Also then I could not often know exactly what Krishnaji said. I was sitting too far away.

C. J.: The only point is, whether if a man, who is not a Brahmin, does it, is it fairly effective? I do not say it is just as fully effective. If you desire to make that experiment, we can have the ritual done to-morrow morning. Or if you would like another woman do it, we can get some one to do it, say, Malati Patwardhan. We saw this morning the main thing, and that is, when the ritual is performed by a woman, the effect is just the same as it would be if it were performed by a man. So far as the women of India are concerned, this gives a great opportunity for their coming in and pouring out their forces.

C. W. L.: I do not know whether I ought to mention it: when a woman does it, she would carry the women with her more fully.

C. J.: That is quite natural. The women here are a little bit purdah. They are allowed to be present at ceremonies. But the attitude towards them is as if saying, "Be quiet, do not disturb."

C. W. L.: It is better that the audience should have certain definite parts in the ritual and that they adhere to them. This applies equally to men and women.

C. J.: The women would simply pour themselves into a thing like this.

C. W. L.: The women would pour themselves out better if a woman performs it.

C. J.: Yes. The women would do their best to link themselves with a woman Purohit.

C. W. L.: I noticed a woman who joined in very well. (*C. W. L.* was told that she was Srimati Peramma.)

C. J.: They have been drilled into it.

C. W. L.: I found the people followed more intelligently. I am making a comparison with what I saw last year.

C. J.: Last year they all used a book. This year they do not need books, as they have memorised.

II

The next day, the Pūja was done by a man, who was not a Brahmin, but belonged to the second caste, the Kshatriya. The report is as follows.

January 27, 1927, Morning

Present: Purohit: X., assisted by K. Narahari Sastri.

Congregation: R. D. Morarji, C. Subbaramayya, Srimati Peramma.

Watching: C. W. L. and C. J. and Mrs. D. Jinarājadāsa. After the Pūja was over:

C. W. L.: We do not get the form of the temple at all. There is a thought-form, but no spires. The thought-form is the result of the billowing up of devotion; of course, there is a response to it, as there is a response in any such welling up of devotion.

This thought-form depends upon the individual, so to say, and there is nothing official about it. It is, as it were, purely a personal thing, composed of the thoughts of those present. If there were no devotion, nor the energy put into the Pūja by X., there will be no particular thought-form.

There is no official blue-throated Deva present, but only a myriad of minor entities who respond to devotional thought.

C. W. L. queries how much of the result is due to X. as a pupil of a Master.

He does not say that it does not serve to perform the Pūja, as the Pūja performed by X. does evoke devotion, and that produces a result.

Incidentally, regarding certain verses of the Pūja, C. W. L. mentioned that there were some verses that were "blanks," that is, they produced practically no result.

C. W. L. wondered whether ages past a special compact had been made with the Angels, so that when the Brahminical order performed certain Pūjas, the Angels responded. If so, what was the mechanism, so that when a Brahmin began the Pūja, the particular Angelic orders knew instantly, but did not respond when a non-Brahmin began? Was it the Manu who made the agreement with the Devas? Will it work with any Brahmin man, or must Upanayana also be performed as a boy? These and many other questions came up in his mind.

THE WORK OF A THEOSOPHICAL LODGE

By DAMODAR K. MAVALANKAR

(The following most striking letter sent to a Theosophical Lodge in India has been sent to THE THEOSOPHIST. The name of Damodar K. Mavalankar is so famous in Theosophical annals that he needs no introduction except to new members of the Society. He was in the early twenties when he met the two Founders of the Society in Bombay soon after their landing. He offered himself to them and to the Masters utterly, and never wavered a single instant. None among Theosophical workers has surpassed him in the purity of his devotion. Early in 1885 he left for Tibet, where he arrived after great hardships. The letters received by him from the Master K. H., and that from the Master about his arrival in Tibet, will be found in *Letters from the Masters of the Wisdom*, First and Second Series.

C. JINARAJADASA.)

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,

Breach Candy, Bombay, India,

6th December, 1881.

LALLA BISHEN LALL, M.A.,

President, Rohilkhund Theosophical Society.

MY DEAR BROTHER,

In compliance with the request contained in your favour of the 25th ultimo, I have great pleasure in communicating to you for your consideration what I conceive to be the chief duties of a Branch to the Parent Theosophical Society.

I need not, I believe, dwell too long on the subject for I have no doubt but that you yourself know what those duties must be. I should therefore be very happy if the few suggestions I am able to offer meet with your approbation. You need not be here reminded that the chief idea our Society seeks to spread as far and wide as possible is "The Universal Brotherhood". This has been the dream of all good men since time immemorial. But nevertheless it is a sad fact that the dream has remained but a dream. We of the Theosophical Society can therefore point out, with some pride on its behalf, that we have made the dream possible of realisation,—nay, it has been very fairly realized. And we have succeeded so far because we ever remembered that it should always be our endeavour to extend the Brotherhood to those who were capable of understanding what that term meant, and could appreciate the privilege of having been brought under its influence. You will thus perceive that the Brotherhood has gathered unto itself all those whose intellects have been lofty enough to grasp the immense difficulties which lie between intellectual selfishness and intellectual companionship. This is a position not easy to master, but once mastered, the Theosophical Society finds many units worthy to fill its ranks and to form and lead companies of their own. In this manner has the idea spread, thus have numerous Branches been established, and the more worthily a Branch seeks to spend its energies in that direction, the greater honour it brings to itself and to the central Theosophical Society. This, you need not be told, is the chief duty of any Branch of our Society. In this century when all things turn upon the order of Nature, it may be well to remember that the Theosophical Brotherhood is based strictly on natural principles—the principles of morals, religions, science and society. The East and the West have diverged far apart, but it is not

difficult to trace the fraternity of many ideas. The more studiously the institutions of the world are examined, the more forcibly we are struck with their natural relationship. This relationship our Society not only recognises but also proclaims loudly to the world and appeals to the foremost men of our day to acknowledge. Our Branches, therefore, do well to devote their special attention to the study, each of some special branch of knowledge, which will further the union of the East with the West. It is for you and your Branch to decide what special subject you will select to help on the Cause. That Cause, we are aware, cannot be promoted by any radical changes. We cannot afford to be iconoclasts. And while we regret the superstitions of to-day and yesterday, we do not repudiate the esoteric germs of those superstitions. The wise, they say, read sermons in stones. And well they may, for where is the most senseless superstition, but had its origin in the perception of some great Truth? Thus we lead our enquiries to the beginning of things. It is the duty of the central Theosophical Society to collate all the results of its several Branches.

I have thus briefly sketched what our Society seeks to perform and what it expects its Branches to combine to perform. I have only to add that it is the duty of every Branch to assist the central Theosophical Society, both by word and deed—to defend its honour when attacked, to see that the Founders have not to fight their uphill work alone, and to present the uncommon spectacle of an united intellectual Brotherhood to the laughing skeptical world!

We have however one important object in India, and that is the elevation of the Hindus themselves by making them respect themselves and their country and by filling them with awe and reverence for our ancient forefathers—the wise Aryan philosophers of old—who have bequeathed to them such invaluable treasures of knowledge as have satisfied

the aspirations of all great men in all ages and climes. The neglect and disrespect of that philosophy has brought the degeneration of India and it is our duty as Aryans to help our country in its tottering state. And believe me that when once this feeling of national pride has taken a firm hold on our hearts, all petty distinctions and dissensions will fall off. Then alone shall we be a nation and an united people. And I need not tell you, "Unity is strength". It might be urged that as we may not perhaps live to see that blessed day when we shall all feel like one people, what is the use of our working? But then it must be remembered that nothing can be accomplished unless a beginning is made. And perhaps if our elders had tried in their own time, the way would have been smoother and easier for us. And if we do it now we shall prepare the ground for future generations, and thus accelerate the regeneration of our unfortunate country.

And now I have to say that it will be your duty as the President of the Branch to see that the Objects of the Society have been carried out as far as possible, and that there is harmony and union among all the Brothers.

Yours fraternally,

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

RACIAL PROBLEMS IN SOUTH AFRICA

By JOSEPHINE RANSOM

(Concluded from p. 280)

THE natives have a strange fate in present-day South Africa. Rider Haggard introduced us to the splendid Zulu warriors, and in various wars with them we learnt to respect their manly and courageous qualities. Rider Haggard was the first to write novels about them; now they begin to do it for themselves with odd and touching effect. But the sons and grandsons of those intrepid warriors have become the seemingly tame "house boys" who in their thousands under the direction of white mistresses bring their wild natures under the sway of a complicated modern civilization, and manage to do it remarkably well. Sometimes under the stress of "Kaffir beer" or other excitement, savagery will flash out and evil deeds be committed. It is not unusual to find the son of a ruling chief behind the cheerful face and shabby clothes of a labourer. Zulus take most readily to police and army work; they still have the sense of command and rule, and some rise high to positions of responsibility.

Agents recruit natives for all sorts of work in mines, on plantations, on farms, in factories, for road-making and so on. But it is a somewhat bewildering life for them. On the

plantations conditions are often hard, food, clothing, shelter and payment of the minimum, as was revealed in evidence before a recent Native Economic Commission in Durban. Some plantations treat their employees well, of course. Along the sixty miles of the famous gold reef, the Rand, there are roughly about one and a half million natives employed. They are accommodated in large and protected "compounds" under white managers, who select "boss boys" from among the best of them to assist in keeping control over their own set of compatriots. They are well fed, though very plainly, and medically cared for with skill and excellence so as to reduce mortality among them to the lowest possible rate. They are taught Red Cross work, and the various mines organize competitions among them. They compete for the prizes with zest. These men have mostly no family attachments around or near the mines, so their morals are curious and often difficult. Natives who are more or less de-tribalised and do not return to far kraals, as do the mine boys and others, congregate round the big cities in slums or in locations, and have their families live in bad and unsanitary conditions (though this too is altering very much). Medical aid is their special need. Mission bodies do some of this and native nurses are being trained. Doctors and material are totally inadequate to the need; so many natives living under such conditions are congenitally diseased and a menace to the health of all. To deal with that is imperative. Native men have always been compelled to carry "passes" or permits upon them, and the police can demand to see these at any time. It is irksome, and much objection is raised to it, for failure to produce it involves the punishment of imprisonment. "Passes" for women also have lately been introduced, especially at night, for natives are not supposed to be about the streets after a certain hour. Much objection was raised to this, lest police interference should be abused and women unfairly treated. But undoubtedly the

system on the other hand helped to clear the streets of a very undesirable type of native woman, a menace to the health and morals of any city.

In some towns there are native Welfare Associations promoted by interested white people. They advocate native townships in order to get the natives out of the dreadful slums and often bad locations; they seek that he should be set upon the right path to help himself to orderly self-respecting freedom. On the other hand there are groups of white people who form associations among themselves for the purpose of "insuring the lasting dominion of the white man in South Africa in a spirit of just guardianship over the native". They declare they will fight any "undesirable negrophilism," and that they will educate white youths "with a view to opening their eyes to the social relationships their forefathers have maintained for centuries, and to safeguard them against unwittingly succumbing to negrophilist influences in school, church or society". They advocate segregation of the native in order to maintain the equilibrium between white and black, at securing preference for European labour, at safeguarding South African industries for the native against imported labour, and to try and prevent the unskilled white labourer from being degraded to the status of the native and brought into unfair competition with him. The Government has actively supported this kind of opinion, and has urged the replacing of natives by whites in a steady and regular proportion. There is a certain amount of justice really in this, for the towns are not the natives' natural home.

Segregation is a subject for heated debate. Eight per cent of the land of the Union is held by natives who are threefourths of the population. In places like the Transkei, where there is real and natural segregation, whites have encroached on the plea of the need for more land. As there is not enough land now for segregation (and mainly farming)

purposes on a large scale, some think urban populations are inevitable. This means better conditions and higher wages, but it will need to be in towns of their own. It is not possible to mingle the two peoples at present in one urban scheme. They are too far apart in every way. Then the burden will really be upon the native to see what he can make of his own town life. Such towns would need to be near enough to farming districts. Many natives would like to see segregation; they do not want to see their detribalised children brought up in the slums of the cities. They are ready to trek if land is made available. Many whites think this should be done to check the present drift into chaos, for the earlier "Cape View" of "equal rights for all civilised persons South of the Zambesi" does not seem justly realisable as yet.

Native idealism is of course greatly desired. There is lack of it. But native Christians are alive to the problems of their people, and pastors among them plead for definite instruction for their young folk in all matters of morality. Pointing to the rapid development of the American negro and the "passing" of so many of them into the ranks of the whites, he suggests that the same may happen in South Africa. There will emerge also what is called the "new negro". He will no longer be attached to old employers and masters. He will be proud to be a negro, and will reject the idea of inferiority to the white man. As in America they would have their own towns, universities, insurance companies, banks, factories, newspapers, business houses, doctors, lawyers, clergy and so on. They would supply their own educated and intellectual leaders, and might institute a movement to supply leaders for any native colony anywhere in Africa.

There are about one hundred different Christian sects at work among the natives along the Rand. This makes for confusion. They are however trying to understand the native

as he is. The present is a real point of complete transition for the native. The white man says: "Come and do my work," but the native mother has hitherto raised her sons to be warriors and her daughters to work. That arrangement has no longer any value. The white man wants the sons, not the daughters, for work he has to offer. I have seen, in remote districts, native men riding on horseback dressed as Europeans and carrying nothing at all; behind him trudged sturdily his hefty wife in full native costume, a child astride her back and many family possessions piled upon her head. Both seemed entirely cheerful and satisfied. It was the custom. But—taxes must be paid, so the men seek jobs in the towns, working at anything they can get. Traders of gay objects and cloth are irresistible, and rates of interest of borrowing ruinous. Right from the wild into the heart of a complex civilisation, where the white man grabs all he can! As they learn to realise their position they often grow bitter and in their bitterness say:

When we people get a religion we're going to worship a black God, and when we paint the Devil we're going to paint him white, for all white men are devils.¹

Think over this poignant cry from a Bantu's heart:

Brother, come!
And let us go unto our God.
And when we stand before Him
I shall say—
"Lord, I do not hate,
I am hated;
I repress no one,
I am repressed;
I covet no lands,
My lands are coveted;
I scorn no peoples,
My peoples are scorned;
And, brother, what shall you say?"

Europeans are taking considerable interest in, and are encouraging the growth of sports organisations and are

¹ Quoted in *The Bantus are Coming*, pp. 36-37.

² Joseph Cotter.

coaching the natives into expertness. Many Bantu Clubs exist already. (Bantu¹ is the name of one of the most progressive types of native, but it looks as if there is an effort to use it for natives as a whole, in preference to the appellations *negro*,—not liked at all,—and *kaffir*, merely meaning infidel and probably originally applied to them by Muhammadan slave-raiders and traders, and *native*, now coming to have an unpleasant flavour).

Proper sports grounds are a great boon to these people who had no place of recreation save the streets, and few amusements save mischief and fighting somewhat murderously. Crowds of them now enjoy as hilariously as only natives know how the sports that take place. At first white men directed the clubs, but they soon elected Bantus to take over the control, and these learned to direct them.

Thinking, intelligent natives realise that they and their people cannot go far without leadership among themselves. There are five Christian Mission Institutions working to produce these leaders. One such is the Wilberforce Institute in the Transvaal, though there are others of greater note and in a more advanced state of work. It is under the direction of an African Bantu who was trained, I think, at the Tuskegee Institute, Alabama, U. S. A., and some of his assistants were either trained there or at other of the American Negro Colleges,

¹ When the Bantu was on his way downwards out of the north and settled at various points, he was held responsible for some of the great monuments of the past—as Zimbabwe—and for certain artistry in the making and decorating of pottery etc. Miss Caton-Thompson, who recently thoroughly explored Zimbabwe ruins, gave it as her uncompromising opinion that "Zimbabwe was of medieval and Bantu origin". She said that the general style of work is conclusive argument for Bantu architecture and work. All the objects nearly are of Bantu nature, i.e., pottery, bangles, etc. The glass beads found, probably dating around A.D. 800-900, imported at the time, were as made in India. She was quite in sympathy with the idea that slaves did the work, but not under foreigners, as the Zimbabwe style was unknown to any of the suggested overlords. "Zimbabwe represents Rhodesia's oldest and best culture, and burst full-flowered during one of the medieval migrations of Bantus southwards." Then culture deteriorated, probably killed by the Arab slave-trading and the Matabele invasions. Miss Caton-Thompson further says this "remarkable achievement enriches our wonderment; a Bantu origin enhances its inherent majesty . . . and the mystery of Zimbabwe is the mystery which lies in the pulsing heart of Africa." (From *The Zimbabwe Culture*, Oxford University Press).

or at Fort Hare or the well-known Loredale Institute in S. A. The effort made at this Wilberforce Institute is pathetic but gallant. So little facility of materials, so much to do, so many eager to learn, so little funds at their disposal. The courses pursued range from a primary department to preparation of those who wish to matriculate, or to go on to teaching, collegiate or professional pursuits. All sorts of commercial subjects are taught, also many crafts. Music is given much attention, and the choir is noted for its singing of "spirituals." Girls are instructed in almost every department of domestic science. And all this at the rate of £12-10 a year including boarding! Even this humble sum is not always forthcoming, yet Dr. Gow and his able little wife try never to refuse an application. Dr. Gow has addressed meetings arranged by Theosophical Lodges, and the outcome of one such in Pretoria was the arousing of the interest of the Director of Education. He visited the Institute and saw to it that a very welcome subsidy was granted to it.

Dr. Gow in his addresses says to the white people very simply: "Yes, we are children and need your help. But do not block our aspirations. We must progress; that is inevitable. Help us to do it happily and with a unity."

This is but a rough outline of the racial problems which beset South Africa. Out of them must come a great new experiment in human growth. White people throughout the whole continent have most undoubtedly the task of assisting, sometimes forcing, these millions of dark and less evolved folk to emerge from their old modes of life into other manners and traditions. There is an effort at present to study tribal laws and customs to discover what in them may be treasured for foundations of future building, but it is doubtful if this will be of much value so long as the pressure of an envied other civilisation exists in their midst. They

DL
Q.M. 2.1072
N32-53-10

want to act and live as do white people. What is most wanted is a less selfish use of them by the more expert and clever whites. The natives are readily to follow leadership, and they have many admirable qualities out of which to frame a fine future. They are loyal, artistic, faithful to a trust, responsive to sympathy, full of courage, capable of devotion to a religious ideal, with much natural dignity despite their childlike nature, and with intellectuality that can be trained. Maybe the tone of their future will be one of joyousness, if they are not too much oppressed and made bitter. The Theosophical quality of fine discriminating Brotherhood should be the note in training and developing them. Then perhaps South Africa, or all Africa, will see all this conglomeration of peoples emerge unhurryingly into a fine demonstration of how justice may triumph over all prejudices of race and colour.

NEVER forget that Life can only be nobly inspired and rightly lived if you take it bravely, gallantly, as a splendid Adventure, in which you are setting out into an unknown country, to face many a danger, to meet many a joy, to find many a comrade, to win and to lose many a battle. Consecrate yourselves to-day, my young brothers and sisters, to the Service of God and Man, and you will find that both are one; that in you will show forth in His strength, in His wisdom, in His love, the Inner Ruler Immortal, and that in serving man you shall see in each you help the Hidden God, till all the world shall become radiant with the Divine Beauty, and weakness shall turn to strength, sorrow shall turn to joy, for Brahman is Bliss, and TAT TWAM ASI.

ANNIE BESANT

IS THIS THING OF GOD ?

THE PROSPECT OF SOCIAL WORK

By K. V. SESA AIYANGAR

SOME weeks ago there was held in Madras a Social Welfare Conference. Though not the first of its kind, it was the first after a long interregnum during which social work had both expanded and grown. The Conference comprised members belonging to many sects and communities representing many branches of social work. It was a gathering of men and women who had come together out of a genuine desire to give and take lessons in experience, and to see and to hear those who had been labouring like themselves in a field abounding in difficulties and offering few encouragements. The Conference went through a crowded and diversified programme, comprising work among women and children, slum-work, health and housing, adult education, industrial welfare and last but not least rural reconstruction.

While it would be difficult to over-estimate the enthusiasm, enterprise and perseverance of the workers and the idealism that lay behind their work, it may be permissible to give expression to a feeling that often comes over the mind that the actual achievements so far made in social work are practically negligible when compared with the magnitude of the need. From what one can see, conditions in the city continue as if no one seriously cared for the welfare of the

masses. Not much headway has been made in the various directions in which work has been attempted. There is for instance a place called Parthasarathy Kuppam in Triplicane, an extensive fishermen's settlement facing the beach and next to the premier educational institution in the Province, which remains much the same as it was in spite of 25 years of social work and agitation, a real plague spot in the heart of a great city. If the present rate of progress is to be assumed as the normal standard for future years, many generations of Indian masses will have lived and died in ignorance, ill-health and want before the work of social workers reaches them. The prospect is disquieting.

If we are to expect substantial results within a measurable period of time it can only be on the assumption that the present effort is only the symptom of a collective endeavour that is slowly gathering in strength and will materialise into action in the near future. Have we any reason for this assumption? To some extent, yes. Those who have watched the progress of social work during the last two decades will testify to this remarkable circumstance, *viz.*, that where there was once one institution for social work there are now ten, where before workers had to be counted in units there are now workers by scores. Through practically every Press and platform in the country a continuous emphasis is being laid upon social service as a primary responsibility of educated citizenship. Social work is making a special appeal to the youth of the country who are forging and maintaining their affiliations to it amidst the multitudinous distractions and excitements of the present time. There can be little doubt that the movement promises to grow in rapid progression.

There are also other aspects which tend to relieve the anxiety of the position. Among them is the willingness of the State to take up the burden of welfare work when its need and practicability have been established. This is

happening in the field of elementary education, child welfare, public health, etc. The State either takes over the work or gives assistance by enacting necessary legislation or by mobilising departmental activity or by giving financial aid. In this sense it may not be incorrect to describe the present position in social work as one of exploration and pioneering, consisting largely in the discovery of social mal-adjustments in the light of new knowledge and in the stimulation of interest in social work in the public mind. The workers have to be recruited almost entirely from the educated class, or rather from that portion of it which is susceptible to social idealism. Many a youth enters the field of social work at a time when idealistic impulses have an over-powering urge. Sooner or later other problems enter his mind and take him out of the atmosphere of unselfish dreams. The contact then ceases. There are a few however who persist under difficulties; they constitute the nucleus for the steady growth of the work. The enthusiasm and sympathy of others are nevertheless an asset and their temporary co-operation helps in the accumulation of valuable experience. It is by progressing in this way that we have to-day formulated a social programme covering several phases of communal life.

What is it that we see happening in the field of social work to-day? Some sensitive minds, shocked by the prevailing misery in the country, dream dreams of a better India and in their exalted moments catch glimpses of the vision of men and women moving about with joy in the full bloom of their personality and delighting in work that promotes mutual welfare. They rouse the latent ambition in the people's mind and stir their dormant will into action. They get things done for them and through them, things the very need for which had not come into the people's minds and which the people did not dare to think as practicable.

It is an interesting phenomenon. The work of the social worker is not the distribution of charity. Indeed many a social worker is qualified more to be a recipient of charity than to be a bestower of it. But he does give a gift. His is the gift of energy, of power, of that which rouses a man from lethargy and starts him on a career of self-conscious progress. It is the gift of a vision which fills the recipient with a Divine discontent. The social worker releases through his work a power that helps the community to lift the dead weight of accumulated tradition and break the moral and mental inertia that has been paralysing effort. How is it that the worker is able to rouse response in a people whose attitude in the past has been one of stoic resignation to the afflictions of life and who spend their little stock of mental energy more in the rationalisation of suffering than in its alleviation by physical effort? It is the time spirit that does it. Never before was there such a quickening of life as at the present time in this ancient country. From Himalayas to Rameswaram the country is throbbing with a new spirit. Unlike former occasions it is now not a case of the rise of religious or tribal leaders who gather together a following and propagate a cult or establish a kingdom. It is the case of the entire nation desiring better living conditions. The social worker is merely a channel through which that desire is manifesting in creative effort. He is only anticipating the desires of the people around him and directing their discontent into constructive work. A bare protest against existing conditions without more leads only to the accumulation of the momentum for progress in silent impatience. That way lies the road to catastrophic change.

The social worker's plan is one of evolution. He frames schemes which will pool together the potential energies of the community. He uses this energy for bringing about gradually those desired changes that are just and inevitable.

He is a wise social engineer constructing the embankments, channels and sluices that will conserve and distribute the flood of power that is to descend upon the country. He converts for growth the power that would otherwise work destruction. By inducing the desire for betterment, by indicating the effective lines of action for betterment, by giving practical assurance to the masses that the social will of the country is on their side, by convincing them that the State is pledged to secure their welfare, the social worker gives an indirect demonstration of the advantage of orderly effort, and does propaganda for peaceful progress. He enlists the sympathies and efforts of men who owe little thanks to social organisation, on the side of co-operative action. He brings hope before despair grips the people's mind, and encouragement before failure embitters them. He conveys an assurance of goodwill before hatred poisons the springs of class effort, and educates them on the merits and dangers of alternative plans of action before the mass mind is roused to thoughtless and violent action.

In this effort failure is as much within the sphere of probability as success. There are so many difficulties along the line that it would not be a surprise if a break-down occurs at some point. The inadequacy of workers, the lack of public support, the want of response, the indifference of the Government, each of them contribute to the uncertainty of the result. The inexperience of workers, the waning of their enthusiasm, the faults of method, and the unfriendliness or hostility of the masses, contribute additional uncertain factors. It is quite possible that as a consequence of his work and impelled by the ambitions that it generates, the people may take it into their heads to accelerate their pace by methods the dangers of which are obscured in their vision in the excitement of their sudden enthusiasm. In the last resort it is bound to be a problem in social psychology whether we can

successfully construct a *via media* between the alternatives of revolution and stagnation facing an ancient people afflicted with many evils and seeking a quick means of escape. Time alone must tell us whether there is going to be or not an internecine struggle between contending groups for the things of the world which modern science and industry have brought within their reach, a struggle which is likely to scatter the nation into the fragments from which it has grown. Time alone must also tell us whether in this conflict we shall lose or preserve those affiliations which have been among the unique gifts of the Hindu spirit and which have enabled it many a time to interpret new forces and conditions in the light of the ancient teachings.

Social work opens a channel for the inflow of Divine blessing and protection of which the country stands in greater need than it did at any previous time in Indian history. Judged by all ordinary standards social work is a thing that is of God. Its objective is the distribution of the necessities for human culture to the least among human beings. It aims at lightening the load of those who have to trudge life's weary way without knowledge and without opportunities. By its emphasis upon practical brotherliness and upon the sharing of the chances of life with others, it is adding a new method of approach to God. The hardships and risks that the social worker has to face, his devotion and sacrifice, his zeal and fortitude, his optimism amidst adversities, constitute a species of *Tapas* for the creation of a better India. His work is an investment of energy in planning a better society and in growing a better manhood.

In a country where the people are perpetually invoking the Angelic Powers for interference and help in the every day affairs of life, where men and women are willing to undergo endless hardships for insuring their fate in a future world, where health and happiness are recognised as the

legitimate privileges of social righteousness and suffering and pain as the result of social aberration, where the giving of gifts is deemed to be its own reward and sanctification, it ought to be possible to build up a widespread organisation of workers pledged to the assistance of the Devas by using physical methods, the efficacy of which has been demonstrated by the experience of other countries, and which can be worked by all without distinction.

It is not from Hinduism alone that strength should come. The emphasis upon service as a necessary expression of religious life is demonstrated on a conspicuous scale in the effort of the Christian Missions in this country. That demonstration has had and is bound to have profound and far-reaching re-action on the assessment of religious values. It is helping Hinduism to bring out those elements of the Hindu Faith that expound the unity of social structure, the interdependence of the different parts and the duty of every part to do its bit to promote the happiness of the whole. It is helping those who have been hitherto understanding service to God in a limited sense to enlarge the scope of their work, and to comprehend a variety of ministrations suited to the needs of the time. Similarly in Islam. Everywhere there is a growing ambition to transmute spiritual enthusiasm into social helpfulness. The idealisation of man as a God in the making is becoming the faith of the age, and communal life is being understood as a collective effort for common betterment.

Somewhere in the map of India's destiny there is a place where lies hidden the accumulated store of its good fortune, enriched by the prayers of its great men and purged of all dross through the expiatory sufferings of countless generations of Indians. Somewhere in the same map there is a route to that hidden spot which can be trod without violent disarrangements. Social work is a quest for the discovery of that place and that route.

WHAT THEOSOPHY CAN DO FOR INDIA AND BRITAIN

Dr. Bhagavan Das particularly requests that the following article of his should appear in THE THEOSOPHIST. He is one to whom Theosophists owe much for the splendid philosophical and psychological works which he has written. Though his article bristles with controversial points of Indian politics, I accede to his request, as an exception. As I stated, THE THEOSOPHIST is not a journal for the discussion of politics, and so this contribution will be the last on the matter.—C. JINARĀJADĀSA.

MY worthy brother Mr. Jinarājādāsa's rejoinder (pp. 330-1 of the June THEOSOPHIST) ends on a note of personal comparison. It was and is very far from my purpose to make any such comparison. Greatness is necessarily distinctive and peculiar, because "ab-normal"; Dr. Annie Besant and Mahatma Gandhi are, each, very great in their respective spheres. Each has corresponding limitations, as none knows better than themselves. Each has acknowledged "blunders" generously and repeatedly. It has been a cause of poignant regret to many of us that these two very great workers for the uplift of India, having been often brought very near to each other by surges of the political movement, have yet been driven apart by other surges. If they could only have combined forces permanently, the history of the struggle would have been very different. Each would have contributed an essential factor without which the other remains crippled. The chapters of history are studded thickly with such unrealised "if's".

The two great problems vexing humanity to-day—not only in India but, in varying forms, in all countries—are the religious and the economic; for politics is daily becoming more and more subordinate to economics. Some of us believe that only Theosophy proper, Brahma-Vidyā, Ātma-Vidyā, can supply the true and final solution of these. The Congress programme suffers from the very serious defect that it has not expressly recognised that Self-government means government by the *higher* Self of the people, *legislation by their best and wisest*, and has not thought out and published any measures for ensuring the election of such best and wisest. Theosophy holds aloft the banner of the Higher-Self; it should help to cure this defect, in the interest of not only India but all countries. Nor has the Congress defined systematically an economic policy which would abate, so far as is humanly possible, the intensity of the ill-will and struggle between the "haves" and the "have-nots". Such abatement is possible only by means of a rational social organisation based on the psychology and physiology of the human being. Theosophy includes human psycho-physics as an integral part. Dr. Annie Besant could supply these two lacks in the Congress-programme.

But even the best theory is not enough by itself. Practice also is needed. Every law requires a sanction. And the sanction always, ultimately, is Public Opinion, ready and able to manifest in "mass action". It is said sometimes that law should be changed by law. The phrase sounds nicely, but is fallacious. Law is not *made* by law and cannot be *changed* by law. It is made and can be changed only by "public opinion," the Sutrātmā, the Oversoul, of the People, expressed through "e(a)lders," "leaders," backed by the potency of "mass action". This is the contribution of Mahatma Gandhi. He has the secret of swaying the mass-mind, the mass-heart, and bringing it into action.

change to "Independence"; that after one year the Draft would have been substantially agreed to by Britain, and the present vast turmoil would not have arisen.¹ I asked a very prominent Liberal, at the time, whether his party would join with the Congress in such *action*, if it became necessary, to secure the Constitution agreed upon by All Parties. He said it *ought* to, but doubted greatly if it would.

British statesmen themselves, and in the highest official positions too, have repeatedly and almost in so many words said to the Indian People: "Make a united demand and we will have to accede to your wishes." But "demand" means not merely a scheme on paper; it means a "sanction" behind the scheme also. Unhappily our Moderate Liberals preferred, not the thorny way, but the primrose path of executive councillorships and ministerships and all that those imply, which the British régime temptingly held out.² They were not prepared to suffer for their convictions; and the Congress had lost all faith in mere eloquent debate.

The mere enunciation of a sober policy is not the whole of wise statesmanship; it is only one half of it; the other, and equally essential constituent, is the thinking out and adoption of active measures which will realise that policy. It is no use to repeat *ad nauseam*, as some of our good Liberal brothers are doing: "We disapprove of Congress methods." A leading liberal Daily, for whose editor I have very great regard personally, repeats this phrase in almost *every* editorial. If the Liberals said, instead, "For various reasons, we are unable to adopt the Congress methods," Congressmen would understand, and even appreciate, and even partly sympathise. Circumstances differ; every one is not in a position to suffer a *lathi*-charge or go to jail. As

¹ This statement of Dr. Bhagavan Das is typical of Congress mentality.—C. J.

² A most unjust statement, attributing to Liberals and Moderates a deterioration in their patriotism. Once again a typical instance of Congress mentality.—C. J.

it is, Congressmen can only say to the Liberals: "*Please put forward* some better method—which is not mere elocution, not mere pointing out of difficulties obvious to every one, not mere blame of others who are suffering for their convictions—we will not recount the kinds of pains and penalties, enough to say that some of them are *horrors*. Do you yourselves sincerely believe that mere argument will win for the country what you want for it?"

My brother Mr. Jinarājadāsa speaks of the Congress levelling "a pistol at the head of Britain and saying: Complete Independence unless you promise Dominion Status within twelve months". What is the pistol made of? Is it not made of a portion of Christ's Sermon? And is it levelled at the *head*, or is it levelled at the *heart* of Britain—and of all other countries too, at the same time? And has the levelling been altogether vain, as regards other countries at least, and a large section of thoughtful persons even in Britain?

"If a ballot were taken," as Mr. Jinarājadāsa suggests, of the forty-five thousand, to the end of April, by *official* statement, not only "of thirty thousand men and women who have gone to jail," they may say what he suggests they would, *viz.*, "For Independence and not Dominion Status". But why has this come to be so? Is it not because the Moderate Liberals were *not prepared* to join in any *action*? Were *they* at any time, are they now, prepared to go to jail for Dominion Status?¹ If so, let them say so publicly; and they may even now find the Indian People giving its support to them. It is never too late to mend.

Mahatma-ji, like every leader who is in earnest, felt the need of the support of those who had the courage of conviction. He gathered such unto himself on such terms as

¹ But why break laws and go to gaol at all, when other methods serve the end better?—C. J.

were possible in the circumstances. The disabilities of India, communal, geographical, armament, which Mr. Jinarajadasa mentions, are so obvious that Mahatma-ji could not possibly be unaware of them. (Incidentally, while it is true that the bulk of the Musalmans are standing aloof from the Congress, it is by no means true that all of them are; as a fact, leading Muslims in every Province are in jail to-day as Congressmen, including two presidents and several other office bearers of India's premier association of Muslim divines and theologians, the Jamiat-ul-Ulema of Delhi; and there are many scores of nationalist Muslim associations scattered all over the country who are in co-operation with the Congress in political ideals and efforts.) But Mahatma-ji, like every leader, had to choose between two evils; a "sober" constitution, but on paper only, sterile, coupled with inspiring no action, on the one hand, and a perhaps too high ideal, but vibrant with life and inspiring the mass-mind to mass-action, and promising forward progress.

If Mahatma-ji could have secured the support of the Congress as a whole to the A. P. Draft, without the condition of change to "Independence" after a year, that would perhaps have been best. The Moderate Liberals could have turned the scale, if they had offered to stand shoulder to shoulder with the Congress in a non-violent, truly spiritual, *fight* for Dominion Status. They failed; Mahatma-ji, to avoid a vast split in the Congress, to avoid strengthening the ranks of the believers in violence, to keep the very strong minority also with himself, took the line he did.

But be it remembered that even while consenting to the word "Independence," Mahatma-ji has always reserved room for reasonable interpretation. "Complete Independence," in the strict sense of the term, is a complete myth. Even the U.S.A., even Britain, France, Japan, Italy—are not completely independent. The so-called "Great Powers"

(Powers for good or for evil—Heaven knows!) are, by the very nature of things, placing limitations upon each other. Any nation which enters into any treaty with any other, *ipso facto*, curtails its "complete independence" to some extent thereby. Inter-dependence is the pervading fact in Nature—nowhere independence. Between human communities it ought to be equal, not lop-sided; spontaneous, not forced.

In his last speech at the R. T. C., Mahatma Gandhi said: "I do not want to break the bond between England and India, but I do want to transform that bond. I want to transform that slavery into complete freedom for my country. Call it complete independence or whatever you like, I will not quarrel about that word, and even though my countrymen may dispute with me for having taken some other word, I shall be able to bear down that opposition so long as the content of the word that you may suggest to me bears the same meaning . . . I want to become partner with Great Britain . . . with the English people, but I want to enjoy precisely the same liberty that your people enjoy, and I want to seek this partnership not merely for mutual benefit; I want to seek this partnership in order that the great weight that is crushing the world to atoms may be lifted from its shoulders."

This is a thoroughly Theosophical sentiment and ideal, which Dr. Besant has herself proclaimed repeatedly though in different and sometimes even more forceful language.

Of course there are defects in the Congress programme. In which human programme are there none? But the part to-day of wise statesmanship, of Theosophical sense of universal brotherhood, of philanthropic benevolence towards India and Britain and all countries is, not to dwell upon the defects except with the purpose of and with suggestions for remedying them, not to belittle and weaken the Congress movement, but to dwell upon the spiritual quality it has introduced into politics, upon its patriotism, its self-sacrifice,

its unretaliating suffering, and so to build up an overwhelmingly strong world-opinion which will shame Britain into agreeing to at least real substantial Dominion Status for India. The real can never catch up with the ideal. It will always lag behind. Therefore keep the ideal high. If the ideal is low, the real attained will be very low. If the ideal is high, the real attained will at least not be low.

The spiritual quality of Mahatma Gandhi's principles and methods is being publicly recognised and lauded by outstanding leaders of religious, philosophical, educational thought, outside the Theosophical Society, in many countries. It should surely be recognised amply, eagerly, whole-heartedly within a spiritual association like the Theosophical Society whose first splendid object is Universal Brotherhood. Have not the Custodians of Theosophy told us that "A brave declaration of principles, and a courageous endurance of suffering for their sake" are important steps on the Path to the Great Peace?¹

Benares, 5-6-1932

BHAGAVAN DAS

¹ Do those "leaders" outside India know, as some of us who live in India know, the deeds of violence which have been done in the name of "non violence"? It is indeed the bravest declaration of principles of any in India which Dr. Besant made when she said, "No!" to Gandhiji's methods, and so sacrificed her political leadership among Indians.—C. J.

MADAME BLAVATSKY

BY A "CHURCH OF ENGLAND CLERGYMAN"

This paper was read at a breakfast meeting of clergy of the Church of England. It may be interesting in showing how H. P. B. has made her way in public opinion when such a paper would be tolerated, and a clergyman could write it. (*The writer*).

BEETHOVEN wrote a musical picture of the great Napoleon in the symphony *Eroica*. It must be well known to any lover of melody. Glory, achievement, failure, death of the hero are its themes, worked out with the master hand of a musical genius; it gladdens and saddens, its notes are glory and pathos. Perhaps some day a philosophic musician may give us, in melody which tells us, what mere words never can, an impression of H. P. B. There will be moments of exultation, of dreamy reverie, of mystic contemplation—and many discords. There must be rhythmic memories of Russia, America, England. A gradual softening of the recurrent phrase describing the heroine's personality and the discords will be resolved. Then with a final crash the harmony will end. A soft lament will conclude the composition. That, were I a composer, would be my Blavatsky symphony, but as I am not, I must try to say in words what music could so perfectly do without them.

The main impression I have obtained from reading "Ephesian," A. P. Sinnett, G. Basenden Butt, Dr. Besant, Bishop Leadbeater, Dr. Kingsland, and others is that there was always a strong element of the child in H. P. B.'s nature;

that she was intensely temperamental, given to violent tantrums, again affectionate and lovable; filled with astonished indignation when what she asserted was not believed, entirely forgetting how strange it was; that she expected hot appetising meals to be ready at any hour of the day or night, and was furious when they were not; that she worked, ate, slept and took insufficient exercise, according to no visible plan or method. Children act so when they are able to. She was capable of winning and keeping devotion and affection forty years after her death, in spite of all these infantile failings. There was an elusive power and charm about her, a something not easily defined.

A time will come when they who knew H. P. B. will have followed her into the "Eternal azure of the past". We shall have no one to speak of her many attractions, her kindness, her strange knowledge, and she will then be known by her writings, and by the reaction to her ideas of her contemporaries as recorded.

Her greatest work, *The Secret Doctrine*, people will differ about. Some like Dr. A. Besant may find it an answer to their own questioning of Eternity, others will probably dislike its ponderous size, and not very well arranged matter. They will cavil at the numerous quotations, sometimes from mediocre authors. They will compare it to the dogmas which they accept without question or examination themselves. They will probably refuse to do more than dip into it.

The Secret Doctrine has had many interpreters in the various branches of the Theosophical Society, and they have differed considerably as to how they understand it. *The Secret Doctrine* is really a commentary, a book written "round" the *Stanzas of Dzyan*. If it is perused, and the *Stanzas* are read from that point of view, people will still differ, but they will differ more intelligently and possibly more kindly. For one thing if we put

"rounds and races" aside, and take a look at the wood as a *whole*, ignoring the individual trees for a moment, we shall see a really striking and majestic series of pictures of human evolution; pictures which will not absurdly represent man's body making his mind, but that show the inner, true life as slowly building the outer. As Canon Charles Kingsley truly put it: "It is never the shell that makes the snail, it is always the snail that makes the shell."

It is shown also that evolution is a spiritual thing, not merely a physical one. It teaches, and Holy Scripture told us so long ago, that "as a man sows, so shall he also reap". The doctrine of Reincarnation, one of the most ancient explanations of the mystery of Life, is re-stated for the first occasion in modern times. That the writer was a remarkable woman and a profound thinker, many of whose ideas about the unseen have been confirmed by recent science, no impartial reader who has honestly read and not skimmed H.P.B.'s works will deny. During H.P.B.'s life, and since, she met with great antagonism, people with a sort of super-spite have hurled themselves at her, nothing was too bad to say, nothing too infamous to do. On the other hand some, whom she herself would certainly have called "flap-doodlers," have tried to make of her a super-infallible Priestess and Prophetess, even a Goddess.

It would seem to the present writer that Madame Blavatsky was a most remarkable woman—one of the most striking of her sex. She was a great child, humorous, quite without the least pretence or pose, with knowledge of things "far above their sight," as the Psalms put it, of the average person. Both her temper and her imagination were sometimes very imperfectly controlled. She certainly loved a joke, and understood fun; many of her friends and her critics are alike strangers to either feelings. Did H.P.B. commune with that "Choir Invisible" whose music is the accompaniment to

's apparently unvarying tragedy-comedy? One must study writings carefully and honestly for an answer.

The present writer has followed Madame Blavatsky in various biographies, from the dreaming child in Russia bounded by Wonderland, to the old brooding woman in land—avid to get the truth as she saw it spread abroad, hindered by the stupidity of both her associates and the id at large. There was a touch of Don Quixote in her, more than a touch of Sancho Panza in many of her wens. Most of Madame Blavatsky's detractors are dead happily forgotten, from the unpleasant Solovioff to the hateful authors of a "frame up" at Adyar, the Coulombs. My sincere admirers and students of Mysticism in and ide the Theosophical Society will remember with itude a great teacher, and a lovable woman, who showed w and wonderful vista in man's high adventure.

H. P. B.

WHAT strange vicissitudes all teachers know,
Who to man's folly will the truth to show.
Acclaimed by some, by others villified,
"Hosannah! Death! Let him be crucified!"
To foolish praise, and yet more foolish blame
Your smiling unconcern was still the same.
And now the haze of years begins to fade,
We know you faced injustice unafraid,
Bore with stupidity, and could discern
Those of good will, with honest wish to learn.
Lies and foul slanders for a while may stay,
Then are forgotten as years fly away.
A noble woman toiling to the end;
To all who seek for truth a faithful friend.

F. H. A.

UTOPIAS AND EGOIC EVOLUTION

BY M. R. ST. JOHN

UTOPIA has always been and always will be the dream of the idealist, and from time to time the conception of a perfect state has been put forward by those who are primarily concerned with human welfare.

The Republic of Plato is the earliest and, later in More's *Utopia*, Sir Philip Sydney's *Arcadia* and still more recently in *Looking Backward* by Bellamy, the attempt was made to picture a system under which everybody would be living under the best possible conditions. That such conditions have never been fully achieved is presumably the fault of the human element which has invariably failed to pull together unless compelled to through some form of autocratic control, the worship of demos eventually leading to a morass of conflicting and selfish partisanship.

In the past, it would seem that, whenever a Nation or State had made some approach towards a condition of general well-being, either degeneration had set in, or it had been invaded and destroyed from without. Rome, Greece, Egypt and other great peoples are examples, while the Inca civilization of Peru was put an end to by the Spanish barbarians whose procedure was excused by the "ethics" of their religion which, nevertheless, failed to deter the conquerors from sequestration of the Inca treasure. Now the motive behind all schemes for a utopian State is the amelioration of the lot of its population, and it aims at the elimination of

everything detrimental to the ordered life of the Community, State or Nation, such as war, poverty, destitution, starvation and overwork.

Yet, within the last half century, certain extensions of this utopian philosophy have crept in, which appear to have for their object the transmuting of this "world school" into something more akin to a "playground". Even in educational institutions and centres the playing fields and rival athleticism are a strong feature of the curriculum and, on occasions, override the main intention. And if we consider this change, everywhere apparent in colleges and schools and also in other organizations, it is not difficult to understand why failure to reach the desired end has always been conspicuous, for, when attainment was almost in sight, an effortless degeneracy, or a ruthless destruction from without intervened to prevent it. Such failure might well be considered a certainty in anything that is likely to interfere with or counteract the Divine purpose of Spiritual Evolution, which is the main purpose of physical manifestation, the plan ensuring that the school is *ipso facto* a school and not a travesty of one.

In these days the greatest menace to evolution is Communalism, that fallacious theory founded on hate, and marked by a preposterous phariseism whereby it is claimed to be the resultant ethic of Universal Brotherhood. Verily the forces opposing human progress are masters in the art of throwing dust in the eyes of humanity which, enmeshed as it is in the form, is so easily intrigued by all that tends to appeal to the personality. Another feature is the endeavour to carry standardisation into the human area, for this great asset in the manufacture of products outsteps its zone of utility if applied to human beings. Trade unionism is the transgressor in this respect and some of its "catch-words," indicating its affinity with Communism, are significant.

If we take the following: standardisation (a levelling down), solidarity (against anything conflicting with its views), equality (the herd instinct), freedom (restrictions), it is evident that supreme individualism is the last thing to be sought after by those holding communistic views, in spite of the fact that all great discoveries, inventions and deeds have been achieved by individuals, never by anything in the nature of an organisation. A little reflection on this helps to clarify our minds as to the nature and purpose for which we are in physical existence. Standardisation has become an accepted principle in Union organisation, especially in respect of productive capacity and time; for its rules prohibit the more skilful units from doing their best, while trouble is for the man who exceeds the time allotted in which to work. These restrictions, prevalent in various trades, are incompatible with freedom and are clearly a process of levelling down.

If it should ever come to pass that things moved in the direction of a communistic Utopia, we might expect standardisation to be carried to far greater lengths than at present, leading up to the elimination of individual responsibility. For it is easy to imagine how rapidly and to what extent we would be compelled to conform, not only to restrictions on personal liberty, but to acts directly connected with our physical bodies in regard to regulations for the common good. Such enactments would not stop at compulsory vaccination, but would be extended to cover serumpathic inoculation as a preventive against most of the ills that flesh is supposed to be heir to. Family life would be a thing of the past, the Utopian Government taking charge of and being responsible for the children with the object of ensuring their becoming good citizens. Verily a robot's paradise!

It is well that there are counteracting forces beginning to bestir themselves, forces averse to the sterilising influence of Communism, for the future of humanity under such

conditions would be a retrogression from the human to the sub-human instead of, as it should be, a steady uplift towards the super-human, the goal which awaits us all. The fetish of a standardised peaceful state of physical existence, as the common prerogative of everyone, is the tendency against which this article is a protest, for a people glamourised by physical comfort and well-being are, like the Gadarene swine, running down a steep descent to a spiritual oblivion.

DARE YOU ?

DOUBTING Thomas and loving John,
Behind the others walking on :

" Tell me now, John, dare you be
One of the minority ?
To be lonely in your thought,
Never visited nor sought,
Shunned with secret shrug, to go
Thro' the world, esteemed its foe ;
To be singled out and hissed,
Pointed at as one unblessed,
Warned against in whispers faint,
Lest the children catch a taint ;
To bear off your title well,—
Heretic and infidel ?
If you dare, come now with me,
Fearless, confident, and free."

" Thomas, do you dare to be
Of the great majority ?
To be only, as the rest,
With Heaven's creature comforts blessed ;
To accept, in humble part,
Truth that shines on every heart ;
Never to be set on high,
Where the envious curses fly ;
Never name or fame to find,
Still outstripped in soul and mind ;
To be hid, unless to God,
As one grass-blade in the sod,
Underfoot with millions trod ?
If you dare, come with us, be
Lost in love's great unity."

EDWARD ROWLAND SILL

GOETHE'S FAUST

BY C. JINARAJADĀSA

(Concluded from p. 312)

THE Way of Knowledge, the Way of Love, and the Way of Art—all three have been trodden by Faust, and yet Salvation has not been found by him. Where then is the real Way ?

In the series of experiences, through Art, Faust possessed the most beautiful Form which the world holds. It was Helen of Troy. He became united to her, and real happiness seemed to descend with the power gained to take delight in ever new creations of Beauty, represented by Euphorion, the offspring of the two.

Helena

Love, in human wise to bless us,
In a noble Pair must be ;
But divinely to possess us,
It must form a precious Three.

Faust

All we seek has therefore found us ;
I am thine and thou art mine !
So we stand as love hath bound us :
Other fortune we resign.

But Euphorion, who flew daringly into the empyrean, crashed down in disaster like another Icarus. It was a part of that same destiny that Helen should vanish.

Helena

Also in me, alas ! an old word proves it truth,
That Bliss and Beauty ne'er enduringly unite.
Torn is the link of Life, no less than that of Love;
So, both lamenting, painfully I say : Farewell.

With Helen's farewell, it is as if another incarnation
were over for Faust, for he is enfolded by clouds and carried
away. The new scenes, as of a new incarnation, begin as
Faust steps forth from the clouds among high mountains.

Though he has not found Salvation through the path of
Beauty, yet Beauty's impress on his soul has made his imagi-
nation more sensitive. He can now create impersonal visions
—visions, that is, where his own happiness is not the theme.

Mephistopheles of course arrives on the scene. He
complains that Faust is still not satisfied.

Mephistopheles

From this exceeding height thou saw'st unfurled
The glory of the Kingdoms of the World.
Yet, as thou art, unsatisfied,
Didst feel no lust of power and pride ?

Faust

I did ! A mighty plan my fancy won :
Canst guess it ?

The Devil remarks that is easy ; of course it must be to bear
rule over men as their overlord. Faust scorns such an
ambition, which looks to any satisfaction as the centre of a
crowd of subservient human beings. There is to the Devil
only one other choice.

Women, I say ; and, once for all, believe
That in the plural I the sex conceive.

Faust's reply is brief :

Sardanapalus ! modern,—poor !

On the Devil asking sarcastically if it is the moon then which
Faust is groping after, Faust replies :

Not so ! This sphere of earthly soil
Still gives us room for lofty doing.

Astounding plans e'en now are brewing :
I feel new strength for bolder toil.

Here Mephistopheles interjects a sarcasm which, as we shall
see at the end, enshrines a great truth.¹

So, thou wilt Glory earn ? 'Tis plain to see
That heroines have been thy company.

Ignoring the sarcasm, Faust replies finely :

Power and Estate to win, inspires my thought !
The Deed is everything, the Glory naught.

What is this "Deed" which Faust is meditating ? It is no
less than to drive the sea back and reclaim the land.

Let that high joy be mine for evermore,
To shut the lordly Ocean from the shore,
The watery waste to limit and to bar,
And push it back upon itself afar !
From step to step I settled how to fight it :
Such is my wish : dare thou to expedite it.

Here then we have Faust's "Deed" : it is to drive the sea
back by a series of dykes and fill up the marshy land so as to
make it habitable and cultivable land. Mephistopheles is
bound by the compact to help him.

The details of how the Devil accomplishes his part are
tedious ; at any rate, by his machinations, Faust is given
control over a tract of the seashore, and there Faust begins
his work of reclamation.

Years pass in the work ; where was once the sea are
now fields. A stranger who returns after many years addres-
ses an old couple who live there :

Where the savage waves maltreated
You, on shores of breaking foam,
See, a garden lies completed,
Like an Eden-dream of home !

See the green of many a meadow,
Field and garden, wood and town !

¹ I am using Bayard Taylor's fine translation ; but many a time half the tenseness
of truth in the original German escapes in the translation.

Distant now, thou hardly seest
Where the sea's blue arc is spanned,—
Right and left, the broadest, freest
Stretch of thickly-peopled land.

Thus is Faust's dream being accomplished. Yet there is one part where it is not complete. The old couple own a small bit of land with some trees which interfere with his plans; he bids the Devil remove them to another residence. But the Devil mismanages the affair, and the place gets burnt down, with the old couple inside. Faust feels it has been ill-done:

Deaf unto my commands were ye!
Exchange I meant, not robbery.
The inconsiderate, savage blow
I curse! Bear ye the guilt and go!

Quick-bidden, and too quick obeyed!—
What hovers hither like a shade?

For there will be a Karma for that. Spectres come to him of Want, Guilt, Care, and Necessity. They all fly except Care, who breathes in his face, and Faust becomes blinded.

He is now an old man, and blind. Yet he has been so purified by a Work *for others* that physical blindness is scarcely noted, compared to the inner illumination.

The Night seems deeper now to press around me,
But in my inmost spirit all is light.

For him henceforth the Work is "the Way, the Truth and the Life":

I rest not till the finished work has crowned me:
The master's Word alone bestows the might,
Up from your couches, vassals, man by man!
Make grandly visible my daring plan.

There is more to be done of reclamation; he bids the Devil:

Collect a crowd of men with vigour,
Spur by indulgence, praise or rigour,—
Reward, allure, conscript, compel!
Each day report me, and correctly note
How grows in length the undertaken moat.

Though blind, Faust contemplates ever the vision created by his purified imagination.

To many millions let me furnish soil,
Though not secure, yet free to active toil;
Green, fertile fields . . .
A land like Paradise here . . .
And such a throng I fain would see,—
Stand on free soil among a people free.

So exquisite is this vision of the happiness which he has created *for others*, that at last comes to Faust that supreme Moment for which he sought through many lives. For the joy of others now rebounds on to him, and he cries out in rapture: "Ah, tarry a while, thou art so fair!"

In proud fore-feeling of such lofty bliss,
I now enjoy the highest Moment—this!

So saying, Faust dies. But he has found himself as a soul, and so lives for evermore. Of course, Mephistopheles cannot understand. What is there in such a "moment" for one who is the embodiment of selfishness?

No joy could sate him, and suffice no bliss!
To catch but shifting shapes was his endeavour:
The latest, poorest, emptiest Moment—this,—
He wished to hold it fast for ever.

By the compact, the Devil should have Faust's soul, when he said "Ah, tarry a while, thou art so fair!" But that cannot be, because Faust has liberated himself, and is freed from the dominion of selfishness. Evil has no part in Faust any longer.

The last scene of the play brings to us the Heavenly Hosts. As they appear, the power of evil, represented by Mephistopheles, steadily wanes, and the angels bear away the soul of Faust.

Angels

The noble Spirit is now free,
And saved from evil scheming:
Whoe'er aspires unweariedly
Is not beyond redeeming.

Faust has now to awaken to spiritual realms, and Woman the Divine comes to assist him. First, it is Marguerite, all purified of transgression, and among the angels. But what place is there in the final scene for the Glorious Mother, not the Dolorous Mother, the Blessed Virgin? Why should Goethe, one of the greatest in the world of Art, bring her into the last scene? Only because he sensed with his intuition the mystery, that the action of the Feminine Aspect of Divinity is somehow inseparable from the achievement of Salvation. So Marguerite appears and prays to the Maiden:

Incline, O Maiden,
With mercy laden,
In light unfading,
Thy gracious countenance upon my bliss!
My loved, my lover,
His trials over
In yonder world, returns to me in this.

And the Mater Gloriosa grants the prayer:

Rise, thou, to higher spheres! Conduct him,
Who, feeling thee, shall follow there.

The great story closes with some lines which have baffled all translators. Into eight short lines Goethe has packed all of Plato and the Christian saints, and what every artist knows. A "mystic chorus" hymns the glory of that mystery of mysteries, the Archetype.

Each thing of mortal birth
Is but a type;
What was of feeble worth
Here becomes ripe.
What was a mystery
Here meets the eye;
The Ever-Womanly
Draws us on high.¹

¹ The more literal translation of Taylor is:

All things transitory
But as symbols are sent:
Earth's insufficiency
Here grows to Event:
The Indescribable,
Here it is done:
The Woman-Soul leadeth us
Upward and on!

Goethe was twenty when he conceived the idea of his *Faust*; he was eighty-two when he put the last touches to the second part of the drama. That part was published only after his death. It has been disliked by most readers of *Faust*, for its divagations, diffuseness and incomprehensibility. Yet there is a unity which links the first part to the second, especially if we accept the thesis which I propound that the events which happen to Faust should be conceived as happening not in one life but through several.

The whole drama has been well summarised by Rosenkranz in the following words:

Both Parts are symmetrical in their structure. The first moves with deliberate swiftness from Heaven through the World to Hell; the Second returns therefrom through the World to Heaven. Between the two lies the emancipation of Faust from the torment of his conscious guilt,—lies his Lethe, his assimilation of the Past.

In regard to substance, the First Part begins religiously, becomes metaphysical, and terminates ethically. The Second Part begins ethically, becomes æsthetic, and terminates religiously. In one, Love and Knowledge are confronted with each other; in the other, Practical Activity and Art, the Ideal of the Beautiful.

In regard to form, the First Part advances from the hymnal chant to monologue and dialogue; the Second Part from monologue and dialogue to the dithyrambic, closing with the hymn, which here glorifies not alone The Lord and His uncomprehended lofty works, but the Human in the process of its union with the Divine, through Redemption and Atonement.

But how is it ever possible that one soul can undergo all the multitude of experiences "from heaven through the world to hell," and "therefrom through the world to heaven," in the space of some sixty years at most? Granting that a man may assimilate experiences towards some definite end from his twentieth year to his eightieth, can those experiences in that brief span of sixty years produce such a transformation of the character as is shown in the drama? The whole magnificent drama of Goethe's appears in a new light if we presume that, though he knew it not, yet nevertheless the idea of a soul

gaining experiences through a succession of lives was subconsciously present in his creative imagination. Then the impossible things in this his greatest work of art appear possible.

Consider Goethe's *Faust* as the drama of a soul's growth and redemption, not as accomplished in one life-time, but in several, and the drama is then seen as set in a magnificent framework. Consider too how that redemption comes not through Knowledge as such, nor through Love as such, nor through Beauty as such, but through a *Work for others* suffused by Knowledge and Love and Beauty, and we see how Goethe the poet and artist discovered the greatest truth of Occultism. And as all these many threads of Life are all drawn together to make the rope which binds the aspiring soul to the "Ever-Womanly" that leads him "upward and on," we realise that Goethe has given a message which is scarcely yet understood by the world, but which will be understood more and more as men love Beauty and offer themselves in Service.

CONSOLATION

WHEN the fabric of life is torn in twain,
The pattern twisted and rent;
Its beauty marred by a soul's deep pain
For love, who came and went—
Stand firm! For still at the loom of time,
God weaves with weal and woe
New threads to strengthen life's changing rhyme,
Restoring His shattered plan sublime,
The ultimate good to show.

KATHLEEN RICE

TRUTH, REALITY AND INTUITION¹

BY AARNE A. ASTALA

MAN is a seeker after truth. It might be objected "some may be, others are not," but even the most indolent mind, the most deceitful character, desires to see his way clearly in this life. The only doubt would be whether or not a person is a seeker after truth consciously and wittingly. A considerable number of seekers after truth have not made clear to themselves what is the truth they are seeking, and what are the ways of approaching it. The purpose of this little treatise is to clear up some of these points.

There are three words: *true*, *fact*, and *truth* which are often taken as equivalents but of which most people have a very vague and indefinite conception. When we wish to assert that we speak the truth, that we speak honestly as we perceive matters; or when we wish to affirm that something is a fact: we often say "that's the truth." Here the truth, the fact, and the honest account of a matter pass for the same thing.

Yet we are aware that this is only due to the inaccuracy of our everyday speech. The truth we seek is very different from a fact, or from an honest report of something. When

¹ Translated from the Finnish.

pursuing truth we strive to know facts, and to be honest, but we feel that those things are merely intermediate values in our ultimate attainment of truth.

We often speak also of the truth or the truths of science. This means something different from honesty, and even from a fact discovered by science. By the truth or truths of science we understand those generalisations which science has deduced from the facts discovered by it. But though we be the most earnest students, and know all the facts of science and all the generalisations deduced from them, we must still continue in our search, not only after new facts and generalisations, not only after "truths" but after the very truth itself.

Hence the truth which we seek, which everybody is seeking, means to us something different from all that is mentioned above. But what does it mean? We all feel that we are living amidst unreality. A man, who knows that his conceptions of the outer world are but versions or interpretations of what he perceives by the senses, and that we by our senses cannot reach that really existing thing which gives rise to our sensations, understands that in that respect we live amidst unreal things. But if this problem of unreality has not entirely seized his mind, he still finds himself living amidst unreality of another kind. Such a man, who does not in the least doubt the reality of a physical world as he perceives and apprehends it, feels that there may be yet another unreality. We all feel something unreal in our conduct, our behaviour, our actions, our emotions, even in our thoughts. We have an instinct that there exists a reality in which we live and move and have our being, our inner world, which we neither apprehend nor grasp. We have an instinct that the grasping of this reality and its apprehension would bring us to that truth which we are seeking. Hence it follows that truth is our conscious mental relation to reality, a mental relation

which is direct, immediate, and includes not our thoughts alone but also our feelings, our minds as well as our hearts.

Not by our intellect alone, still less by the senses alone can we grasp this reality. But in our conscious life we must constantly deal with it, and only with it, and we must be able to treat it with our intellect. For this end we are aided by symbols of reality, *i.e.*, by the world of phenomena, and also by the new symbols derived from the former, in other words by the world of conceptions, and lastly by the symbols of a third kind, the world of words.

This reality in itself is mobile and living, it is dynamic. But our intellect, imperfect as it is by nature, is capable of operating only with firm and fixed or stable symbols. When we make an effort to get at this reality by our intellect, we must, as it were, stem its current or imagine we have stayed it; we must intersect it and take apart an immobile and static section that we analyse by our intellect, and compare the unknown with the known, classifying in types the qualities we have discovered, and making of them symbols or conceptions.

Man is quite accustomed to putting together again a machine which he has taken to pieces. He is also accustomed to the idea that conceptions are raw materials out of which his intellect constructs forms. But he has got the illusion that these conceptions, which he has gained by analysing the static sections of reality, are *qualities* of that reality, qualities which one can manipulate as particles of reality, and from which it may be rebuilt. Because they, however, are not actual particles of reality but only presentative particles of it, *i.e.*, its symbols, one cannot build out of them reality itself, and thus get at it and get to know it. Therefore neither the most extensive nor the finest system that is built up of conceptions can bring us to the knowledge of reality, any more than one can build up a poem, though one has all its

presentative particles, *i.e.*, all the single letters appearing in it, spread out before him. One must know the poem itself in order to rebuild it from those letters.

The seekers of truth, however, very frequently have the illusion that by building a system out of conceptions, and thus erecting a larger and ever larger edifice, they can bring reality itself before them, and can thus apprehend their own relation to it; in other words, that they can then find truth. By the words, *i.e.*, by the particles of the world of speech which, in their turn, are symbols of the world of conceptions, a mind is enabled to deliver its gifts to another mind. The above-mentioned illusion thus gives rise to other illusions, which include the idea that some one is able by conceptions to deliver to us the very truth we seek, that he can reveal it and hand it over to us.

On that same basis there arises still another illusion, the illusion that the conception of the universe, which we gain by analysing more and more sections of reality, can bring us to reality and truth itself. We fancy that the more views are presented to us, which are gained by analysing static sections of reality, and interpreting them as conceptions—or in other words, the more there are known to us various “levels,” whence our views originate—the nearer we are brought to reality and truth. This habit of thought is very familiar to those of us who are Theosophists. We have not only imagined that better-informed men than we deliver to us conceptions which certainly are of practical value in this world of relations, and help us in analysing our own section of reality, and in systematising our own conceptions, but we have also imagined that they can deliver to us the actual truth discovered by themselves. Now, the truth discovered by another person indicates his own relation to reality, not ours; and our conception of the universe enlarged by Occultism is only an enlarged view of the

symbols of reality. It does not indicate our relation to reality itself.

In order to be in a position to “intersect” reality so as to get an analysable section of it, we must already know this reality. Intellect is encompassing it with conceptions from outside, but it cannot build reality out of these conceptions. We must possess another faculty of the mind which will put us in the centre of reality, whence we can intersect it and bring down to our intellect a section, in order that our intellect may analyse it, and in practical symbols bring it to our conscious intellectual life. Such a faculty is our intuition. In some Theosophists, in whose minds the various aspects of the universe, the various “planes” of nature, take the shape of concrete parts of reality, there is frequently the idea that intuition is a faculty belonging to other worlds but not to this one, and that it exists far apart from our everyday life, as an endowment only for the elect. It is however a fact that we all are constantly using it in our everyday life. In some it is more delicate and can transfer its visions into the sphere of their conscious and intellectual life, in others it is partially obscured, but in all of us it is functioning as a connecting bond with reality, a link by means of which we can recognize that something real or unreal does exist. That same faculty, our intuition, reveals to us our own relation to reality, it leads us to the recognition of truth.

Because we possess this faculty of intuition, by means of which we can establish ourselves in the heart of reality, and become aware that it is living and dynamic, and not crystallized and static, and because out of intellectual conceptions alone we cannot build reality, the recognition of reality and the discovery of truth must be individual. Intuition gives us the sections of reality out of which our intellect through analysis creates its own conceptions; and

between conceptions and intuition there exists also a connection, so that any conception arouses our intuition to make a new section into which it will fit. Man has his speech and the whole phenomenal world has its speech; there is no dumb and speechless creation. And the words and conceptions, which thus are delivered to us, arouse our own intuition, unless we obstruct it through concentrating only on building systems out of these conceptions by our intellect, and creating, to the great delight of our imagination, a fancied framework of reality, resembling an uninhabited house.

Unless we endeavour to render our intuition delicate, and awake, so that during our daily life we may be in constant communication with reality itself, and not merely fill our imagination with conceptions which other people have conveyed to us, we shall fail to find the truth we seek. It is no good in our search for truth to attempt to build reality out of conceptions which other people have created; we must rest satisfied with employing them as kindling-wood for our own intuition, and we must fearlessly attempt to "seat ourselves in the bosom of truth" by exercising our own intuition and analytic faculty. There is no path to truth; one must fly to it like a bird which, born in the North, when winter comes takes wing, and without hesitation speeds towards the sunny South.

MAN HEIGHT

AN ASTRONOMICAL STUDY

BY E. BENNETT

THE prophecy that the giant moon of the planet Neptune will be found to be the densest body in the Solar System is based on a study of the relations between height and gravity. How such apparently diverse subjects are linked I shall try to make clear.

Our forms are being moulded through the ages towards an ideal, a divine archetype, already planned in size and proportions. The ideal aimed at in each Chain differs mainly in size, keeping to the same ratio of proportions. The size of any world's mankind is a compromise between that size which is ideal for the planet and the effect, the habit, of cell and soul, planted by past experiences in each type. Simple laws determine the sizes or limits of growth. To double the length or height of any form quadruples its surface and increases the weight as the cube. Muscular strength increases as the square, being based on the area of the cross-sections of the muscles. Increased size gives a proportionately greater load for the muscles to carry, so large animals are slower in getting under way and have not the activity of smaller ones.

Hardiness, increase of skill, disproportionate growth of the supporting parts, all tend to compensate for such increases,

but only to a certain point. A doubling of human height would mean more than 40% increase of leg girth and that approaches the limit. Animals having four legs to divide the weight can grow to larger sizes and this imposes handicap on the biped who will always be overmatched by the quadrupedal forms, having to win his right to persistence by superior mentality. This is one of the laws which ensure that the mental type will be biped. Consider size reductions. Weight lessens faster than the surface; greater proportionate amounts of food are needed for the smaller animals who have to spend so much time hunting and eating, that they have no time for developing the labour-saving co-operative type of life we call civilisation.

The first weapons were imitations of the animals. The spear is a horn and the club a fist. Fire was needed for their improvement and for the smelting of metal for better weapons. Fire needs feeding and that can only be done by beings with arms long enough to save them from risk of burns. So we decide that the types to become civilised must be biped, and range between three feet and eight feet in height upon this planet. The record of past ages shows that many types still existent once had bigger forms. The soul-memories of a previous condition were part cause of this. In the days when man of the Third great Race lived on the now sunken Lemurian continent, man also was giant, his form a recapitulation of third Round and third Chain conditions. The third Chain people lived on the planet whose dead remnant is now our Moon. There the gravity which decides the weights, is only one sixth of what it is down here. Under present lunar conditions, if man was six times his earthly height his body would only weigh thirty-six times as much instead of six times that weight. His muscles at that size would be thirty-six times as strong and exactly equal to the weight they would have to carry.

In the Moon-planet of the past, the gravity was slightly greater, reducing man's size, which was also lessened to combat the handicap of the greater arterial friction within those giant bodies. Moon man was somewhere about five times the height of earthly man¹; surrounded by a proportionately increased animal and vegetable life these beings would not know they were giants. The greater distance objects could be cast proportionately and the greater activity of the people might hint at a difference. Moon-life had its great advantages.

From that planet man came to Mars and to Earth, a later group or groups finding lodgment in Mercury. The gravity of the latter is slightly over a quarter of our own whilst the Martian gravity is a good third. The average of all three works out at 55% of our own. The men of the next Chain are represented by those on Venus, having gravity 15% less than our own so we may assume that man will become about 18% taller in the next stage.

There is only one other place within our Solar System where man exists at the same stage as in our group. He is found in the Neptunian zone, upon that world's giant moon², warmed by the close proximity of a planet still hot and lit by the far distant Sun, too far away to warm it. This moon is as large as Mercury and is known to be something between a twenty-fifth and a quarter of our planets weight.³

As this moon appears the sole place assigned to that evolution, it is more likely to approach the average of our group than to be similar to its smallest member, as it would be if only one twenty-fifth of this earth's weight. There are reasons against any life-bearing world being more than twice as dense as Mercury, yet that would give the Moon a specific

¹ Upon what facts is this statement based?—C. J.

² It is a pity that references are not given, so that at least a student can check the various statements.—C. J.

³ Estimated by the Mount Wilson Observatory, 1931.

gravity of 792, far above that of this Earth, until now thought to be the densest body of the system. Neptunian man should be taller than ourselves but not of double our height. It is puzzling that man upon Mars is not giant, coming from a giant race into so small a planet. The infusion into their races of Atlantean souls, who had been dwarfed by long experience on our world, may have had something to do with this, yet it does not give a full explanation. The Martian races having least of this new earth-strain are not reported to be giant. The rare air, affecting all, would be a more probable stunting agency.

Third Chain men exist to-day upon at least three of the moons of Jupiter and the greatest one of Saturn. The average of these four works out at 93% of our moon's gravity. Five other more doubtful centres of life exist, the greatest of these having but a quarter of the lunar gravity. These include the Uranian larger pair which are also suspected to be of high density. Upon these the atmosphere must be exceedingly rare and life-types have such different conditions that speculation as to their sizes is unwise. Sufficient has been said to show that man of our Chain has the smallest form of any of the seven chains, and that our future includes life in bigger bodies.

Is a high standard of living as conceived by the inhabitants of the United States really the best standard?

History gives us reason to doubt it. All races whose existence became too frictionless and comfortable have soon degenerated. On the other hand, there have been high cultures based on practically any kind of standard.

A high standard is certainly better than a low one—but what is of first importance always is the quality of *man* and not of the surrounding world.

COUNT HERMANN KEYSERLING

UGHT NOT "ISIS UNVEILED" TO BE WITHDRAWN?

BY HAMILTON STARK

The Acting Editor has long considered whether this article should appear or not. First, it bore an impossible title, "This is not Theosophy"; another and less sensational title has been substituted. Secondly, its tone of denunciation vitiated the object in view. Yet Mr. Stark points out certain important facts regarding Theosophical literature. But the omissions or errors of authors or publishers have no relation to the great philosophy of Theosophy.—C. JINARAJADĀSA.

"I REMARK that in the second as well as in the first edition of your *Occult World*, the same misprint appears, and that the word *Skandha* is spelt *Shanba*—on page 130. As it now stands, I am made to express myself in a very original way for a supposed Adept.¹"

And that mistake has never been rectified.² For about fifty years it has been a foundation-stone in the monument of carelessness that stands to the discredit of supposed Theosophists, and is indicative of much more like it.

H. P. B. writes in her first draft of *The Secret Doctrine*:³

"As already said, *The Secret Doctrine* is quite a new version of *Isis Unveiled*, much of which could hardly be understood by theosophists in those days.

¹ The Master K. H., *The Mahatma Letters to A. P. Sinnett*, footnote, p. 110.

² The mistake could be noted by no one till the publication of *The Mahatma Letters* in 1923, with the sole exception of Mr. Sinnett. Mr. Sinnett must have noted the correction when he received the letter, and we must presume that he intended to change it in the next edition. Evidently he forgot. The original mistake of Mr. Sinnett is perfectly understandable. He was not familiar with the terms of Buddhist philosophy, and the Adept's handwriting was not sufficiently clear to make an error impossible.—C. J.

³ THE THEOSOPHIST, August, 1931, p. 607.

" . . . I tell you that *The Secret Doctrine* will be 20 times as learned, philosophical and better than *Isis*, which will be *killed* by it.' "

Or *should* have been, regardless of mendacious "sales" possibilities. Much has been published, purporting to show that whatever Madame Blavatsky said or appears to have said or written, is literally true and unquestionable as it appears in print; that it is all authoritative in a very high degree instead of being at best, very suggestive but subject to correction in its wording. And yet, under date of April 27, 1891, she issued a statement which appeared in Vol. 8 of *Lucifer*, and which is available as an *Adyar Pamphlet*, under the title of *My Books*, in which she disclaimed even ordinary correctness, especially in *Isis Unveiled*. The following are some excerpts from the pamphlet:

"Of all the books I have put my name to, this particular one, is in literary arrangement, the worst and most confused . . . carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; it contained useless repetitions, most irritating digressions, and to the casual reader, unfamiliar with various aspects of metaphysical ideas and symbols, as many apparent contradictions; much of the matter in it ought not to be there at all; and also it had some very gross mistakes due to the many alterations in the proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will now be explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs, having no connection with each other, had been well shaken up in a waste basket, and then taken out at random and—published.

"The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first page to the last, in India, in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity of so doing. This was

¹ *The Mahatma Letters*, p. 481.

done to the great disgust of some, who warned me that I was spoiling its sale. But as my chief object in writing it was neither personal fame nor any gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "masterpiece," this "monumental work," as some reviews have called it, with its hideous metamorphoses of one word into another, thereby transforming the meaning, with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long lifetime which has ever been more full of thorns than roses. . . . in the case of *Isis* I found almost every kind of criticism justifiable . . . Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many closed secrets to me.

"When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article . . . I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything—save the pages dictated—had to be rewritten. Then we started on our literary labors, and worked together every evening. Some pages, the English of which he had corrected, I copied; others, which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE, and the second to THEOLOGY. To do this, the matter had to be reshifted, and many of the

chapters also; repetitions had to be erased, and the literary connection of subjects attended to.

"When ready the work went to press. From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading . . . the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivasvata" (Manu) became transformed in the published volumes into "Vishvamitra"; that thirty-six pages of the Index (made by Dr. A. Wilder) were irretrievably lost, and quotes placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors?

"If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher . . . But now enemies have ferreted out unquoted passages and proclaim louder than ever the author of *Isis Unveiled* to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead guilty in the ordinary sense."

N. D. Khandalvala writes:¹

"When Mr. Sinnett commenced writing *Fragments of Occult Truths*, I wrote to H. P. B. and asked her to explain the evolution of man in its several stages. She replied that

¹ THE THEOSOPHIST, June, 1929, p. 219.

the Master K. H. had made a remark on my letter, saying that He had already given the explanation of the question to Mr. Sinnett. In the next *Fragment* Mr. Sinnett propounded the true doctrine of Reincarnation."

The following are some references to the above:

"There was no *subtle*, no *tricky* mode of dealing to get her out of the difficulty created by her ambiguous style and ignorance of English, *not her ignorance of the subject*, which is not the same thing and alters entirely the question. Nor was I ignorant of the fact that M. had written to you previously upon the subject, since it was in one of his letters (the last but one before I took the business off his hands) in which he touched upon the subject of races for the first and spoke of reincarnations. If M. told you to beware trusting *Isis* too implicitly, it was because he was *teaching you truth and fact*—and that at the time the passage was written, we had not yet decided upon teaching the public indiscriminately. . . . the septenary doctrine had not yet been divulged to the world at the time when *Isis* was written.¹

" . . . the *seven* principles—constantly referred to in *Isis* as a Trinity, without any more explanation . . . she was ordered to write *Isis*—just a year after the Society had been founded. And, as there happened such a war over it, endless polemics and objections to the effect that *there could not be in man two souls*—we thought it was premature to give the public more than they could possibly assimilate, and before they had digested the "two Souls";—and thus the further subdivision of the trinity into 7 principles is left unmentioned in *Isis*.²

"See *Isis*, Vol. 2, pp. 368 and 369 . . . the word *Soul* standing there for 'Spiritual' Soul, of course, which, whenever

¹ *The Mahatma Letters to A. P. Sinnett*, p. 182.

² Pp. 189, 290.

it leaves a person 'Soulless' becomes the cause of the fifth principle (Animal Soul) sliding down into the eighth sphere.¹

"Had he proclaimed in all the papers and at the top of his voice that the author or authors of *Isis* have not been candid while writing the book; that they often and purposely mislead the reader by withholding the necessary explanations, and have given but portions of the truth, had he even declared . . . that the work teems with 'practical errors' and deliberate misstatements—he would have been gloriously acquitted, because he would have been right—'from a European standpoint'.²

"'Isis' was *not* unveiled, but rents sufficiently large were made to afford flitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophic and esoteric truths purposely veiled, behold our doctrine, which is now being partially taught to Europeans for the first time.³

"By-the-bye you must not trust *Isis* literally. The book is but a tentative effort to divert the attention of the Spiritualists from their preconceptions to the true state of things. The author was made to hint and point out the true direction, to say what things *are not*, not what they are. Proof readers helping, a few real mistakes have crept in as on page 1, chapter I, volume I, where divine Essence is made emanating from Adam instead of the reverse.⁴

"By-the-bye, I'll re-write for you pages 345 to 357, Vol. 1, of *Isis*—much jumbled, and confused by Olcott, who thought he was improving it!⁵

¹ P. 196.

² P. 311.

³ P. 121.

⁴ P. 45.

⁵ P. 75.

". . . I must confess the passage in *Isis* was very clumsily expressed, as I had already remarked to you, about this same paragraph in one of my letters long ago. I had to 'exercise my ingenuity' over it—as the Yankees express it, but, succeeded in mending the hole, I believe—as I will have to many times more, I am afraid, before we have done with *Isis*. It really ought to be re-written for the sake of the family honour.¹ . . . Don't you see that everything you find in *Isis* is delineated, hardly sketched—nothing completed or fully revealed".

The use of the word "ingenuity" caused a misunderstanding, which is referred to on pages 130, 182, 245, and 289-290; and from the latter two may be quoted the explanation:

"If, perchance you give it another meaning than I do, then we are again both at sea . . . when I use the word 'ingenuity' that may be an American slang expression for all I know, and that I suspect has with the English another meaning—I meant neither 'cunning' nor anything like a 'dodge', but simply to show the difficulty I had to labour under, to explain the right meaning with an endless and clumsy paragraph before me, that insisted upon *non-reincarnation* without inserting one word in it to show that the latter had reference but to the animal soul, not Spirit, to the astral, not the Spiritual monad.

". . . both yourself and C.C.M. were unjust to Upasika and even to myself who told her what to write; since even *you* mistook my wail and lament at the confused and tortured explanations in *Isis* (for its incompleteness no one but we, her inspirers are responsible) and my complaint of having had to exercise all my 'ingenuity' to make the thing plain, for an avowal of *ingenuousness*—a sincere desire (though very difficult of realization) to mend and clear up the misconception—was meant by me.²"

¹ P. 130.

² P. 172.

And says the Master :

"An Adept—the highest as the lowest—is one *only during the exercise of his occult powers*.¹ . . . the rule that forbids our using one minimum of power until every ordinary means has been tried and failed."²

It is an astonishing thing that just because people who know no better than to ask for the obsolete book, *Isis Unveiled*, responsible heads of Theosophical Publishing Houses will continue one decade after another to sell it to them, and to advertise it as though H. P. B. had not repudiated it, both before and after the publication of its successor. I repeat that such is not Theosophy or anything theosophical, although done in the name of Theosophy. Mental confusion caused by untruthfulness in all its many forms, is the overwhelming curse of our world, and it is no recommendation to organized Theosophy to add to that confusion by taking advantage of seekers after authentic Theosophy.³

¹ P. 180.

² P. 115

³ It is unfair to suggest that the publishers of *Isis* have tried to take advantage of seekers. To charge them with untruthfulness or cupidity is most unjust. H. P. B. has certainly pointed out the confusion in the writing of *Isis*, but has nowhere repudiated or given instructions that its publication should be withdrawn. On the other hand, the existence of *Isis* to-day is most valuable to show the development of Theosophical ideas from stage to stage. All Theosophical readers are grateful that *Isis* still continues because, in spite of its errors, it is a magnificent monument of Theosophical endeavour on her part. Furthermore, many are the striking and illuminating observations in the work. The Adepts who helped H. P. B. to write *Isis* intended to awaken the intuitions of possible aspirants by bringing them in contact with the Ancient Wisdom; this endeavour is not yet over, and *Isis* still has a great value to students.—C. J.

A NEW ZEALANDER'S LETTER HOME

DEAR LODGE FRIENDS,

My thoughts have been much with you since I learned (through a letter from Krishnaji to Mr. Jinarajadasa) that Krishnaji had again seen that his tentative plan to visit New Zealand and Australia this year must be changed. In his letter he said that he had promised to tour U.S.A. during 1932 and leave thence for India via Europe towards the end of the year. This will be a severe disappointment to many of you. It does not seem to be New Zealand's Karma just now to have the help of the physical presence of the greatest in the outer world. Well, we do not know why, but we can be perfectly certain that we can turn every disappointment and disadvantage to account. Once when things were very black here in the old days Colonel Olcott said in a letter :

It 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 . . . 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.

I am growing to love the Colonel more and more as I realise the sterling qualities he had, and a passage like this stimulates us to meet misfortune in the "regulation way".

I have nothing startling to tell you and must just share with you the thoughts that have been uppermost in my mind since I wrote last. Some of you may remember that when we used to talk together I not infrequently spoke of "stewardship". I was always aware that the ideal of stewardship did not evoke an answering thrill from everyone, though many felt as I did. Well, under the influence of Adyar, stewardship has become the second of a trinity; the three being apprenticeship, stewardship, and partnership. They are three phases of our relationship to the Inner Government of the World—not consecutive phases for no one is *exclusively* either of these at any one time, but anyone may be all three at once.

We are apprentices with regard to the powers developing in us. We are stewards for every thing and every power we already possess. We are partners in regard to all we *are*.

I want you to think it over and develop the details so that we may talk about it once again when we meet. You will notice that every time you read of, or speak with one who can do some "worth-while" thing expertly, if you have a germ of that same talent you experience a desire to develop it—in your mind you become apprenticed. You will recall the thrills you felt when you first learned of "Invisible Helper work" done during sleep; and the revelation to us of the power of thought has made us all apprentices in this department, whether we try by its means to help the work of the League of Nations, or to encourage the fainthearted and cheer the sorrowful in our own circle.

Stewardship does not necessarily imply that we overlook the Divinity within ourselves; it *should* imply that we recognise that the Life of Those whose stewards we would gladly be, and "our" life are not two separate lives but One. The practice of stewardship is useful for those who can more easily *image* the work of a Master than the work of a Monad. The work of both is the same, but which is more "real" to our brain consciousness? That is the question. If the former, then we can indeed be stewards. We can use all we possess only as a steward uses his master's funds and property; and our stewardship goes much farther than money and things, for it includes our "energy"—not to be wasted; our mind—to be employed in trying to understand first the outline and then the details of the Plan; and our Love—to be universalised, and made "impersonal," as Krishnaji says.

When you and I met last, this stage of stewardship bounded my horizon. Now I see that in as far as we are we must be partners—of Those who carry out the Plan. We always must have been partners, (perhaps that is why "God" never forces our will but permits us to make our inevitable mistakes and learn through them.) When I say *are*, I mean those powers that are established in us, that have passed from the stage of latency to potency. I feel sure this is the prerequisite of the "pure action" that Krishnaji exhorts us to. I wish you could have heard him in 1930, when he repeated: "Identify yourself with Life"—now I see this as synonymous with Partnership.

Adyar, May 18, 1932

CORRESPONDENCE

I

I WRITE to protest against the increasing use of footnotes in THE THEOSOPHIST in the form of adverse comments by Mr. Jinarajadasa where he disagrees with points raised in various contributions. Every responsible magazine publishes contributions without comment, except on the rare occasions where it is thought necessary to draw attention to some point in the Editorial—the proper place for such comments.

The practice of editorial footnotes rather savours of a school-master correcting the essays of his pupils. I suggest that if THE THEOSOPHIST is to retain its prestige among its readers and contributors it should be assumed that the latter are responsible persons and the former capable of thinking for themselves. If articles are thought to be written by irresponsible persons (and the criterion will not of course be whether or not they agree with the views of the Editor) they should be omitted altogether. In this connection it is particularly unfortunate that my own Degree of B. Sc. (Lon.) should have been omitted from the heading of my article "Science and Scientific Method" in the May issue. To come to Mr. Jinarajadasa's comments on the above article, he is of course entitled to his own views, but I do not understand his reference on page 166 to "this doctrine that a scientist is to refuse to be involved in the problems of right and wrong, as these problems shall affect him inside the laboratory or outside it", since on page 168 I have specifically stated "this is not to say in his additional capacity as an economist, a politician, a business man or a citizen, he is not so concerned".

It is difficult to believe that Mr. Jinarajadasa wishes his first comment on page 168 to be taken seriously. Surely it is transparently obvious that the intrusion upon his scientific work of some extraneous entity or event unconnected with that work (whether it be a child eating arsenic or an earthquake) has nothing to do with the preserving of a neutral attitude in scientific research? The scientist will clearly, in his additional capacity of a father, prevent the child from coming to harm.

I hope that you will publish this letter in extenso.

LEONARD C. SOPER

REPLY BY C. JINARAJADĀSA

THE THEOSOPHIST is not a general and open Forum for anybody to express his opinions merely because they are likely to be of general interest to the public. It is the magazine of the President of the Theosophical Society, and as such stands for certain principles of Brotherhood, Humanitarianism, and Internationalism. When, therefore, statements are made which the Editor considers are a challenge to the above principles, the Editor will always exercise his right to dissent from them. It is not a matter of whether the articles are written by responsible or irresponsible persons. If they were by irresponsible persons they would not be published in the magazine at all. But a responsible person, whose ideas may be on the whole valuable, may also make assertions which must distinctly be challenged, as either not wholly true or as tending to uphold cruelty or bigotry. So long as I continue as Acting Editor I shall try my best to help THE THEOSOPHIST'S readers, knowing that in the past Dr. Besant, when publishing articles from which she differed, has made reference to her divergence of views, usually in the Watch-Tower, sometimes in footnotes. Many among the general public take for granted, because an article appears in THE THEOSOPHIST, that Theosophists in general are represented by the views expressed in it. Whether the magazine's prestige is increased or reduced among its readers by my footnotes will be a matter which we shall discover later; the one protest of Mr. Soper is scarcely an indication of the general feeling of its readers.

I regret the omission of "B.Sc. (Lon.)" to which Mr. Soper refers. It was an accidental omission, due either to the editorial staff's or the printer's oversight.

In my footnotes I particularly made a strong protest against the repeated insistence by Mr. Soper that science is "ethically neutral". I made clear in a footnote that there was not the slightest dispute as to a scientist being absolutely dispassionate in his observations and in his judgments upon them. But that is quite a different matter from his refusal to identify himself with the *consequences of his discoveries*. That is exactly the point which I illustrated by the instance of the scientist leaving arsenic about and considering himself ethically neutral should his child or any other child happen to eat it. This attitude of scientists claiming not to be responsible for the consequences resulting from scientific discoveries has already created among many thoughtful men and women an attitude of antagonism to science. Three days after Mr. Soper's letter came, I was present at a public dinner of the most distinguished citizens of Madras, and in a conversation which took place between my neighbour next but one and a guest opposite to him about the splitting of the atom, I overheard the following words: "It is a pity science did not stop thirty years ago. Then we should not have some of the things she has discovered." The gentleman who made this remark is a distinguished publicist, a man who has played an important role in the city's

affairs and a member of the Round Table Conference. I mention this incident merely to show that already there is spreading the idea that everything in science is not conducive to the welfare of mankind. (See H. P. B. on Huxley and Tyndall on p. 357 of this number).

The protest which I voiced against Mr. Soper's insistence upon the "ethical neutrality" of science, is only a repetition of the protest made by the Masters of the Wisdom in the letters which Mr. Sinnett received in 1881 from the Master K.H. The following extracts from the letter published in *The Occult World* give clearly the attitude of the Masters on the subject; it illustrates why it is that until the attitude of scientists with regard to mankind changes, the Adepts who have knowledge to give will refuse to share it with them.

"The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact?"

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the material acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction."

Certainly scientists are helping humanity by some of their discoveries. But they are also hindering the progress of mankind at the same time by their present attitude of dissociating science from philanthropy, from "the love of men". If the welfare of men is to be bettered more rapidly, science must change, and to that end those of us who love both men and science will work unceasingly.

C. JINARAJADĀSA

II

I do not understand Mr. Whateley Smith's remarks with reference to my article "Space, Time and Freewill" in the March issue of THE THEOSOPHIST. I am unaware that the world-lines, point-events, etc., of certain systems of geometry are "ascertained facts". They are merely abstractions made in order to "illustrate ascertained facts," and like all abstractions, are limited.

It was intended to suggest that an equally valid form of abstraction for certain purposes would be to illustrate certain facts discoverable by occult methods—but none the less facts—by the use of curved world-lines. I do not see that the straight world-line is intrinsically more valid than the curved form. Both are simply and solely methods of abstracting from Reality in order to study certain aspects of that Reality in isolation from other aspects. Both are equally valid, and equally limited.

LEONARD C. SOPER

Madame M. Hovanitz, writes that she is willing to correspond in English, German, French and Russian. (See Notice, p. 345 of THE THEOSOPHIST for June).

Mrs. Margaret E. Cousins writes:

"On April 15th the newly organised Vegetarian Society of New York made its bow to the public of that city in a propaganda meeting held at the Auditorium of the Washington Irving High School. Over three hundred people were present and listened with enjoyment to a short programme of music and to persuasive speeches on Vegetarianism as the ideal diet. Mr. Robert Logan summarised the ideals of the members of the Society in his message which said:

To abstain from flesh-eating for the sake of health is good;
To abstain through humane sentiment is better;
To abstain through understanding the kinship of all life is best of all.

The aim of the Society is to bring vegetarians together in friendship so that they may promote the ideal and increase the practice of a non-slaughter diet. Vegetarians they define as those who do not eat fish, flesh or fowl either from spiritual, ethical, moral, humanitarian or health reasons. Much interest is being shown in the movement. Further information can be had from the Hon. Sec. 310 Riverside Drive, New York City."

A PARADISE OF THE PACIFIC

THE wonderful and beautiful land of New Zealand, with its volcanoes and hot springs, its water-falls, hills and valleys, its interesting and handsome Pacific race, and its numerous emigrants from the British Isles, is probably a remnant of what was once a vast fourth Root-race continent. We gain some interesting hints of that Continent from *Man: Whence, How and Whither*:

The South Indian Kingdom was used by the Manus as a subsidiary centre of radiation. He sent out from it 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 contra-distinction to the Melanesians.

The original full-blooded handsome Maori inhabitants of New Zealand have decreased in numbers as emigrants have mixed with them, but those who remain show a strong virile race, whose carvings and images still preserve some hint of what they have been. Early North American Indians at their best seem to have descended from a similar stock. The rise and fall of continents and islands is evidently connected with the birth, growth and decay of races, and the convulsions that destroyed Atlantis echo down the ages to be noted and remembered in the volcanic eruptions, boiling water springs and earthquakes that our newspapers inform us occur in New Zealand and other parts of the earth. So beautiful is the country that settlers forget these occasional terrors in their enjoyment of the fine climate, lovely vegetation, and gorgeous scenery.

The first known European visitor was Abel Tasman, a Dutch navigator, in 1642. Next came Captain Cook in 1769. Organised British colonization only began in 1849, but quickly increased; for the climate is good and the soil fertile, and New Zealand claims to be the world's *healthiest country*. The illustrated pamphlets (published at Wellington, New Zealand, by the Department of Industries and Commerce) for tourists and the public, well repay examination. There we see the active volcano in Tongariro National Park, Auckland's Sunny Beaches, Milford Sound, Mount Cook, The Keri Keri Falls, The Bay of Islands and The Great Franz Joseph Glacier, which descends through sub-tropic forests to within 600 feet of the sea level. These are only a few of the beauties that charm us.

JOHN BROWN

NOTES AND COMMENTS

THE valuable work carried on by the American Bureau of Ethnology has received another addition in the shape of a study of the customs and practices of the Choctaw Indians. This tribe (now incorporated into citizenship of the United States of America) was one of the more numerous and important of the Indian tribes who inhabited the district now known as the Mississippi.

They appear to have developed a considerable degree of organization, and to have constructed a somewhat elaborate form of self-Government, some points of which might be observed with advantage by more modern administrative bodies!

In their ancient councils and great national assemblies, the Choctaws always observed the utmost order and decorum, . . . all sat on the ground in a circle around a blazing fire called the Council Fire. The aged, who from decrepitude had long retired from the scenes of active life, the war-path and the chase, formed the inner circle; the middle age warriors the next; and the young warriors the outer circle. The women and children were always excluded from their national assemblies . . .

Whether the Choctaws assembled for social conversation, or debate in Council, only one spoke at a time, and under no circumstances was he interrupted . . . and when a question had been discussed, before putting it to a vote, a few minutes were always given for silent meditation, during which the most profound silence was observed; at the expiration of the allotted time the vote of the assembly was taken.

Another passage suggests that some communing with invisible Powers always took place before any decisions of importance were made. We read that, after certain ceremonial preparations by means of bundles of sticks arranged in a special way had been carried out, the Council met:

The chief was a quiet man who indicated his wishes largely by signs . . . He chose a day when he knew it would be calm. Before opening the Council he lighted a fire on top of the big mound, and when the smoke went upward in a straight line he bent over it and the people said he was communing with some unseen being. Or he looked upward with his arms folded for perhaps half an hour. Then he would let his arms fall to his sides and turn successively to the East, North, West, and South in silence.

Students of magical practices in their various forms will find in this study of the Choctaw Indians much material to interest them.

E. M. W.

THE Editor's Office thanks those who have kindly sent the missing copies of *The Star Bulletin*. We can return one set, if asked for.

REVIEWS

Les Mystères de l'Art Royal, by Oswald Wirth. (Librairie Critique, Emile Nourry, Paris.)

The writer of this treatise, which is called a Ritual of the Adept, holds the view that initiation is man's goal and that "The Royal Art" or Freemasonry is a powerful aid to those who aspire to reach this goal. The reader is invited to travel by a Western road, whose stones were cut and shaped more than five thousand years ago upon the banks of the Euphrates. To reach this "Royal" initiation the author says:

It is necessary to learn to think with independence without subjecting oneself to the tyranny of prejudice, or allowing oneself to be imposed upon by the ideas of others. It is on the other hand indispensable to have put a yoke upon the passions, and to act in all things royally, as a Sovereign conscious of his responsibility.

Tracing what he conceives to be the origins of true Initiation Rites, the author discusses many of the familiar legends associated with Freemasonry, and illustrates his arguments with symbolic pictures from various sources. He draws upon the sciences of Numerology, Astronomy, and the Hermetic tradition to strengthen his argument, and the student of Freemasonry would find in this book a wealth of suggestive and illuminating ideas.

In Mr. Wirth's opinion it is along this line of study alone that a cure can be found for the evils around us. Now that Faith and Law have lost their hold upon mankind, and that the crude presentment of the great Truths which religions offer to their devotees are no longer believed, there has vanished from the world for the most part the knowledge of the Mysteries which underlie those teachings. In "The Royal Art" such mysteries are shown to have a real basis, and as men and women learn to look for this truth through the symbolism it enshrines, there will again arise a world, whose knowledge rests upon universal truth, which each traveller will learn to find for himself, and the finding whereof will enable him to accomplish the final transmutation of his lower self into the state of the Self-Illuminated or Perfect Man.

Whilst this book contains much of interest a criticism, one feels bound to offer, is that little or no evidence is adduced for the statements made. An improvement also would have been the addition of an Index and some kind of Bibliography or indication of the sources whence the many suggestive interpretations are derived.

E. M. W.

Towards a Systematic Study of the Vedanta, by Saroj Kumar Das, M.A., Ph.D. (S. K. Das, Bhowanipur).

This book contains the substance of a course of twelve lectures on Vedanta-Philosophy which, as the holder of Sri Gopal Basumallik Fellowship, the author was called upon to deliver at the Calcutta University. According to the terms of the Fellowship, he was asked to deal especially with the place occupied by the Vedanta in the philosophical systems of the world, and of its merits as compared with the Western schools of thought.

The author has kept this view before him in the treatment of the subject. In the last two lectures, "the Ethics and the Cultural value of the Vedanta," the author points out the fundamental difference in the outlook of the philosophical thought of India from that as understood or pursued in the West. He remarks:

The main drift of philosophy in India, has been in the direction of a subordination of the logical values to one supreme Good of man—Paramapurushartha as it is called—and decisively against the absolute authority or paramount claims of the intellectual ideal. In the West this has never been the case, with the exception however of one brief interlude of philosophical thinking, and the logical idea along with the passion for a theoretical consistency and disinterested intellectual curiosity has more or less been the main inspirer of modern philosophy.

After referring to the panlogism of Hegel, the author points out that it is the whole man that philosophises, not his intellect merely, and that Life always vindicates its character as something more than Logic. Philosophy in India has never been dissociated from Life, its triune nature being well recognized, and its object has always been understood to be "to put an end to pain". The book may well be recommended to students of philosophy.

V. N. A.

Towards the Light, by Joseph Bibby. (J. Bibby & Son, King Edward Street, Liverpool).

The hundreds of readers, in all sorts of out-of-the-way corners of the world, as well as on remote farms and in lonely parts of England, who used to rejoice in the arrival of *Bibby's Annual*, with its wealth of coloured reproductions of famous pictures, and its inspiring articles dealing with some of life's most pressing problems, will

welcome the Annual announced from the same source, called this time *Towards the Light* and depicting on its cover a torch-bearer carrying the Sun's light earthwards. We have been favoured with an advance copy.

This handsome number contains, in addition to reproductions (many of them coloured) on nearly every page, of some of the best known pictures of secular Western art of the last few centuries, a number of articles which discuss "the fundamental" cause of our national and industrial disabilities, and endeavour to "indicate the path" along which in the opinion of the author "deliverance may be found".

This path does not lie, in Mr. Bibby's view, along the lines represented by any of the existing Socialist or Trade Union Organizations. For indications as to where these have gone astray the reader must consult the pages of the Journal, or at least the condensed pamphlet issued with it, entitled *On Relative Values*.

Not the least interesting part of the production for many will be the autobiographical sketch, which relates how Joseph Bibby worked his way upward and at last made a great success of his business, and—even more important perhaps—how a "chance" attendance at a lecture, given by Colonel Olcott, afforded him a clue to the problems which had puzzled him from his youth up, but for which now he found:

... An explanation which does no violence to the principle of justice, and which points to sound methods of attainment, individual and social ... it restored to me the feeling that, in spite of all appearances to the contrary, the Government of the Universe was directed by love and justice ...

In the light shed by Theosophy Mr. Bibby has come to realize:

... the fact that cause and effect are everywhere related, and that the next step on the road to attainment appears to be the obtaining of a better understanding of the true purpose of life.

E. M. W.

The Green Leaves, Editor, V. Hayes. (Published by The Theosophical Fellowship, 50 Trowbridge Road, London, E. 9, post free. Price 7d.)

In these days of money shortage one cannot praise too highly efforts made to bring Theosophical truths within the reach of people of very moderate means. The attractive little magazine in its green cover, describing itself as the organ of a Theosophical centre in Whitechapel, is an example of such an attempt, and we wish it all success.

The editor is a young man who is becoming well known in the East End, as an out-door speaker, who puts before his audiences rational and helpful views of life and stimulates them to seek the God within themselves. This magazine is another evidence of his desire to help some amongst the vast population of East London.

We must congratulate the editor on having obtained the co-operation of an artist whose delicate and dainty drawings make a valuable addition to the number.

E. M. W.

Shades of the Prison House, by Stuart Wood. (Williams & Norgate Ltd., London.)

The book is worth reading if for no other reason than the first-hand descriptions which it gives of life in penal institutions—a life with which all citizens of every country should be concerned. The story is well told and the author possesses considerable skill. The sordid aspects described, and the continuity in action of a man with his hand always against society and the world in general, mark the chief actor of the narrative as a hopeless neurotic whose only hope of cure from his morbid temperament and unbalanced judgment, lies in long and painful experience—which he passed through. There is no doubt that the events described are perfectly true, nor is there any doubt that the principal brought down all the reactions upon his own head because of a mentality sadly lacking in mature judgment. The average reader will enjoy the book, and undoubtedly profit from it because of its powerful presentation of that sad side of experience through which so few are, happily, called to pass.

T. W. P.

Before His Throne, by Dayaram Gidumal. (Blavatsky Press, Hyderabad, Sindh.)

The writer of this book has attempted a formidable task, viz., that of compressing the wisdom of eleven of the great philosophies of the East and West within the compass of 150 pages, and it is proof of the profundity of his knowledge that he has succeeded. Not only has he given the essential intellectual basis of each but he has also succeeded in conveying the devotional attitude of its followers.

Each messenger of God is imagined as standing *Before His Throne*, and offering his conception of Truth in the words in which it is most familiar to the world. The subject matter includes the

Wisdom of the Upanishads, the Vedanta, as interpreted by Badarayana, the Yoga Sutrakara of Patanjali, the philosophies of Spinoza, Schelling and Bergson and the teachings of Jesus and Mahomet.

The careful student of this small book, when he has mastered the contents, will have acquired a knowledge of the essentials of the philosophies of the East and the West. A paragraph from the short preface sets out the writers' objective:

"May those whose philosophy I have condensed and converted into prose *stotras*, in these spiritual exercises be of some use to the readers of this booklet. May their flame burn pure and bright and accomplish good, even in unworthy hands."

I. M. P.

Matsya Avatar, Symbol of Purity. An etching, 14"×20", by M. S. Sarma. (M. S. Sarma and Sons, Artists and Illustrators, Big Street, Triplicane, Madras.)

The artist, Mr. M. S. Sarma, has already produced several portfolios of etchings on various subjects of Hindu mythology. The subject of this etching is "Saving the Vedas from the Deluge." The face of Vishnu is excellent, but the artist is less successful with the four children. As the picture is intended to be purely symbolic, it cannot be judged by the standards of Western art, where strict accuracy to nature is a pre-requisite of the best work. As with Indian artists of the older schools, Mr. Sarma draws an object more according to his mind than according to the "thing as it is". We thank the artist for sending us his picture, and wish for him the large patronage which he hopes for, because his sincerity is great.

C. J.

MAGAZINES RECEIVED:

Theosophy in New Zealand	...	...	April-June.
Theosofie in Nederlandsch-Indië	...	...	June.
Theosophy in India	...	...	May, June-July.
Youth Lodge, Bombay	...	...	March-May.
De Theosofische Beweging	...	...	May, June.
De Pionier	...	...	April, June.
Bulletin Théosophique	...	...	May, June.
La Revue Théosophique	...	...	April, May.
The Messenger	...	...	May.

The Canadian Theosophist	...	...	April, May.
Toronto Theosophical News	...	...	April, May.
Boletin Oficial Argentina	...	...	March-April.
Alborea	...	...	January-February.
Teosofi	...	...	No. 5-8.
Teosofisk Tidskrift	...	...	April, May.
Jewish Theosophist	...	...	April-June.
The Green Leaves	...	...	December.
Service	...	...	Vol. 4, 1.
World Theosophy	...	...	May.
The Occult Review	...	...	May, June.
The Theosophical Path	...	...	May, June.
Star Bulletin	...	...	May-June.
The Beacon	...	...	May.
Vaccination Inquirer	...	...	May, June.
Advance Australian News Service	...	...	May.
The Bharata Dharma	...	...	May.
The Young Builder	...	...	June.
Stri Dharma	...	...	June.
The Modern Review	...	...	June.
The Hindustan Review	...	...	April-June.
The Buddhist	...	...	April-May, June.
Review of Reviews	...	...	May.
The Indian Review	...	...	June.
The Orient	...	...	May-June.
The Maha-Bodhi	...	...	June.
The Liberal Catholic	...	...	June.
Modern Astrology	...	...	June.

BOOKS RECEIVED:

- Your Future through Astrology, by M. J. Narsiau, Occult Institute, Karachi.
 The Garden of the East, by N. V. Thadani, Bharat Publishing House, Karachi.
 Modern India Thinks, by K. R. Luckmidas, Taraporivela Sons & Co., Bombay.
 The Technique of Psycho-Analysis, by Dr. Hans von Hattingberg, transl. by A. Eilvart, The C. W. Daniel Co., London.
 Towards the Light, by Joseph Bibby, Bibby & Sons., Liverpool.
 The Re-organisation of the State, by P. J. Harwood, Ovingdean, Brighton.
 Culmination, by John Furnill, Elkin Mathews & Marrot Ltd., London.
 The Cradle of Reality, by John Hilsyde, Elkin Mathews & Marrot Ltd., London.
 The "Brothers" of Madame Blavatsky, by Mary K. Neff, Theosophical Publishing House, Adyar, Madras.
 Fundamentals of the Esoteric Philosophy, by G. de Purucker, M.A. Edited by A. T. Barker, Rider & Co., London.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th June, 1932, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% dues per January and February, £56-4-8	740	12	3
" " " " " " " " March, 1932, £15-12-6	207	15	4
" " " " " " " " April, 1932, £14-4-4	189	3	6
" " Roumania " " " " 1931, Lei 1,000	21	3	0
" " Sweden " " " " £27-5-9	359	5	3
" " Poland, part of " " " \$11	36	14	5
" " Finland, 10% dues per 1931, \$7-5-1	95	12	1
" " Central America, dues per 1931-32, £8-15-0	116	10	8
Canadian Federation, dues per 1931-32, \$16-10	56	5	7
Nairobi Lodge, dues for 13 members per 1931, £3-5-0	43	1	0
Shanghai Lodge, Entrance Fee and dues from Mrs. M. W. Uytenbrock	6	8	5
	1,873	11	6

DONATIONS

United States Adyar Committee, "Adyar Day" gift			
for Adyar Library	3,000	0	0
for Headquarters	2,932	6	0
An Italian Member, \$310	1,085	0	0
T.S. in England, "Adyar Day" gift, £21-19-6	292	7	10
" " Scotland " " £6-10-6	86	13	6
India Lodge, Scotland, £4-9-6	59	9	0
T.S. in Spain, "Adyar Day" gift	16	13	0
President's Fund	7	2	0
Wayfarer's Lodge, Winnipeg, \$4-50	15	12	0
To be carried	7,495	15	4

	Rs.	A.	P.
Carried forward ...	7,495	15	4
Besant Lodge, Hyderabad, Sind, "Adyar Day" gift ...	21	4	6
Hampstead and St. John's Wood Lodges "Adyar Day" gift, £ 5-4-0 ...	68	8	0
Wimbledon Lodge, London, "Adyar Day" gift, sh. 15 ...	9	14	0
T.S. in Austria " " sh. 90 ...	36	5	6
" " Norway " " ...	38	7	3
Atma Vidya Lodge, Broach " " ...	27	0	0
Russian T.S., Geneva, Fr. 15 " " ...	9	8	0
Swiss Section T.S. " " ...	12	8	0
T.S. in Porto Rico " " £5-16-2 ...	76	10	0
Malang Lodge, Malang, for Adyar Library ...	57	11	0
T.S. in France "Adyar Day" gift, £5-12-0 ...	74	6	6
Miss Lida Lee Thomason, Baltimore " " \$5 ...	17	4	0
	7,945	6	1

Adyar A. SCHWARZ,
10th June, 1932 Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th June, 1932, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
United States Adyar Committee, "Adyar Day" gift ...	1,000	0	0
Anon " " ...	10	0	0
Ahmedabad Lodge, T.S., "White Lotus Day" gift ...	12	1	0
Indraprastha T.S. Lodge, Delhi " " " " ...	7	6	0
Poona Lodges, T.S. " " " " ...	2	2	0
Shanti Dayah Lodge, Moradabad " " " " ...	5	0	0
Olcott Lodge, Edinburgh, £1-1-0 ...	13	15	0
T.S. Employees Co-op. Credit Society, Adyar ...	49	6	0
Gaya Lodge, T.S., "White Lotus Day" gift ...	5	0	0
Blavatsky Lodge, T.S. " " " " for Food ...	44	0	0
Fund ...	1,148	14	0

Adyar A. SCHWARZ,
10th June, 1932 Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGE

Location	Name of Lodge	Date of Issue of Charter
Tampa, Fla., U.S.A.	"Acacia" Lodge, T.S.	22-1-1932

CHANGE OF NAME

"Alba Luz" Lodge of Bucaramanga, Republic of Colombia, belonging to the Central American Section, has changed its name to "ESTRELLA DEL HUILA" Lodge, T.S., in April, 1932.

Adyar A. SCHWARZ,
10th June, 1932 Ag. Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned, unless an envelope large enough to contain the MS., and fully directed, with international postal coupon or coupons, covering return postage, are enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance*:

India, Burma and Ceylon: Rs. 9, post free. Single copies, As. 14, post free. Other countries: 18s. or \$4.50 cents, post free. Single Copies, 1s. 8d. or 45 cents, post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, never to individuals by name. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies and change of address should be addressed to the Manager.

AGENTS:

India: The Theosophical Publishing House, Adyar, Madras.
Great Britain and Europe: The Theosophical Publishing House,
68 Great Russell Street, London, W.C.1, England.
U.S.A. and Canada: The Theosophical Press, Wheaton, Illinois,
U.S.A.
Dutch E. Indies: N. V. Theosofische Boekhandel, Minerva,
Blavatsky Park, Weltevreden, Java.

Printed and published by A. K. Sitarama Shastri, at the Vasantha Press, Adyar, Madras.

THE CALCUTTA REVIEW

The Oldest and Best Cultural Paper in India
Illustrated Monthly

PUBLISHED BY THE CALCUTTA UNIVERSITY

This illustrated monthly is the oldest and the best cultural paper in India. It contains the finest selections of articles of general interest treating of Literature, Poetry, Short Stories, Indian History, Economics, Religion, Folk-lore, Puranas, Philosophy, Education, World-Politics, Archæology, Numismatics, Sociology, Epigraphy, Anthropology, Ethnology, Chemistry, Physics, Agriculture, Aryan Languages, etc. It is undoubtedly the best Oriental paper for the variety and quantity of information that it presents couched in a brilliant style and is very useful to students and scholars alike. Annual subscription Rs. 8-8. Always comes out on the 1st of every month. Each issue contains 150 pages.

For other particulars apply to: R. C. DAS, M.A.,
Manager, "The Calcutta Review," Senate House, Calcutta.

THREE NEW BOOKS BY ERNEST WOOD

Natural Theosophy: A handsome library volume of 250 pages, with 6 art illustrations. Cloth Rs. 3 or sh. 5.

The Occult Training of the Hindus: Fine library edition of 153 pages. Cloth Rs. 2-4 or sh. 3-6.

The Song of Praise to the Dancing Shiva. Translated from the original Sanskrit into English verse, with a handsome frontispiece of Shiva's dance specially drawn by the well-known Indian artist, Mr. K. Madhava Menon. Cloth Rs. 2-4 or sh. 3-6.

Ganesh & Co., Publishers,
Thambu Chetty Street, Madras, India

720002.1072
1132.53-10

JUST OUT

THE "BROTHERS" OF MADAME BLAVATSKY. By Mary K. Neff. Boards Re. 1-8. Cloth and Gold Rs. 2

"On the rungs of the Ladder of Humanity stretching from Savage to Superman, stand egos at all levels of development. Those very near the top we have called the Adepts, the Masters. . . . In the last quarter of the Nineteenth Century, Two of Them undertook to organize a movement that would counteract the tide of materialism then sweeping over the Western World and founded the Theosophical Society through the agency of two of Their pupils. . . . Looking up to the Masters so far beyond our present powers of attainment, we have perhaps forgotten the Humanity they share with us. It is the purpose of this little book to call attention to Them as Men rather than as Supermen and to show something of Their ways of working."

From the Preface.

SAPTAPADARTHI OR A MANUAL OF THE SEVEN CATEGORIES. Nyāya-Vaiśeṣika treatise of Śivāditya, Sanskrit Text with transliteration, translated with Notes and a full introduction by Prof. D. Gurumurti, M.A., Theosophical College, Madanapalle. With a Foreword by Sir S. Radhakrishnan, M.A. Rs. 2-8

"In the history of the Nyāya-Vaiśeṣika system of philosophy the Saptapadārthi holds an important place. It is one of the earliest of all attempts to synthesise the teachings of the Nyāya with the Vaiśeṣika and it helps in understanding the later developments of Nyāya-Vaiśeṣika in its subsequent long history."

VIVEKACHUDAMANI OR CREST-JEWEL OF WISDOM. Of Sri Śaṅkarāchārya. Text and Translation by Mohini M. Chatterjee, F.T.S. Rs. 2-0

BEAUTIES OF ISLAM. By Annie Besant. Wrappers As. 3
Boards As. 6. Cloth As. 9

THE MOORS IN SPAIN. By C. Jinarajadasa. As. 3

LIFE OF MAHOMED AND HIS TEACHINGS. By Annie Besant. Wrappers As. 4. Cloth As. 6

HIGHER EDUCATION IN INDIA: Past and Present. By Annie Besant. Wrappers As. 3. Boards As. 6. Cloth As. 9

Theosophical Publishing House, Adyar, Madras